

## 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 on 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,"—VALDOCCO, TURIN, ITALY.

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

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

(St. FRANCIS de Sales.)

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

(LEO XIII.)

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## THE SACRED HEART OF JESUS

### in the Twentieth Century.

**I**n May last occurred the fourteenth anniversary of the solemn consecration of the Church of the Sacred Heart of Jesus in Rome. On that occasion, (May 14th 1887) our good father, Don Bosco, at the cost of much fatigue and suffering, undertook the journey there, and witnessed the completion of that which had been for so many years the foremost thought of his mind, the desire of his soul, the fruit of so many labours and anxieties. It was the last great work of his life; a few months afterwards he was carried to the tomb

amidst universal mourning. But the church, the monument to the Sacred Heart of Jesus remains, not only remains but proclaims, and will proclaim without ceasing, in its mute but eloquent language, from the top of the Esquiline Hill, what supernatural power, faith enlivened by charity, possesses; what marvellous effects it can achieve even in this age.

Prone as we are to look at the worst side of things, we too often close our eyes to the greatness of God in order to regard more intently human misery. The out-look is certainly very disheartening; for what an inheritance of evil has not

the nineteenth century left to the twentieth? Who is there who does not grieve to see the flood of impiety and immorality that works so much ruin especially among youth, which, by its nature so lively and passionate, is as susceptible to the impressions of good as to the seductions of evil? Who does not lament at the sight of such deep hatred, rancour, vengeance, struggles of classes and persecution which shake the foundations of human society of the present day? But at the same time let us be impartial. We must not consider the evil only; let us also take a glance at the great amount of good.

And is not that powerful revival of catholic action which we witness a great blessing? Are not those great and splendid manifestations of faith and charity, which every day take place before our eyes, consoling to the hearts of the faithful? Look at those noble and generous heroes of Jesus Christ, who consecrate themselves, immolate themselves, voluntary victims—here to clothe and feed the destitute, there to console the dying, now to correct the wanderer, again to instruct and educate the outcast, all striving to establish the spirit and bring about the reign of love, brotherhood, concord and charity. Who does not recognise in all this the hand of God, the irradiation, so to speak, of the Heart of Jesus?

The eloquent Mgr. Freppel (who died a few years ago and was a great loss not only to religion but also to literature and science) in a conference given by him a short time before his death on the Venerable Curé of Ars, remarked that this humble priest had been raised up by God to affirm and prove by his presence, the existence of the supernatural, and that in an age in which there was a fierce war against the supernatural. "Ars" continued the illustrious Bishop of Angers "has been the answer of God to the blasphemies of Voltaire, to the cynical sneers of the most shameless

scoffers at the miraculous. God sent forth the Curé of Ars in our time as a living proof of the supernatural, and, I dare to add, for the exaltation of the priestly ministry."

Now, dear Co-operators, cannot we, the sons of Don Bosco, with not less reason apply these same words, which Mgr. Freppel said of the Curé of Ars, to the humble priest of Valdocco? Does he not belong to that band of Christian heroes who have illustrated the age just past with the most splendid works of faith and charity-works which can find no other explanation except in the supernatural? St. Augustine observes, with his characteristic acuteness, that the whole and every part of the Bible announce, to those who understand it aright, the coming of Jesus Christ: *Christum sonant*. We can say the same thing of all the ages that followed the birth of Christ, as well of the nineteenth century just completed as of the twentieth already commenced:—*Christum sonant*. This is proclaimed to us by the splendid robe with which Jesus Christ clothed civil society, sciences extended and advanced, the wide dissemination of literature, arts recalled to their noble mission, progress, culture, civilisation—all of which are the outcome of christianity. Neither by the use of right reason should the occasional deviation of society from the right path, which here and there we deplore, bedim in its origin the light of the Gospel, nor dry the fount, nor injure the substance from which all these benefits and those also which we enjoy in every branch of social life proceed. We must always carefully distinguish between the intrinsic goodness of a thing and the abuse which malice may make of it.

And what shall we now say of that consoling spectacle which is displayed before us continually; which assumes greater proportions every day and constitutes one of the purest glories, a peculiar privilege, I may say, of this age?

We refer, dear Co-operators, to the large earnest and persevering return of so many of our separated brethren to the Catholic Church and to the spread of the light of the Gospel even to the most remote and inhospitable regions. What glory, what joy for us Catholics to contemplate this army of missionaries, of apostles who born and brought up in our holy faith, go forth every day from all parts of Europe to bear to so many nations of the earth this self-same faith, to propagate everywhere the kingdom of Jesus Christ. And is not this the grandest and most powerful work of the Heart of Jesus? We do not indeed realise its magnitude; being an every-day occurrence it almost passes unnoticed by us, but it is nevertheless a fact. We find here (as the late and deeply lamented Cardinal Alimonda wisely pointed out) the repetition of a natural phenomenon. The earth, which receives the rays of the sun, reflects them outside itself, yet we who live on it do not perceive this reflection; so that whilst our little globe seems to us dark, it sends forth rays of brilliant light to the inhabitants of other planets. In like manner the grandeur of that apostolate which has its centre in the Roman See and which sends its heralds to every part of the world does no longer impress itself upon us. But the distant nations, the people of the North and of the South, the inhabitants of Asia, Africa, Oceania, and America, who see in their midst the heralds of the Gospel, the messengers of the Divine Light, exclaim:—"They come from the great Mother. They are the offspring of the Catholic Church."

These are, and it will never be too often repeated, great and consoling triumphs of the Heart of Jesus. Yet still greater

and more consoling are those which are reserved for the twentieth century, which shall have to be called the century of the Sacred Heart. If the Church, as St. Athanasius beautifully says, may be regarded as the humanity of Jesus Christ: —*Ecclesia est Humanitas ejus (Christi) et in ipsa dominatur et regnat. (De Incarnatione)*,—it follows then naturally that its history its life may be, after the manner of that Sacred Humanity, an alternation of sufferings and of triumphs, of joys and of sorrows; that, as was the mortal humanity of Jesus Christ, so ought to be the Church, to experience the poverty of the manger and the gold of the Magi, the slaughter at Bethlehem and the consoling return from Egypt, the hunger of the desert and the feast at the marriage of Cana, the confession of Peter and the betrayal of Judas, the glory of Thabor and the cross of Golgotha. But the hour of resurrection, the hour of complete triumph will come for the Church; and this hour will be hastened by the wide propagation, by the miraculous diffusion of devotion to the Heart of Jesus. Lift up your hearts then, dear Co-operators, be consoled at the great prospects of the Faith; those true, solid, real hopes as equally distant from presumption as from pusillanimity. And since we are in the month of the Sacred Heart, to which, at the invitation of the revered successor of Don Bosco, we were consecrated at the beginning of the twentieth century, since children were and are still the delight of our Blessed Lord, let us strive especially in this month to bring these dear children to Him: let us spare no effort, no sacrifice where there is question of the religious, moral, intellectual and material benefit of youth.



# Salesian



THE celebrations in connection with the solemn opening of the Church of St. Francis de Sales at Valsalice were brought to a close on April 18th. by a grand musical and literary entertainment. It was honoured by the presence of H. E. Cardinal Richelmy, Mpr. Manacorda, and the Very Rev. Don Rua, and was largely attended.

The musical part was rendered by the *Schola Cantorum* of the Salesian Oratory, Turin, assisted by an excellent Orchestra. Both the programme and the execution were worthy of the occasion and received unstinted applause from the appreciative audience.

The Editor of the *Italia Reale*, as Chairman of the Committee of Promoters, opened the meeting. In felicitous terms he summed up the origin and progress of the International Homage to Don Bosco, and pointed out the necessity of not slackening in zeal but rather of becoming a permanent Committee in order to assist the Successor of Don Bosco in carrying on the numerous works of public beneficence, and of increasing their ranks by enlisting the sympathy and co-operation of all men of good will.

Cardinal Richelmy kindly consented to close the meeting with a short address. Alluding to the words *From Vision to Vision*—the title of a lyric recited by the Very Rev. Boniface Donato S. J.—His Eminence recalled a vision of St. Vincent de Paul, of two globes of fire representing St. Francis de Sales and St. Jane Frances de Chantal. He compared it to Don Bosco's Institutions which, absorbed in the Catholic Church, lead countless souls to eternal salvation. Then, adopting the suggestion of the first speaker, he urged all to become active co-operators in this holy undertaking.

THE burden of the compositions and addresses was, needless to say, St. Francis de Sales and Don Bosco. We omit to speak of the elegant lyrics which were recited by the Very Rev. Fr. Donato S. J., Cavalier Bianchetti, and Rev. Prof. Francesca, but would like very much to be able to reproduce the masterly discourse of the Very Rev. Prof. Cerruti and that of Commendatore Laura, a prominent member of the Medical Faculty of Turin. The former showed in a learned manner how appropriately the temple symbolised the mission of christian education in the spirit of St. Francis de Sales and his faithful disciple Don Bosco. The latter spoke on "Don Bosco in the Apostolate of the Church and the Social Question." Quoting the words of our Divine Lord:—*Misereor super turbam*, he said:—"These sacred words which sprung from the most merciful Heart of Jesus constitute the true foundation of all the works with which Holy Church has been inspired in the course of centuries; they are the golden thread of that wise, energetic, sublime charity of the spouse of Christ; they form the divine programme of the present and of the future.

They were the belief and the life of that grand hero of Christ, Don Bosco, who appears every day more wonderful to the world in the fruitful apostolate of love in which he expended all the energy of his powerful mind and noble heart." This, he proved and illustrated in a discourse full of lofty ideas conveyed in incisive and epigrammatic language.

The proceedings of this day formed a fitting crown of a memorable event—a tribute to the memory of Don Bosco who, to use the

words of Cardinal Svampa, emulated the charity of St. Vincent de Paul and possessed the amiability and meekness of St. Francis de Sales.

On the same day a visit to the new Church and the tomb of Don Bosco was paid by the inmates of *La Generala*, a reformatory for youthful criminals in the neighbourhood of Turin—a visit remarkable in many ways. This outing had been granted to them in reward of their good conduct and for the fruit derived from the spiritual retreat which was given to them by the Very Rev. Fr. Barberis D. D. one of the oldest and most devoted sons of Don Bosco.

The lads on entering the grounds arrayed themselves before the tomb of Don Bosco where their brass band played selections. Cardinal Richelmy and Mgr. Manacorda, who happened to be there, with paternal goodness mixed with them and distributed presents. Meanwhile Fr. Barberis had refreshments prepared in the various refectories and the youthful party did justice to all the good things in the best of spirits.

Before leaving, they assembled once more before Don Bosco's tomb, where one of the Fathers in a short and suitable address reminded them how he, whose white figure they saw represented before them in the marble, had loved and laboured among those who, years before, had been in their places. He exhorted them to preserve the fruit of their retreat and grow up good citizens, expressing at the same time the hope that, later on, when grown to manhood they might have the opportunity of returning there not before a grave but an altar. This visit has doubtless eng-



Our Lady of the Immaculate Conception.—Valsalice.

raven on the mind of more than one of that youthful band a lasting impression—one which may, let us hope, bear fruit in its good time.



YEAR after year the Sanctuary of Mary Help of Christians in Turin presents an imposing and edifying sight during the month consecrated in her honour especially during the solemn novena. Thousands of people flock there, some prompted by loving gratitude for favours received, others in the hope of obtaining solace in afflictions, relief from ailments, remedies for evils, for which they had in vain recourse to human means. All are animated by the most lively faith and confidence in the maternal goodness of her whom God has been pleased to honour by raising her to the exalted dignity of being His Mother, and whom He still honours by granting countless favours through her powerful intercession.

This year was no exception. Numerous pilgrimages were organised from different parts, and special half-price tickets were issued from all stations in Piedmont and Liguria. This gave many of the poorer classes an opportunity of taking part in the pilgrimages and of visiting the Sanctuary of the Madonna of Don Bosco, as it is now commonly called.

At the Sanctuary itself, the Month of Mary was begun as usual on the 24th. April. Masses were said uninterruptedly from half-past four to eleven o'clock every morning. At half-past five a special service consisting of Community Mass, sermon and Benediction was given, and at seven o'clock in the evening another also consisting of hymns, sermon and Benediction.

On the vigil a conference was given to the Co-operators and the 1st. Vespers were solemnly sung. On the Feast itself Community Mass was said by Cardinal Richelmy and at half-past ten o'clock Pontifical High Mass was sung by Mgr. Rosaz Bishop of Susa.

The panegyric was delivered *intra Missam* by Cardinal Richelmy. Vespers were sung at six o'clock followed by a solemn procession and Benediction.

At the different services of the Novena and the Feast-day, select music was given by the *Schola Cantorum* of our Oratory.

The scene on such occasions cannot be described in words; it is felt deeply by those who are privileged to witness it; and assuredly the sight of such a great concourse

of people imbued with such a deeply devotional spirit could not fail to affect even the most indifferant and leave a lasting impression for good.



FROM various accounts received from Co-operators and published in the Spanish edition of the *Salesian Bulletin*, we learn that their number is rapidly increasing in Spain. At Salamanca, St. Maria (Almeria), Ciudadela (Minorca) and elsewhere conferences were held, chiefly on the Feast of St. Francis de Sales. Competent speakers treated of important subjects regarding the development and support of the various works for the rescue and christian training of destitute youth, practical means at the same time being suggested towards this end.

This awakening of zeal cannot but be attended with good results and offers bright prospects for the future of that Catholic nation.



THE following appeared in the *Catholic Times* of May 3rd in connection with the Salesian Mission at Falkland Islands of which Rev. Fr. O'Grady is Superior:—

"On the 18th March, Father O'Grady, of St. Mary's, Port Stanley, entertained to a supper the men of the Flora who had assisted him at various times during the visit of that ship to the Falkland Islands, and the company was supplemented by the addition of a few civilian friends. After supper the remainder of the evening was devoted to music and singing, the programme being made up from contributions by Messrs. Feely, O'Shea, Rich, Mannix, Roache, Sullivan, Ryan, M'Atasney, and Master W. M'Atasney. Father O'Grady, in a parting speech, stated that for general conduct while on shore the men of the Flora were the best of any ship that had been on the station in his time, and he had been there upwards of nine years. He wished them a pleasant voyage to the old country. At the conclusion of his speech the rev. Father was most enthusiastically cheered by the guests, and "Auld Lang Syne" was sung."







View of the interior of the Church at Valsalice.



## SOUTHERN PATAGONIA

(Continued.)

It lives on prey, killing guanacos, foxes, and, where they are to be found, sheep. It is generally caught with the lasso or by putting poison on the flesh of animals killed by it, and which it generally hides in some place for the morrow. It was ascertained that in a single night a puma killed by itself more than eighty sheep. When the puma enters within the fold it takes a sheep, kills it and sucks its blood. Meanwhile the whole flock stand stupidly around it in the form of a circle, to watch the fate of their companion. When it has done, it takes another leap into their midst and brings down a second but the sheep, instead of having recourse to flight, continue to crowd round it, watching all the time in silence. This scene is repeated as many times, as the puma kills a sheep. When it is satiated and tired, it makes its way out of the fold and goes about its business.

But since I am talking about the wild beasts of Patagonia whose extinction seems near at hand, I may be allowed to mention another beast closely allied to them, the extinction of which should not be merely confined to Patagonia but should extend through the world. Avarice is a brute beast which also finds its way into these far away regions. Woe to the man who allows it to gain the mastery over him! He can never say enough as many incidents which occurred during my missionary travels have served to convince me. On a certain Saturday I arrived at the house of a Spanish family, with the reputation of good catholics, composed of a father and mother, still hale and hearty, of four grown

up sons and two daughters. I had been told that this family wanted me to baptise a baby and administer to a son of theirs, aged eleven, his first Communion. Although I knew I should have to go out of my way, employ two days to reach them and spend 30 pesos on a new guide, I decided nevertheless to satisfy their wish. On arriving at their house we noticed in the fold an immense number of sheep, lambs, horses, oxen cows etc. (we afterwards learned that they amounted to over 8,000), all belonging to the family in question. The usual formalities over, we expected to be invited to take some refreshment or to have a place assigned to us wherein to put our belongings and spend the night, but no offer was made. When one has been many hours on horse-back, galloping at a fast rate, one feels the pangs of hunger. This is well known in these parts; therefore when anyone arrives at a house the landlord's first care is to offer his guest some refreshment.

Seeing that the master of the house gave us no invitation I asked them if they had anything to eat. With an evil grace they brought two boiled eggs and a few biscuits for me and the cleric, and nothing for our boys. I asked if they had anything for them; they answered in the negative. "Have you got no meat, raw or boiled?" "No" they answered "there will be no meat before to-morrow."

Here, it is proper to remark, that in Patagonia meat is more common than bread in Europe; any traveller may freely ask for it without ever running the risk of being refused. When there is none in the house the master at once sends a servant to the farm-yard to kill a lamb or a calf, but he never allows the traveller to depart without a provision of meat. To say they had no meat when they had 8,000 sheep close by was therefore simply absurd; nothing more nor less than stinginess, for in a moment they could have killed a lamb, and even granting they had all been too busy, our own boys could have done it.

I then asked them to have the goodness to

sell me two kilograms of biscuits. The mother gave orders to weigh them; this they did in my presence, weighing them as though they were gold, and demanded one *peso* for each though elsewhere we should not have had to pay half that sum. Meanwhile first one and then another of the family kept inquiring when we intended to leave..... I replied that it was impossible that evening since night had already set in, and that next day, being Sunday I wished to remain and spend it together with the family and instruct the children. I noticed that my reply fell upon them like the announcement of some very bad news. The thought of having to give us hospitality and provide the necessary food made them exceedingly sad and they kept repeating: "We are very poor! we have so many children to provide for! We have to be very economical!" Poor, just imagine, with a capital of 150,000 francs in sheep etc!

For our sleeping-place they assigned us a wretched shed destined for the shearing of sheep, where an insupportable stench reigned of washed sheep and other things besides. I baptised the baby, prepared the boy for his first Communion, instructed all the young ones and twice said Mass in public, distributing to all, various religious objects and booklets. They did not thank us at all, and before we left gave us many commissions into the bargain. Poor people! They made one feel compassion for them, for in their speech, in their dealings, in their whole life avarice was very manifest. What favours they have received from God and know not how to enjoy them! They might live in easy circumstances and yet be of service to the poor, whereas, they themselves suffer and render no service to anyone else. When will they be satisfied? The more they have, the more they desire to have. They are indeed unfortunate. They suffer from the greatest poverty in the midst of abundance.

We met with a similar reception from another family, also Spanish, which possessed 40,000 sheep, and where I had been told two baptisms and several confirmations were required. I had to pay 25 *pesos* and expose my life to great peril in crossing the river Gallegos. The ferry-boat was so small that when Mgr. Fagnano saw it, he wondered at my boldness in exposing myself to so great a danger and advised me to be more prudent for the future. The river near the harbour of Gallegos is indeed very impetuous and subject to strong winds which blow over it at almost all times. The head of the family

however gave me no thanks for my pains but when I asked him to change a horse which was tired for a fresh one he did me a very ugly turn. He gave me to understand that at a day's distance, where I was to pass he had left a fine strong horse and that if I would leave him mine, I might have his in exchange. Relying on his word I set out, but on arriving at the place mentioned and having paid five *pesos* to a shepherd to go and look for the horse and bring it to me he returned after a few hours without a horse saying: "Father you have been swindled; the horse for which you changed yours has only three legs, it is unable to walk." Behold what avarice leads to! It does away with every feeling of humanity, renders a man ungrateful to benefits received, uncourteous, cruel, a thief, and more savage than the very savages.

**Progress of Santa Cruz—Dont wait for the morrow—A model family—Various journeys—Lodged in a poultry-house—The hand of Providence—Conclusion.**

There are, in and around Santa Cruz, some 50 families and about 200 working people unmarried; this brings them to a total of about 500 persons. In the town, which for the last two years has been making rapid strides in the way of progress there are several first and second-rate shops, six small hotels, several taverns, two bakers's and two butcher's shops, a custom-office, a police station, a small military barrack, a magistrate who is also the civil registrar, and a physician, Dr. J. Larauri, a former pupil of our College at Paysandù, who always cherishes a kindly remembrance of the Salesians and gives them every possible help.

There is an elementary mixed school, and an Italian mistress gives private lessons in her house. The Church which I had blessed two years ago is now without a roof. A violent hurricane last winter carried it away and did so much damage to the walls that it is now unfit for service. This is perhaps not to be regretted, for a more disgraceful building was seldom seen. The man who erected it may have never seen any building of the kind before, for he could not have done worse. It is believed that two sailors built it with material taken from a dismantled ship. The inhabitants of Santa Cruz are to a certain extent pleased for they hope that soon a new and better church will rise up and that a priest will remain per-

manently amongst them, for of what use is a Church without a priest? They all of them asked me when a priest would go to settle among them? I gave them to hope that within a year a Salesian would attend their mission regularly. Will this hope be realised?... The Argentine government is favourably disposed towards the place and is even ready to make great sacrifices. President Roca, who visited S. Cruz last year and saw the need of building a church there more worthy than the present hovel, would if asked, advance the sum required to build a modest church, as he has already done for Gallegos. Mgr. Fagnano has decided to ask for it and I am sure he will obtain his request. All that remains is to find a priest, and I hope one will in time be forthcoming.

It is a truth established beyond all doubt that he who refuses the Sacraments when he is able during life-time, will have great difficulty in so doing, although he may wish it, at the hour of death. Such was the case during my missionary tour between Santa Cruz and San Julian, with two persons well known to me. During past years I had been wont to go and exhort them to receive the Sacraments of Confession and Communion as they were already advanced in years and far from any priest in case of danger. But they turned a deaf ear to my solicitations, It so happened that a few days before I arrived at their house both of them were taken seriously ill. But that I might see for myself and realise that he who despises the Sacraments in life will not have them at the hour of death, God so disposed that being unaware of their illness, I delayed through unforeseen circumstances my arrival at their house for some days. Death carried them off meanwhile and when I arrived they were already buried. Let us not put off to the morrow what can be done to-day.

In the midst of the Patagonian desert, far from all the disturbances of city life I came across a happy family, worthy of being proposed as a model to christian families. It was of Irish origin, Catholic, and was composed of the father, the mother, five sons and four daughters. They were not rich, but from assiduous labour had acquired sufficient means to enjoy a comfortable existence. In their house great peace and tranquillity reigned among all the members and they loved one another with a strong and disinterested love. Strong or violent words were never made use of; commands were given charitably and politely, and not only did they willingly obey

but each one did his best to anticipate the least wish of the others. Everywhere cleanliness and order reigned and although they were in a desert they dressed neatly without unnecessary finery. It appeared like a miniature paradise! The three elder daughters divided their work in the following manner. The first helped her mother with the domestic work, did the cooking, washed the linen and looked after her little brothers; the second was a real shepherdess, she would go about on horse-back during the whole day, looking



South America: A specimen of the Southern Indians.

after the flock of 2000 sheep together with her father; the third looked after the horses, the cows and the gardening with her brothers. In the evening they all met round the fire and read some good book, said prayers and then went early to bed in order to rise in good time. Innocence and simplicity of life were the secret of their happiness. Every face was beaming with candor and simplicity. May Our Lord always preserve them in their innocence!

At about 18 leagues from the mouth we crossed the river Santa Cruz in a boat, taking with us only two horses because on the opposite side we were easily able to procure

others. We left the remainder under the charge of one of our boys that they might get a fortnight's rest where there was forage in abundance. More than fifteen times we crossed the river Chico which in the middle is from fifty to eighty metres deep, and in places is very dangerous. Further down near the Cordilleras this river divides into two parts one of which is called Chalia and the other Séhuel. We went more than fifty leagues towards the mouth of the Chalia visiting the Tehuelche Indians on its banks, especially in the vicinity of Mr. J. Sebatier's residence, commonly called after John Frischon, his superintendant, because the latter alone lives in that place. Both are Frenchmen. From there we crossed a large plain, or rather, a desert, in order to arrive on that sameday, Saturday, at the banks of the Sehuel and thus enable the many persons there assembled to assist at Holy Mass.

Along the river Sehuel are to be seen magnificent hills of stone some of which appear, like fortresses, others like medieval castles. There is one called the *Cerro de la ventana*, (window mountain) which resembles a tower with a window in the middle. They are so curious that they seem to owe their existence to art whereas nature alone is their author. We then went down as far as San Julian. During these excursions we were without our tent, having left it to the boy who remained with our horses, so we had to get shelter wherever it was to be found. Once we went to sleep in an open poultry-house along with the chickens. The woman who owned them did her best to drive them out for the night, but the poor creatures were accustomed to that place and did not see the fun of sleeping in the open air. As there was no door to keep them out, as often as they were driven away, so often did they return. One hen with her young ones remained quite still in the remotest corner of the poultry-house during the whole night. But with the very first ray of light down it came in great haste passing rudely over our faces as it went along. We very seldom found a bed in the houses, but as we are now quite accustomed to this kind of life it is no very great hardship for us. Providence, besides, is ever at hand to assist us. It always protects us in the most wonderful way so that I should never end were I to relate the number of times It has come to our aid.

How many times we thought ourselves lost in some desert, has Providence hastened

unexpectedly to our rescue sometimes in one way, sometimes in another! How many times have we not experienced its motherly tenderness! All blessings and all thanksgiving be rendered to it in return! Sometimes we had to make very long journeys lasting several days, guided only by the compass, like the mariner on the wide ocean, without meeting so much as a single living being; nevertheless we arrived exactly at the place sought for, so that the people there, were astonished when they heard that we had made our first journey through those regions without a guide. Providence directed our steps. We incurred the greatest danger in crossing the rivers. Well, you will scarcely believe me, but without our ever looking for a person acquainted with the fords, but trusting wholly in God, we always found at the moment we wished to cross, a friendly person who not only showed us where to get across but went before us to give us courage!.. How then can I refrain from rendering a thousand thanks to divine Providence? Owing to the heavy rainfall last winter we had not to suffer from want of water. We came across some two hundred and fifty lagoons, some of them very extensive, the smallest measuring not less than a kilometre in circumference, and many rivers and torrents.

From time immemorial in the endless deserts of Patagonia and Tierra del Fuego a telegraphic system new to Europeans has been in vogue. When anyone loses his way, he makes a huge fire of wood and grass for some time in one place, and if anyone sees it from afar he lights another fire in reply so that the one who has lost his way may be directed by it. When a tribe of Tehuelche Indians are on the move several of them go on in front and light fires here and there to point out the way for the rest of the caravan. In the island of Tierra del Fuego the making of 2 or 3 fires close together at the same time means there are people in that island who wish somebody to go to them, and the first to see them, reply by lighting the same number of fires. At once the first fires cease in order to show that the reply has been understood. Thus this Patagonian telegraph system in innumerable houses transmits in a wonderful way the wishes of those that are far away.

Lastly, during this journey we found here and there families who had emigrated from Bahia Blanca and Buenos Ayres. Some of them have had their children educated at our Colleges in Bahia, and they still cherished

the best remembrances of their teachers. At Punta Arenas I one day noticed a boy of sixteen enter the church with great modesty, make a good genuflection, and what is more, go to the Sacraments with great devotion. I said to myself, he must be a son of Don Bosco. Who knows whether he does not perhaps come from some Salesian College. I made inquiries and found he had been educated at the Salesian College in Valparaiso. He is now in business in this town, but never a Sunday passes without seeing him at Mass, and when he is able, he goes to Communion. Our Colleges produce excellent fruit.

And now it is high time for me to conclude. I have already been too lengthy I fear, so I will omit what still remains to be related. The places visited are more or less the same as in past years. I therefore think it useless to repeat all those names which are mostly Indian, Seehaike, Korpenhaike, Ottehaike and aikes *ad infinitum*.

I should also add that the cleric fell three times from horseback, without receiving any injury and that my horse one day got stuck in a quagmire (*tembladero*) and it was almost a miracle that I succeeded in withdrawing it. But these are only trifling adventures, inseparable from such journeys, and hardly worth relating. We bought twenty horses, tired out eighteen, and returned home with seventeen, having left the others to our confrères at Gallegos. I administered a hundred baptisms, as many confirmations, and sixty communions. All this in a mission of 63 days, covering a distance of 705 leagues on horseback or 3.535 k.m.!

Whilst offering you my respectful salutations, I ask you, dear Father, to give me your blessing and kissing your hand I have the pleasure of subscribing myself with esteem and thankfulness

Your most humble and obedient son  
M. BORGATELLO, Priest.

*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.*

## Points of Don Bosco.

The devout servant of Mary who during his life has been careful to recommend himself to her protection, will, at the moment of death cast himself with greater confidence in her arms, just a child in the arms of its loving mother. In the embraces of this good Mother we may placidly and sweetly fall asleep in order to wake up and behold in her company the splendour of Paradise.

*Don Bosco.*

Oh Mary, how good, how powerful thou art! How thou dost always without fail lend thy protection and help, to all those who invoke thee in their necessities.

*Don Bosco.*

Circulate as much as you can, good books among your friends and acquaintances. A good book can penetrate even in houses where the priest is not admitted, and is received even by evil persons as a souvenir or present. A good book does not blush; if neglected it is not annoyed; when read it teaches truth calmly; if despised it does not complain, and at times leaves a remorse which may kindle a desire of knowing the truth which it is always ready to teach. A good book, when given, may at times remain on a table covered with dust and no one thinks of it; but sooner or later the hour of sadness or of affliction will come, and then this book, this faithful friend, shakes off the dust and opens its pages. Then the wonderful conversions, such as those of St. Augustine, Blessed Columbini and St. Ignatius, take place.

How many souls have been rescued by good books! How many preserved from error! How many encouraged to do good! He who gives a good book, even if he did not succeed in doing anything else than suggesting a good thought, has already acquired great merit before God.

A book in a family, even if not read by the one to whom it was given, may at times be read by a son or daughter or friend; at times it is circulated among acquaintances, and God alone knows the good which is thus achieved.

*Don Bosco.*



# RACES AND FAVOURS OBTAINED

through the intercession of

# MARY HELP of CHRISTIANS

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

**Orviete.**—"Full of gratitude I make this public thanksgiving to Our Lady Help of Christians for obtaining for me a cure which I may call miraculous. I was confined to my bed for more than six months in consequence of a poisonous bite which I received in my right hand. I underwent a surgical operation but without success. Inflammation of the intestines followed and I was reduced to the last extremity. Nine distinguished doctors gave up my case in despair; nothing could be done to save me, and my death was awaited from day to day.

In this state we had recourse to Our Lady. Don Rua had already sent me his blessing and I had asked my director to commence in union with him a novena to Our Lady Help of Christians. He did so and before the end of the novena I began to get better. Other novenas were made and the good Virgin heard all these prayers and obtained from God my request. Today I am safe and sound, and in spite of my advanced age I have resumed my occupations which I can fulfil without fatigue.

Thanks to thee O Powerful Help of Christians you alone could obtain from God for me my restoration to health and I shall remain ever grateful to you."

19 Oct. 1900.

PETER LOMBARD.

**Lombriasco.**—"On the 6th. of April last one of our pupils Andrew Sarbinowski

fell seriously ill. In spite of every care the malady made such rapid headway that on the sixth day we had lost all hope of his recovery. We gave him the last sacraments and expected his death at any moment. A priest remained near him continually in order to read the prayers for the dying. About 12 o'clock on the following day the sick boy lost his speech, his body became stiff, death seemed imminent. But it was not to be so; Our Lady Help of Christians would not permit it.

Having sent notice to his parents in Poland and to his brother, a priest in Rome, we commenced a novena to Our Lady Help of Christians according to the form prescribed by Don Bosco. All prayed, and against all hope we still hoped. Our confidence was not misplaced for the novena was not yet finished when our patient felt something better. Animated with renewed confidence in Our Blessed Lady we commenced a second novena. Some days afterwards, the doctors declared him out of danger, avowing at the same time that he must thank other than human means for this. His convalescence was tedious but now Andrew is perfectly restored and is preparing to leave for Poland in order to collect his energies before returning to us again.

Please publish this favour in order that once again the powerful intercession of Our Lady may be recognised and that it may help to increase each day the number of those who have recourse to her in the tribulations which are inseparable from our sojourn here below."

18 Nov. 1900.

(Fr.) PETER TIRONE.

**Ardennes.**—"I promised five francs for the support of the orphans in order to obtain an important favour. This having been granted I fulfil my promise to which I add a small subscription that Our Lady may bring

an affair, which I recommended to her and in which I fear great difficulties, to a happy issue.

12 Nov. 1900.

M. G.

**Amiens.**—On the 30th. of Oct. I requested a novena to Our Lady Help of Christians. On the first day I received encouraging news and to-day I had a confirmation of it. I now send you the sum of fifty francs which I promised if I obtained the favour requested.

I recommend to your good prayers and to those of your children a person who is in great difficulties, and also a temporal intention which I leave altogether in the hands of Mary Help of Christians.

25 Jan. 1901.

I. C.

**Anvers, 3 Dec. 1900:**—"I enclose five francs for a Mass in honour of Our Lady Help of Christians as a token of gratitude for a favour which I received through her intercession. Kindly insert this in the *Bulletin*."

N.

**Rome.**—A short time after my appointment to the direction of the College at Frascati I felt somewhat unwell. Thinking it a matter of no moment I took no notice of it. But soon I found myself compelled to send for the doctor who ordered me to keep to my bed. In a few days it developed into a serious case of typhoid fever. The Rev. Fr. Provincial, aware of the gravity of the case had me conveyed to Rome where I might receive the best attention. I was attended by Dr. Lapponi—the private physician to His Holiness—and to him after God and Mary's intercession I owe my cure. Notwithstanding all his care the disease was growing more serious. Seeing that in my case, human means were of little avail, I had recourse to Mary Help of Christians and made a novena in the form Don Bosco used to recommend, in order to obtain my cure, if that were God's holy will. My state however was not improving so I asked for the last sacraments, and they were administered to me on Christmas Day. From that day I began to improve and by the end of the novena all fever had disappeared. I was able to get up some days afterwards and although I am not yet allowed to resume my former occupations, I consider myself perfectly cured.

I wish with all my heart to render thanks to Mary Help of Christians whose intercession never fails those who have recourse to her.

24th. Febr. 1901.

LOUIS BRUNELLI,  
Salesian Priest.

**Milan (Italy).**—"Full of gratitude I come to fulfil my promise and thank Our Lady for a signal grace received. In January last I was dangerously ill; my disease was making rapid progress and the doctor who was attending me thought that a painful surgical operation was indispensable. I could not make up my mind to submit to it. Acting on the advice of a good friend I began a novena in honour of Our Lady Help of Christians promising to have the grace published in the *Salesian Bulletin* and to send an alms. I had not to wait long for the the favour. The very first day of the novena I felt that the disease was taking a favourable turn and on the ninth day I was completely cured. I now fulfil my promise."

15 Sept. 1900.

R. M. COLUMAO.

**Rosà (Italy).**—On the evening of the 3rd. of August I received a telegram summoning me to go to see a little nephew of mine who was dying. Both the distance and my duties as a priest prevented me from going immediately. But Our Lady was watching over us; we prayed to her fervently and I in my turn promised to send an offering and have the favour published when obtained. Three days after, I received a letter stating that the sick boy, who as everybody thought had but a few hours to live, had suddenly as if by a miracle such a favourable change that he was pronounced out of danger. I found this wonderful improvement had taken place just when I had made the promise to Mary Help of Christians. A few days after he had completely recovered from the complicated disease which had threatened his life and was once more to be seen amongst his play-mates. With feelings of deep gratitude I send the promised offering and ask a blessing for myself and my dear relatives.

JOHN FERRARESE, Priest.

**South America.**—I enclose an offering in thanksgiving for a favour received through the intercession of our Lady Help of Christians, requesting you to have a Mass said at our Lady's Shrine

C. S.





# Various Steamings

**COXIPO (MATTO GROSSO-BRAZIL).**—*A visit to our House at Coxipo.*—We take the following from a letter of Father Pappalardo, of the Matto Grosso Mission in Brazil:—

“I am writing to you in Fr. Malan’s name and I tender you his apologies in case he should be unable to do so himself. With this letter our great benefactor, His Excellency Dr. J. M. Murtinho, whose name will ever remain linked with that of the Apostle of Brazil Mgr. Lasagna, leaves Cuyabà for Rio Janeiro. He came to Cuyabà for political reasons, but also to help to strengthen our Mission. At his arrival all the people received him with joy, with discharges of artillery, and with four or five bands, amongst which was that of our House of San Goncalo. It was a sign of the great esteem in which the ex-president of Matto Grosso, now the supreme Judge in the federal Capital, is held. Under his presidency the Salesians entered Cuyabà; he it was who confided to them the colony of Teresa Christina, who always protected them and obtained great help and favours for them. During his short stay at Cuyabà he condescended to come five or six times to our house to speak to Fr. Malan and to assist at a play given in his honour. But the strongest proof of the interest he takes in the sons of Don Bosco, is the visit he paid with a numerous escort to our new House at Coxipò.

The 15th of March was the day fixed for this visit and you may imagine how we prepared for it; but on the day before the rain came down in torrents and it seemed as if it would last for a week. This upset all our plans. We then had recourse to St. Anthony and promised to make a triduum in his honour if he would bring us fine weather. Next day the sky became gradually clear and

we prepared with great activity banners, flags, triumphal arches, etc. At 9 o’c. His Excellency’s approach was announced by the sound of military salutes and of the band. He was escorted by 20 cavaliers and the members of the local government. They all sat down to our modest repast and we thus spent some enthusiastic moments, especially when Fr. Malan proposed the health of Dr. Murtinho and when the latter responded. His Excellency showed himself on this occasion the true father and protector of the Salesians, the friend of true progress for his native land. May this visit serve to strengthen vocations and raise up new friends and benefactors of our Work and especially of this House.

His Excellency leaves to-morrow with a great number of our friends, and it seems that Fr. Malan is going to take advantage of this occasion to visit the House of Corumbà and see what can be done there for the installation of the Sisters. Fr. Malan has also the intention of going to Diamantino to visit the Indians, and on his return to Cuyabà, to proceed to Europe; this would be of great service to our Missions.

What shall I tell you now of my novices and of this novitiate? Things are going on well, thank God; from three their number has risen to nine, and many are the aspirants who wish to join the novitiate; everything makes us look forward to a happy future.”

**SERENA (CHILI).**—*Institute of Leo XIII.*—A confrere of ours Father Gasparoli, writes to Don Rua as follows:—“On the 31st of May, the month specially consecrated to Mary Help of Christians, I arrived in the diocese and town of Serena accompanied by Father Francis Jano and a confrere, Justus di Gonzales. In the course of my journey I wrote several times to Mgr. Costamagna and on my arrival at Antofagasta I received two telegrams telling me to proceed to Serena. I arrived

there on the 31st of May and was very cordially received by the secular clergy and religious congregations. I first lodged at the Seminary, then I went to our temporary dwelling where I gave catechism and made the necessary preparations for the new house.

The spot set apart for that purpose is large and very well situated; it will be ready by the month of August. This new field of labour for the sacred ministry and the education of youth is very extensive, and I think with Don Bosco's help it will be very fruitful. Our Institute will be the only catholic one in the populous and needy diocese of Serena. His Lordship Mgr. Florenzio Fontecilla is extremely pleased and the population is most anxious for our work. I hope in time we shall be able to start a flourishing College for students and artisans and a Festive Oratory as well. Bless us dear Father and help us with prayers and advice. We are now starting the studies and the work-shops in an imperfect sort of way, till the personnel is increased."

**BOGOTÀ** (COLUMBIA).—*Latest news from the seat of war.*—We take the following from a letter of Father E. Rabagliati to Don Rua, "We are now at the end of June and have no news about the revolution; things are following their usual course and there is no knowing how long they may continue to do so; the radicals are very obstinate and will not acknowledge themselves beaten in spite of last May's fighting. It seems they intend to rally elsewhere and soon everything will start again. At any rate the revolutionists will have the worst of it as the national army is highly enthusiastic after the signal victories they have achieved over their enemies despite the inferiority of numbers and out-of-date weapons. In all this the hand of God is visibly seen, for the men who are at the head of affairs could not do worse; one would even think they were doing their best to lose, so complete is the want of organisation. However the prayers of devout people who are still very numerous in this country especially in the city of Bogotà, have done violence to the Heart of Jesus, and victory has followed on victory while the defeats have been exceedingly few. The worst of it is that when the civil war is over, another war is almost sure to follow; it was already rumoured yesterday that war was declared between Ecuador and Colombia. Venezuela is doing its best to promote it and things are going beyond all limits. Were it not for

the disturbances at home, war would certainly have been declared by this time. Things are being dragged on now and we cannot tell when they will end considering the present circumstances. Heaven alone can save this government from shipwreck. Our interests are being slowly but surely pushed forward. There has been no further case of illness since the death of Alvaro Lombana. I managed to get this information in spite of the absence of telegraphic or postal communication. The yellow fever is still raging in the lazaretto at Contratacion, not among the lepers, but amongst those who attend them and is, in almost every case, fatal. I only trust our own people, who are now acclimatised, will be none the worse from its effects, in spite of the excessive work to which they are subjected.

From Villavicencio comes the news that all are well. I have also good news from Fontibon. The House of the Holy Childhood which had to be closed last year owing to typhoid fever has not yet been re-opened owing to the difficulty experienced in keeping it going during the time of war.

The great question for me at present is how to support the House of Bogotà and the lazaretto of Santander. Thank God we have wanted for nothing till now in spite of the scarcity of food, and the excessive price of everything. At the lazaretto I even collected alms to the amount of 35,000 scudi which I sent to the Bishop of Socorro who employed the money thus supplied in relieving the poor of Contratacion. Things are going on well; all are doing their best to help me, and in due time I shall send different papers concerning the war.

**LA PAZ** (BOLIVIA).—*Arrival of the Apostolic Delegate Mgr. P. Gasparri.*—The Director of the Institute of D. Bosco at La Paz writes as follows:—"On the occasion of the first visit of a Delegate of the Holy See to this country I think it my duty to give you some information concerning the matter. On the 21st of September the representatives of the civil and ecclesiastical authorities drove all together to Porto Perez, a small town on the banks of Lake Titicaca, to meet the Bishop; on the 22nd. early in the morning other distinguished persons also turned out in carriages to meet his lordship, who arrived about 2 p.m. at the gates of the city escorted by a numerous and distinguished retinue. He was here invited to step into the presidential carriage. To describe the enthusiasm would be an impossible task. A great crowd assembled on his way so that the carriage was

unable to advance. From the different balconies hung festoons and all knelt down to receive the pastoral blessing. As he advanced on his way flowers were showered upon him. On reaching the Franciscan Church, which is at the entrance to the city, he was greeted by the joyful strains of a march played by our band and by representatives of all the societies and confraternities whose rich ban-

came His Lordship under a splendid canopy surrounded by the Canons and followed by our band which closed the procession. It soon reached the door of the Cathedral, already crowded with people, so that it was difficult to open a passage. On reaching the altar, the Bishop seated himself on the throne prepared for that purpose; the prayers were recited according to the ritual, then a solemn



Students of the Salesian College, La Paz.

ners were waving in the air. His lordship blessed them all and continued to advance towards the episcopal palace where he received a second welcome from representatives of the Government, of the clergy both secular and regular and from many other distinguished gentlemen.

The band and all the boarders of the Institute seizing the favourable opportunity, entered the hall and there, while the former was giving selections, His Lordship entered into familiar intercourse with the Director and with the other Salesians and boys of the College. At about 4 p.m. he put on the pontifical robes. A solemn procession was formed from all the colleges, confraternities and religious communities and last of all

*Te Deum* was entoned, the Blessed Sacrament being exposed at the same time. The ceremony was brought to a close by the Apostolic Blessing and then amid renewed acclamations from the people he returned in procession to the episcopal palace.

On the 7th. of October we had a special feast in his honour. He accepted with pleasure the invitation to celebrate the community Mass, but unfortunately he was prevented from coming so early by ill-health. He sent his secretary instead and all the boys received Communion at his hands. Later on at 10.30 a.m. to the sound of the band and then of the choir, which sang Mgr. Cagliero's *Sacerdos et Pontifex*, His Lordship arrived. He then administered Confirmation

Dr. E. Villazon, Minister for Foreign Affairs, who acted as God-father to those of our Institute who were confirmed, the Mayor, the Rector of the University and other distinguished persons were present. Dinner was followed by a most successful academy. Towards the conclusion the President of the Republic who on account of an indisposition had been unable to come before, made his appearance. In speaking after the entertainment, his lordship gave expression to his special predilection for the Salesian Society both on account of his having been acquainted with Don Bosco and because in the Salesian Society as he said the great social problem of labour was being solved.

On the 21st of October the scholastic year was brought to a close. In spite of the continuous rain the function proved on the whole a success and was largely attended. The hall was nicely decorated and on either side, samples of workmanship from the various workshops, were arranged.

In the middle were the busts of Don Bosco and the President of the Republic, which were executed at the new workshops of engineering and sculpture. The President, General Pando and Mrs. G. C. di Romero presided. At one o'clock a great concourse of people of every rank and condition assembled in the hall. At two o'clock the President arrived, escorted by numerous deputies, senators, and other distinguished persons. Last of all came the Apostolic Delegate, Mgr. P. Gasparri, who blessed the new workshops. At the conclusion the machines were all set working together, causing a certain amount of surprise, as no such workshop had till then been seen in Bolivia. When the rain had somewhat abated the musical and dramatical part of the programme was commenced. While this was in progress, medals commemorative of the occasion prepared at the express orders of the President, were given to the assembly. A great number of toys etc. of every description, presents from the President, were then distributed amongst the boarders, both students and artisans. A military band, was in attendance and gave some selections, whilst the different distinguished persons were visiting the little exhibition. The various works there displayed drew from all words of admiration and congratulation to the Institute.



## THE STORY OF THE ORATORY

OR

### DON BOSCO'S OPENING APOSTOLATE.

#### CHAPTER XXXIX.

(Continued.)

They made him promise not to let anyone know of the forth-coming fight, fearing it might be stopped. The place selected was the so-called field of the citadel near the Gate of Susa. Having arrived there at the appointed time, the combatants, armed with large stones, took up their positions at a certain distance from each other, and were about to commence hostilities when Savio said:—"I wish you now to fulfil the condition to which you agreed." So saying he drew out his little crucifix, which he was accustomed to wear round his neck, and holding it on high with one hand said:—"I wish both of you to gaze on this image, and then throwing a stone at me, to pronounce these words:—"Jesus Christ though innocent, died, pardoning his executioners; I, a miserable sinner, wish to offend him by revenging myself." Then falling on his knees before the more infuriated he said:—"Give me the first blow." Altogether taken aback by this the boy assured Savio, he would not even allow anyone else to strike him. Having knelt down before the other also and received a similar answer, the holy boy rose up, and in a voice trembling with emotion said:—"How is it that you are ready to save me, a miserable creature, from offence, and are not capable of pardoning an insult to save a soul which cost the blood of your Divine Redeemer, and which you are placing in danger of perdition by this sin?" Still holding the crucifix in the air, he remained for a few moments silent, bathed in tears. At such a spectacle of charity and zeal the two combatants were overcome. One of them avowed later on that he felt thoroughly ashamed of himself in presence of the holy boy. Some days after, already friends with each other, they reconciled themselves to God in the tribunal of Confession.

It is not surprising, that God favoured this pious youth with many of those celestial



gifts, of which we read in the lives of the saints. Often after Holy Communion or while praying before the Blessed Sacrament he became rapt, and remained, sometimes for hours, as in an ecstasy. One day he was absent from breakfast, school and dinner and nobody knew where he was. About two o'clock in the afternoon, Don Bosco was informed and immediately suspected what was the case, that he was still in the church, a thing which had happened more than once before. Without saying a word to anyone, he went to the church and then to the choir, where he found him erect and immovable. One hand was resting on a rail, the other on his breast and his face, with an angelic look, was turned towards the tabernacle. Don Bosco called him but he did not reply. He then shook him, and Savio turned round and exclaimed:—"Oh, is Mass already finished?" When told it was 2 o'clock in the afternoon, he seemed confused and humbly asked pardon for his transgression of the rule, and his absence from school. Don Bosco sent him to dinner, and, to free him from the importunate questions which his companions would perhaps have put to him, told him to say that he had just been carrying out one of Don Bosco's orders.

On another occasion he went to Don Bosco and said:—"Please come with me; you are needed very much." "Where do you wish me to go?" asked Don Bosco. "Be quick I will show you," he replied "there is no time to be lost." Don Bosco who had for a good time been a witness to the extraordinary things which God deigned to work in this pious youth, put on his hat and followed him. After a fast walk, he led Don Bosco into a house, and on the third floor rang the bell. "This is where you are wanted" he said, and leaving Don Bosco he returned at once to the Oratory. A woman opened the door, and seeing the priest, said:—"Quick, or you will be too late. My husband became a protestant and now that he is on the point of death, he wishes to be received back again into the True Church." Don Bosco went at once to the sick man, who was in the greatest anxiety, and heard his confession. Just then the parish priest, who had been first sent for, arrived and had barely time to administer Extreme Unction to him by one single anointing.

Some time after, Don Bosco asked Savio, how he had known that there was a sick man, reduced to such extremity in that house. The youth looked up to him with an

air of distress, and Don Bosco did not question him further, remembering these words of Holy Scripture:—"Sacramentum regis abscondere bonum est," and also that it is more painful to holy souls to reveal the gifts conferred on them by God than the sins they have committed.

After his love of God came the love of Mary Immaculate and that of the Pope. He established in honour of the august Queen of Heaven, a Sodality of those boys who were most devout and this exists at the present time. He kept her feasts, the novenas in her honour, and especially the month of May with such piety that he inspired all with wonder and devotion.

Of the Pope he spoke as of his own father, he prayed fervently for him and expressed a great desire of seeing him before his death, saying repeatedly that he had something of great importance to tell him. Don Bosco having often heard him talk in this manner, asked what was the important matter of which he wished to acquaint the Pope.

"If I could speak to him I should tell him that in the midst of the tribulations that are awaiting him, he must not cease to show himself most solicitous for the welfare of England; God is preparing in that kingdom a great triumph for the Catholic Faith."

"On what grounds do you base these assertions?"

"I will tell you, but I do not wish others to know about it. If you go to Rome, please tell Pius IX that one morning as I was making my thanksgiving after Communion I had a great distraction, and I seemed to see a vast plain full of people, surrounded by a thick mist. They were walking along like men who had lost their way, and did not know where to set their feet. "This country" said a man who was standing by me, "is England." I was going to ask another question when I saw Pope Pius IX as I have seen him represented in certain pictures. He was robed in great majesty, and with a bright light in his hands he advanced towards this immense crowd of people. As he advanced the brightness of the light dispelled the mist and the men were left in broad day-light. "This light," my friend said to me, is the Catholic Religion which is to enlighten the English." It was thus this amiable boy related the matter to Don Bosco who in 1858, having gone for the first time to Rome, communicated to Pope Pius IX, who heard it with pleasure. "This," said the Pope, "strengthens me in my resolution to labour energetically in favour

of England, towards which I have already shown the greatest sollicitude. This narrative comes to one as the advice of a pious soul, if nothing better."

As later events proved, Savio was a young but a true prophet. And in fact who is there that does not know the progress which Catholicism has been making in the United Kingdom these last 30 years? The ecclesiastical hierarchy was restored, first of all in England then in Scotland; liberty has been granted to Catholics in the exercise of their religion and also the faculty of preaching and teaching. The numerous churches that have arisen both in the towns and in the country; the daily conversions of distinguished persons, the dispelling of prejudices against the Pope and the Catholic Church; the great eagerness with which people seek to know it better, all these and other facts are an evident proof that many years back young Savio saw into the future with the eyes of one inspired by God.

But a soul adorned with so many virtues and favoured with such high gifts was far more worthy to live in Heaven than on earth, and God called him to himself.

With a somewhat weak constitution and feeble health, which made him outwardly appear like St. Aloysius of Gonzaga, Dominic began visibly to sink, and this occasioned grave fears for his life. All the loving care lavished on him at the Oratory, and all the remedies suggested by art having proved unavailing, Don Bosco asked for a consultation of doctors. They unanimously agreed that he should be kept from all study and sent to breath the air of his native country. They sent word to his father and his departure was fixed for the first of March. Dominic agreed to this decision but only to make thereby a sacrifice to God. On being asked why he was opposed to going home he answered:—"Because I desire to end my days at the Oratory." "You will go home, and when your health is somewhat better you will come back" "Oh no, no; I shall never return." He seems to have known by revelation the day and hour of his death.

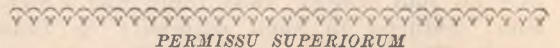
When he arrived at home the doctor paid him a visit, and judging that he was suffering from inflammation, bled him. After the operation the illness seemed to take a turn for the better; so at least the doctor asserted and so his parents believed, but Dominic held a different opinion. Guided by the thought that it is better to receive the Sacraments in good time than to lose them, he called

his father and said to him:—"Father, it would be well to hold a consultation with the heavenly doctor: I wish to go to Confession and receive Holy Communion. His wish was satisfied. He received the Holy Viaticum with angelic fervour and both before and after burst forth into such beautiful and ardent prayers, that one might have thought him to be a saint in colloquy with God.

Meanwhile the surgeon kept on bleeding him till he had done so ten times, and the dear boy submitted without showing the least sign of disgust. He was only to glad to shed his blood for the love of Jesus, Who had shed all His on the Cross. A few days after his arrival at home, the doctor was congratulating the patient on the improvement of his health and said to his parents;—"Let us thank divine Providence; we are lucky; the disease is overcome; all that is now needed is judicious nursing." His good parents rejoiced at such words; but Dominic laughed and added:—"The world is overcome; it only remains for me now to appear in a becoming manner before God." When the doctor had gone he asked to have Extreme Unction administered to him; and his parents and even the Parish Priest, flattered and deceived by the serenity and joviality of the sick boy and by the words of the doctor, granted his request not so much from necessity, as from the fear of displeasing him, Having received Extreme Unction with the devotion of a saint, he asked also for the papal blessing. Fortified by all the comforts of Holy Religion he felt such a heavenly joy, that no pen can describe it. During those precious moments, pressing the Crucifix to his bosom he recited some pious verses, which were very familiar to him.

It was the evening of the 9th of March. To hear him speak or look at his face, he seemed like one who was lying on his bed to rest. His joyful demeanour, his radiant countenance, and the full possession he kept of his faculties, would have dispelled from anyone the idea that he was at the point of death. An hour and a half before breathing his last, the parish priest came to see him and listened to him with delight and wonder whilst he recommended his soul to God. He made frequent ejaculations, all of them expressing the liveliest desire of going speedily to Heaven.

*(To be continued).*



PERMISSU SUPERIORUM

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

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