

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

### CONSTITUTION AND GOVERNMENT of the Association.

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

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

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

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

### RELIGIOUS PRACTICES.

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



THE  
**S**ALESIAN  
 BULLETIN

PUBLISHED AT THE "ORATORIO SALESIANO,"—VALDOGGO, 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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## Mary the Help of Christians.

**T**HE close of the last century, and the commencement of the present one, have evoked many historical records, suggested many comparisons and contrasts. One of the most interesting, instructive and hopeful is without doubt that of the state of the Church in general and of its Supreme Head, the Vicar of Christ. It recalled to the memory the figure of the great Pius VII, who was elected to govern the Church at a time when one of the fiercest and most insidious persecutions was raging against it—at a time when christians of weak faith wavered, and men of the world thought that the gates of hell had at last prevailed.

That great Pontiff, trusting in the promises of Christ which cannot fail, in a dignified and energetic protest against those who had spoliated the Church and were oppressing it, wrote: "We adore the unsearchable decrees of God and invoke the Divine Mercy on our faithful subjects who are and shall always be our joy and our crown; and, after having performed that which, under the present circumstances, was imposed upon us by our sacred duty, we exhort them to preserve intact their religion and faith, and to unite themselves with us to conjure with sobs and tears the Supreme Father of light that He may deign to change the wicked designs of our persecutors."

This much longed-for victory came at

last. The Venerable Pontiff saw the dark clouds rent and swept away, the storm of persecution calmed: and he himself, after repeated imprisonments and exiles, as if by miracle, returned in the midst of his beloved people being received in triumph on the 24th of May. The feast of Mary Help of Christians was instituted by him in the following year as a lasting record of that happy event. In the Liturgy of that day the fact is thus related and the reason assigned: "An event well worth recording, and to be considered as truly miraculous is, that the Supreme Pontiff Pius VII, who had been insidiously and violently driven from his See, and kept in close confinement for over five years, and, with a kind of persecution unexampled in history, hindered in every possible way from governing the Church, was suddenly and in an unexpected manner restored to his See to the great joy of the whole world." The same thing happened when compelled to leave Rome with the Sacred College of Cardinals he had to repair to Liguria. "Pius VII, thoroughly convinced that this deliverance was due to Mary Most Holy, whose help he himself had invoked and caused to be invoked by all Christians, commanded that a solemn feast in Her honour under the invocation of Help of Christians should be kept for ever on the 24th of May the anniversary of his triumphal return to Rome with a special office as a lasting record and thanksgiving for so great a favour." For ages and ages to come the joy and gratitude of the Church will resound in the words of the hymn of that day:

*O dies felix, memoranda fastis,  
Qua Petri Sedes fidei Magistrum  
Triste post lustrum reducem beata  
Sorte recepit!*



The century which was begun by Pius VII under the protection of Mary

Help of Christians was closed by his illustrious successor Leo XIII. If the conditions of the Church have in many places and in many respects happily changed for the better, nevertheless many and various are the evils that afflict it and paralyse its action and salutary influence on society, and threaten the faith of Christian peoples. The Holy Father has, like a watchful sentinel, again and again pointed out those dangers and evils, and has also repeatedly declared how much he expects from the powerful protection of the Help of Christians for the averting of those dangers and the remedying of those evils. Who has not read or heard of the Encyclicals with which year after year he invited and urged the faithful to have recourse to her powerful patronage and to invoke her chiefly with the devout recital of the Rosary?

"It is meet—he wrote in the Encyclical of September 1895—that our praises of the Virgin Mother of God, the mighty and most clement Protectress of Christendom should become daily more fervent, and that we should invoke her with ever increasing confidence. For the motives of our confidence and of our praise are strengthened by the varied and copious benefits which day by day are diffused far and wide, and with greater abundance to the general good of mankind."

And again "The great part which has been and is still played by the glorious Virgin in the progress, the battles and triumphs of the Catholic Faith, sheds lustre on the divine plan concerning her and ought to encourage all the just to entertain great hopes for obtaining what we now desire. We must trust in Mary, we must pray to Mary."

And, as if presaging the triumphs of the Church, in the elegy in honour of Mary Help of Christians, he celebrates the past victories obtained through her intercession, too numerous to be recounted.

*Singula quid memorem? Magis aere perennia,  
[Virgo  
Splendida virtutis stant monumenta tuae.*

May the Venerable Pontiff see his wishes fulfilled and his hopes soon realised. May his exhortations find a ready response in the hearts of the faithful so that, by their earnest prayer and practical devotion, this longed-for triumph of the Church may be hastened.



By an act of gracious condescension, the Holy Father, has, in the course of last year, enriched with an indulgence of 300 days a prayer to Mary Help of Christians which may be called in a special manner the prayer of those who, in some way or other, belong to the Salesian family since it is said daily even in the remote lands of the Coroados and of the Fuegians. It is inserted here as not unwelcome to those of our Co-operators who might like to join in this world-wide chorus of supplication to our Heavenly Protectress.



Mary Help of Christians.

### Prayer to Mary Help of Christians.

*O Most Holy and Immaculate Virgin Mary, our most tender Mother and powerful Help of Christians, we consecrate ourselves entirely to thy sweet love and thy holy service. We consecrate to thee our mind with all its thoughts, our heart with all its affections, our body with all its senses and with all its strength, and we promise always to labour for the greater glory of God and the salvation of souls.*

*In the meantime, do Thou, O Incomparable Virgin, who hast always been the help of christian people, continue to show thyself such in these our days. Humble the enemies of our Holy Religion and bring to nought their evil projects.*

*Enlighten and strengthen Bishops and Priests and keep them always united and obedient to the Pope, the Infallible Teacher. Preserve our unwary youth from irreligion and vice; promote holy vocations and increase the number of the sacred ministers, so that by their means the kingdom of Jesus Christ may be preserved amongst us and may be extended to the uttermost bounds of the earth.*

*We pray Thee also, O sweetest Mother, to keep thine eyes of pity always on youth exposed to so many dangers, upon poor sinners and the dying. Be for us all, O Mary, our Sweet Hope, a Mother of Mercy and Gate of Heaven.*

*But we also beseech Thee for ourselves, O Great Mother of God. Teach us to copy in ourselves thy virtues, particularly thy angelic modesty, thy profound humility and thy ardent charity; so that, as far as possible, by our demeanour, by our words and by our example, we may represent in a lively manner before the world the Blessed Jesus thy Son, cause Thee to be known and loved and may be able by this means to save souls.*

*Grant also, O Mary Help of Christians, that we may be all gathered under thy maternal mantle. Grant that in our temptations we may quickly and confidently invoke thee. Grant in fine that the very thought of Thee, so good, so lovable, so dear, the recollection of the love which thou bearest to thy devout children, may be such a comfort to us as to render us victorious over the enemies of our soul, in life and in death, so that we may go to form thy crown in the bliss of Paradise. Amen.*

(300 days indulgence may be gained each time that one recites with a contrite heart the above prayer.—Rescript of Leo XIII March 10th. 1900).





SOLEMN OPENING OF THE CHURCH  
of St. Francis of Sales at Valsalice



THE opening of the Church of St. Francis of Sales at Valsalice which was announced in our last issue, took place on the 12th, 13th, and, 14th. of April. From the various accounts of the press concerning the success of the festivities we glean the following:—

The committee of ladies under the honorary and the active presidency of H. R. H. Princess Letitia and the Countess Nicolis di Robilant Clary respectively, and that of gentlemen under the presidency of H. E. Cardinal Richelmy who had most zealously promoted this international homage had also arranged a course of conferences on Don Bosco and his apostolate, to be given in the different churches of Turin as a preparation for the approaching function. The series was very appropriately begun in the Church of Mary Help of Christians on the Feast of St. Francis of Sales. The most distinguished orators of the Lenten season gladly lent their services in expounding to the numerous audiences the nature and the object of that homage, and in illustrating the many aspects of Don Bosco's work. To the Parish Priests of Turin, to the eminent ecclesiastics and laymen and to the many who so willingly helped to attain this end we wish to express here our gratitude.

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Before describing the festivities it will be well to give a few details concerning the new church, which is unique in many ways. On account of the steep incline on which it and the adjoining buildings are erected, an arrangement of rising planes had to be adopted but this, far from detracting from

the general effect is a distinct gain from a picturesque point of view. The lowest plane of the front elevation has a colonnade extending the whole length of the building, and from this, entrance is gained to the staircase leading to the chapel surmounting the tomb of Don Bosco. On the level of the colonnade is the basement of the church, which serves the purpose of a hall of recreation and various assemblies. Above this basement is an intermediate hall which is to be used as a missionary museum, and over this rises the church. It is cruciform in plan and consists of a sanctuary, a spacious nave, side aisles and transepts, crowned at the intersection by an octagonal cupola. The High Altar is of stone enriched by columns of alabaster and mosaics. The tabernacle, cruciform in shape is adorned in front with a representation of the most Holy Trinity and the evangelistic symbols. This altar is flanked by two beautifully modelled angels cast in metal and the niches around are filled with statues of various saints: St. Francis de Sales, St. Vincent de Paul, etc. Besides the high altar there are eight others in the aisles and transepts. The cupola is enriched by a variety of exquisite symbolic ornamentation and representation of the Beatitudes under angelic form. The four main spandrils are occupied by paintings of the four Evangelists on gold backgrounds while high over all are the Salesian arms, with its accompanying legend: *Da mihi animas, cætera tolle*. The windows are filled with stained glass, which suffuses the church with a subdued and mellow light. The style selected for the edifice is Romanesque and the design is due to Father E. Vespignani, Salesian.

Space will not permit us to mention by name all who by their devoted labour have contributed to bring the work to so happy a conclusion, but special praise is due to the builder, W. P. V. Bellia.

and the artists connected with schools of Arts and crafts attached to the Salesian Oratory at Turin, and San Benigno for the many works in sculpture, carving and wrought iron.

The 12th of April was the day appointed for the blessing of the Church. The adjoining grounds were decorated on a grand scale. An elegant inscription explained the nature and the reason of the solemnity. In good time H. R. H. the Princess Letitia arrived and was met by the other members of the committee. At 3.30 p. m. H. E. Cardinal Richelmy who was to perform the sacred functions was received by the Very Rev. Don Rua Superior General, several Canons and other members of the clergy.

When the ceremony of the Blessing was over, His Eminence from the faldistorium briefly addressed the audience in the following words:—

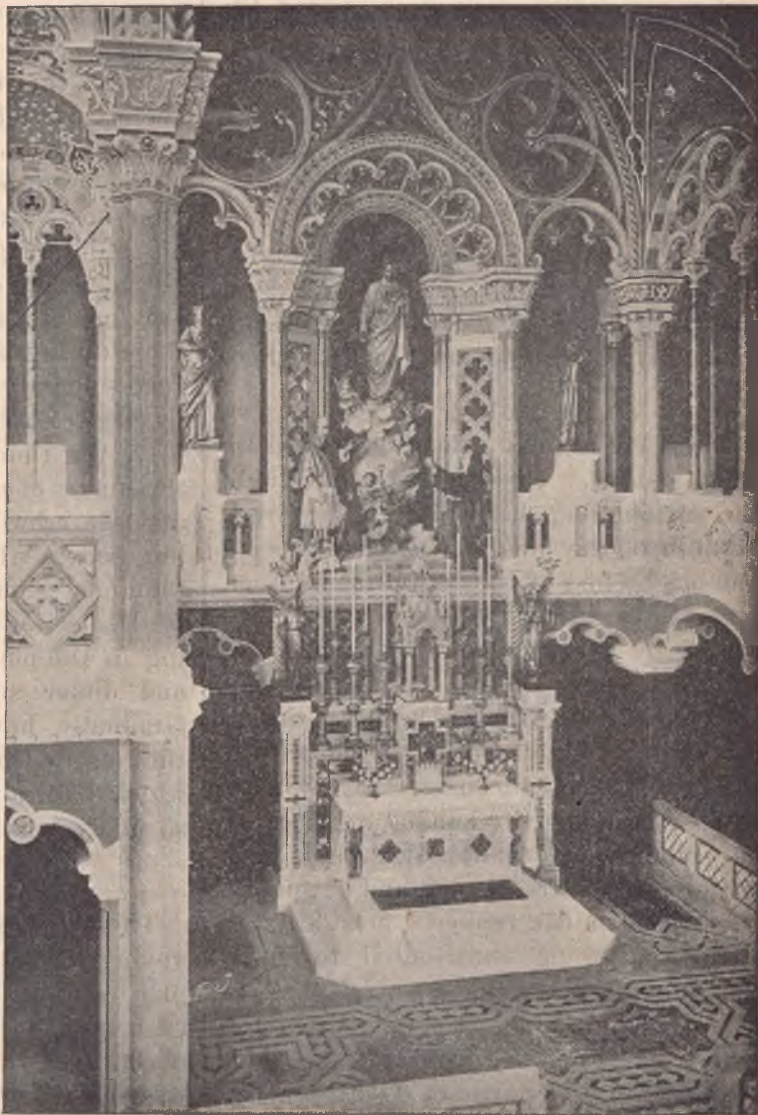
*Your Royal Highness,  
Brethren and dear  
Children,*

*It is with feelings of intense joy that we ought to raise our voices on this occasion in the hymn so familiar to the Ven. Cottolengo: Deo gratias! Deo gratias! Thanks to the Most High, for the great benefit that he has been pleased to bestow on all Turin, and especially on the sons of Don Bosco in the opening of this church.*

*At this moment there rises to my lips the saying of Suarez, that man so learned and endowed with such high intellectual gifts, who was wont to say that he would have given all his knowledge for one Hail Mary well said; for he knew the value, and the power of prayer. But what an immense number of prayers will ascend to heaven from this church*

*to draw down the divine benedictions! And if one Hail Mary is worth all knowledge, who can reckon the number of graces that so many prayers will obtain for Turin and for the Salesians.*

*But there is another reason for our joy, and it is that this holy place has become not only the house of prayer, but the temple of the living God; and in a few hours Jesus will deign to take*



High Altar in the New Church at Valsalico.

*possession of it in the Sacrament of his love. If, when He entered for a moment into the house of Zaccheus, Our Lord told him that a great grace had that day come to his house, what shall we say of this temple, so beautiful in works of art, that has become the dwelling of the living God. Thanks should therefore be rendered to Our Lord, who wishes to increase the number of His sanctuaries on earth so as to pour out His blessing more and more abundantly.*

*The greater part of these favours will fall to the sons of Don Bosco. But they will not forget their brethren, they will not be unmindful of the pious Princess who gives to-day an example of her devotion to religion, and her attachment to the Salesian Institutions. They will not forget the Co-operators, and all those who have given their aid in the erection of this church, and the Bishop who is the instrument of God's blessings on this hallowed spot, so near to the remains of our beloved Don Bosco.*

*The idea of erecting this new church arose at the time when Turin was preparing for the Congress in honour of Mary Most Holy; may our most tender Mother, Mary Help of Christians, obtain for us all graces from Heaven, and render efficacious the blessing which, with all my heart, I now bestow upon you.*

On the following day Mgr. Bertagna, Archbishop of Claudiopolis, consecrated the High Altar and Mass was said immediately afterwards for the first time.

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The Church was solemnly opened on Low Sunday. The picturesque view of the surrounding hills clad in the fresh verdure of the budding foliage of Spring and brightened by the delightful weather, lent a fitting frame to the scenery presented by the grounds, in the midst of which the new church stands out conspicuously. All that was necessary to celebrate worthily such an occasion was there; a great concourse of every class of people fraternally banded together by one common motive; imposing ceremonies scrupulously carried out, and exquisite and varied music rendered most artistically. Everything contributed to make that day a great and eventful one; to leave an indelible impression on the minds of those who were privileged to be present, and to mark a date in the annals of our Society.

Their Royal Highnesses, Princess Letitia, Princess Elena, Duchess of Aosta, and Princess Isabella, Duchess of Genoa with their attendants were in places specially reserved for them. The ladies and gentlemen of the two committees of promoters and several representatives of Catholic societies were also present.

The High Mass was sung by His Lordship, Emilian Manacorda, Bishop of Fossano, with the Rev. Canons Anfossi and Melanotte as deacon and sub-deacon. The assistant priest was the Very Rev. Cavalier Reviglio the first of Don Bosco's disciples who received Holy Orders and who is now Parish Priest of St. Augustine's.

After the Gospel H. E. Cardinal Richelmy ascended the pulpit and preached the sermon for the occasion.

In the afternoon the new church and Don Bosco's tomb became the object of an uninterrupted pilgrimage from the neighbouring city. The local papers state that no less than 30,000 people flocked there during the day. The Vespers were sung solemnly and Benediction was given by Mgr. Manacorda.

By the time the service was finished the shades of evening were already falling and the crowds enchanted by the scene lingered in the spacious and brilliantly illumined grounds, whilst the bands gave forth selections which were doubly touching in the pleasant and peaceful twilight and under such delightful conditions. Gradually however they dispersed, but they carried away with them memories which will not soon fade, of a day for so many reasons so eventful.

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These few gleanings are far from conveying a just idea of what has taken place during those days. How deeply enshrined in the minds of the good people of Turin is the memory of Don Bosco was made very evident. His sons wish to express their gratitude to H. E. the Cardinal Archbishop; to their Royal Highnesses, to the members of the committee who with so much self-sacrifice have promoted this international homage. They wish also to thank all those who in any form soever have helped in furthering this object. From their heart they say *Deo gratias*; to God all honour and



glory; but at the same time they cannot refrain from congratulating and rejoicing with all the Co-operators and the admirers of Don Bosco for having raised

this lasting monument near the tomb of him who was raised for the moral and material benefit of society throughout the world.

## Don Rua's Representative IN AMERICA

(Extracts from his Secretary's Correspondence.)

**T**HE somewhat difficult task of leading Fr. Albera away from the confrères of *La Boca* fell to Fr. Milano the Superior of the House of Santa Catalina. I have heard wonders of the activity and faith of this good superior; and indeed he has done a great deal in a short time. He cherishes great devotion to St. Joseph, whom he treats with familiar confidence, and at times even threatens. The good Saint however seems to make allowance for the rather hot temper of his devout client, and after all grants his request. Here is an instance. Some time ago the good Father wanted some money badly, first to settle a debt overdue and which might have caused him annoyances, next to pay the workmen that were building the house, and to meet sundry other smaller liabilities. As a last resource he turned to St. Joseph. Confrères and pupils began a novena in honour of that Saint. The superior Fr. Milano threatened what not, if he was not helped out of his scrapes. The novena was finished, but the money..... had still to come. Fr. Milano then had the statue of St. Joseph taken out of the niche and placed on the altar. On the following day he received the necessary help, and the statue was triumphantly carried back to its place. They all have great devotion to St. Joseph, chiefly in those houses where the means are scarce; and those are many. Is it because they have learnt from Don Rua and Don Belmonte who, I know, frequently say Mass at St. Joseph's altar, and that chiefly when in need of help?

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Fr. Milano's boys gave a most successful entertainment in honour of Fr. Albera. From

the programme, which I enclose, you see that our confrère Fr. Pedrolini holds no mean place as a musician. I was much pleased with the compositions of his which I heard; but, as a stranger to the art, refrain from passing judgment, lest *sutor ne ultra crepidam* may rightly be applied to me. We visited the schools. The commercial side holds a very important part in the syllabus.

At a homely repast which followed, Fr. Albera was glad to meet the most distinguished benefactors of the House. It was a truly international meeting, so many were the nationalities represented. All those good gentlemen were banded together under the name of Salesian Cooperators,—admirers of Don Bosco—all animated by the most cordial good feelings, and common benevolence towards the works carried on in the spirit of Don Bosco.

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At La Plata Fr. Albera gave a conference to the Co-operators. It was his first attempt to address an audience in Castilian. He subsequently called upon Mgr. Alberti to unfold, as he said, in more polished language what he had imperfectly expressed. His Lordship willingly consented. He spoke of the common joy in receiving a visit from the Representative of Don Rua, and dilated on the Congress of the Co-operators. He related personal reminiscences of the time when he was in charge of the parish of St. Isidro:—"Then," he said "I used to go from time to time to the House of the Nuns of Mary Help of Christians in the exercise of the sacred ministry. One day, on my way thither, I met a woman in tears, who was just leaving the House of the Sisters, and leading by the hand a little girl. She did not belong

to my parish, but anyhow I went up to her and asked her why she wept so bitterly. The poor woman pointed to the little girl, and in a broken voice, said that notwithstanding her repeated entreaties, the Nuns refused to receive the little one. I avow that I went to the House of the Nuns with the intention of remonstrating, since the case seemed to me a deserving one. In the parlour I found the Sister Superior who at once came up to me and explained how deeply she grieved, to have had to send away a little girl, because there was no bread in the house for those already sheltered there. On hearing that, I could utter no word of remonstrance, but rather realised more and more the necessity of coming to the assistance of the numerous beneficent institutions carried on by the followers of Don Bosco." The words of Mgr. Alberti fell on good soil.

Mgr. Cagliari from Viedma and Fr. Borghino from Bahia Blanca, with letters and telegrams, have been urging Fr. Albera to leave Buenos Aires; so it was decided to start on the 11th. of October, the opposition of the confrères and the unfavourable weather notwithstanding. We found afterwards that owing to the rain, and the damage caused by it to portions of the railway, our journey had to be prolonged for some twenty hours — a somewhat disagreeable surprise.

Bahia is situated at about 750 km. from Buenos Aires, on a wide plain, and in easy communication both with Europe and with Chili. This advantage, besides that of possessing a good harbour, and being near to Patagonia, bids well for a prosperous future for that town; although at the present the population including the neighbourhood, only numbers about twenty thousand.

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The Salesians settled in Bahia Blanca on the 19th of March 1890. Before their coming, there was a priest who served the only church there as regularly as the circumstances allowed; but that was far from coping with the needs of the place. There are at present

two boarding schools under the direction of the Salesians, who also attend to the parish church, and that of *La Pietà* which has been since erected. When in 1890 Fr. Borghino was destined to take charge of this mission, he called on Mgr. Aneyros, Archbishop of Buenos-Aires for suitable directions and advice. His Lordship listened, and expressed some surprise at the arrangements. Then shaking his head, and casting a look of pity



Painting of St. John the Evangelist.-Valsalice.

on the young priest, said in a tone of commiseration: "Poor priest! are you aware to what kind of place you are going? Do your Superiors know it? Do they know the state of affairs in that unhappy town? Had they at least destined for it a man of more advanced age and wider experience!..... There is a tough fight in store for you. You will be surrounded by men, foes to every religious principle..... You shall have perhaps to return bitterly disappointed." His Lordship spoke thus, in consequence of the most sad experience he himself had had of that town in 1886. He had gone there with two other ecclesiastics to preach a mission. On his arrival, not only was there no reception such as his dignity would have demanded, but his very person had become the butt of insults

and threats, and, after a few days, he had to leave secretly, in order not to expose himself to indignities and outrage. Eight years afterwards, he returned at the invitation of the Fathers to bless the new church of *La Pietà* erected by them, and, notwithstanding the assurance of Fr. Borghino, not without some misgiving and fear of a repetition of the scandals of 1886. But he soon found that his fears this time were utterly groundless. He, with three other bishops and the President of the Republic were accorded a fitting reception; and he did not fail to express his great surprise at, and gratefully acknowledge the wonderful change which had taken place.

Mgr. Cagliari too, had to experience the unfriendly, distrustful aloofness of that population. When he had to call there on his way to Patagones, he could not find a friendly house that would shelter him, nor could he even approach the young. He was shunned like a foe that one must guard himself against. And Mgr. Cagliari sent there his Salesians for this very purpose, so that they might with their example make evident to them that the Catholic priest is not a selfish person who trades on the credulity and ignorance of the people; but is, on the contrary, a father, a brother, a true friend to his fellow-creature, and even a martyr to charity if circumstances demand so much of him; and even if spurned and repulsed by people in their sunny days, he does not abandon them in time of adversity. And this miraculous change has taken place. The soil that was formerly bristling with brambles and briars, is now well nigh covered with flowers. The Sacraments are frequented. Holy Communion that formerly reached barely a hundred in the year, are now over thirty thousand. Of the 1,700 children that attend school in the whole town, 1,000 are on the registers of our confrères.

I need not to say that this change has been brought about at the cost of untold sacrifices; and more sacrifices have yet to be made in order to make it complete. Even now old prejudices, worldly influences are not entirely overcome. Some of the children are intimidated, and by ignoble means kept from attending the schools of the Salesians and Nuns of Mary Help of Christians, and even from the Festive Oratory. How many

misrepresentations and calumnies of irreligious or venal pressmen had to be refuted. God knows the worry and sleepless nights this kind of persecution cost our late Fr. Dallera, and no doubt He has rewarded him for it. Now they have a college of their own which,



Painting portraying the death-scene of St. Joseph.

in more than one sense, is an ornament to the town. The pupils are numerous, and although they have to meet the requirements of an overcrowded syllabus, they receive a solid religious instruction which bears consoling results. During our short stay we

were present at a public competition given by the pupils of the Nuns, and I assure you that it would have given full satisfaction even to the most exacting of examiners.

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Fr. Borghino is now no longer in charge of the parish; he has been substituted by Fr. Cavalli. On his leaving that office Mgr. Espinosa presented him with a crucifix as a grateful acknowledgment of the good work he had done in the town of Bahia. This crucifix, which contains some forty four most precious relics, was a present formerly made by Pius IX to the late Mgr. Aneyros who held it most dear and always kept it with him even during his missions.

The reception accorded to Don Rua's Representative was truly magnificent. At a distance from Bahia he was met by Fr. Borghino, Fr. Cavalli, and several distinguished delegates and personages. From the station to the College, he was escorted by a crowd of friends and a long line of carriages. On his arrival he was received in a spacious playground decorated with a thousand flags of many kinds and colours, and saluted with deafening cheers mingled with acclamations to Don Bosco and Don Rua. The rest of the scene baffles description. Suffice it to say that Fr. Albera before giving his blessing addressed a few words and said that what he had witnessed that day touched him deeply, and that it alone would compensate him for his voyage from Europe.

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Meanwhile several distinguished persons had arrived, and were waiting in the parlour to be introduced to Fr. Albera. The first among them was the Governor of the territory of Rio Negro Dr. Eugene Tello, then the magistrates of the town, consular agents, the President of the Working Men's club the Committee of the Conferences of St. Vincent de Paul, etc.

The Nuns too were anxiously waiting and soliciting a visit; and there again fresh and most agreeable surprises were in store. I must necessarily refrain from giving even a summary account of all that has taken place, during the week of our stay at Bahia, in the nature of conferences to Co-operators and confraternities, of visits, receptions, entertainments, etc. and the many other evidences we had of the good work which has been done. I must however not omit mentioning the Association of Old Pupils, so remarkable

for their number and their attachment to their former Superiors. Fr. Albera was very pleased to see himself surrounded by them, and, in an assembly they held, he addressed them with much vigour and warmth, remarking, among other things, how this association, whilst it bore witness to their grateful and noble feelings constituted also a most powerful means for effecting on a large scale the good which their Superiors had done to them. He promised moreover to write about them to Don Rua who, like Don Bosco, is much pleased to see this unbroken and lasting interchange of good feelings between pupils and their educators—interchange so beneficial in its results.

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But alas! our stay at Bahia Blanca also came to an end, and much to our regret we had to part. Our confrère Fr. Carbajal in his scholarly work on Patagonia has spoken of improvements, of projects and easier communications etc., that will be most useful and welcome..... to future generations, and I hope, also to our missions. But for the present, as in our own case, other means must be resorted to. After a short journey by railway we arrived at Medanos. Owing to the number of travellers, four had to lodge in a little room. We wished each other good night, and waited for sleep to come. The next day being Sunday, we said Mass. Towards evening we had to take to a *galera*, a large conveyance, heavy, with low and massive wheels. You may imagine the jolting and shaking that journeying on uneven ground gives rise to. The vehicle is drawn by 16 horses which are caught by the lasso, and relieved by others after a run of five leagues. They are ridden by *gauchos* under the command of a *mayoral*. I am glad to be able to express here our indebtedness to the *mayoral* who reserved special places for us, and during the whole journey was extremely kind, and paid us every attention.

(To be continued).



# Salesian



THE celebrations, occasioned by the Silver Jubilee of the first of Don Bosco's foundations in France, have taken place at Nice from the 3rd. to the 9th. of February. The Successor of Don Bosco made it a point to be there for the occasion to meet and welcome the benefactors and Co-operators who from the very beginning have been the mainstay of that institution, and the other friends who have taken the place of those—alas too numerous—already called to their reward. The old pupils were represented in large



Mgr. Chapon Bishop of Nice.

numbers from every class of society and bore witness to the good and lasting effects of the education they had received.

The Solemn thanksgiving service was held in the newly-restored Cathedral graciously placed at the disposal of our Confrères for the occasion. Mgr. Christiaens, who happened to be at Nice in those days, sang the solemn High Mass in the presence of His Lordship

the Bishop of Nice at which the Chapter of the Cathedral and the alumni of the Grand Seminaire assisted in a body. The thought of the many friends and benefactors whom death has already taken away from their midst could not be dissociated from such an occasion, and it was felt an imperative duty of gratitude to make special remembrance of them with a requiem service in suffrage of their souls. The Musical part of the festivities had been undertaken by the *maitrise* of the Oratoire St. Leon, Marseilles, both for the religious services as well as for a concert given for the benefit of D. Bosco's Institutions: and, from what we read in the *Semaine Religieuse* of that town, both the selection and the execution were in keeping with the high reputation which that *maitrise* enjoys.

No words of ours can express adequately the indebtedness of our Confrères to the Bishop of Nice Mgr. Chapon for his unflinching kindness and interest. To him and to all those who contributed to make those celebrations so successful we wish to express here our deep gratitude.



AT Torrione also, near Bordighera, the Salesians, who have charge of the Parish Church and day schools, and the nuns with their pupils of the day and boarding schools, kept in February last the twenty-fifth anniversary of their coming to that town at the pressing invitation of the Bishop of the diocese of Ventimiglia. They had good reason for thanking Almighty God, for, if their work in that part of the Riviera had a large share in what is the seal of God's works, namely, opposition and persecution from the enemies of our Holy Faith, it has also proved of great service in effecting the good for which it had been intended. The solemnity was preceded by a mission preached by the Bishop

of the diocese, and a parish priest of the neighbourhood. During the pontifical High Mass, the very Rev. Don Rua gave an address well adapted to the circumstances. [The pupils of the Salesian Municipal College of Alassio rendered classical music at all the services, and gave an interesting dramatic entertainment in the evening. On the following day a brilliant literary and musical entertainment was given by the pupils of the boarding school in commemoration of the event. The Very Rev. Professor Cerruti, Prefect of Studies of the Salesian Congregation, in opening the entertainment, sketched the origin of that foundation in the following words:—"Towards the end of September 1875 I went from Alassio to the neighbouring town of Ventimiglia, having been invited there by the Bishop of the diocese Mgr. Lawrence Biale, of holy and happy memory. The venerable old man had hardly seen me when he sorrowfully exclaimed.—"Dear Fr. Cerruti, tell Don Bosco not to abandon me. I am now a feeble old man of more than ninety years. I have only a few priests, and very few students in the seminary, and here at our own doors, are the protestant sects who have recently settled here under my very eyes, making havoc of the Catholic Faith, the Faith of my dear children; this destruction moreover they are spreading especially by means of schools. I have already established catholic elementary classes both for boys and for girls, having secured a few rooms for that purpose; and I pay a master for the boys, and a mistress for the girls stinting myself almost, as the income of the diocese is very small; but yet all this is not enough. I wish to see the work on a firm footing, to be extended and made lasting. Therefore I urge you again to prevail upon Don Bosco to come to my aid, and as quickly as possible."

Deeply affected by these touching words I went back immediately to Alassio, and set out the next day for Turin in search of Don Bosco. At Turin a very serious accident happened to my young companion which even endangered his life, but from which through the special protection of Mary Help of Christians he recovered so efficaciously and quickly, as to have strength enough to continue the journey with me that same evening. But Don Bosco was not at Turin. I was told that he had gone to Cuneo. I therefore started out again and arrived at Cuneo very late at night. But even there I could not find Don Bosco. I heard that he was at Beinette staying with Fr. Vallauri.

Being a perfect stranger in those parts I sought and found with much difficulty a carriage which took me to the house of the worthy priest who was entertaining Don Bosco,—that saintly man whom the poor and especially the Salesians always remember with affection and gratitude. Don Bosco was in the church reciting the Rosary with the members of the household in preparation for the coming feast which he celebrated there, and which he always celebrated in the most profitable and solemn manner, in honour of the Divine Maternity of Mary Most Holy.—"What has happened at the Oratory?" he asked, somewhat surprised to see me at that late hour. "Nothing, dear Don Bosco" I quickly replied, "all is well." I have come from Ventimiglia where his Lordship the Bishop entreated me with tears in his eyes, to go to you and urge you to send Salesians and nuns as soon as possible, to take charge of the elementary schools for boys and girls already opened at Vallecrosia in Torrione, and, besides the schools, to attend to the needs of the people of the parish." After a few seconds Don Bosco replied:—"Go back and tell His Lordship that we are at his disposal from this very moment."

I left the next morning and went straight to Ventimiglia. How touching was this second interview! At the welcome announcement the aged Bishop raised his hands to Heaven, and—"My God" he exclaimed with his eyes full of tears, "I thank you, now I die in peace"—and death also came but too soon. On the 10th of Feb. 1876 the Salesians, and nuns of Mary, Help of Christians went to that city, and were welcomed and assisted by the Bishop with truly paternal affection; and on the 26th of June of the following year that holy prelate departed this life. But his good work, as the work of God, remained; but it not only remained, it has been firmly established, and by the assistance of the good people, and the manifest protection of God, has developed its beneficent influence."

HE then added the following not uninteresting coincidence in connection with the place: "It is a historical fact—and there is a written document of it,—that Pius VII the glorious martyr of the Catholic Faith and the rights of the Church, whilst on his journey back from Fontaineblau to Savona in Feb. 1814, on arriving here from Nice, was received under his canopy amid the acclamations of

the people of Vallecrosia. The august Pontiff asked what country this was, that he was now passing through, and he was told that it was the plains of Vallecrosia. On hearing that, he turned towards it and blessed it. There was an eye-witness of this fact, a certain Mr. J. Aproso, whom many of us knew. He repeatedly assured us from his own personal knowledge, that Pius VII blessed the exact spot where now stands the Salesian house dedicated to Mary Help of Christians. In this way the blessing of the Vicar of Jesus Christ—the Pontiff who was most devout to Our Lady Help of Christians, to whom under that name he attributed his liberation from a long and rigorous confinement, the cessation of the troubles and evils that had been brought on the Church, and the victory over the pride of the ambitious Corsican conqueror—was to be the harbinger of the beneficent institution which was to rise here forty two years later. It was opened in that same month of February, and was dedicated to Mary Help of Christians. It was destined to be started and extended by a religious society which owes everything to Our Lady Help of Christians.

Even in this we have reason to admire and bless Divine Providence.”



*The Universe* of March. 30 th. has the following:

A grand Irish concert in honour of St. Patrick was given by the members and friends of the Sacred Heart Catholic Club, West Battersea, in the new hall on Tuesday, which was followed by an original drama, entitled *Faith of Our Fathers*. The audience was a large one, composed principally of Irish, who wore green ribbon and shamrock, and those Catholics present who could not boast of Irish descent were none the less enthusiastic in their adornment to do honour to the saint and to show their appreciation of the sterling qualities which are found in all true children of St. Patrick. The concert was, of course, typically Irish, the music and singing bre-

athing that spirit of poetry which seems to be part and parcel of this great and illustrious race. All the *artistes* did their part admirably.

The original drama, *Faith of Our Fathers*, was most powerful and effective, the various actors doing their respective parts in a way which showed that they entered into the spirit of the play. Father Marsh, S. O., who wrote the play, cannot be too highly congratulated. He achieved his object, for in a striking manner the most ignorant could see the inhuman treatment which our fore-



The Salesian Church Torrione, Bordighera.

fathers suffered because they would not deny their faith, and the present-day apathetic Catholics no doubt found ample food for reflection.



ON Passion Sunday at St. Joseph's, Burwash, Sussex, the Rev. V. Campana sang his First Mass. He had been ordained on the previous day at St. John's Seminary Wonersh. The ordination of a priest, no matter how often repeated, is always an important event in the Church, linked as it is with the eternal destiny of many souls. Hence it is a source of joy to all who realise its importance and chiefly to those who are in any special way connected with the one whom God has called to that exalted state. The whole Community of the Novitiate House of Burwash, of which the newly-ordained is a member, recognised the importance of the event and tried to make the occasion as great

a solemnity as the Season of Lent and their circumstances allowed. At the Solemn High Mass the Superior the Very Rev. Fr. E. Tozzi very opportunely and in fitting terms dwelt on the priceless treasure that Catholics possess in the Holy Eucharist and on the immense privilege of those whom God calls to be His Ministers.



IN the April number appeared the report of the Religious Examination of the Salesian day-schools, Battersea, London. Since then that of the Board of Education has also arrived, and it runs as follows:

Boys' School. *During the past year the school has progressed very favourably and the instruction is in a very creditable state.*

Girls' School. *The admirable spirit in which this school is conducted deserves the greatest praise. The work is in a high state of efficiency and reflects most creditably on the whole of the staff.*

Infants' School. *The whole of the staff have worked hard during the past year to contribute to the very gratifying improvement throughout the school.*



*The Journal of Pharmaceutical Chemistry* published in Turin speaking of the awards given at the exhibition of Hygiene at Naples, says:—"The name of the third to whom the gold medal was awarded is that of a modest Salesian priest, Fr. Anacleto Ghione. This name cannot be entirely unknown to our readers, who must surely have noticed the review given by us, of the book entitled *Popular Hygiene* written wholly and solely for the benefit of the poorer, and less educated classes by the above mentioned priest. This book, to which we have given unstinted praise and the highest recommendations in our review, is the one which has earned for the untiring and studious author the honourable distinction just spoken of. We have no intention of repeating here the opinions there expressed concerning that publication which, we are confident, is destined to meet with splendid success, even greater than that which it has already attained.

But yet even at the cost of a repetition, we cannot allow the present opportunity to pass by, without once more drawing the attention of all students in general, and especially those of hygiene, to the noble and courageous example given by this priest, truly a pioneer among the clergy, who by his book

has clearly shown how to couple the principles of pure hygiene with those of sound morals. Honour to him, and to the institution of which he is such a distinguished and active member."

This same journal in its review of this book speaks of it as:—"A complete treatise of Hygiene in all its branches, material and moral. It is well suited to the needs of all, —a popular *vade-mecum*—containing all the necessary instructions for maintaining health,



Mgr. Laurence Bialo.

a most comprehensive collection of maxims, rules, and counsels, to prevent or cure any kind of sickness, and for readily applying the necessary remedies in cases of accidents. It is a true and reliable instructor, fully competent to promote the health of the body, as well as of the mind and heart of the reader."

The most important sections of this work have been published in pamphlet form, and circulated in thousands and thousands of copies.







## SOUTHERN PATAGONIA

*The first part of this interesting correspondence has appeared in the Bulletin of November last.*

**Customs of the Tehuelches—The broken moon—What came of lending my horse—Those poor guanacos—The Traveller's friend—Habits of the guanaco—The Ostrich—The Puma—Another beast with an insatiable appetite.**

**W**HETHER eats with the Indians must not be too particular about his food for, to say the least of it, dirt is their strong point. Here and there on the ground, in the greatest disorder and covered with filth, can be seen pieces of raw and cooked meat mixed together with ostrich feathers, guanaco skins, bones denuded of flesh or gnawed at by dogs, and many other such revolting sights which it is better to pass over in silence. Now, as to their way of eating! The Tehuelches have neither tables, nor seats, nor cooking utensils of any description. Stretched on the bare ground, or squatting near the fire, the Indian brandishes with one hand a piece of fat ostrich meat and with the other a piece of lean guanaco, taking a bite first from one, then the other. Bread is unknown. Everyone takes care not to allow the piece of meat to be snatched from his hands or even from his mouth by the crowds of hungry dogs around, that keep their eyes fixed on the one who is eating and go so near him that they almost touch him with their snouts. If you strike a dog to drive it away it gives a piteous howl and goes from the right to the left, but there is no getting it to move away. Poor dogs! How miserably they are kept! But they must only have a little to eat that they may

be more obedient and fleet in the pursuit of the ostrich and the guanaco.

Under these same *toldos* Mass is daily offered up, an altar being improvised as well as possible. Sometimes I have to stand with my back bent during the Holy Sacrifice, because the *tolde* is too low. Jesus, the friend of the poor, does not disdain to visit the poor Patagonian savages in their *toldos*, which are little better, perhaps even worse than the stable at Bethlehem, in order to console them and render them happy. Many of them remain composed and respectful; others more savage observe the sacred ceremonies of the Mass with curiosity, disputing among themselves when unable to explain them. When the bell rings at the *Sanctus* and at the *Elevation*, they say that it is to frighten away *Hualiche* (the devil). Some take to their heels, fearing lest *Hualiche* should carry them away with him.

The Tehuelches are very superstitious. When an eclipse of the moon takes place none of them sleep through fear. The men assemble in council and hold a conversation such as the following:—"The moon is broken. This is a bad sign. What is going to happen? What are we to do? It is a warning that many misfortunes are to come. And what misfortunes are likely to befall us? Perhaps there is soon to be a war amongst us and many will die. Woe to us! What shall we do now with the broken moon? *Hualiche* enters and breaks it." They then send for a sorcerer, who, on arriving, performs many exorcisms on the moon till at last it is restored to its former state. Then they retire satisfied, yet fearful, of the calamities which they foresee. At times events go in a certain measure to confirm their superstition, and then these poor people go about exclaiming: "the moon was the cause of it" or "the devil was the cause of it for he broke the moon."

One day, being on a visit to some Indians I got one of them to accompany me. I had two horses, one already somewhat tired and the other quite fresh. The Indian had only one which was tired out. We had a long journey to make. When half way through

our journey the Indian said to me: "Lend me your horse for mine is very tired and refuses to walk." I lent it to him and thought it unnecessary to warn him not to go in pursuit of a guanaco or ostrich, for he knew very well that our horses were in a bad plight and that we were in a hurry to reach our destination. A few moments only had elapsed since the Indian mounted it when a great number of guanacos made their appearance and passed quite close to us. Nothing more was wanted. The Indian, forgetting that the horse was already tired and that he still had a long journey before him, but following his instinct, started off at break-neck speed in pursuit and succeeded in lassoing one of them. But instead of catching it, as he intended, by the legs the lasso went round its neck, and the guanaco with the lasso attached, set off at redoubled speed. The Indian, unwilling to acknowledge himself vanquished and to lose his lasso into the bargain, spurred on and beat the poor horse with might and main. Going at full gallop he was soon out of sight and there I remained like a post in the boundless desert. A full half hour went by meanwhile and still no sight of the Indian. I did not know my way and was therefore compelled to await the return of the Indian to continue my journey. At last he appeared a great way off on an eminence, and waving his poncho made a sign to me to go to him.

I at once understood that the horse was exhausted and such was indeed the case. The poor creature was trembling from head to foot and panting most distressfully; more dead than alive. I was obliged to leave it there in the desert as it was unable to move a single step. The Indian, in spite of all, was in high spirits and perfectly at ease, for he had effected the capture of the guanaco and recovered his lasso into the bargain. Having taken a small piece of its flesh, about the size of his fist as a trophy of victory, he ate it up and felt quite pleased with himself.

It seems as though the guanaco will, after a time, become extinct in Patagonia. During the past winter which was most severe, one could see hundreds and thousands of guanacos piled up along the rivers and by the land-owners when they take possession of the meadow-lands, because, in their estimation, the grass suffers too much from their inroads and they want to preserve it for their sheep. It is a pity that this animal, whose beauty and gracefulness afford such pleasure to the weary traveller, should become extinct. It

is the traveller's friend, for it is almost the only animal to be seen in the great Patagonian wilderness, the only object to distract the way-farer who crosses these inhospitable plains.

The guanaco is very curious; when it sees men on horse-back it approaches to within a hundred or even fifty metres to observe them closely, and then runs before them at full gallop in the same direction. Whilst twenty, fifty and even up to two hundred and more guanacos are feeding all together in the plain, some of them, acting as sentinels, take their stand at some little distance to keep an outlook, warning their companions at once with sharp and piercing neighing so soon as they see anyone coming. Sometimes they run all in a line in Indian file like sheep, at others two by two like a squadron of soldiers.

The ostrich is also a favourite with the traveller journeying through the Patagonian desert. Like the guanaco however, as the number of people dwelling in Patagonia increases, it seems destined to become extinct and this perhaps will happen in a few years time. The traveller who for days has seen nothing but the endless desert waste feels a thrill of joy when the ostrich appears in the distance and runs away with incredible swiftness. Sometimes one sees ten or twenty ostriches together, but no sooner does anyone appear than they hurry away at headlong speed, dispersing in all directions. The swiftest horse, just fresh from the stable, has the greatest difficulty in overtaking one.

*(To be continued.)*

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*The Salesians at London most earnestly beg their kind Co-operators to help them to enlarge their present Institution. This enlargement is to accommodate over 100 boys and has become an imperative necessity, as day after day numerous applications for admission have to be refused through want of room.*

*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:—*  
 Very Rev. C. B. MACEY, 64 Orbel St., Battersea, London S. W.



# Various Gleanings

**AREQUIPA (PERU).**—*Consoling news from the Salesian House there.*—Father Alfred Sacchetti writes:—

“It is with feelings of deep gratitude towards Mary Help of Christians for having restored me to health after a long illness, that I am now writing to you. It is a further incitement to me to devote my whole strength to the glory of God, of so dear a Mother and to the good of our beloved Congregation.

At the present time I am happy to have in hand the erection of this establishment and of the Sanctuary of Mary Help of Christians. The latter is being built in fulfilment of the vow made by the Salesians of Ecuador, when they set out with heavy hearts on the road to exile. Up to the present divine Providence has visibly helped us, so that the work is being rapidly carried forward, and what is also important without incurring much debt. If the Goynèche family of Paris continues to help us, I think we shall be able to open the church for the feast of Mary Help of Christians. All who visit the works are of opinion that this sanctuary, however diminutive in size is with regard to architecture a real gem. Among other things, I am organising, at the present time, an agricultural colony to satisfy the *junta* of the province which has entrusted us with the education, in our own house of 7 boarders and 27 day-scholars, with a view to having them taught agriculture.”

These are Father Sacchetti's words, but that in order to better understand how the Salesian work at Arequipa is progressing, we shall add here what Father Cyriacus Santirelli, Director of that house, wrote to us later: “The title of ‘*the miraculous house*’ conferred on our establishment at Arequipa is indeed no misnomer. The School year

began with the solemn Feast of our patron, Saint Francis de Sales and on this occasion we had the first Mass of a young Salesian Priest of Ecuador, Father Amelio Guayasamiri. He was followed later on by another priest from Bolivia, Father Romulus Terrazos, who was also a Salesian.

The docility and piety of the children of Arequipa are now everywhere known and indeed our 170 day scholars and 35 boarders give great edification by their piety and good conduct. Suffice it to say that during the carnival while the Blessed Sacrament was being exposed, our boys laid aside all worldly amusements for the every day school life with the Salesians.

But what is most surprising to everyone at Arequipa, is the Church of Mary Help of Christians which stands as a monument of the homage paid by this town to Jesus our Redeemer. This sanctuary is being built in the same way as that of Turin by faith alone. It is a continuous chain of graces and wonders. At the beginning of 1900 the resources were already exhausted, when a lady in thanksgiving for a grace obtained through Mary Help of Christians, asked that the works might be continued at her own expense during three or four months. The month of Our Blessed Lady was kept with great fervour, and she did not forget us, but wrought other miracles to come to our aid. People at death's door and given up by the doctor in a short time were restored to health to the great surprise of everyone. Whole families received graces in various ways whenever an alms was promised for Mary's Sanctuary. Not a week goes by without our receiving from the remotest parts of Peru, letters telling us of favours received through Mary Help of Christians. Quite recently a family sent me a large alms with these words: “The fruit of an extraordinary grace obtained through Mary Help of Christians.” A poor prisoner, weeping for joy placed a small alms

in my hand: "Mary," he said, "has delivered me from prison." The favours thus received are numerous, devotion to Our Lady daily increases, and her Sanctuary at Arequipa is rising fast.

"On the 25th of last July the feasts on the occasion of the opening of the new agricultural school took place. All the authorities of the neighbourhood were present besides the nobility and a considerable number of persons. The opening *séance* was especially remarkable on account of the speeches which were then delivered. Father Sacchetti spoke first of the importance of agriculture and read the syllabus of instruction. The municipal inspector then addressed the assembly and was followed by the president of the *junta* who wound up with the following words: "Besides the instruction of which mention has just been made, our young agriculturists will also learn from the Salesians true patriotism. These good religious will teach them that the future of Peru depends on the work and diligence of its sons. They will tell them that the iron of our mines serves not to make cannons and guns but ploughs and spades; that our land lends itself admirably to the making of furrows but not of barricades; that the water of our rivers irrigates only when it is pure and not reddened with the blood of our fellow-men. . . ."

Unanimous applause welcomed these burning words.

"As for ourselves, witnesses of the visible protection of God on this House, we render thanks to divine Providence as well as to all the generous benefactors of the Salesian Work at Arequipa, and to all those who are interested in the erection of Our Lady's Sanctuary."

**CUYABA (MATTO GROSSO-BRAZIL).**—*Savages come to ask for baptism.*—In the course of last year Fr. J. Balzola sent the following news from this mission:—

"For some time past Fr. Malan intended to visit Diamantino in order to choose a place for establishing a new mission in that part of the North where the Indians are in touch with one another even to the banks of the Amazon, but so far press of business has prevented him from doing so. We have had however news of these Indians, some of whom are partly civilized and others yet in a savage state. The principal tribes are the *Bacairis* and the *Parécis*.

Fifteen days before Christmas thirty Bacairis

came and asked for baptism. The chief of this band had already been baptised and wished now that his wife, children and relatives should receive the same sacrament. He did not even know how to make the sign of the cross, because, as he said, he could not find anyone to teach him; and it was on this account he brought his people to us that they might be prepared for baptism. I set about instructing them willingly, and resolved to have them baptised at Christmas. This did not present much difficulty as they could already speak the Portuguese language.



The pupils of the Salesian College-Arequipa.

On asking their names I was agreeably surprised to find that two of the girls were named respectively Teresa and Christina because these are the names of our old colony. Whilst catechising the *Bacairis*, fifteen *Coroados*, old acquaintances of mine, arrived. The *Bacairis* insisted that we should go with them, and the *Coroados* wished that we should return to the Teresa-Christina Colony where, they said, no good had been done since the departure of the Fathers and all the Indians have returned to where *magudda papai grande*, that is to say, where the cross that I had planted, still stands there. They pressed us very much saying the Indians had all a great desire of seeing us again.

But to return to the catechumens. After preparing them as well as we could they were baptised on Christmas day, and then also I blessed two marriages. They went away very happy, saying they would send back others. And here again were verified those prophetic words of Don Bosco:—"A time will come when the savages themselves will come and ask for baptism."

In the missions of Matto Grosso most especially one can see the hand of Providence

We have already several parishes under our care and there are others still without a priest. His Lordship the Bishop has given us charge of a fine parish church which was opened recently. At Rosario one of the principal places in the diocese there was a priest but the Bishop has recalled him. He now offers this parish to us, and from it we could attend Diamantino and the Indians among whom it would be very beneficial to make some journeys. But without sufficient personnel how can we accept it?

Thank God, our novitiate is progressing but at present it only gives us hopes. Till they are fulfilled what are we to do? We must only trust to Divine Providence.

**BETHLEHEM (PALESTINE).**—*The Salesian Orphanage of the Holy Family.*—"When you go to Bethlehem" said a friend who knew well the Holy Land to me "do not fail to pay a visit to Fr. Belloni, the Superior of the Catholic Orphanage there. The work he is carrying on is well worthy of admiration." In due time I arrived at Bethlehem.

"Bethlehem! What sweet emotions do not the sacred memories which this name recalls, excite in every christian heart! Kneeling before the grotto which was once the cradle of the Infant Jesus one is overwhelmed with a holy joy and seems to hear again the heavenly chant of the Angels: *Gloria in excelsis Deo*.... The soul is inundated with devotional feelings whilst thinking of the marvellous events which have occurred in this very place; and the impressions of these happy moments are ineffaceable.

On the following day my first thought was of my visit to the Orphanage. The good Franciscan Friar, who was a sort of guest-master for the pilgrims, offered, with his customary courtesy, to conduct me to Fr. Belloni. "He is a very holy man" he said to me on the way "and has done prodigies in this country." "The same thing has already been told me in Jerusalem" I answered "and I desire very much to see this venerable priest."

On our arrival at the Orphanage we were immediately introduced to him. The old man with his white hair and beard did indeed present a venerable figure. His countenance breathed a sweetness all Salesian, and an air of nobleness and majesty which inspired faith and respect, confidence and sympathy.

Here was a man who might have been patriarch of Jerusalem but who for the love of God became the "Father of the Orphans."

He has devoted himself for the last 30 years with wonderful self-abnegation and courage to the education of poor children. The Institute contains three hundred boarders and day-pupils.

The means requisite to educate, feed and clothe this little world come from the alms of the charitable. Three times he has crossed the seas and visited christian countries, making himself a beggar for the orphans. His appeal has found an echo in the hearts of many and the work which, humanly speaking, would have been impossible now rests on a solid foundation. Difficulties and obstacles have beset his path, but this untiring apostle has surmounted them and his whole-souled confidence in Providence has supplied him with the means to house 130 orphans and provide an education for 180 children from Bethlehem.

With charming good nature Fr. Belloni asked us to go through the Institute. We inspected the play-grounds, the spacious classrooms and well-ventilated dormitories. The visit to the various work-shops—shoemakers', carpenters', book-binders', locksmiths' and tailors'—was most interesting. These form a sort of bee-hive where reigns a great amount of activity.

A chapel—a masterpiece of architecture—is attached to the Institute, and also a Convent of the Nuns of Mary Help of Christians, who take charge of the cooking and washing. These three buildings occupy quite a large space at Bethlehem and form an imposing structure.

"But" I asked "how have you been able to build such a large institute?"

"I am astonished myself," answered Fr. Belloni "It is Providence that has accomplished all, that has provided everything; and" he added modestly "I have been but a simple instrument in its hands."

The children we meet in the house salute us politely; they are full of deference. They have been fashioned by priestly and apostolic hands. Eight days after their arrival at the Orphanage they are already changed; grace effects in them a rapid transformation. Some answering to the divine call embrace the ecclesiastical state. Others go elsewhere and live christian lives in the world where they find honourable and lucrative occupations. All entertain for the Orphanage, where they spent their youthful days, the kindest remembrance. A proof of this is the great number of letters which the Superior receives every year from past pupils returning thanks

for the great care with which they have been brought up and for the education they have received.

In my turn I also say:—"If you go to Bethlehem don't fail to visit the Catholic Orphanage. You will see there a splendid work founded by a most zealous priest; a work deserving of the greatest interest since it educates the children who are the hope of the country."

And you, pious readers who have not the happiness of making a pilgrimage to the Holy Land, interest yourselves on behalf of the Catholic Orphanage at Bethlehem. Send an offering to the little compatriots of the Infant Jesus. Like him they are poor; several have neither father nor mother. They depend on the charitable for the means which will enable them to live, to learn a trade and receive a christian education...."

A Pilgrim, A. I.

Besides Bethlehem there are other Salesian Houses in Palestine viz.—Cremisan, Beitgemal, and Nazareth.

*Cremisan* is situated near the village of Beitdjallah, about an hour's distance from Bethlehem. It is the Novitiate House for training the native personnel needed for the missions in those parts, and is already giving good results.

*Beitgemal* is a large agricultural establishment. Many of the children have yet to strengthen their muscles before they can share with their elders the work of cultivating the vine and tilling the soil. Difficulties here are many. Sometimes the labour of a year is fruitless on account of the locusts, and there is always great difficulty in selling the produce.

*Nazareth* is the most recent of the foundations in Palestine. It has had many obstacles to overcome, such as institutions of the kind have to meet with in the beginning, especially in a country like Palestine where resources are so scanty.

These institutions have already proved a great blessing for many poor children but they depend for the most part on the generosity of our Co-operators in Europe.



We recommend the following deceased to the charitable prayers of our Co-operators:—

- The Rev. R. Smyth, P. P., Saintfield (Ireland.)  
 » » G. Weir, P. P., Knockbridge, Armagh (Ireland.)  
 » » C. G. B. Sasso, Porto Maurizio (Italy.)  
 » » J. Lennon, D. D. Preston (England.)

#### TO THE READER.

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

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

The Very Rev. MICHAEL RUA.

Salesian Oratory,—Turin, Italy.

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## The Salesian Bulletin

PRINTED AND PUBLISHED AT THE SALESIAN ORATORY, TURIN, ITALY.

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

PERMISSU SUPERIORUM

Gerent, GIUSEPPE GAMBINO.—Salesian Press.—Turin, 1901.

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## WHAT IS THE SALESIAN SOCIETY?

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

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

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

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

*In connection with the Salesian Congregation is the*

### *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 Patér 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.*

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*For particulars apply to the Superior, the Very Rev. Father Macey, 62, Orbel Street, Battersea, London, S. W.*