

The Association of Salesian Co-operators



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

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

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

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

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

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

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

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



THE SALESIAN BULLETIN

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

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

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

(St. FRANCIS de Sales.)

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

(LEO XIII.)

Vol. III. — No. 108.

October 15, 1901.

Registered for transmission abroad.

CONTENTS.—

Leo XIII and the Rosary	page 329	Graces and Favours obtained	341
The Sovereign Pontiff and the work of the Salesian Co-operators	330	Various Gleanings	342
News from the Missions	332	Obituary	344
SALESIAN NOTES AND NEWS	338	The Story of the Oratory: Chap. XI (Continued)	346
		The Life of Mgr. Lasagna: Chap. III (Continued)	350

Leo XIII and the Rosary

Would that this devotion of the Rosary were everywhere held in honour as of old, in accordance with Our desires. In towns and villages, in families and workshops, amongst the upper classes and the humblest, let it be loved and practised as a beautiful watchword of Christian faith and a most effective means of propitiating the Divine clemency.

As often as, in reciting the Rosary, we meditate upon the mysteries of our Redemption, so often do we in a manner emulate the Sacred duties once committed to the Angelic hosts. What more divine, what more delightful, than to meditate and to pray with the angels? With what confidence may we not hope that those who on earth have united with the angels in this ministry will one day enjoy their blessed company in heaven?

(LEO XIII.)

The exhortations of the Sovereign Pontiff and the work of the Salesian Co-operators.

MANY a time in the course of his long pontificate, and especially in the present year, the Holy Father has called attention to "a whole multitude of evils which, if not remedied in time, threaten every rank of society with destruction; so that those, who view with indifference the distress among the people, are unwisely acting against their own interests and those of the state."

Highly commendable therefore are the efforts of all who, moved by christian charity, endeavour "to lessen the hardships of those who earn their living by manual labour, to lift them up gradually into such a condition that they be able to provide for themselves, to secure for them full freedom in the discharge of their religious and moral obligations, both at home and in public, to make them realize that they are not brute beasts but men, not pagans but Christians, and thus enable them to devote themselves with ease and earnestness to the attainment of the one thing necessary, that supreme happiness for which we have all been created."

However, he observes, "all enterprises for the betterment of the people should be undertaken in the name, and with the constant help of religion" for "take away from the human heart those sentiments which Christianity inspires and develops, take away all those natural virtues, prudence, moderation, frugality, patience and the rest, and you will find that all attempts to attain to prosperity will end in failure."

"This beneficent activity of Catholics in the interests of the poor deserves all

the higher commendation, because it is operating in the same field in which, with the kindly encouragement of the Church, practical charity, adapting its methods to the character of the age, has ever been successfully working."

But of all the forms in which this commendable activity may be displayed, there is one which the venerable Pontiff proclaims as praiseworthy above others. "A system so beneficial, and so suited to the needs of the age, that it undoubtedly opens up a fair field for the exercise of active and prudent charity." This system consists in training up "the artisan to be provident and thrifty, so that he may be able in the course of time to provide, at least to some extent, for himself..."

"Religion and society are at stake, and it is the sacred duty of all good men to save them from dishonour."



These remarks, which we have gleaned from a recent pontifical document, outline the very mission which it seems Divine Providence has given to Don Bosco. The work which, from the very beginning, formed the one thought of his mind, to which he devoted his whole energy to the very end of his life. With what results, we need not repeat here.

Already in the year 1849 a distinguished writer, the marquis Gustave de Cavour, brother of the famous statesman of that name, of his own personal knowledge, wrote in the *Armonia*:

"In one of the poorest quarters of this metropolis, inhabited almost exclusively by workmen, there has arisen within the last few years one of those works of charity of which the Catholic Church is

the inexhaustible fountain. A zealous and holy priest has generously devoted himself to the pious work of rescuing from the paths of vice, idleness, and ignorance the many children living in that suburb, who, through the poverty or negligence of their parents, grow up without the least idea of religion or education."

"This good priest, whose name is Don Bosco, rented a few cottages and a small plot of land which he has opened as an Oratory, and placed under the protection of the great Bishop of Geneva, St. Francis de Sales. He gathered round him some of the most neglected and abandoned boys; and in this modest Oratory he imparts to them that religious instruction, which above all things is a prime necessity. The Oratory, moreover comprises a school where the first elements of reading and writing are taught. The plot of land has been turned into a playground, where the boys, on feast-days and in the hours of recreation, amuse themselves with innocent games and thus pass some time in honest relaxation, which powerfully contributes to keep the body and mind in a healthy condition, especially in the time of youth. Don Bosco is always to be found in their midst, for he is their master, their companion and their friend."

"On Sundays about four hundred boys assemble in that place. The buildings, to all outward appearances, are quite insignificant, and no doubt unobserved by the passers-by, yet the good that is done there is immense. That multitude of boys, the greater part of whom would, under ordinary circumstances, have grown up ignorant and vicious, are treading the paths of virtue and honest labour. Their zealous tutor and friend looks out for good Christian masters who are willing to accept the lads as apprentices; and I may add, that when a boy has been a pupil of Don Bosco, and is proposed by him to anyone, it is a sufficient

guarantee of the lad's good conduct, and greatly facilitates his acceptance. In this way a good number of young men leave this nursery of industrious workers every year, able to earn an honest livelihood, and well instructed in their religious duty."

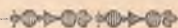
"It often happens that many of the boys, through the death or extreme poverty of their parents, are helpless and abandoned. Now several of these have been recovered by Don Bosco, who maintains them during their apprenticeship, until they are able to support themselves."

Some time after in the same journal another writer gave a similar account concluding thus "Let those who are loudly clamouring for social reform visit these Institutes, and they will see how effectually Christian piety is doing its work."

"Let them learn from those noble souls, who have renounced all the attractions the world can offer, and who are leading a life of sacrifice in their endeavour to secure for society upright and industrious members, that not idle words but deeds are most effectual in promoting this end. Let them make one step farther and imitate this *Educator of the people* in his laborious and difficult mission."

That mission, dear Co-operators, is continued. Institutes of that nature, Festive Oratories, Schools of Arts and Trades, Agricultural Colonies, etc. thanks to your charity and co-operation, are now to be counted by hundreds in the various countries of the world. The youth of both sexes who benefit by them are to be numbered by hundreds of thousands.

If the words of the Holy Father sound like an approval and commendation of the work of the Association of Salesian Co-operators, let them also prove an additional encouragement and stimulus to propagate it, and to redouble their zeal in order to multiply its good results.





EQUADOR.

Return from Exile.

(Continued.)

At Quito.—Institute of Don Bosco at Tola.—A Festive Oratory.—Christmas day and a family festivity.—Arrival of the Archbishop on his return from Rome.—At San José and the confrere Pankieri.—Re-opening of the College; the first inmates.—Conclusion.

Having given due warning of my arrival at Quito I was anxiously awaited there,—perhaps as much so as I myself longed to be there. Mr. Emmanuel Fison showed himself on this occasion a true gentleman, providing everything necessary for the arrival of the Salesians. Knowing they had no cook he sent one paid by him, and also sent his carriage to receive us at two leagues distance, at a place called San Bartólo. My surprise was very great, when the coach stopped, to see our former pupil José Delgado, occupied as Foreman of our workshops at Tola, step out of a carriage and heard him call me by my name saying: "Come, Father, come; Mr. Fison welcomes you and sends you his carriage." We alighted from the coach, and got into the carriage, which after half an hours' drive brought us to our house at Tola. There I was joyfully awaited by the Salesian lay-brother Ottavio Donoso, the pupils Charles Lopez, Joseph Maria Ursicino, Valentine Avila, Albert Guerra and their families. Everything was ready and they had vied with one another in preparing things as well as possible. I wish to render public thanks here to all those who were so greatly interested in the return of the Salesians to Quito. My first thought

was to visit the Chapel where I found, modestly adorned, the statue of Mary Help of Christians, the one blessed by our beloved Founder and Father, Don Bosco. This statue had been rescued from the wholesale plunder to which our House of Providence at Sangolqui was subjected during our exile. How many thanks we rendered to her for having led us back safe and sound to Quito after so many adventures! The College now in course of construction, presents a fine aspect and promises to make a grand building. The work is going on slowly and with much economy; we are, as it were, feeling our way, and preparing for future years.

Next day I said my first Mass in the Chapel, already completed, and I could not refrain from making a short but feeling address to the congregation. We have set our hands to the plough. There was question of opening a Festive Oratory, our first and principal work. On the first day some 20 or 25 boys living nearest us came for recreation; on the following Sunday there were more than 100, on the third 200, and they went on increasing thus till now there are 500. As the number of boys increased I also increased the games, and now one may say that the Festive Oratory of Quito is well organized and frequented with assiduity and profit. I wished to celebrate with great pomp the first solemnity that should occur at Quito. It was the beautiful and holy feast of Christmas. Our house greatly resembled the stable of Bethlehem in its pomp and humility.

But Our Blessed Lady who, as a good Mother, provides for everything, no matter how insignificant, had sent us, in our former pupil Albert Guerra, a good choir-master. All our small community became singers, and we celebrated the Novena of *Noche buena* with the Mass of the *Gallo* (as the midnight Mass in here called). Our chapel was well attended and there were many Communion. What a consolation for us! The only thought which caused me sorrow was the absence of Pankieri and the sight of the former Salesian House called *El Protectorado* which, placed in front of Tola, recalled to my mind many

sad thoughts. On Christmas day, in the refectory the "old boys" who were standing around me wished to show, by a sort of academy, their joy at the arrival of the Salesians and manifest their hopes for a happier future.

How evident are the effects of a good education! How good impressions remain for ever engraved in the heart! One of my first occupations was to visit the Co-operators whom I found well disposed and pleased at our return to Quito. I found in Mr. Emmanuel Cubi and his family the best of friends and advisers, and I rejoiced at the approaching return from Rome of the Archbishop whose affection for his Salesian children, as he was wont to call them, was well known to me. I shall just note here, by the way, the grand reception given to him by the people of Quito.

He arrived there on the 8th of January 1900. The radical Government did all in their power to stop the festivities which were being prepared in his honour; but in vain, for the people and the aristocracy of Quito were bent on giving proof of their piety and loyalty to their Prelate Mgr. Peter Gonzales. The whole city was adorned with banners and arches and also the country through which he had to pass. Some thousand people on horse-back and over 50 carriages went forth to meet him, and it is not easy to describe the joy of the people manifested by acclamations and even tears. It is enough to mention that his carriage instead of being drawn by horses was carried, so to speak, on the arms of the multitude. Naturally my companion and I went to meet him as far as Tambillo. When he saw us, he stopped the carriage, got down and embraced me, exclaiming in good Italian:—"You here? I already knew you had come, but expected to find you still in another uniform." He was alluding to my secular dress in which I had come to Ecuador. We chatted away for some time and this was for me a great comfort. I knew later on that my presence at the reception of the Archbishop was much noticed by the authorities and for having satisfied a duty, I know that I was put on

the list of persons opposed to the existing political order of affairs.

Pankieri was still away, and I wished to see him as I urgently desired to speak to him about the House. I waited from one week to another hoping that he would turn up, till at last I decided to go and visit him myself. I have already said that he was at San José, about two days' walk from Quito. With the companion of my journey



View of the Parochial Church.—Puntarenas.

and the ex-pupil Charles López I set out for San José on the 9th of January. We started at 1 p.m. from Quito and reached Machingui at 8.30 p.m. We waited till 11 o'clock for a little supper, then we slept as well as we could setting out again next day at an early hour. We reached Octavolo at 1 p.m. There we met our former pupils, the Pintos, who did their best to welcome us. They would have liked us to stay at least a day at their house, but our anxiety to reach Pankieri made us continue the journey immediately after dinner. Knowing that Pankieri often went to the house of Quitumbita the property of Dr. Adolfo Paez our great friend, I determined to pass that way and what was our surprise,

on arriving there at 6.30 p.m. to hear from the Doctor's wife that Pankieri had gone to meet us, unfortunately taking a direction different to ours!

We of course stayed there, as not meeting us, he would have to return. It is needless to say how kindly we were treated; we seemed not to be in a country house but in a most commodious city residence. I waited up till 100'e at night for the Confrere, till, overcome by sleep I was going to retire to rest, when I heard a loud knock at my door and by the voice calling me I knew that it was Pankieri himself just returned from Octavolo in spite of the rain and the darkness. It is not easy to describe our meeting after four years separation from each other. We chatted till midnight and finally retired to rest. Next day, having said Mass at Quitumbita, we went to San José where I stayed a whole day. We inspected the machines and I had occasion to realize all the grave responsibility resting on Pankieri's shoulders, and which justified his prolonged absence. At the Mass which I celebrated I said a few words to the good people, encouraging them especially to finish the chapel which was to be dedicated to St. Joseph. On the 12th we left St. José and arrived at Octavolo, where we rested at the Pintos.

Next day we set out at an early hour reaching Quito at 7.30 p.m. Another object of our journey had been to discuss together some details with regard to the House, and on my return I determined to open the Institute. In the beginning the boarders were five in number, thus inaugurating the carpenters', sculptors' and smiths' workshops. This event was celebrated on the feast of St. Francis of Sales with an academy in honour of the Archbishop.

And now in conclusion I ask the readers of this report to unite their prayers with those of all the Salesians and especially those of Ecuador to thank the Almighty, who, in his goodness, if sometimes he allows his servants to be tried, does not suffer them to be overcome. How wonderful has been the working of Providence in the return of the Salesians to Quito. Even more wonderful is the fact that, in spite of every difficulty, the Salesian work goes on quietly in Quito and even enjoying a certain calm and prosperity. It promises to regain quickly that greatness which it had attained before the persecution, and thus extend its benefits to multitudes of children who in the Salesian

Institutes find bread, work and the way to Paradise.

Glory to God and Mary Help of Christians.

FR. GUIDO ROCCA.

PATAGONIA.

In the valley of Neuquen.

(Continued.)

All asleep, except the dogs.—In a cave.—In the Governor's residence.—Rain.—Missions.—In the prisons.—A happy meeting.

We were now near Choelé-Choel and could see the lights in the houses; we were only two or three kilometres away. We still came across several groups of Indians who were warming themselves round fires, and finally, after all our troubles, we arrived, thanks be to God, at our Mission House, which is situated right in the middle of the country. The hour was late and the night far advanced, and we were not expected till the next day; the dogs began to bark and woke up Father Dominic Anselmo, the only missionary in this desert, who had already retired to rest. Just imagine, ever since six in the morning we had been on our journey and had only eaten a small piece of bread at midday. You may be sure we had an appetite which might well be called hunger. We embraced the well-beloved confrere who was filled with surprise on hearing of our journey, of the time we had been travelling and of the hunger that devoured us. We entered the house, but in what a state we found it! It seemed to be a cave. Even the very door was wanting. The poor missionary, during his few months' residence, had hardly been able to make a bed-room; all the means were wanting for making any other repairs. He does not complain of his sad condition, but is most glad to suffer anything for souls. We had to take refuge in the Governor's temporary residence, and in spite of his being absent, we were cordially welcomed by those who represented him. His Lordship was put in the Governor's room and the cook having been awakened, we were soon served with a plentiful meal.

Next day, Saturday May 12th, rain kept us at home and we spent the time in cleaning and adorning the Chapel. It was in such a

deplorable condition that it was unbecoming to celebrate the Holy Mysteries there. During the ensuing days the rain continued; nevertheless the people began, little by little, to frequent the Sacraments, to assist at Holy Mass, and to listen to the word of God. They wished to see their good Pastor, to speak to him and receive his blessing. He, on his part, made himself all things to all to gain all to Christ. Many marriages were blessed and there were a great number of first Communions.

His zeal extended also to the poor prisoners; he went to visit them, exhorted them to receive the Sacraments and to recommend themselves to Our Lord and to the Blessed Virgin in humble, devout and persevering prayer. For three days I went to prepare them by suitable instructions and on the day appointed by his Lordship, I heard their confessions, celebrated Holy Mass, and gave them Holy Communion. As it is one of his customs never to go through any function without preaching he spoke with such unction on this occasion, that the prisoners were deeply moved.

On Tuesday evening, May 15th and the first day of the novena for the feast of Mary Help of Christians, the inhabitants of Choel-Choel witnessed with sadness the departure of their beloved Pastor, but he consoled them saying that he would soon return and would again spend a few days in their midst. Mr. Romolo Sarmiento, secretary to the Governor, and other distinguished personages escorted him in their carriages to the station, a distance of 15 kilometres. Here His Lordship supped with them, and then retired to a small room prepared for him by a good friend, if one can call a mere hut a room, through which the rain and wind had free passage. To weary travellers any place seems comfortable and the night soon passes away. In the morning at an early hour the train arrived which was to convey us to Roca.

Divine Providence had so arranged that the Governor Eugene Tello, the intrepid catholic, the benefactor of the poor, the defender of justice and truth, should arrive by the same train.

The two distinguished persons embraced each other as old friends but were obliged to part at once, the Governor going on to Choel-Choel and the Bishop to Roca. As we neared our destination I often looked out the window and questioned His Lordship as to where the village of Roca stood before the flood as I could only see ruins, and a

few huts. I could only discern one conspicuous building: it was the Mission House, gaily dressed with flags as a sign of joy at his Lordship's arrival.

At Roca.—An agricultural colony.—Feast of Mary Help of Christians.—Back again at Choel-Choel.—On the way back to Bahia Blanca.—Conclusion.

At the station we were met by the Director, Fr. Stefenelli, and other confrères, a large crowd, the band, the Colonel and other officers of the battalion of field artillery which constitutes the garrison. Amid the sound of music and the acclamations of the people his Lordship saw once more his dearly beloved children, and, to the ringing of the two Mission bells, entered the Church to give Benediction of the most Blessed Sacrament.

The weather was most unfavourable and the rain, which lasted for three days, prevented the people from assisting at the sacred functions. His Lordship took advantage of this circumstance to give the spiritual Exercises to the Salesians and then to the Sisters in preparation for the solemnity of Mary Help of Christians. These Exercises did not however prevent him from attending also to those of the faithful who came to receive the Holy Sacraments and to get their children confirmed. As soon as the weather cleared up he went to visit the Salesian Agricultural Colony of over 200 acres of land, where some twenty of our boys work, with their assistant C. Mellano, an agricultural expert. He was greatly interested in the preparation of a new vineyard of more than ten acres in extent, an orchard and the kitchen-garden which, whilst they are useful developments of these hitherto uncultivated lands and an object lesson to the people, they are also of great service to the Mission.

The inhabitants of the new town of Roca, built at a distance of three kilometres from the old one which was destroyed by last year's inundation, wished to enjoy at least for one day the presence of their Pastor. Colonel Perez therefore gave an invitation in his honour which was enlivened by selections from the military band. All the officers of the garrison were present besides the local authorities and other distinguished persons. Soon after his Lordship passed into a room fitted up for a chapel filled with people anxious to hear the word of God and get their children confirmed. These amounted

in all, boys and girls, to upwards of 200. What a beautiful spectacle of faith in these remote parts!

His Lordship felt greatly exhausted on his return to the house; but, heedless as usual of every fatigue, he preached to the boys of our Orphanage preparing them to celebrate worthily the feast of Our Lady Help of Christians.

It was indeed, as might have been expected, a beautiful and imposing feast, the more so, since the Bishop, as a good Father, had provided both for soul and body. During the previous days he had the altar and chapel tastefully arranged, and having observed the need of a confessional, he himself helped the lay-brother to make one.

The 24th of May, so anxiously awaited, dawned at last, and the bells rang out a merry peal, filling our hearts with joy. And whilst in Turin Our Lady was honoured with all the splendour that the resources that a civilized country affords, from Patagonia also went forth the greetings of all hearts. On that day the words of the pastor were more eloquent and inflamed than usual, animating us to place our whole confidence in her who is our most tender Mother and powerful Help of Christians.

The solemnity was brought to a close by the administration of Confirmation, and Benediction of the Blessed Sacrament. His Lordship having blessed the people went to the station to return to Choel-Choel as he had promised. We arrived there on Friday, the 25th of May, towards nine in the morning. The town bedecked with festoons, the firing of salutes, the sounds of music, the battalion of guards in fine order with the Governor at their head all this made a lively impression on the minds of the people there assembled. The Mission chapel adorned with flowers and lights, was filled with people in a moment: the sacristy, the adjacent grounds, and the church entrance being likewise crowded. His Lordship said Mass, and as it was also a public holiday in the Argentine Republic, the Governor and other civil and military authorities were present. A solemn *Te Deum* was sung and Benediction of the Blessed Sacrament given.

In the evening he went to visit the prisoners, and to console them, he wired off to the President of the Republic and obtained a mitigation of the punishment for some, and liberty for many of them. His fatherly heart was full of compassion for these unfortunate ones who are also his children. During the three days of our second stay at Choel-

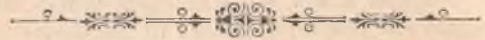
Choel the weather was very fine and the course of the faithful at the sacred functions, the frequenting of the Sacraments, the number of those who came for Confirmation and Marriage showed a marked increase. Here we saw an example of the truth of the saying: *Regis ad exemplum totus componitur orbis*, for Mr. Tello the Governor is a catholic not merely in name but in fact, a religious and upright man, who goes regularly to Confession and Holy Communion, and serves Mass every morning with the faith and fervour of a true christian, thus setting a good example to all around him. These three days of the Mission passed very quickly, and his Lordship was again compelled to leave his children of Choel-Choel because other lands and people were awaiting his arrival. We set out at 9.30 p. m. for Bahia Blanca, where we arrived at 10 o. c. on the following morning.

And here, dear Don Rua, I must bring my narrative to a close, although there are many more things worthy to be recorded. Please make a memento for me in your prayers that I may secure my own salvation, and by the help of God that of many others.

Receive the salutations of his Lordship and those of the confrères and pupils of this House of Bahia Blanca and believe me

Yours affectionately in Christ

Fr. J. BERALDI.



TIERRA DEL FUEGO

Puntarenas, June 10th., 1901.

VERY REV. DON RUA,

THE construction of the parochial church in this city, commenced on the 28th. of Dec. 1892, was brought to completion on the 1st of this month. It is dedicated to the Sacred Heart of Jesus, and to Our Lady of Mercy. The work has lingered on for a long time, as the necessary capital was wanting, Providence however has sent it little by little and we managed to pull along. There is still a large debt but we trust that God will send assistance speedily, for He knows it is for Him we work, and that the need of a church was most urgent. Mgr. R. A. Jara, Bishop of Ancud, was expected for the ceremony of the consecration, but at the very last moment he sent to say that he would not be able to come till the end of October.

Although it has only just now been consecrated, services have been held in it for the last five years, that is ever since it was roofed in, as there was no other suitable place.

The church has three aisles, and it is after the style of the Church of Mary Help of Christians at Turin, only it has no cupola. All the columns are of imitation marble, but the rest of the church is in white plaster. At some future time, with Gods help, we hope to have it decorated. In the meantime it serves us admirably, and gives great satisfaction to all the people who are proud of having such a beautiful church. I am sending you two photographs, one of the exterior, and the other of the interior, to give you an idea of it.

The evil spirit, who burned down our old wooden church, will be covered with shame to-day, at the sight of this new one, much more grand and solid, to which the faithful flock to honour the Sacred Heart of Jesus and his most holy mother Mary. The enemy thought to dishearten us, and indeed we felt the loss keenly, for it hampered during several years our work of saving souls; but we quickly set to work with renewed zeal confiding solely in God and Mary Help of Christians. To-day we behold the realization of our hopes, the evil one is covered with shame and humiliation at the sight of all the good done in this church, and will continue to be accomplished by the Help of God. To Him be all the praise and glory.

I am also sending you a view of Puntarenas so that you may be able to see how this out of the way settlement has grown into so large a town in such a short time. Twelve years ago it had not even the appearance of a village. It was merely a collection of tents in a desert place, and yet now it is a large and prosperous town. Electric light, the telephone, and telegraph are in use, and a railway communicates with the coal mine in the vicinity.

The presence and co-operation of the Salesian Missionaries have contributed in no small degree to this increase and success, although their enemies do not like to own it.

I am also sending you an Indian song, the incantation of a medical doctor of Tierra del Fuego, which was phonographed while he was in the very act of using it for the cure of a sick man. You will hear what kind of music it is. The invalid being stretched on the ground, the doctor strives first by blows, then by kicks to drive out the devil whom he believes to be molesting the

invalid; often he bites the patient, spits at him, or strikes him with a stick all the while singing his horrible incantation.

It is one of the most curious sights in the world although it gives more pain than pleasure; displaying as it does, the ignorance of these poor savages who really believe



View of the New Church at Sarrià.

such a treatment will cure them; and lets us see how the devil seeks to be honoured by such an infernal ceremony. It is no wonder that many poor invalids succumb during this severe treatment.

Accept, dear Don Rua, my heart-felt greetings and deign to bless him who has the happiness of professing himself

Your obedient son in Jesus and Mary
Fr. M. BORGATELLO.



WITH the September issue, the Italian edition of the *Salesian Bulletin* enters on its 26th year of existence. Its first page contains a letter from H. E. Cardinal Richelmy, Archbishop of Turin, couched in terms of the most kind and encouraging appreciation.

The Editor, taking a retrospective glance of the modest beginnings, speaks of the time when, not without anxiety for a future that seemed gloomy and unpromising, misgivings were felt with regard to the proposed undertaking.—“But the good Father, Don Bosco, calm and serene, after having considered the matter before God, as was his wont, called us to him, and with words that seemed inspired, said: Our Co-operators are now in goodly number, but they will increase even more in the future; for God has blessed this work of his which he has deigned to entrust to us. I have pondered over and over as to the best means of binding together more and more these forces which are now scattered in the world. I have prayed to Mary Help of Christians that she herself would suggest the best means by which her own work might effect the good that she expects from it; and I think that a periodical publication addressed to our Co-operators will prove that golden thread which shall hold all hearts united in promoting the sacred cause of the glory of God and the salvation of souls You will see also in this instance the work of God.”



AT times when unfriendly remarks from some seemed to discourage our work, the beloved father, with the benign countenance which he had even when his heart was in anguish, would seasonably bring to mind how the Apostles too, on returning from

their mission, would give an account of their successes, of the wonders which had been wrought through them; and how the good Master, whilst He inculcated on them humility, would nevertheless permit those manifestations of their feelings.

Don Bosco, would also say, “the good effected through our Missions is the fruit of the charity of many good christians, and it is a sacred duty for us to acquaint them of the use which has been made of their almsdeeds. Nay, I must add that as a debtor gives a receipt for what has been given to him so do we in return for the charity which is shown towards our Missions.”

With this spirit, and with this object in view, the *Bulletin* has continued its work. With God's blessing and through the exertions of kind friends and Co-operators it has penetrated in every part of Italy, it has been the instrument for promoting many good works and fostering many vocations. To the Italian edition, the first and principal, others were soon added in proportion to the growth of the Association; and now the seventh and eighth editions in portuguese and hungarian languages are announced.



A Sanctuary in honour of Mary Help of Christians was opened in June last at Sarrià-Barcelona, attached to the Salesian School of Arts and Trades. This new Church—of which the front remains to be completed—is a lasting memorial of the devotion of the good people of Catalonia towards Our Blessed Lady as well as of her maternal solicitude in behalf of those who have recourse to her intercession. The Superior of that House could tell how the wonders which were wrought in connection with the Sanctuary

in Turin, have had their counterpart in that of Barcelona. The edifice was blessed on June 22nd by the Very Rev. Vincente Estadella, delegated by the Vicar Capitular, in the presence of the Committee of Salesian Co-operators and representatives of the Jesuits, Capuchins, Scolopians, Marists, etc. The festivities lasted to the 30th of June, on which day the close of the month of the Sacred Heart was also kept. The religious functions were throughout, very solemn and devout; but particularly touching was that held on the 27th which was entirely set apart for the children—the chosen portion of the Sacred Heart and the beloved of our Lady. Over seven hundred were present from the various schools and institutes of Sarrià.

An important meeting was organized on that occasion by a Committee of Salesian Co-operators; and the concourse was such, says *El Diario Catalan*, that the spacious hall of the *Asociacion de Catolicos* proved altogether insufficient. Telegrams were sent in the name of the assembly to the Holy Father and to the Successor of Don Bosco.



YET another instance from the same province of Catalonia. On the 28th of June last the Very Rev. Canon Penitentiary of the Cathedral Church of Gerona, delegated by the Bishop of that diocese, blessed a new Church for the Salesian Agricultural Colony of that place. It is a modest building, it is true, but not less necessary. Henceforward also the young agriculturist of Gerona will have a more suitable place of worship, where, before and after their labours in the fields, they will assemble to beseech Him *qui incrementum dat*, and to invoke His blessings on their benefactors.



ABOUT three years ago a mission was undertaken at Briga Switzerland for the benefit of the emigrants working at the Simplon tunnel. The mission and the club in connexion with it has proved both spiritually and temporally a real boon to many of them. Since then the work has been extended to the neighbouring village of Naters. There was still urgent need of some provision for the children. At last some nuns also have been able to settle there and open a Festive Oratory for girls and a school for the children. Their arrival was hailed with unfeigned joy by the whole population. The

infants school numbers 130, there being no room for more. They were lately honoured by a visit of His Lordship the Bishop of Sion and the Very Rev. Fr. Cathrein S.J. And the occasion will be long remembered by the little ones for the way in which His Lordship expressed his satisfaction at the reception accorded him.

Alas! This new work has already claimed its victim in one of the good nuns. Her funeral was a manifestation of common regret.

A mission of a similar nature and object was started some time ago at Zurich.



THE continuation classes and advanced courses of Religious instruction in connection with the Festive Oratory of Catania, Sicily, meet with encouraging success. Close on five hundred have been lately in regular attendance, of which number a good contingent was contributed by the public higher schools and the University. On the third anniversary of its foundation H. E. the Cardinal Archbishop of Catania came to say Mass and administered holy Communion to about 400 of them. Their annual outing this year was to the Sanctuary of Our Lady of Loreto near Acireale where these were joined by the pupils of the Festive Oratory of that town.

The Very Rev. Fr. Pennisi, a distinguished Co-operator of Catania, founder and principal benefactor of that institution, provided all that was required to make the day one of unalloyed happiness and in the evening the youthful band gave an excellent entertainment in his honour.

Similar courses of Religious instruction have been organized in other centres and are yielding excellent results. Thus the Festive Oratories, whilst by means of suitable allurements draw and keep together these youths, provide a powerful antidote to irreligion, and surround them with a good religious and moral atmosphere, well calculated to produce soundly instructed and practical christians.



Under the name of *Liga protectora Don Bosco*, a society has been formed in Santiago, Chili, with the object of assisting boys of promise but unable to pursue their studies through lack of means. The society originated in the Salesian Institute of San José of that town. The Very Rev. Rodolfo Vergara An-

tunez has kindly granted to the society the use of the hall of the *Academias de la Universidad Catolica*.



ON Saturday September 21st the Community of Battersea was gladdened by the promotion of two of its members to the priesthood, whilst six others advanced one step nearer

official in its mission in terms well calculated to bring home to his hearers the exalted character of the office, and the respect due to the dignity with which the priest is invested. There is hardly need to remark that the choir fully maintained its high reputation, the music for the occasion being both, well-chosen, and well rendered.

We re-echo the congratulations tendered



Interior of the New Church.—Puntarenas.

to that end, four being ordained deacons, and two subdeacons. Does not Our Lord Himself command us to pray for labourers in His harvest? Hence every addition to the number of God's ministers may well be regarded as an answer to prayer, a matter of congratulation especially to the privileged recipient of such a high dignity.

The newly ordained priests celebrated for the first time in the Church of the Sacred Heart on Sunday 22nd (the feast of the Seven Dolours of Our Lady). The Rev. Fr. Brownrigg said the Community Mass, and the Rev. Fr. Gannon sung the High Mass assisted by the Very Rev. Fr. Macey, Superior, who also at the Gospel preached the sermon for the occasion. He expounded how honourable the priesthood is in its institution and how bene-

to the newly-ordained, and join in wishing that their days may be *multi et pleni*.

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.



GRACES 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.]

Lima (Peru).—On the 25th of November last a sister of our community was taken ill. At the beginning it did not seem very serious, but soon alarming symptoms appeared, so much so that on the third day the physician that attended her advised a consultation. The conclusion was that the case was thought almost desperate, and the good sister had already made the sacrifice of her life. For eighteen days the whole community was in painful anxiety fearing that a dangerous operation, as a last remedy, would be unavoidable. In spite of all we still hoped, nay our confidence in Our Blessed Lady grew stronger. Our pupils and other pious persons joined with the community in raising prayers to her who is the powerful Help of Christians, sustained as we were by the recommendations of Don Bosco, to trust in the intercession of Our Lady. Our confidence was fully justified. By the 16th of December, our good sister was out of danger. On Christmas night she was able to assist at the Mass, and even to walk to the altar rails and receive Holy Communion. We are all unanimous in considering this cure as an extraordinary favour and would ask you to be so kind as to have it published in the *Salesian Bulletin*, so that all may join with us in thanking this good Mother, and proclaiming the power of her intercession. The members of this community, and above all the one who has been the recipient of such a signal favour, full of the deepest gratitude towards this good mother, renew

the consecration of themselves to her service, and a promise to promote to the utmost of their power her devotion among the faithful.

Feb. 22nd, 1901.

Sister E. BRUNO.

Villa Concepcion (Paraguay).—In November last, when the terrible bubonic plague invaded Concepcion, I was in great dread lest the members of my family should also be attacked by it. In that danger I had recourse to Our Lady Help of Christians, and promised that if we were preserved from it, I would have a novena made in thanksgiving, and a Mass said, sending at the same time an offering. The plague raged all around us, and many fell victims to it, but it did not enter our house, thanks to the protection of the Help of Christians. I have finished the novena, and had the Mass said. Now I send the offering and would ask you to have this grace published for the greater glory of God, and so that it may serve to increase the devotion towards Our Blessed Lady.

April 9th, 1901.

E. R. DE QUEVEDO.

Bordeaux (France).—I beg to send you here enclosed an offering for your orphans in thanksgiving for graces received through the intercession of Our Lady Help of Christians. It is the second time that this good mother has obtained for me the special graces I had prayed for.

July 9th, 1901.

Y.

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



Various Cleanings

RAWSON (TERRITORY OF CHUBUT).—*On a Mission.*—In a correspondence we read:

“Father Carrena, accompanied by a certain John Esperanza a former pupil of our House at Viedma, has been giving a Mission in the south of this vast territory, the first in this part of the country. He administered Baptism to a number of persons, blessed several marriages and acted as registrar, being duly authorized by the Government for this purpose. The Communions were likewise numerous. The area covered during the mission exceeded 400 kilometres.

After the Feast of the Immaculate Conception, on which day 50 boys made their first Communion, the same Father, accompanied by a lay brother, set out again to give a Mission to the Indians of this territory who till then had never been visited. They came themselves to ask us to send a Missioner to administer the Sacraments to them. Yielding to their entreaties he set out on the 14th. of December with only two mules. By good fortune, a friend, wishing to send his horses to the Cordilleras, entrusted them to his care, an advantage of which he gladly availed himself. I hope to give you an account of this mission later on.

—*An admirable example of piety and sacrifice.*—Writing at a later date, the same confrère sends some further news. A most edifying fact has lately happened in this Mission. At 25 leagues from this capital there is a large stone quarry, where more than 30 stone-cutters, are at work. They are entirely isolated and never see the face of a priest or a doctor: they are fervent christians nevertheless, and a few days ago they gave a proof of this. On the 14th. of March one of their number fell from a great height and after a few moments expired. The quarry belongs to an English company whose director, being a protestant, in stead of giving the man a catholic burial, wished to have him buried, according to the local custom, in an open field.

This the foreman opposed and effectually, for he obtained leave to take the corpse to Rawson. The design was fraught with many difficulties. The drivers were poor workmen, who would lose

more than a week's work, spend plenty of money whilst they stayed, and incur expenses in connection with the funeral, besides being exposed to many dangers on the way. All these things loomed up before them, but they braved them. Having got a strong cart they placed the bier on it and then the 30 marched behind and accompanied it bare-headed for upwards of two leagues. The three principal men amongst them, namely the foreman Joseph Spallone with his brother and Laurence Botta followed during the rest of the journey without stopping day or night. They thus covered the 25 leagues in about 24 hours. At 2 p.m. accompanied by the tolling of funeral bells they carried the corpse to the church and thence to the cemetery, to which Fr. J. Muzio, vice-parish priest accompanied it, in order to bless the grave. On the following day there was a Requiem Mass with a catafalque for which they made an offering of 16 pesos and they offered ten more for 5 other Masses. The 3 stone-cutters who did this act of piety and sacrifice took advantage of the occasion also to make their Easter duties.

Tell me now, do you not account it an admirable sacrifice on the part of these three men to have come so far, suffering such hardships and incurring so much expense for one who had no other claim on them than that of being a Catholic and one of their own countrymen? God grant that their example may rekindle the faith of so many others whom time, material occupations and interests have caused to fall into religious indifference.”

REPUBLIC OF S. SALVADOR (CENTRAL AMERICA).—*Good news.*—The Superior of the house at Santa Tecla sends the following:

“Before finishing the year we had the consolation of beginning here at Santa Tecla our Chapel of Mary Help of Christians. At the laying of the first stone his Excellency the President and his wife attended. The building is going forward rapidly thanks to the generosity of our kind benefactress Beatrice de Estaves who proposes to raise this chapel to Mary Help of Christians in order that Don Bosco's Madonna may keep a little corner for her in Paradise.

It is a source of great consolation to see the enthusiasm and the sympathy shown towards the Salesian Work in this country. Demands for

foundation are numerous and they do not stop at wishes or words, but come to facts; one offers a house, another a college, another a church and others again a large site for an agricultural colony. Here in the capital they have offered two large sites where, in time, a college may be raised. I am opening here, at the instances of the Bishop, two festive Oratories, sending every Sunday such persons as may be required.

Last year the President's wife made a promise to Our Lady Help of Christians that, if she obtained through her intercession a favour of which she stood in need, she would build a church in her honour. The favour obtained, the pious lady at once set about fulfilling her promise. The difficulty was to find a suitable position for the purpose. Another lady, however, offered her country-house in the neighbourhood of the capital, on a beautiful hill from which it overlooks the city, and where a perpetual spring reigns. No sooner said than done; there on that hill the Church of Mary Help of Christians and a College will arise. The President himself approved the project and the Bishop blessed it. The 29th. of January has been fixed for the laying of the first stone of that new monument to our dear Madonna."

VALENCIA (VENEZUELA).—*A Salesian decorated.*—The Government of the Republic of Venezuela has, by a decree of the 18th June, conferred the honour of the *Busto Libertador* of the 3rd class on Father A. Bergeretti, Director of the house at Valencia. This honour was bestowed on him for services rendered by him during the grave epidemic of small-pox which during the year 1898-99 was raging in the city. The decoration is one of the greatest conferred by the Government on people of other nationality. The first class is only conferred on the presidents of republics or on princes. The second is given to ministers, ambassadors etc. the third to other well-deserving persons, going down to the seventh class. The same decoration was also conferred on the Superioress of the Sisters of Charity of St. J. of Tarbes. The following is the decree conferring the honour:—

UNITED STATES OF VENEZUELA

Ministry of the Interior.

Caracas, 18th of June 1901.

DECREE.

By order of the president of the Republic, the order of the Libertador of the third class is conferred on the Reverend Sister of Charity Mary Coustié and on the Reverend Andrew Bergeretti as a testimony of public gratitude for the generous abnegation which they displayed in the exercise of their noble duties during the epidemic of small-pox which lately attacked the city of Valencia.

We order this decree to be communicated and published.

For the executive power
I. A. VELUTINI.

PUNTARENAS (PATAGONIA).—*The new parochial church at Puntarenas.*—The 1st of June witnessed the inauguration of the new parochial church which our missionaries have built in the town of Puntarenas. We will quote here the notice of it given by the "*El Comercio*" of the 25th. of May.

"The interior and exterior of the new church have now been brought to completion. As we now view it with the scaffolding taken down, its noble aspect is all that a stranger could wish for the Cathedral of Puntarenas. It will be a new attraction for the visitor to our port. Besides that, as the neighbourhood is rapidly developing, it was fitting that the parish church should be completed since for such a long time heaps of bricks and materials have been lying about our Square.

The exterior of the building presents an imposing and elegant appearance, with its solid brick construction, and towering steeple. In this there is a clock whose four faces are lit up by electric light supplied by the municipality. This noble edifice certainly merits our praise and admiration."

BUENOS AYRES (ARGENTINE REPUBLIC).—*At the Festive Oratory of Almagro*—The *Cristoforo Colombo* of Rosario di Santa Fe of May last writes:—Close by the Schools of Arts and Trades at Buenos Ayres there is a spacious and convenient plot of ground, which is the site destined for the Festive Oratory for outside boys, under the care of the zealous Salesian Fr. Gherra.

The number of boys already in attendance at the schools is over 400, and those of the Festive Oratory exceed a thousand who flock there from all the quarters of the vast city of Buenos Ayres. It is an excellent work of charity, the first that the saintly Don Bosco organised, and to which he attached great importance.

Last Sunday, the feast of the Patronage of St. Joseph saw the grand function of the blessing of the front of the Church of St. Francis de Sales, which is attached to the Festive Oratory, and to which it gives its name. This has recently been adorned and embellished by the addition of four statues, one of which, representing Our Blessed Redeemer, was placed in the centre as the homage of the century to Our Lord Jesus Christ.

The Right Rev. Archbishop of Buenos Ayres performed the solemn rite, surrounded by the Salesian priests, and thousands of joyful children. The ceremony was followed by a grand theatrical representation which was highly appreciated both by great and small.

We offer Fr. Gherra our hearty congratulations on the rapid extension which his active zeal has brought about in the Festive Oratory at Almagro.



Mgr. Victor Doutreloux, Bishop of Liege.



WITH the departure of Mgr. Doutreloux the Salesian Congregation has lost one of its warmest friends, and our Institutions in Belgium their founder and chief benefactor. Others will say of the lamented Bishop how he took a prominent part in all the works of social beneficence; how he founded *Les Aumôniers du travail* for this very purpose—the moral and material betterment of the working classes; how he was the zealous organiser and active promoter of the Eucharistic Congresses. In this brief notice we can only mention how deeply indebted we feel towards the deceased prelate and pay a tribute to his memory—too inadequate indeed to his merits—commending him at the same time to the prayers of our Co-operators.

Mgr. Victor Doutreloux was born at Chênée, in the neighbourhood of Liege on May 18th 1837, and from his earliest years he gave proof of that fervent piety for which in after life he was so distinguished. After completing a brilliant course of studies at the Belgian College in Rome, he was entrusted by his Bishop with several important charges, and in 1875, he was appointed coadjutor with right of succession. On the 24th of August, owing to the death of Mgr. de Montpellier, he was placed at the head of the diocese.

He filled this office for 22 years leaving behind the record of a truly saintly bishop. One sentence suffices to portray him—the one chosen by him as his motto: *Charitas aedificat*; and it would be difficult to find a man more identified with the programme thus set before him. The sweet benevolent countenance of the lamented prelate forcibly reminded one of that of the Bishop of Geneva

St. Francis de Sales. Charity was the very soul of his whole life. He drew it from the Sacred Heart for which he had so ardent devotion, he drew it from the Blessed Mother of God whom he loved as a child does its Mother, and he exercised it principally towards the poor, the weak, the little ones—towards all, in short, who stood in greatest need of it.

He was moved with pity at the sight of poor and abandoned youth exposed to so many dangers; and during those years (1879-1884) when impious legislators were striving, by banishing religious instruction from schools, to banish God from the heart of the little ones, Mgr. Doutreloux fought bravely and, with admirable self-sacrifice, devoted all he had and his own person to the work of erecting free-schools.

One day he came to Turin at the Oratory of Don Bosco to beg the good Father to give him some of his religious for his episcopal city in order to work for the salvation of poor children. It seems that Our Lady, whom he loved so tenderly, on the feast of the Immaculate Conception 1887, brought about that which he was longing for, in an unexpected manner. Mgr. Doutreloux returned to Liege with the promise that an Orphanage and School of Arts and Trades would be founded there. In effect four years had hardly elapsed when, after much work, he was able to introduce the sons of Don Bosco into the commodious building which, with the help of charitable persons, he himself had prepared for them.

From that day who can count the marks of affection and benevolence which he lavished on them? Not content with having them near him, he wished to help them in every way and show himself a most loving father towards them. How many visits to his dear Salesians, as he was wont to call them! The Superior of the House of Liege well knows what treasure lay hidden in the heart of Mgr. Doutreloux.

Not only the House of Liege but also the Novitiate, which was soon opened in his diocese at Hechtel, became the object of the most delicate attentions and paternal solicitude on the part of his Lordship.

Death has suddenly taken him away on the 24th of August. On that day he had held a sacred ordination, and on the previous one, in a conference to his clergy, commented in glowing terms on the words of Our Divine Saviour: *Manete in dilectione mea.*

In our bereavement we find comfort in the thought that from heaven he will continue to bless and protect those whom here he has loved so well.

R. I. P.



THE STORY OF THE ORATORY

OR

DON BOSCO'S OPENING APOSTOLATE.

CHAPTER XL.

(Continued).

Our readers will perhaps be surprised that the Minister Rattazzi should take such an interest in Don Bosco and his work, because everybody is acquainted with his political opinions, and the too efficacious part borne by him in certain lamentable affairs, concerning which it would be out of place here to pass judgment as they are now matters of history. Leaving aside therefore the politics of the man, I must state, for the sake of truth, that the lawyer Rattazzi, both as Deputy and Minister, always looked favourably on our Oratory and Orphanage. He was wont to say that the Government was obliged to protect such an institution, because it co-operated in effectively diminishing the number of prison inmates and in making useful citizens as well as good christians. He himself set the example. He encouraged Don Bosco in his work, sent subsidies, recommended boys, and even entrusted a young cousin of his to his care named Caesar Rattazzi, that he might be brought round to better sentiments. Every time he went to see the Minister this latter assured Don Bosco that he should have nothing to fear. These kindly dispositions he began to cherish from the moment he first became acquainted with Don Bosco when he visited our Oratory *in incognito*. The fact is well worth relating here.

It was about 10.30, on a Sunday morning in the month of April 1854. The boys of the Orphanage with many other day-boys, were assembled for the second time in the Church. They had sung *Matin* and *Lauds* from the Office of the Blessed Virgin, heard Mass, and Don Bosco having ascended the pulpit was telling a story from Church History which he had already begun some time before. In the meanwhile a gentleman entered who was unknown to all, even to Don Bosco. Hearing that a sermon was being delivered he sat down on one of the benches placed at the bottom of the church for the faithful, and stayed to listen till the end. Don Bosco had begun on the preceding Sunday the life of the Pope St. Clement, and on that morn-

ing he was describing how that holy Pontiff, through hatred of the Christian religion, had been sent by the Emperor Trajan in exile to the Chersonesus, now known as the Crimea, where, as related above, the war had that year broken out. When he had finished his narrative he used to ask some of the boys if they had any question relative to the story he had just told, or what moral they might derive from it.

He thus placed his boys under the necessity of remaining attentive, while at the same time his story excited additional interest. According to custom on that morning he asked one of the day-boys. This latter, contrary to all expectations, put a question, to the point indeed, but unsuited for the place and for those most perilous times. His question was this:—"If the Emperor Trajan committed an injustice by driving Pope St. Clement from Rome and sending him into exile, our Government has done wrong then in sending Mgr. Franzoni into exile." To so unexpected a question Don Bosco answered with composure:—"This is not the place to discuss whether our Government did well or not in sending our beloved Archbishop into exile; we shall speak of this some other time. It is certain that in every century and from the very infancy of the Church the enemies of Christianity have always directed their principal attacks against her heads, the Popes, the Bishops, the Priests, because they believe that once the pillar is removed the edifice must fall, and that if the shepherd is struck the sheep will disperse and fall an easy prey to the ravenous wolves. But whenever we hear or read that this or that Pope, this or that Bishop, this or that Priest has been subjected to any penalty, as, for example, to exile, to prison or even perhaps to death, we must not at once believe those who tell us that he is really guilty. It may turn out that he is a victim to his duty, a confessor of the faith or a hero of the Church, as were the Apostles, the Martyrs and so many Popes, Bishops, Priests and simple faithful. We must always bear in mind that the world, the Jewish people and Pilate condemned to the death of the Cross our Divine Saviour Himself as an impious blasphemer, and a subverter of the people. And yet he was truly the Son of God, he had recommended obedience and submission to those in power, and had ordered to be rendered to Caesar the things that were Caesar's and to God the things that were God's.

Having added a few words on the duty of

remaining firm in the faith and in the attachment and respect towards the Ministers of holy Church, Don Bosco came down from the pulpit, and the boys, having said the usual *Pater* and *Ave* in honour of St. Aloysius Gonzaga, and sung "Praised be for ever the names of Jesus and Mary," filed out of the church by the side door. After them came the stranger, who, on entering the yard, asked to speak with Don Bosco. The latter had just then gone up to his room accompanied by one of the boys. The usual formalities over, a dialogue soon ensued within hearing of the boy, who according to custom, during those perilous times had after introducing the gentleman, remained there until told by Don Bosco that he might go. The dialogue was as follows:

Don Bosco. "Might I ask to whom I have the honour of addressing myself?"

Rattazzi. "To Rattazzi."

D. B. "With Rattazzi did you say! The great Battazzi, (1), Deputy formerly President of the Chamber and now one of the King's Ministers?"

Ratt. "I am the very one."

D. B. (smiling) "Then I may prepare to get free lodgings for a time at His Majesty's expense?"

Ratt. "And why, may I ask?"

D. B. "For what Your Excellency heard a little while back in our Church concerning his Grace the Archbishop."

Rat. "Nothing of the kind. Without staying to consider whether the question put by the boy was well chosen, your reply was most judicious and no minister could find any fault with it. Besides, although I disapprove of politics being discussed in Church, especially with boys who are not yet able to form a proper conception of such things, nevertheless a person is not bound to deny his own opinions before any one. I may

furthermore add that in a Constitutional Government, the Ministers are responsible for their own actions which may therefore be criticized by any man even by Don Bosco. For my part, although I do not approve of all the ideas and actions of Mgr. Franzoni, I am glad that the severe measure put in force against him was not taken under my



Church of Our Lady.—Sarià.

Ministry".

D. B. "If such be the case," added Don Bosco, I may rest assured that your Excellency will not have me confined in close quarters for this time, but will yet allow me to breathe freely the air of Valdocco. Let us therefore pass on to something else."

After this facetious beginning a serious conversation of about an hour ensued: Rattazzi with a series of questions, elicited from D. Bosco a full and exact account of the origin, scope, progress and results of the institution of the Oratory and of the Orphanage. Kind

(1) It should be observed that they spoke in Piedmontese dialect, and the word *ratass* in this dialect signifies a great rat. Don Bosco in humorously repeating the name caused the Minister not a little amusement.

hearted by nature he went away with so favourable an impression, that, from that day as we have stated before, and as will hereafter be seen, he became our advocate and protector. This was a special favour of Providence in our behalf for the conditions of the times became yearly more difficult, and as the Government was often in the hands of Rattazzi, who continued throughout to be a man of influence, our Oratory found in him a firm support. Without him it would probably have suffered many a severe shock and undergone most serious losses. Nothing of the sort happened however. It seems that Our Lord wished to make use of him to do good and prevent evil, just as, for a similar end, under the reign of Nabuchodonosor, he made use of a powerful Minister, the youthful Daniel and of his companions. God never changes, He is always a provident father. Happy the man who loves Him and confides in Him.

CHAPTER XLI.

The preventive system in moral education—A specimen of its efficacy—*La Generata*—An outing to the youthful prisoners—Address of Don Bosco—The History of Italy.

Amongst the various questions put by Rattazzi to Don Bosco in the above-mentioned conversation, one was concerning the means he employed to keep order amongst so many boys who flocked to the Oratory.

"Have you not at least two or three guards in uniform or in disguise at your disposition?" asked the Minister.

"I have no need of them, your Excellency."

"Indeed? But these boys of yours are in no wise different from those of other people. They are, to say the least, unruly and quarrelsome. How do you reprimand them, how do you punish them in order to keep them in check and prevent them from disturbing good order?"

"The greater part of the boys are wide awake, it is true, but nevertheless to prevent disorder no violence or punishment is made use of in their regard."

"All this seems to me a mystery, what is the secret of it?"

"Your Excellency is aware that there are two systems of education; one may be called the repressive, the other the preventive

system. The former aims at educating a man by force; by the use of restraint and punishment when the law has been transgressed, and the fault committed; the latter seeks to bring him up with mildness and therefore helps him in a kindly manner to observe the law and sets before him the means most suitable and most efficacious for that purpose; this is precisely the system in vigour amongst us. Here care is taken in the first place to infuse into the hearts of the boys the holy fear of God, to instil in them a love of virtue and a horror of vice, by means of the teaching of the catechism and of suitable moral instructions. They are directed and sustained in the way of virtue by timely and kind advice, and especially by the practices of piety and religion. They also receive, as far as possible, a friendly assistance in recreation, in school, in their work; they are encouraged by admonitions, and as soon as they show signs of forgetting their duty, they are charitably admonished, and recalled to better sentiments. In a word, every means, which christian charity suggests, is made use of to induce them to do what is right and avoid what is wrong, from a motive of conscience enlightened and guided by Religion."

"This is certainly the most suitable method for the education of rational creatures; but does it prove efficacious for all?"

"In ninety out of a hundred cases, this system has a gratifying result; in the other ten it exercises at all events an influence beneficial enough to render them less obstinate and less dangerous, hence it is an extremely rare thing for me to have to send a boy away as incorrigible. In this Oratory, as also in those of Porta Nuova and Vanchiglia, boys present themselves or are at times brought to us, who through their bad character, or indocility, or malice were the despair of their parents and of their masters, and who after a few weeks seem no longer the same; from wolves, so to speak, they are changed into lambs."

"It is a pity that the Government is not able to adopt such a method in its penal establishments, where to prevent disorder, warders by the hundred are required and the prisoners become daily worse."

"And what is there to prevent the Government from following this system in its penal institutes? Let Religion be introduced; let a suitable time be set aside for religious instruction and practices of piety; let the one in charge give due importance to these

matters; often allow the Minister of God to enter there, and permit him to treat freely with these unfortunate people and speak to them words of love and peace, and then will the preventive method gradually do its work. After a while the warders will have less to do; and the Government will be able to give back to their families and to society so many moral and useful members. Otherwise it will be spending money in order to correct or punish for a time, more or less long, a great number of idle and guilty persons, and when it has set them at liberty it will have to be continually on the outlook to defend itself against them, because they will be ever ready to do worse."

Don Bosco kept on in this strain for some time; since he had acquired a thorough knowledge of the state of young and adult prisoners. Following the example of Don Cafasso and Don Borel, he had since 1841 been making frequent visits to them, and was now able to show the Minister the efficacy of Religion on their morals.

"On seeing the Priest, he continued, on hearing the word of comfort, the prisoner recalls those happy years in which he assisted at catechism, he remembers the advice of the Parish Priest and of the Schoolmaster, he recognizes that, if he is now in prison it is because he has ceased to frequent the church, or because he has not put in practice the advice received. Such dear remembrances, crowding in upon him, not unfrequently touch his heart, he repents, suffers with resignation, and resolves to change his conduct. At the expiration of his sentence he re-enters society with the resolve of making amends to it for the scandal given. If on the contrary, the amiable aspect of Religion and the influence of its maxims and its practices are withdrawn; if he is deprived of the conversations and advice of a friend of the soul, what will become of the poor unfortunate man in that hateful abode? Never excited by a friendly voice to raise his thoughts beyond this world, never animated to reflect that by sin he has offended not only the laws of the state, but God, the Supreme Lawgiver; never exhorted to ask pardon for his misdeeds, nor encouraged to suffer his temporal punishment instead of an eternal one, in his miserable condition he will see nothing but the frown of adverse fortune; hence instead of tears of repentance he will shed tears of rage; instead of purposing to amend his ways he will remain obstinate in evil; from fellow prisoners

he will learn new ways of malice, and with them will plan a way of committing crime more artfully, in order not to fall again into the hands of justice, rather than to improve and become a good citizen".

Don Bosco, seizing the favourable moment, pointed out the utility of the preventive system to the Minister, and above all its special advantage in public schools and in houses of education where simple and guiltless souls have to be trained up; souls who so easily yield to the voice of persuasion and love.

"I am well aware," concluded Don Bosco, "that to promote the adoption of this system does not belong to the office of your Excellency; but a remark, a word from you would carry great weight in the deliberations of the Minister of public instruction."

(To be continued).



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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.

The Life of Monsignor Lasagna

13

A true disciple of Don Bosco, by whom he was greatly esteemed and beloved, Fr. Racca knew and practised to perfection the educative system of preventing evil rather than punishing for it when it has been done: he was in one word the professor best suited to Lasagna, and just such an one as Mr. Berra had hoped for when leaving the Oratory.

But in spite of these consoling results, the precipitate nature of Louis was still unsubdued; very soon a time of discouragement came, a time of great danger, when not a few mar their future and when the patience of Superiors is put to a severe test. When there was no longer in the Oratory any novelty to tickle his curiosity, his first enthusiasm created by new surroundings having cooled down somewhat, the little Montemagno boy began to pine after his native hills. With a very sensitive nature and lively imagination he could not but recall to mind his dear home and brood over the many little adventures of infancy. He seemed then to feel it impossible to remain away from his family. In spite of the efforts of his Superiors to distract him and to calm his perturbed mind, for many days he fretted away, refusing all consolation and at last gave himself up for vanquished. He found no difficulty in escaping from the Oratory, which was governed then as a large family, and thus he succeeded in revisiting his dear ones. Fortunately he was at once taken back to the Oratory; his Superiors having consented to receive him again. Don Bosco, in his great kindness, pardoned him, and gave him some paternal admonitions. These were so effective that they rendered him courageous enough to overcome all temptations of this kind. How timely was the indulgence of the Superiors on this occasion! Excessive severity would perhaps have shattered at one blow all hopes.

CHAPTER V.

Shades and defects—The burden of the rule—Struggles and Victories—At school—Study—His piety—Happy forecasts—Don Bosco's solifitude.



JUST as the darker parts of a picture serve to accentuate the brighter colours, so it is in the lives of those who have been an honour to religion and to their country, the defects of their youth, which were rather the out; come of the natural inclination of their character than of the will, reveal in the clearest light the actual greatness of mind and character with which these persons were endowed. Therefore in writing these Memoirs, far from allowing ourselves to be so carried away by enthusiasm, as to see nothing in Louis Lasagna but miracles

of virtue, we shall not conceal his defects but strive to give as faithful a portrait of him as possible, and thus set forth in a clearer light the merit he gained in overcoming the natural bent of his inclinations. We seem to see that the design of God in the struggles Louis had to undergo, was to furnish the world with another example of the power the will may acquire when aided by grace, and of the wonderful energy possible in a youth of the most fiery temperament when trained under the moral influences of our holy religion. Hence we see Divine Providence crowning the boy's efforts by the most signal triumphs as the Holy Spirit says: *Certamen forte dedit illi, ut vinceret*. He hath given him a strong conflict, that he might overcome all. The truth of this we cannot fail to see in the first years Lasagna spent at the Salesian Oratory.

After the absence already mentioned, which was not noticed by his companions, Louis now settled down to the ordinary routine of school and his college life may be said to date from that time. Being accustomed to the open country, where he enjoyed his liberty almost without restraint, it is not to be wondered at that he found the discipline of school life very burdensome; not to be allowed to go out at pleasure, but only when all the boys went for a walk was for him almost intolerable. But Louis was courageous, he knew that his lively nature which till then had never been curbed, needed great restraint, so he fought bravely, until at last, though not without tears and trouble he gained the victory, and became a great favourite at the Oratory, a worthy pupil of Don Bosco.

The discipline and the observance of the rule offer no very great difficulty to a youth of a calm and thoughtful disposition but Lasagna, who at every moment felt it burthensome, had to do violence to himself and undergo great sacrifices so as not to transgress the moral barrier against which his fiery character was continually urging him. And, if he soon acquired a salutary influence among his companions, it was due especially to his exemplary life and the scrupulous observance of every detail of the rule which he imposed on himself. This exactness he did not in the slightest degree relax even when a Bishop; especially with regard to the practices of piety.

School life placed him in contact with boys very different in character and habits, gifted no doubt with some good qualities but not altogether free from faults. His school-fellows at Montemagno soon discovered in him in spite of their esteem for him that tendency to anger, which oftentimes led him to quarrelling and disagreements. But he struggled manfully with this passion until he so gained the mastery that without exaggeration we can say he endeared himself to all and acquired that equanimity and mildness which made him in later years dear to those who chanced to meet him.

In his school work he was very intelligent, and to watch him in class, one would have thought he read the mind of his teacher, so quickly did he grasp the meaning of what was being explained. And

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if at times he was carried away by his lively imagination, and his teacher was obliged to recall his wandering thoughts, to his credit it must be said he was always ready to acknowledge his fault and to make amends. His retentive memory often enabled him to recite from beginning to end, what he had read through several times. It was therefore almost inevitable that, not having yet a taste for, nor the patience to read some useful books the long hour intended for study proved tedious, and his restlessness oftentimes made him troublesome to his companions. Hence it happened that his marks for conduct were not always the highest, but great was the satisfaction both of his teachers and himself when he succeeded in obtaining the full number.

Even that piety which from his childhood was deeply rooted in his heart, and of which he had many times given proof and which had developed so rapidly since he entered the Salesian Institute was not practised by him without efforts on his part, so that it appeared that even in the church he was not able to collect his thoughts and remain attentive. His superiors however, conscious of his interior struggles and almost surprised at the perseverance of his efforts did not take so much notice of his exterior irregularity as they did of the progress which they saw with great pleasure he was making in conquering himself. Don Bosco, as a skilful gardener cultivating his tender plant, was filled with consolation at these first fruits. He was more and more convinced that God had special designs for the future of Lasagna. The man of God while he strove to keep within bounds those wild and youthful energies tried above all to sustain his courage and so give constancy to his good will, and for this end he considered the Holy Communion the most efficacious means, and with all prudence he exhorted him to approach it frequently. The good father not content with strengthening the virtue of this dear son by nourishing him with the Bread of the Strong, little by little lead him to a true and practical devotion to Mary Most Holy.

In this way under the able direction of Don Bosco was the soul of Lasagna insensibly penetrated by supernatural influences which guided his actions and rendered his virtue more solid and vigorous. Happy was he in having such a guide, but happier still in knowing how to appreciate and to follow him.

(To be continued.)



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