Carlo Tancredi and Giulia Marquises of Barolo

One single heart that beats for love

DANIELE
BOLOGNINI

EDITRICE VELAR

In the first forefront : Giulia and Carlo Tancredi
On the background : Turin : Barolo Palace
and sanctuary of the Consolata

Gratitude : Mother Franceca Sarcià and Sr. Felicia
Frascogna of the Sisters of St. Ann, Sr. Ave Tago of the
Daughters of Jesus the Good Shepherd, Mother Dosolina
Superior General of the Sisters of Jesus the Good Shephered
Opera Barolo

TEXTS
Daniele Bolognini

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Turin, Italy, Europe: Rapid transformations

Barolo
The castle

At Barolo the homonymous vine is produced today known in the whole world. It was truly the Barolo couple to intuit that completing the fermentation with an prolonged refinement in the barrels, the smoke – green, that was ahead produced in those lands, would have assumed typical and extraordinary quality thus Barolo was born.

The years in which Carlo Tancredi and Giulia, Marquises of Barolo, lived were full of events, vital for the history of Italy and Europe. The time span of their existence began at the dawn of the French Revolution and ended with the unification of Italy. The Savoy capital changed intensely: the first industrialization brought masses of workers to the city from the countryside and the charitable institutions established by the Savoys in the early centuries were insufficient. The streets of Turin became populated with new poor people.

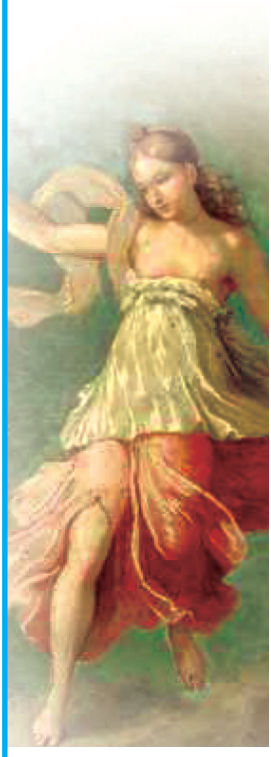
Almost in contrast to the anti-ecclesiastical political context which had its culmination with the laws of suppression of the Religious Orders (1855), the Piedmont's Church had a flourishing of Saints so striking as to make it a "special case" in all of Christianity. Through very different charisms, both among the clergy and the laity, responded concretely to the many needs of the less fortunate, hailing from the lower classes of the society. The Marquises of Barolo were also instruments of Providence in helping many unhappy people.

The descendant of the Barolos and the little countess Survived the French Revolution

Ottavio Falletti of Barolo and Maria Ester Paolina D' Oncieu.

Carlo Falletti di Falletti, Marquis of Barolo, was born in Turin on 26 October 1782 in one of the oldest and richest families in Piedmont. His father Ottavio (1753-1828) was a politician, a man of letters and a philosopher in the cultural context of the late 18th century. Tancredi inherited from his father "the love for studies"; from his mother - the noble Savoyard Maria Ester Paolina D'Oncieu - goodness of soul, profound faith and religiosity". The young man lived a calm adolescence, had an excellent education, also received lessons in harpsichord, drawing, horse riding and dancing. To dedicate himself more to his son's education, Ottavio decided to leave military life: together they made "educative" trips to Germany, Holland, Switzerland and France, meeting ambassadors, sovereigns and ministers. During the Napoleonic occupation of Piedmont, Ottavio, like other prominent nobles, was awarded "imperial" honours which he prudently did not refuse thus to protect both his family and the citizens for whom he was put in charge.

Tancredi followed in his footsteps, animated by a profound faith that allowed him to live the social transformations of his time with "wisdom".



Fresco of Barolo Palace at Turin.

Above: Edouard Colbert.

Below: Guiliette with Dad, the governor and the governess.

Serious, good-natured, cultured, he was 23 years old when he entered the Section of the "Horse Guard of Honour" to escort the Emperor on his visit to Turin. In the same year he was called to the court of Napoleon who appointed him Chamberlain and in 1809 Count of the Empire. In 1814, writing to a friend, he had no qualms about defining that period as a "prison of Babylon." However, in the French capital he met his future wife, an event that changed his life.

Juliette Colbert, the second child, was born on 26 June 1786 in the castle of Maulévrier, in the French region of Vendée, into a family that in the 17th century had given birth to an illustrious minister. The Colbert's were also deeply religious. Her father Edouard married Anna-Marie Louise Quengo of Crenolle on 12 March 1782 and had a brilliant career until becoming plenipotentiary minister of the King of France at the Elector of Cologne. Between 1790 and 1792 the family resided permanently in Bonn. Giulia's childhood was marked by the bloody events that from 1793 caused a true "anti-Catholic holocaust" in her homeland, the Vendée, with 1,20,000 deaths. The Colbert family also paid a high price in blood. At the outbreak of the Revolution, Edouard was in Germany but, returned home to save his family at Brussels in Belgium, where his wife later died. It was October 3, 1793 and Giulia was only 7 years old. Giulia's grandmother, Charlotte-Jacqueline de Manneville, a strong woman who had had a great influence on the education of her children and grandchildren,was guillotined at Paris on 26 July 1794; the execution affected also an

aunt and other relatives of hers. The Colberts were then in Essen and Münster until when, with the advent of Napoleon there arose at Paris a group of ancient and new nobility that the emperor wanted to support his politics.

Giulia received, from a very young age, an excellent education, not usual for women of those times. She was educated based on the wisdom of the Gospel, she assimilated duty to moral rectitude, sensitivity towards the poor and love for prayer. She knew several foreign languages and among her talents, aptitude for drawing was exceptional. From 1801 the Colberts also settled in the French capital where Giulia was appointed as "lady in waiting" of the Empress; in 1802 she entered the boarding school of the Ursuline Sisters.

In 1814 her father regained his possessions and was able to return to Maulévrier where the castle had been set on fire. He set to work for the reconstruction; two years earlier, after 19 years of widowhood, he had remarried the niece of the Archbishop of Paris. Giulia had four brothers and sisters: Elisabeth, Edouard, Charles and René. The events that she lived in her adolescence left a profound mark on her, and she was always diffident towards the revolutionary ideas.

Minature Representing Giulitte Colbert

Colbert Castle at Maule'vrier (Vandeae)

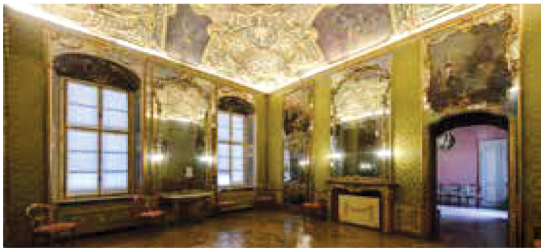
A happy and fecund union

Tancredi and Juliette met each other at the court of Napoleon Bonaparte. They married in the French capital on 18 August 1806, he was 23 years old and she was 20. Witnesses were the Emperor and his wife Josephine of Beauharnais, together with the fathers of the groom and the bride. The two young people lived the first years of their marriage in Paris, alternating a few months of stay in Turin. After the Restoration they took up permanent residence in the palace in Via delle Orfane (Street of the Orphans), where every day, at six in the morning, Holy Mass was celebrated in the private chapel.

Spousal Coat-of –arms The Barolo couple Tancredi and Giulia of Barolo

To the right: Façade of Barolo palace at Turin.

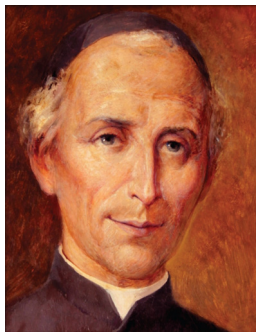
Portrait of Tancredi and Giulia (L. Bernero).



Not far away stands the ancient sanctuary of Our Lady, Comforter of the Afflicted, which we can well imagine was one of the first places in the city that Tancredi introduced to his wife. Giulia chose Turin as her new homeland, so much so that she even wanted to learn it's dialect, as well as its history and habits.

The two spouses had different characters: he was more reserved, she was brilliant and open, but it can be said, from the early days, that they were complementary in a full harmony of ideals. The venerable Pio Brunone Lanteri, Confessor of Tancredi's mother, the theologian Luigi Guala, as well as numerous other ecclesiastics crossed the entrance of their palace. Since his youth, Tancredi loved writing short stories, novels and romances with a historical background and, like his father, he was a member of the Academy of Sciences. Giulia also wrote historical stories at a young age and loved drawing.

Usually, every year the two spouses dedicated a month to travel, in Italy or abroad which were



Ven. Pio Brunone Lanteri

Auto portrait of Giulia

Design of Marchioness Giulia.

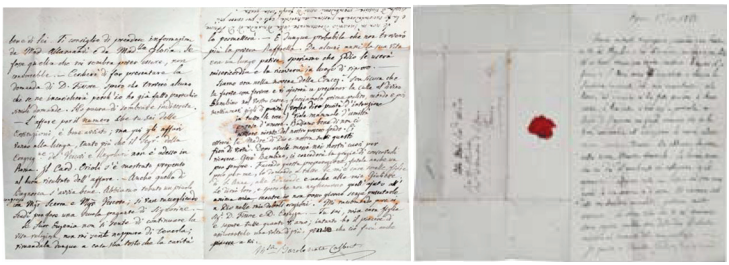
Glass with the coat-of-arms of the family at Barolo Palace

faithfully described in diaries by Tancredi. They not only visited churches, museums, castles and monuments, but also schools and Correctional Homes. Both wanted to know how other countries were responding to the needs of a rapidly changing society. This will be fundamental for the "prodigious apostolate" that they will develop in Turin. With the Restoration the Savoys regained their throne and Tancredi, already at the end of 1816, was appointed Decurion of the city (today we call Mayor of the city).

Theirs was a happy marriage certainly thanks to the mutual respect and shared interest in the many charitable activities that they undertook according to a characteristic and distinct personality. Supported by a sparkling faith, in the course of time they developed the constant and beautiful habit of meeting each other before lunch to tell one another what their respective occupations had been. And if one of them was out of town, they wrote to each other. Even though they suffered from being childless, they were able to put their talents to good use towards the "adopted children" they found among the poor of Turin.

Already with the Marquis Ottavio, regular guests of Barolo Palace had been politicians, 'men of letters', ecclesiastics and diplomats. The tradition continued with Tancredi and Giulia who had been among the numerous frequent visitors to their living room Santorre di Santarosa, Federico Sclopis, Cesare Balbo, the Counts Benso of Cavour, Joseph-Marie of Maistre and Cardinal

Letter of Giulia.



Morozzo. They were in excellent terms with various members of the House of Savoy: Carlo Alberto gave valid support to the social initiatives undertaken over the years; they frequented Queen Maria Teresa, mother of Vittorio Emanuele II and his wife Maria Adelaide, both women of great faith. A deep esteem linked them to the "most pious" Maria Cristina, Queen of Naples - now blessed - whom they also met in the Neapolitan capital. Particular, however, was Giulia's friendship with Camillo Benso of Cavour who, much younger, frequented Barolo Palace since he was a boy. Despite the differences of ideas, this important politician's great esteem for the Barolos continued overtime. Their living room also became a reference for Tancredi's activity and the conversations often focused on topics of "public utility". Giulia, with her strong character, defended her Catholic beliefs in every circumstance.

In 1819, during a French trip in Aix-Les-Bains, the Barolos met Alfonse of Lamartine. It was the year of his wedding. The friendship between the two families lasted for a long time, marked by extensive correspondence.

Between the end of 1819 and the spring of 1820 Tancredi and Giulia were in Rome and Naples. Their love for art always made them attentive to the acquisition and purchasing of art works at Canova, for example, Tancredi acquired a head of Sappho (1820).

Writing Desk of Service of Carlo Tancredi

Carlo Alberto, Camillo Benso of Cavour and Alphonse de Lamartine

COSTITUZIONI
E
REGOLE
DELL'ISTITUTO
DELLE SORELLE PENITENTI
DI S. MARIA MADDALENA

TORINO 1846
Per gli Eredi Botta Tip. Arcivescovili

Constitutions and Rules of the Penitent Sisters of St. Mary Magdalene.

The prison reform, the Refuge and the Magdalene Sisters

In 1814 on a Sunday in Albis, Giulia was not far from home, in a carriage, when, hearing a bell ringing, she ordered the coachman to stop, got out and knelt down: *"I came across the accompaniment of the Viaticum, which was brought from the parish of Saint Augustine to the sick, who cannot go to church for liturgical celebrations. I knelt. Now while the devout canticles were resounding, I heard a rough and rude voice shouting: 'I don't like the viaticum, but the soup'. That blasphemy and the tone of voice in which it was uttered made me jump. I raised my eyes to the place from which it had come, and saw the black and rusty bars of the senatorial prisons"*. She asked to go in and visited both the men's and women's sections. It was like a descent into hell: in an unhealthy and smelly environment, the inmates were treated like beasts, at the mercy of alcoholism and bad habits. That day she decided that responding with the weapon of charity to that human injustice would be her mission.

Considering the many serious dangers, she would face in the prison, Tancredi opposed her when she expressed her desire to take direct care of the prisoners. Having obtained her confessor's permission and having carried out some secret visits, she managed to overcome the disapproval of her family members. After five months of tireless work at the Senate Prison, Giulia of Barolo was invited by the inmates of the Correctional Prison, and then to the one called Torri. Despite insults, threats and menaces, Giulia became a teacher and a catechist of illiterate girls.

Turin, an entrance of the Institute of Barolo at Valdocco.

In 1816 Giulia and Tancredi took a trip to England and in London wanting to visit the nursery schools managed according to the method created by Joseph Lancaster (1778-1838); they also visited some hospitals and Prison at Newgate. Giulia

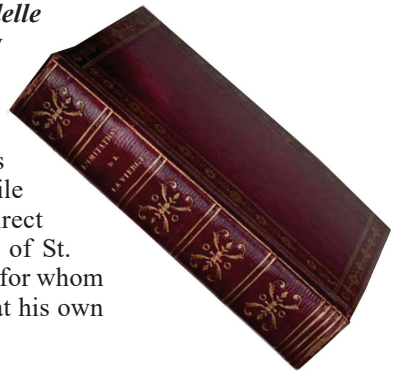
built-up relationship with Elisabeth Fry, a reformer of that Prison: the two never met personally, yet they had continual communication.

From 1818 Giulia's commitment to prisons was systematic. She also joined the Confraternity of Mercy, in which even Tancredi was a member: the members were dedicated to assisting prisoners and those sentenced to death. On 10 January 1821 Giulia addressed a report to Prospero Balbo, First Secretary of State, in which she presented the terrible situation of the prisons and a series of proposals: division of cells between men and women, selection of staff, separation between accused and condemned women. Furthermore, she proposed a possibility of decent work, with non-excruciating hours as was the case in the factories where they worked up to 15 hours a day, so that they would have some money once they were free. She implemented an educational project that was cutting edge for its time: the inmates had to learn to read and write. She then wanted them to discuss and draw up their own rules. In many cases, Giulia was a precursor of her times: she had the intuition to explain the Word of God to prisoners, reading and commenting, day by day, on the readings of the Holy Mass. She wrote sometime later: *"It is not enough to punish those who have done evil, taking away from them the possibility of being able to harm others. It is important to teach them to do good".*

Turin, Church of the Confraternity of Mercy

Book that belonged to Giulia

After the riots of 1821, the inmates were placed in the ***Forced Prison (Carcere delle Forzate)***, where the Marquises personally made some improvements to the building, and Giulia was appointed Superintendent. The transportation of these prisoners was carried out in wagons in order to avoid popular curiosity. While continuing to provide her daily and direct assistance, Giulia proposed the Sisters of St. Joseph to manage the new organization, for whom Tancredi had the accommodation built at his own expense.



The Marquise of Pastoret

Portrait of Marquises (G. Calloni)

Photo of the epoch of Refuge, internal yard.

During their frequent visits to Paris the two spouses made important friendships: the Bishop of Orléans Monsignor Dupanloup, the Marchioness of Pastoret, pioneer of nursery schools in France for the poor and Alexis Tocqueville, politician who in the United States knew the American prison system. Between April and May 1822 Giulia visited nine times Santorre di Santarosa in prison at Paris, who was accused of having participated in a popular insurrection.

Giulia was inspired in her apostolate towards prisoners: the desire to make the unfortunate ones discover the beauty of faith, *"an internal transforming and liberating force of consciences"*. She then thought about what might be their fate once they had completed their sentence, especially if they couldn't return to their family. Thus, was born the idea of the Refuge, a welcoming "home" where it was possible to facilitate an honourable return to society. It was decided to build it in Valdocco, where within few years later, not far away from here would begin the works of Cottolengo and Don Bosco. Giulia made a formal request for legal recognition to the First Secretary of State; and thanks to Tancredi's interest, she obtained it on 7 March 1823. The Institute, placed under the protection of *Maria Refugium Pecatorum*, (Mary Refuge of sinners) even this was also entrusted to the Sisters of Saint Joseph.

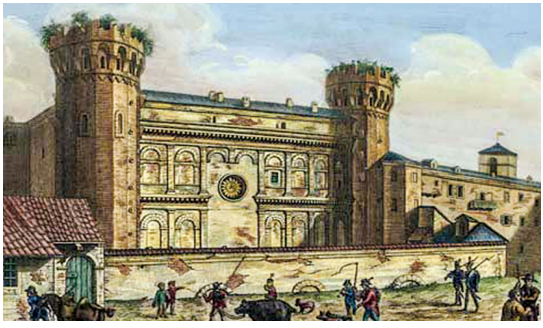
In 1830, by will and financing of the Barolos, the "Small Refuge" was opened for girls in difficulty under the age of 15, as *"the culture of*

delinquencies were increasing with the population, making it necessary to expand this house considerably to accommodate the numerous young people who become victims of the most deplorable disorders...". So wrote Tancredi.

After some time, some of these inmates expressed to Marchioness Giulia their desire to consecrate themselves to the Lord in order to make reparations for their sins and implore divine mercy on the world through prayer and penance. Thus, on 14 September 1833, the Institute of the "Penitent Sisters of Saint Mary Magdalene" began which, received from the Foundress herself, the mission entrusted to Magdalene, *the apostle of the apostles*: to announce *"...how good the God of mercy is..."*. Giulia offered them a simple spirituality, but founded on the Word of God, in which Christ is contemplated in His Paschal Mystery for the salvation of humanity. The fundamental text is, in fact, the Gospel passage of the Rabbunì (Jn 20:11-18) in which, on Easter morning, the Risen One meets Mary of Magdala and, through the experience of this woman, offers the certainty that the ultimate holiness can be achieved by everyone because all evil is overcome by the death and resurrection of Christ.

Do not touch me (Courage)

To these Sisters Giulia entrusted the mission of dedicating themselves in particular to the weakest and troubled young girls, so that they would educate them with tender and firm love.



The Palatine Door with the towers in which was found the homonymous prison (wood carving of P. Giarrè, 1845)

Tancredi public administrator

Portrait of Carlo Tancredi when young

Tancredi, under various titles, carried out the public administration for twenty-two years. In 1821 he signed, together with other 22 understaff, the request to the sovereign to grant the Constitution. In 1824 he was appointed Accountant of the Civic Administration, a position he will have for another two years. As Mayor of the city of Turin in 1826 and 1827, he implemented some practical measures in favour of the needy, such as the distribution of wood to keep their houses warm. He was also among the promoters of the establishment of a Savings Bank for small investors which was a novelty at the time. Tancredi also took a decisive step towards the construction of the votive Church to the Great Mother of God, which was already thought about as early as in 1814 to celebrate the return of the House of Savoy to the Piedmonts' throne. As "Deputy" for the avenues, he was interested in the new tree-lined streets which arose as the city grew; he was also responsible for the "street lights".

Turin. *Palace of the city*

In 1828 he made an extraordinary contribution to the construction of the city's General Cemetery, a project necessary for hygienic reasons - Turin had seen its inhabitants increase considerably in just a few years - and also for the due homage to the non-wealthy deceased people, whose bodies were piled up in mass graves. When they wanted to publicly thank the Marquis, he only asked to have a plaque that would encourage visitors "to pray for him, his parents and his wife".

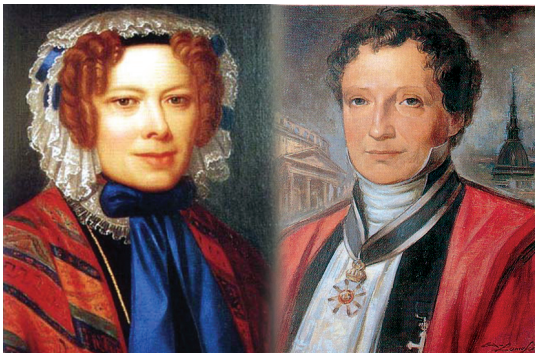
Tancredi was a valid confidant of Carlo Alberto who wanted him in the Council of State, a position from which he asked to be exempted in 1831 due to health problems. In 1832 he was appointed administrator of the Moncalieri hospital. It was his desire to open a children's hospital in the town on the outskirts of Turin, in a building he owned. Due to the unexpected death of the Marquis, the project suffered a setback, and was then carried out by Giulia in Turin.

Turin, Great Mother of God

Vercelli: *Major hospital, portrait of Marquis Carlo Tancredi*

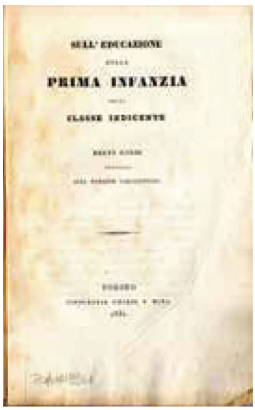
Tancredi was a concrete man and careful observer. Many of his domestic servants were originally from the Viù Valley and from them he came to know about the difficult living conditions in the valleys due to the poor road connections. He, therefore, promoted the construction of the carriage road from the Germagnano bridge to Viù. For this purpose, he granted a loan at a reduced rate which over the years the Viu municipal administration, partially and with difficulty, repaid and which Giulia then forgave in 1860. Even after Tancredi's death, it was a shared opinion in the Turin city council that numerous projects subsequently carried out to beautify the city were inspired by the Marquis' ideas.

The education of the youth and the first "Kindergarten class"



Portrait of Tacredi and Giulia (Anna Volpe Peretta)

Tancredi of Barolo "On the Education of the Early Childhood".


SULL' EDUCAZIONE
PRIMA INFANZIA
CLASSE INDIGENTE

Tancredi and Giulia, in their numerous trips to Europe, convinced of the importance of fighting the plague of ignorance, wanted to know what was being done for the education of the poorer classes. Tancredi believed it was essential to give rise to a sense of duty in the young person, who "*within the sphere of his physical or moral possibilities must make himself useful to others, to his homeland, to humanity...*". The understanding between the two spouses, even in this, was perfect, in the awareness that the value of an entire life can depend on the education of the early years. They became a point of reference for many: the parish priest of the popular neighbourhood of

One of the rooms of the Barolo Palace

Borgo Dora, where many factories were, turned to Giulia and in 1820 she wrote to the Home Minister asking for a school for girls to be opened. Having seen that the request was accepted, she together with her husband arranged everything so that this initiative could be taken care by the Sisters of Saint Joseph.

Their thoughts also turned to the wealthy classes. In 1823 Giulia called the Ladies of the Sacred Heart to Turin for the education of girls from distinguished families. In September of the previous year, for this purpose, she had written to Saint Magdalene Sofia Barat, Foundress of the Order, praising the "*distinct love for good*" of those religious.

St. Magdalene Sofia Barat

Between 1825 and 1829 Tancredi and Giulia opened in their palace a "nursing home", "kindergarten" for children belonging to poor families, which can rightly be considered the first nursery school in Italy. The children quickly became two hundred, welcomed into a healthy environment suitable for their growth. In the beginning, they were entrusted to lay teachers who taught the alphabet, combining it with games, songs, but also with prayer. Much importance was given to parents' meeting wherein children's personal hygiene was recommended and it was decided that punishments should be limited to the deprivation of some entertainment. In fact, physical punishments were absolutely banned.

Tancredi of Barolo "Very Brief Instructions Directed to the Youth".

In August 1826, on the initiative of the Marquis, free professional courses for artisans were established in the city, an initiative from which the foundation of the Albertina Academy would later derive. Also, in Varallo he promoted professional training centres thanks to the "Society of Encouragement for the arts of drawing" and the foundation of a wood sculpture laboratory.

In January 1828, the large palace in Via delle Orfane (Orphans' Street) had known days of mourning for the death of the Marquis Ottavio.

In 1830-32 Tancredi had the elementary schools of Turin entrusted to the Brothers of the Christian Schools, another French Congregation dedicated to the education of young people. However, differences arose between the Brothers and the municipal administration. Tancredi's mediation was balanced, fundamental and concrete. The Brothers, as had already been proposed by the Marquis, wanted a free school but the local government feared that wealthy families would place their children for education to other institutions or under private teachers. Tancredi proposed to negotiate: the students who would continue their studies could attend the Latin school, while the others oriented towards learning a trade could instead attend the Government school. Attentive to every detail, at his own expense Carlo Tancredi ensured that in winter the children could enter the school before the start of lessons without having to wait in the cold.

Tancredi of Barolo, "Brief instructions on the various states of life that can be chosen by the youth".

BREVISSIMI

GENNI

INTORNO

AI VARII STATI

CHE SI POSSONO ELEGGERE

DALLA GIOVENTÙ

ED ALLE DISPOSIZIONI

CON CUI SI DEVONO ABBRACCIARE

TORINO

PER GIACINTO MARIETTI

1837

His total commitment for the formation and education was praiseworthy. In fact, Tancredi wrote some books which were used by the students. Among his works: *Direct references to young people regarding historical facts, prominent monuments and natural particularities of Piedmont* in which, with the desire to convey the value of beauty, he described, among other monuments, the Sacra di San Michele, the Sacro Monte di Varallo, the San Carlone di Arona, Oropa, Staffarda, Vicoforte... Monviso and the sources of Po.

The Sisters of St. Ann and friend Silvio Pellico

In the early years, the management of the kindergarten was entrusted to lay teachers, personally chosen by Giulia. It was then decided to call the Sisters of Providence of Portieux, a recently founded Institute in Locarno, from which the Congregation of Charity of Blessed Antonio Rosmini would derive. Three young people from Ossola arrived in Turin in June 1832, but some problems arose right from the start, in particular because the Barolos welcomed boys and girls in the same classes. The Marquis also proposed to form a separate group of nuns and after a year of their training, entrust them with the teaching while Rosmini wanted teachers to be members of a ”simple third order”. Many attempts were made between Antonio Rosmini and Tancredi to discuss on various problems, but they did not arrive at a conclusion.

Bl. Antonio Rosmini

Thus, was born in Tancredi the idea of founding a new Institute of women religious dedicated to teaching: the Sisters of St. Ann whom he called his “doves”. They were welcomed to Barolo Palace on 10 December 1834 and were entrusted to the Sisters of Saint Joseph for their initial formation. In the following summer they were vested in the Chapel of Moncalieri, the summer residence of the Marquises. Tancredi then purchased land for them near the Sanctuary of the Consolata, where their future Mother House was erected. In February 1836 it was decided to transfer the novitiate to Borgo Airale of Moncalieri. The following year, he entrusted the female elementary schools of Santena to the Sisters of St. Ann, willed by the grandmother of the Camillo Cavour, an Italian Politician well-known for his tireless work done for the unification of

Chapel of the vineyard of Moncalieri

Rule Of the Sisters of St. Ann.

Silvio Pellico

Sisters of St. Ann at Moncalieri nearby Piacenza (C. Campini 1880).

Italy. In 1837, Carlo founded a female section in Altessano at his own expense. In the meantime, he completed the construction of "St. Ann's Boarding" for middle-class girls, who had to contribute a modest fee for their stay.

Truly providential was the meeting between the Marquises and Silvio Pellico, the Italian writer, poet, dramatist and patriot. His romantic tragedy *Francesca da Rimini* was a success on its first performance (1815) and was followed by several others. He collaborated in founding a liberal and patriotic newspaper, *Il Conciliatore*, the peace maker of which he became editor. After its suppression by the Austrian police (1819), he joined the Carbonari and, in October 1820, was arrested for ten years in the Spielberg prison. *Le mie prigioni* (1832; My Prisons) was written out of his prison experience and it includes all his sufferings as a political prisoner. This work aroused unanimous sympathy for the Italian Unification and hatred against the foreigner, was nevertheless criticized by a certain political class, so much so that the author was then marginalized.

Turin
Institute of the Sisters of St. Ann (Mother House) Turin

It is Pellico himself who tells how that meeting with Giulia, Tancredi and the Marchioness Mother Paolina Teresa, influenced by Cesare Balbo, changed his life when he seriously thought about moving to France to become tutor to the last son of King Louis Philippe. He settled in Barolo House in November 1832, becoming their close family friend. He worked as their librarian and secretary. He was a collaborator of the Sisters of St. Ann and a precious witness of the days lived by Barolo. He describes the Marquises as "... rare souls, always occupied with true charity and God". Tancredi one day confided to Pellico, having overcome his natural reluctance to express such feelings, that he had found in his wife "the most constant aspiration to perfect herself in virtue".

Altar piece of the Mother House of the Sisters of St. Ann (T. Lorenzone)

In November 1833, the death of the "most pious" Mother Marchioness was mourned in the Barolo House. Between autumn 1833 and the first months of 1834 Tancredi and Giulia were again in Naples and Rome, a journey described in detail by Giulia to Pellico through numerous letters. When in 1835 Giulia had to settle in Paris for a few months to care for her sister, who later died, Tancredi took Pellico to visit his possessions.

The devotion to Our Lady of Consolation and the epidemic of cholera of 1835

Portrait of Giulia

Carlo Tancredi in the garments of Decurion.

In the 1820s, some cholera epidemics broke out in central-eastern Europe and, in a few years, spread to England, Austria and France where 1,00,000 deaths were recorded in 1832. The symptoms of the disease – vomiting, diarrhoea, fever and convulsions – left no escape, death occurred within a few days. In 1835 it broke out again in Spain, then in Marseille and from there to Genoa. In Turin the first deaths occurred in August; in fact, cholera was expected and obviously manifested itself in the most degraded villages: Borgo Dora and Moschino. Some measures had already been taken by the government to respect strict hygiene and behavioural rules. The Marquises, with Silvio Pellico, were in Moncalieri, but they had no doubts. While many left the city, which was certainly less safe, they came back to Turin, offering themselves at the service of their fellow citizens. Lazarets were established, the sick

Sanctuary of the Consolata, Turin. External.

Turin, commemorative frame of the vow for the cholera of 1835, Red Hall of the Palace of the city (A. Augero)

Virgin of the Consolata.

were isolated. Tancredi – member of the High Health Commission – was appointed director of the St. Luis Hospital. Giulia visited the sick rooms every day, causing great concern in Tancredi. She gave hope to orphans and the elderly who were left alone, kept vigil, praying next to those who died.

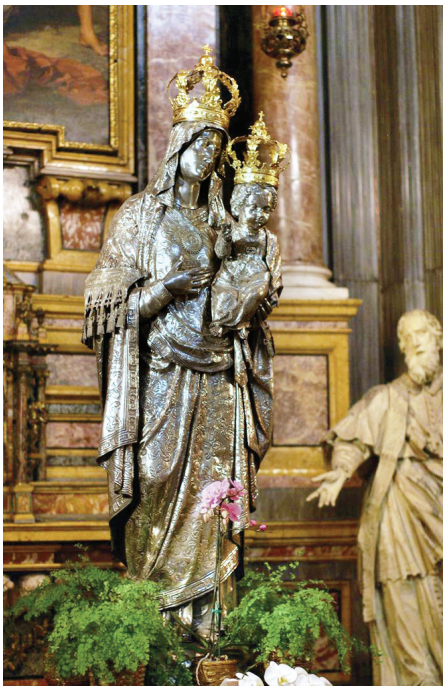
In the first month of the epidemic, a collective decision was taken to entrust the people to the Celestial Patroness of the city, Our Lady Comforter of the Afflicted. The designated commission- Carlo Tancredi was the promoter among the members - formulated a Vow which included prayer commitments, the restoration of the Chapel "Of the Graces" and the erection of a granite column, with the statue of the Virgin, next to the sanctuary. On September 3, during a solemn Holy Mass, the mayors and decurions handed over the parchment containing the Vow to Archbishop Fransoni. A painting depicts the scene, Tancredi is among the few chosen to represent the

Commemorative medal of the vow at the Consolata on the occasion of Cholera.

Maurician Medal

city, is preserved even today in the Council Hall of the Senate. The last victim was in December; once the emergency was over, many orphans were hosted in Barolo Palace, entrusted to the Sisters of St. Ann. Carlo Alberto appointed Tancredi as Commander of the Mauritian Order for the services he rendered during those terrible months, while Giulia was awarded with a gold medal by the Government. Tancredi personally followed the erection of the votive column. Personally, he was already a valid collaborator of the Oblates of the Virgin Mary who had the charge of the sanctuary. A gift from him was the gate that separates the lower part from the older one of the building of the Baroque extension.

Tancredi's Marian devotion was great and in one of his writings he states: *"Yes! The most worthy devotion to Mary, undoubtedly, is meditating her life to learn to follow her in humility and love for the solitude and silence, in the spirit of prayer, in tender concern for the unfortunate!"* Furthermore, he prayed to Our Lady several times together with those who worked for him.



Processional Statue of the Consolata.

Giulia also made long visits to the Sanctuary every day. One of her touching testimonies is: one day in the crowd she heard a little girl say to her mother: *"Mother, take me in your arms"* because she couldn't see the statue of Our Lady. For Giulia this became an ejaculation, which she passed on to her Sisters: "*Tell Our Lady, take me in your arms"*. Certainly, Giulia and Tancredi contemplated the holy icon, countless times, in which the hand of the Child Jesus enfolds the thumb of the Virgin Mary.

Towards the finishing post

Between November 1836 and April of the consecutive year the Marquises were in Tuscany: both needed rest. In the meantime, Tancredi continued to encourage educative mission of young people. In 1837 he wrote a concrete and detailed analysis for the orientation of young people to their studies: "*Very brief instructions directed to the youth who frequent the Italian Schools regarding various states of life which can be chosen by them and the dispositions with which they must be taken up.*" He published also *On education of early childhood among the poor class* and provided some places for the hearing-impaired children in the city government schools. In the last year of his life, he was deputy secretary for the schools and with this role he collected a Memoir summary of commitment to lift the less fortunate classes in society.

In 1837 Tancredi commissioned Pietro Ayres to paint an altar piece depicting the Guardian Angel for the church of St. Francis of Assisi - there was a Confraternity with this title to which he belonged - in which St. Joseph Cafasso worked and where the first oratory of Don Bosco was born and at this altar, he celebrated his first Holy Mass. He gave precise instructions on its realization, as he did for an altarpiece in the Basilica of Corpus Domini, near City Palace, in which Saints Charles Borromeo and Francis de Sales were honoured. It was commissioned to Agostino Cottolengo, brother of the saint. In 1837, to same Ayres, Tancredi commissioned the art *Jesus among the children*, an ideal icon which had permeated his entire existence.

In the summer of 1838, the doctors advised a new period of rest for the Barolos. They set off towards Tyrol, a land dear to them, but Tancredi

Busts of the Couple Tancredi and Giulia of Barolo.

Palace of Count Cavalli at Chiari (Brescia) in which Carlo Tancredi died.

Tancredi and the children (A.Lomuscio).

Main entrance of the Monumental cemetery of Turin where Tancredi of Barolo had been buried.

was particularly debilitated and a "tertian" fever (malaria) struck him while they were at Verona. The doctor who accompanied them understood the gravity of the situation and advised them to come back. Tancredi wanted to receive the sacraments; during his last confession, Giulia was keeping at a distance, but her husband wouldn't let her because he had no secrets from his beloved wife. Once they reached Chiari (Brescia) Tancredi passed away in the arms of his beloved Giulia: it was on the 4th September. The coffin arrived at Turin four days later. The funeral was simple respecting his expressed desire and was celebrated in the Church of St. Dalmatius where he had also received Baptism. It was crowded with many poor, as the "Gazzetta Piemontese" (a well-known Italian News Paper) described it. Giulia, feverish, didn't even have the strength to personally inform her close friends and relatives, and entrusted the task to Pellico.

The last of the Marquises of Barolo was buried in the cemetery that he had contributed to furnish, Giulia summarized his existence in an epigraph: *"He did much good to many, he would have wanted to do it to everyone, Christian souls give him the good of your prayers."* Cavour was impressed by Giulia's "strength of mind" and defined Tancredi as a "great and admirable citizen".

After Tancredi's death, Giulia completely abandoned worldly life, intensifying her charitable activity. Amidst so much wealth, she lived a poor and austere style of life focusing on perfecting her own Christian life. She didn't consider the wealth she had inherited as fortune, but considered it as a

"deposit" to be used for the benefit of others, strongly desiring to carry forward the work of her deceased spouse. Two hundred poor people were welcomed every day in the palace, as it was the custom, at her table they were served the same food, while on Sundays meat and wood were distributed. On Mondays Giulia herself was serving the lunch to twelve poor people and, if necessary, gave them medicine too. Mornings were dedicated to the careful administration of the heritage, visit to her institutions; in the afternoon she went to the churches where the Blessed Sacrament was exposed. Giulia was not capable of being idle, she also found time to sew vestments for churches or clothing for the poor.

From Pellico's writings we know that on the death anniversary of Tancredi, Giulia spent few days in silence at the villa of Moncalieri. She contributed numerous art works to the collection of the Royal Art Gallery of the city, so that her fellow citizens could enjoy them. The choice of paintings, commissioned by Victor Emanuel II, was done by Massimo d'Azeglio and was found by Giotto, Botticelli, Caravaggio, Guercino, Tintoretto in the palace of Arts. However, Giulia did not want to separate herself from the family paintings, memory of love for the art that linked her to her late husband, until her death.

In the following year on August 18th, anniversary of marriage to Tancredi, Giulia had to mourn the death of her elderly father, who passed away at the age of 85.

Pellico was at the side of Giulia in carrying out the numerous charitable activities, helping at the recovery rooms of the children who were welcomed in the palace or at the convent of the Sisters of St. Ann, teaching them French.

Turin, The Church of St. Dalmazzo.

Titling toTancredi of Barolo from the square of the cemetery (26.10.2015)

Giulia, young Don Bosco and his boys

Don Giovanni Borel and St. Giuseppe Cafasso.

In a wonderful combination, in those years many authentic witnesses of the Gospel lived in Turin. While some of them went unknown, others are venerated as saints today. The best known among them is Don Bosco who, having been ordained a priest in 1841, attended the three-years course of Moral Theology at the Convitto boarding school of San Francesco of Assisi, under the guidance of the theologian Guala and Cafasso. The former was well known at Barolo Palace, Cafasso was engaged in an extraordinary manner in the apostolic service in the prisons of the city. At Convitto, Don Bosco began to gather some young people to take them away from moral and religious degradation, but in the meantime he had to find a job. Cafasso tried to make sure that Don Bosco might not leave the city. He approached his friend Don Giovanni Borel, spiritual director of the Refuge, when Giulia was providentially looking for a chaplain for the Santa Filomena Hospital that was being built. At Don Borel's suggestion, Marchioness immediately appointed Don Bosco, finding in him "that attitude of concentration and simplicity typical of holy souls". It was the autumn of 1844 and Don Bosco, who had his own room at the Refuge, thought of receiving the boys there,

Oratorio
di S. Francesco di Sales
Via Cavour N. Torino

Con gratitudine grande ho ricevuto il danaro che nella sua carità si ha mandato come risultato dei biglietti della lotteria inviata in favore delle opere pie in onore del sacro cuore di Gesù in Roma. Dio la rimeriti degnamente mentre io non mancherò di pregare ogni giorno per lei per tutte le persone che la riguardano. Unitamente ai giovani beneficiati le ho l'onore di potermi professare

Della S. V. Benemerita

Obblmo Servitore
Sac. Gio BOSCO

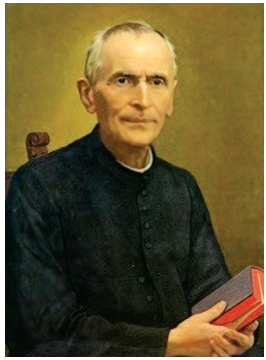
Don Bosco and his letter of thanksgiving to Bl. Enrichetta Dominici.

as he could no longer accomodate in San Francesco. Giulia agreed that two rooms be set apart, one as a chapel, inaugurated on 8 December 1844, and the other as a place for catechesis.

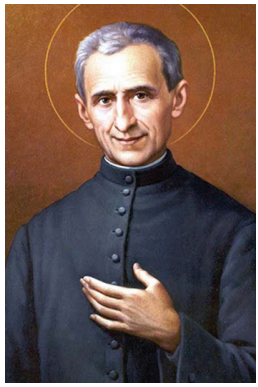
However, at once it was clear that a new place was needed. Blessed Marcantonio Durando, who from 1839 was Superior of the Institute of Santa Maria Maddalena and from the very beginning had received the mandate from the Archbishop to follow the nascent Congregation, was of this idea. For next few months the gathering took place at the chapel of San Martino at Molassi where, in the month of September, Don Bosco met Michelino Rua. That eight-year-old boy – now blessed – would be his successor. The premises would later host the oratory founded by Don Giovanni Cocchi and St. Leonardo Murialdo.

During that spring, Don Bosco had a fortunate meeting with Francesco Pinardi and the oratory finally had a place of its own. The paths of Giulia and Don Bosco diverged: the "Saint of young people" on his knees requested a blessing from Marchioness while bidding farewell. Over the years, the noble woman did not fail to send him generous donations.

Certainly Giulia, but perhaps also Don Bosco, had read a thought of Tancredi in his work *On early childhood education in the poor classes*: "*For everyone, parents, benefactors and society, it is a question of sowing today to reap a hundredfold tomorrow*".



The chapel of St. Martin to the Malassi, Bl. Michael Rua, Don Cocchi and St. Leonard Murialdo



The Church of the Sacramentines (Perpetual Adorers) at Turin.

Artistic monstrance decorated with corals of a necklace of Giulia in the museum of Mother House of the Sisters of St. Ann.

In the name of her loving spouse

It is difficult to describe in a few lines the complex reality of charity born from the heart of the Marquises of Barolo: some works were undertaken together and then carried forward by Giulia, others were conceived by her. It was not a simple philanthropy, or "heroic humanitarianism". Their actions can only be understood as a response to the sublime love of God which manifests itself through the deeds of some of his creatures.

In fact, in one of Giulia's writings we read: *"I will not spend the days of my life in idleness. I will go in search of the afflicted, although there is no need to search; suffering is strewn and sowed everywhere. I have known all kinds of suffering: those of innocence, of sin, of repentance. Good God! In your name I will go to change the tears of desperation into the sweet tears of hope. I said in your name, because it is not I who will and can, but You who give me this desire and this possibility."*

Between 1838 and 1840, Giulia provided financial support to the foundation of Catholic schools in the Diocese of Pinerolo where numerous Waldensians lived. In January 1840 she was instrumental in bringing the Perpetual Adorers of the Blessed Sacrament to Turin, a Congregation she had met during a trip to Rome in 1834. She was taken up by their "mission" of praying unceasingly, day and night, to the Blessed Sacrament, certainly thinking of the fact that Turin was known as the city of the Eucharistic Miracle (of 1453). In 1941 the new monastery for the Sisters of Santa Maria Magadalene was opened next to the Refuge. This was one of the works that was very dear to her heart. In one of the letters addressed to them we read: *"If I had to write to*

you every time I think of you, I would write to you very often, because I think of you, my beloved, while praying, while reading, by day and by night". She managed to establish contact with individual nuns, offering comfort and consolation or, if necessary, admonitions. Once she wrote: *"I would like to give you a good caress, my dear daughter, I'm sure it would do you good. I ask Mary to do it for you; in exchange for this prayer that I make to her, you also get one from her for me. I put you and I all others in that Most Sacred Heart"*.

In July 1843 she opened a home for girls in difficulty, in need of training: thus was born the mission of "Little Magdalenes" entrusted to the Sisters of Saint Mary Magdalene, where stitching, embroidery and the preparation of herbal medicines were carried out. In 1845 she established three "Workers' Families" at Palazzo Barolo: these were groups of young people who during the day were placed in some workshops where they carried out a sort of internship, a modern and bold concept for the times.

In the same year, next to the Refuge, St. Philomena Hospital was opened to accommodate up to 60 disabled girls, at most twelve year old. The administration was handed over to the Sisters of Saint Joseph, while the nursing care was entrusted to the Oblates of St. Mary Magdalene, established

The Barolos welcome the poor in their palace (M. Caffaro Rore).

Institute St. Mary Magdalene, internal

Pope Gregory XVI

by Marchioness in 1846, for those who did not want to join the Sisters of St. Mary Magdalene, who, in those days, lived a cloistered life.

In the autumn of that year, Giulia went to Rome to obtain pontifical recognition for her two religious institutes. On 3 April 1846 she obtained from Pope Gregory XVI the Brief of approval of the Penitent Sisters of St. Mary Magdalene and that of Sisters of St. Ann. Giulia asked for an audience with the Holy Father to thank him. On her return journey to Turin she stopped at Cortona to pray at the tomb of St. Margherita.

In January 1847, adjacent to the Institute of the Sisters of St. Ann, she built a house for 30 orphans who were called "Giuliettes". The first group of this institution consisted of seven orphans who survived the epidemic of 1835. Here they were taught a trade.

In May 1847 Giulia's life was in danger. Several blood "drainages" were made, she received the sacraments, the Viaticum and the Anointing of the Sick, while "her" nuns implored Our Lady of Consolata for the grace of healing. Three offering made by these Institutes at the fulfilment of their prayers, can still be found in the galleries of the sanctuary. As soon as she was able, Giulia resumed taking care of her works.

Ex Voto to the Consolata for the healing of Giulia.

In addition to her own institutes, she also helped other religious institutes. We remember the Luigine Sisters, to whom she donated a house in La Morra (in the Cuneo area). She also offered financial support to a home for poor girls in Lugo di Ravenna, at the request of Cardinal Gaetano Baluffi. In 1844 the Sisters of St. Ann were sent to Viù to open a school for girls and in 1849 the request received from Castelfidardo was accepted. This was the first community outside the Kingdom of Savoy.

The 1848

The education of the ordinary classes, a few years after Tancredi's death, was the cause of serious conflicts with the liberals who wanted an education not related with the Church. In the academic year 1844-45 no one could teach without the diploma obtained from the school of method created by Abbot Ferrante Aporti. This gave rise to the opposition of Archbishop Fransoni, who entrusted Don Bosco with the task of verifying what was taught in those schools. In fact Aporti was introducing a method similar to the "Protestant" one of the Scottish men named Owen, as he had already done in Cremona.

They were years of great transformations, of revolutions throughout Europe, in which the free masons managed to show forth all their hatred for the Catholic Church. In March 1848 Charles Albert granted the Constitutional Charter, the First Italian War of Independence against Austrians began and, in the name of the secular state, the Jesuits were expelled from the Kingdom of Savoy, "guilty" of having established colleges for the education of the children of noble families.

For one night (on 3 March) Giulia hosted Fr. Francesco Pellico SJ, Silvio's brother. Then on, both maintained a rapport through letters. Giulia had no hesitation in expressing her disagreement regarding the persecution of the Society of Jesus and was accused of plotting against the State. Crowds of fanatics gathered under the windows of Barolo Palace to throw stones and insults. The National Guards raided the Palace, as they did in

Blessed Marcantonio Durando

The battle of Pastrengo (1848) Vincenzo Giacomelli

Pope Pius IX

Valdocco to Don Bosco and at the boarding school of St. Joseph Cafasso. The refuge was also attacked.

Some friends advised the Marchioness to leave the city, but she didn't want to, so as not to abandon approximately five hundred of her "adopted daughters". Threatening letters were received by Giulia and she was prevented from entering into the prisons. Two years later, with the promulgation of the Siccardi Laws, anticlericalism reached to its worst. Archbishop Fransoni, considered "rigid", was arrested and locked up in the Fort of Fenestrelle, where Giulia went to visit him in 1850. That year her activity in the Prison of Forced Women, where innumerable times she had sown words of hope and justice, came to an end.

On 3 November 1851, Giulia was received in a private audience by Pius IX during a stop over on her journey to Naples. In a letter written to her Sisters she recalled the meeting with an almost ironic note: *"...he made me sit down, but then when I spoke about all the blessings that I wanted to implore him, I told him: Holy Father, the litany is long, allow me to stay on my knees".*

St. Margaret of Cartona

In April 1852, a terrible accident should be remembered at the powder factory of Borgo Dora, not far from the Shrine of Consolata, from the place of Don Bosco, Cottolengo and the Barolos: an explosion in the ancient military arsenal. It could have been a massacre, avoided, as many thought, thanks to the intercession of the Heavenly Patroness.

Giulia and Silvio Pellico entered the Franciscan Third Order that year at the tomb of St. Margaret of Cortona. Cavour formed part of the government team for the first time, and began to realize what, twenty years before, one day, he had confided with Giulia: waking up one morning as Prime Minister of the Kingdom of Italy.

In the rooms of a noble palace

A bedroom in Barolo Palace

Over the years Giulia corresponded with various ecclesiastical and lay personalities, and there were numerous letters sent to "her" nuns. She spent long hours in her room reading or sending letters. In January 1854, however, she had to face a new severe pain: the death of her friend Silvio Pellico in his room in Barolo Palace, which she witnessed together with her sister Giuseppina. On the tomb she had it written: "Under the weight of the Cross he learned the way to heaven and taught it". A couple of years earlier the rumours of their marriage had been spread, a slander created ad hoc in anticlerical circles. In the month of July 1853, Pellico had met Giuseppe Mazzini in Turin: a very strict confidentiality was maintained regarding this conversation, but certainly, despite the differences of thought, it was the meeting of two men who had put their entire existence at the service of their country.

In 1854, when the dogma of the Immaculate Conception was proclaimed, Giulia had the windows of the building illuminated and,

Blessed Enrichetta Dominici

St. Ann Educates the Virgin Mary (Murillo).

Frame of the Virgin Mary (G.B. Salvi, Sassoferrato) in Barolo palace.

with blue glass pieces, got written the words *"I believe"*. In those years, several religious houses of the Sisters of St. Mary Magadalene (in Cremona in 1854, which Giulia visited annually until 1859) and Sisters of St. Ann were opened. The latter will be led by a Superior with extraordinary charism, the Blessed Enrichetta Dominici. Born in Carmagnola, she was welcomed into the Congregation in 1850, at the age of 21, by Giulia herself who received her for the first time in her room. In 1854 Dominici was sent to the house of Castelfidardo, in 1858 she was appointed Mistress of novices, in 1861 she was elected Superior General, a position she held for life. Faithful interpreter of the gift received from the Founders, she had the courage to send the Sisters of St. Ann, Tancredi's favourite "doves", towards the horizons of the mission in India.

In 1857 Giulia opened, close to the small hospital of St. Philomena, the Workshop of St. Joseph - also entrusted to the Sisters of St. Joseph - for poor girls up to the age of 18 who wanted to learn a trade. Under the direction of the Oblates of St. Mary Magdalene spinning and stitching was carried out there. The young women returned to their families in the evening.

In 1862 the foundation stone was laid for the erection of the Church of St. Giulia in the popular village of Vanchiglia, but Marchesa out of humility did not want to be present. The construction went on for four years; when the church, with the adjoining oratory, was erected into a parish a few months after the construction, Giulia had already passed away.

The maintenance of all the works became increasingly expensive over time and, despite the great wealth, in some circumstances it was the cause of some privations. One day, while she was sick in bed, Giulia had no hesitation in selling off some of her very valuable jewels to distribute clothing and wood to the poor who knocked on the door of her Palace.

This small-big story of authentic charity was lived in the rooms of a Noble Palace, while the pages of the great history of Italy were being written. In 1859 the Second War of Italian Independence began with the annexation of Lombardy to the Kingdom of Sardinia; in 1860 the Kingdom of the Two Sicily's was conquered; on 17 March 1861 Vittorio Emanuele II was crowned king of Italy; less than three months after the proclamation of the Kingdom of Italy, Cavour died in the family palace in the heart of Turin.

Turn, Parish of St. Giulia

Statues of the couple Giulia and Tancredi of Barolo in the Church of Saint Giulia

The Death of Giulia

Giulia's condition worsened in November 1863, during a few weeks spent in the rigid winter. On 6 January 1864 she received the Anointing of the Sick, a few days before she had a booklet printed with the thoughts of the Holy Curé of Ars. Many prayed asking for her recovery; the Sisters of St. Mary Magdalene thought of approaching Don Bosco, who wrote to them "that the time had come to crown the merits of the Marchioness and to put her daughters to the test...". It was almost an omen. Giulia passed away in the late evening of 19 January, 1864: the prayer that was being made for some time to obtain her recovery transformed into the prayer of suffrage.

Crucifix of St. Francis Xavier donated to Marchioness by a missionary coming from India (Barolo Palace).

Mother Enrichetta and the Sisters of St. Ann watched over the body until it was taken to the tomb. The maids carried out exactly what was set out in the will: before being placed in the coffin the body was dressed in the habit of a Franciscan tertiary. Blessed Enrichetta Dominici wrote in her diary that she was certain she had acquired "a protectress in heaven".

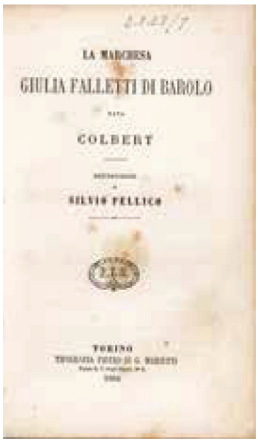
The news spread throughout Turin, news was given to the Sisters present in various parts of Italy. Giulia had planned modest funerals, but due to the flocking of people it became a grand event for Turin. At the first meeting of the Municipal Council (21 January) Marchioness was remembered as "an outstanding benefactor for the needy classes of this city". Unfortunately, Giulia ordered that all her papers be destroyed after her death (Testament of

1856). We have the few writings saved from the flames due to the alertness of Don Pietro Ponte, chaplain of the Sisters of St. Ann.

"*In the name of the Father, of the Son, and of the Holy Spirit",* thus begins the testament of Tancredi which Giulia certainly meditated many times. It is not just a conventional formula but a real and true act of entrustment. Then it adds, "*Reflecting on the uncertainty of the hour of death and desiring to arrange for the disposal of those things and those goods which the Lord wanted me to possess in this world, but which in his inscrutable wisdom did not permit that I should hand down to anyone of my direct lineage, I have decided to accomplish this deed of my last will, through which I have ordered and provided for...".* Giulia became the universal heir of her husband and in her testament she wrote:*"I know perfectly the pious intentions of my departed husband, who many times communicated them to me, regarding the use of his goods [...]Asking for the light of the Holy Spirit, I hope to receive it in order to do in everything the will of God and the will of him who, now in Heaven, will obtain for me, I am confidant, the grace to finish founding and establishing the things in this world, in such a way as to fulfil the holy intentions that he had during his life, and which now make up his eternal happiness".* Cavour wrote to Cesare Alfieri of Sostegno: "...The patrimony for her never has been anything else than means to do good".

Funeral Monument commissioned by Marquis for his tomb (G. Bogliani).

The first biography of Giulia was printed in the same year of her death thanks to the notes left by Pellico, composed at the behest of Adorers of the Blessed Sacrament and preserved by her sister Giuseppina. When Giulia had the


LA MARCHESA
GIULIA FALLETTI DI BAROLO
NATA
COLBERT
RACCONTATA
DA
SILVIO PELLICO
TORINO

Frontispiece of the first biography of Giulia

manuscript in her hands she felt the instinct to destroy it, perhaps she didn't do it because of the friendship that she had with the great poet. It was handed over to her confessor: it is an important text because it was written by an eyewitness. Giulia's life was translated two years later into English and printed in London. Later on many other texts followed. Instead Tancredi was remembered, in a particular manner, on the anniversaries of his death. In fact, the memory of the Barolos has never faded, and this not only in the institutions they founded. In 1899 Giulia's body was moved from the Common Cemetery to the church of St. Giulia, in the presence of great multitude. The beatification process of Giulia was opened in 1991, that of Tancredi in 1995. In 2013 Tancredi's remains were also transferred to the Church of St. Giulia.

Even today the Sisters of St. Ann, from various parts of the world, come to pray at the tomb of their Foundress.

Spiritual writings

In his latter years, Tancredi wrote some moral treaties, published out of modesty, but also according to the trend of the time, anonymously and in a popular editorial format. In 1838, the last year of his life, he published '*The First Man and the Man-God'* where he affirms: *"God created man to be happy*", because in the history of humanity the Eternal Father sent his Only Begotten Son so that, through the Incarnation of the Word, the redemption of the human race would be accomplished. A proclamation entrusted to all faithful of good will which Tancredi followed throughout his existence. A man of vast culture and good theological knowledge, in another writing entitled *'Jesus, Mary and the Angels'*, *as a pilgrim of three illustrious stations of the Holy Land,* he imagined a journey to the places of the birth of Christ, making available to the reader, who certainly could hardly travel to those places in those times, a text of extraordinary meditation. On the mountain of temptation his thoughts went to the guardian angels: *"The universe, which seems to the unbeliever to be only material, to the eyes of the faithful appears full of mystery and rich in*

Jesus among the little children (Pietro Ayres).

divine signs. Heaven is populated by innumerable spiritual creatures, whom God, in his generosity, sends as guardians to each country, every city, even to the most miserable of dwellings." Imagining being in front of the tomb, the level of contemplation is very profound: "... in the silence of the night, and in adoration of that Sepulchre, I experienced a new kind of happiness, which cannot be described in words. The love of Jesus spoke to my heart, as forcefully as it would have if that tomb, opening itself, were to show me to what state he had been reduced by his torments and death, which he himself had overcome. I saw his holy head, that forehead pierced by thorns, his hair dripping blood, those hands and feet that were pierced. Immediately after that, I saw him risen and victorious, feeling myself almost crushed within his loving arm".

Turin, Church of St. Francis of Assisi, The Guardian Angel (Pietro Ayres).

Giulia was also a fruitful writer: among her works there are some biographical writings or writings relating to her works and several religious compositions. Among these we mention *the Consecration to Baby Jesus, the Renewal of Baptismal Vows, a Novena and some Supplications to St. Mary Magdalene and a Prayer to the Guardian Angel. Giulia, who had read the Holy Scriptures countless times*, also wrote some Brief instructions and meditations on the Way of the Cross of a Mother to her Daughters. Thinking of Jesus helped by the Cyrenean she meditates in the following manner: "The Creator of the universe allows himself to be helped by his creature. He, who had legions of Angels at his command, does not refuse the hand of a poor man! Oh how I envy the Cyrenian." Then reflecting on Veronica's

Turin Basilica of Corpus Domini, the Saints Carlo Barromeo and Francis de Sales in Eucharistic Adoration (Agostino Cottolengo)

generosity he writes: “Never again will I measure by the world’s measure what I can do to please you; I will know, so as never to forget it, that often what seems great is not, and I will know that everything you offer me to practice can become so in your eyes, through the feeling that will make me carry it out.” When she considers Jesus thirsty on the Cross, she states: “But how could Jesus, who did not utter a lament among so many bitter torments, complain of thirst? Ah! It is not the fever of thirst and pain, which burns and dries up his mouth, no, it is not what he complains about. A different thirst presses him even more! He thirsts for our souls! He wants to attract to himself all the souls that his Father has created and still has to create.” Towards the end of the pious exercise she writes: “Let us choose that moment of his Passion in which He gives us his most beloved Mother as our Mother, and there, at the foot of that Cross, like one of the grains of dust bathed in his blood, let us cling to the mantle of Mary; let us say to her: “O Mother of Mercy, hear the testament of your Divine son; he pronounced it before heaven and earth, he signed it with his blood”.

These spiritual writings of the Barolo spouses reveal to us the profound inspiration of their life and all their works: the contemplation of the mystery of love of a God who, by becoming flesh and also sharing human suffering, restores dignity, hope and life also to the weakest fragment of humanity.

The Pietà

Tancredi and Giulia alive even today

Tancredi and Giulia did not have the joy of having children, but their spiritual fatherhood and motherhood brought forth extraordinary fruits, which still last today through the Sisters of St. Ann, the Daughters of Jesus, the Good Shepherd, the Sisters of the Good Shepherd of Crema and the Opera Barolo established with Giulia's will. The latter was established to administer the large patrimony received from her husband, in the certainty that "she will certainly put my wealth to that good use, which for a long time has been the object of our common and unceasing desires" (Tancredi's will), presided over for a three-year term alternately by the Supreme Magistrate and the Archbishop of Turin.

Palazzo Barolo is one of the best preserved noble residences of the city; not far away passing from in front of the Sanctuary of Consolata stands the Mother House of the Sisters of St. Ann who, thanks to Blessed Enrichetta Dominici, have also

Commemorative Medal of the Opera Barolo

Mother Enrichetta and the first Missionaries on departure to India, 1871.

been present in India since 1871, subsequently in the United States, Brazil, the Philippines, Mexico, Peru, Cameroon and Argentina. To draw up the Rules of the Daughters of Mary Help of Christians, Don Bosco was inspired by those of the Sisters of St. Ann, and asked Mother Enrichetta for advice, and one of the Sisters of St. Ann was their first mistress of formation.

Continuing towards Valdocco we find the Institute of St. Mary Magdalene, whose Sisters spread rapidly after Giulia's death: Piacenza and Vercelli in 1869, Crema (1871) and Vigevano (1879); and then in mission lands (Mexico, Eritrea, Colombia, Perë). Subsequent historical events led the Magdalene Sisters of Crema to take on their own legal physiognomy. Like the Community of Piacenza, in 1915, they took the name of "Sisters of the Good Shepherd" preserving the charismatic imprint received from the Foundress and dedicating themselves to give concrete responses to the social needs of their locality: education of children, training and rehabilitation of young people (even with children) in

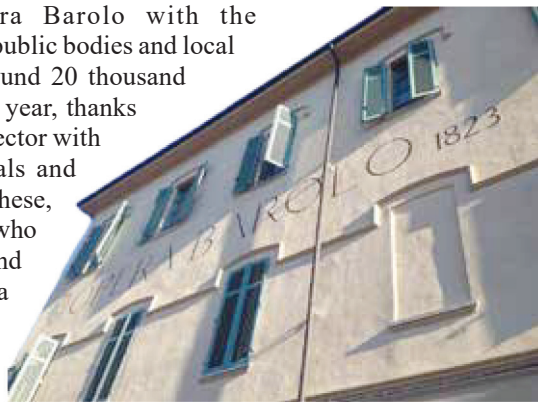
The Sisters of the Good Shepherd of Crema during the camp with the children.

Sisters of St. Ann in mission

particular situations of dependence and support for women in difficulty.

The MUSLI - Museum of Children's Literature - was established at Palazzo Barolo - in order to live fully the educational charism so dear to the Marquises.

In Turin, in recent years the "Barolo social district" has taken shape in the buildings of the Refuge, the Hospital of St. Philomena and the Workshop of St. Joseph, places where a real"epicentre" for promotion of human persons has been active which, as 150 years ago, supports, women in difficulty, vulnerable young people, prisoners, migrants and marginalized people. This is a unique instance that has come to be from the collaboration of Opera Barolo with the archbishop's curia, some public bodies and local institutions, in which around 20 thousand services are provided per year, thanks to organizations of third sector with almost 7,000 professionals and volunteers in all. Among these, there are men and women who face housing emergency and are welcomed under a scheme of "social housing", a model of "collective housing".



One of the edifices of the Social District of Barolo.

Tancredi and Giulia's hearts still beat.

Daughters of Jesus the Good Shepherd in mission of Guadalajara (Mexico).

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1. **Turin**
   Carlo Tancredi Falletti, Marquis of Barolo, born on 26 October 1782 in one of the most ancient and rich families of Piedimont.

2. **Maule'vrier (France)**
   Juliette Colbert born on 26 June 1786 in the castle of Maule'vrier, in an illustrious family of Vandea.

3. **Paris (France)**
   Tancredi was called to Paris to the court of the emperor: He comes to know Juliette here. The two young marry in the French capital on 18th August 1806. After the Restauration they take a stable dwelling in Turin. The husband and wife, in full accord with the evangelical ideals, begin an intense and varied activity in the social field often at the forefront of their time. Giulia occupies herself to reform the city prison and creates structures to respond to the urgent needs of the poorest and most marginalized in particular women in difficulty; she also founded a religious Congregation, the "Penitent Sisters of Mary Magdalene" (1833). Tancredi is at the service of the Public administration for twenty two years, the education and training of the children and young people from poor families is close to his heart. He opens first nursery school in Italy and popular and professional schools for children and young people; he also founded a new institute of religious women dedicated to teaching: "the Sisters of St. Ann" in particular the professional school begin at Turin an intense variegated activities in the social field, often at the vanguard

4. **Chari (BS)**
   Returning from a trip, on 4 September 1838, in Chiari Tancredi died. Giulia completely abandons worldly life intensifying her beneficial activity and focusing on perfecting one's Christian life. On 3 April 1846, she receives from the Pope the Breve of approval of the two religious families.

   Giulia died on 19 January 1864.