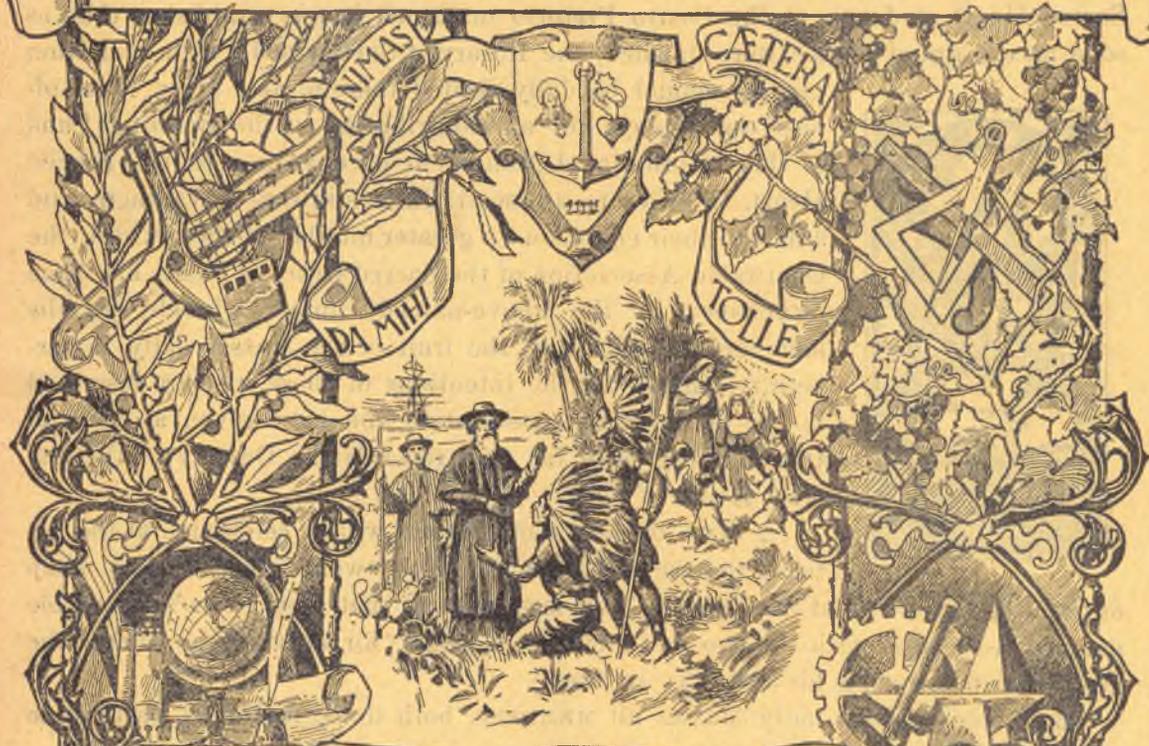


THE SALESIAN BULLETIN



STVDIUM MESSIS OPERARII QUIDEM AVTEM MVLTA PAVCI LABOR

Turin

PUBLISHED at the "ORATORIO SALESIANO"

Italy

CHARITABLE ASSOCIATION OF THE SACRED HEART OF JESUS

FOUNDED IN FAVOUR OF

THE ORATORY OF THE SACRED HEART

AT THE CASTRO PRETORIO IN ROME

TO WHICH IS ATTACHED THE CELEBRATION OF

SIX MASSES DAILY IN PERPETUITY

offered for the intentions of those who make a single contribution

OF ONE SHILLING

ADVANTAGES.

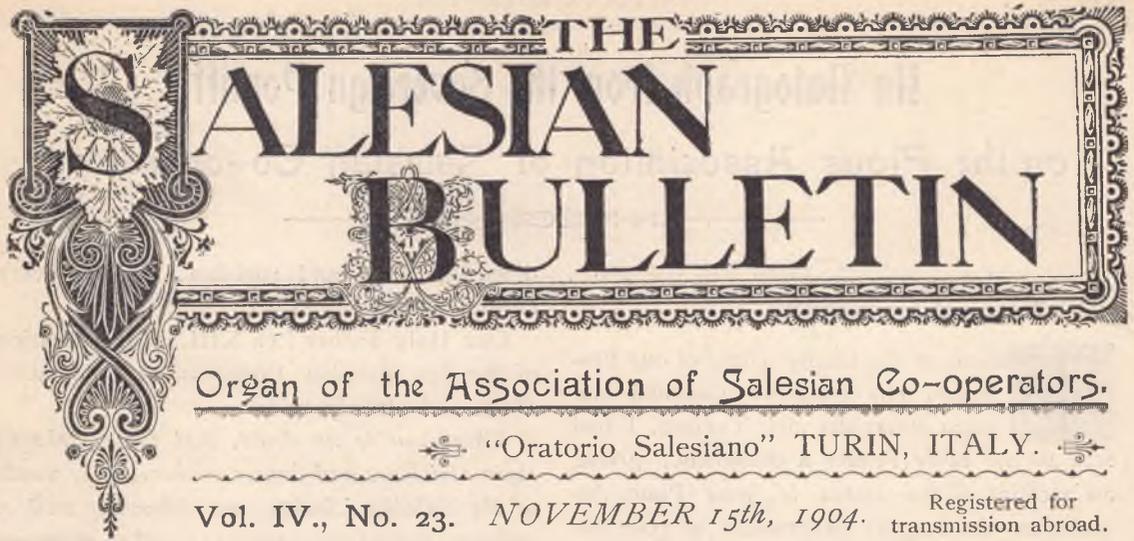
1. During the erection of the magnificent Temple, recently consecrated to the Sacred Heart of Jesus, at the Castro Pretorio in Rome, it was established that, as soon as the grand edifice were finished, the Rosary of the Blessed Virgin and other prayers should be daily recited therein, and Holy Mass offered on Fridays for all Contributors to the Building Fund of this International Monument of devotion to the Sacred Heart. In order to augment these spiritual advantages and admit to their enjoyment a greater number of the faithful, the Charitable Association of the Sacred Heart of Jesus has been established in the above-named church; whereby all the members participate in the fruit of six Masses daily, in perpetuity, offered for the intentions of those who are inscribed in the books of the Association and have given an alms of One Shilling once for ever towards the Oratory of the Sacred Heart of Jesus.



2. Two of these daily Masses will be celebrated at the Altar of the Sacred Heart of Jesus, two at that of Mary Help of Christians, and two at St. Joseph's. We may remark that Don Bosco's venerable name is associated with the two last-mentioned Altars, for on them he offered the Holy Sacrifice during his last stay in Rome.

3. Besides the six daily Masses all MEMBERS, both living and dead, participate in the fruits attached to:

(a) The recital of the Rosary and the imparting of Benediction of the Blessed Sacrament, which takes place every day in this church;



THE SALESIAN BULLETIN

Organ of the Association of Salesian Co-operators.

“Oratorio Salesiano” TURIN, ITALY.

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The Month of the Holy Souls.

DURING the month of November we are all invited to lend an ear to a voice from the dead: “Have pity on me, have pity on me at least you, my friends; for the hand of the Lord hath touched me.” To each and every one of us this voice comes home in accents plaintive not only but familiar, and endeared by ties of kindred and friendship with the most holy of this world’s memories; for there is none of us who has not some relative or friend in the other world, some poor soul in grief, crying out for mercy. Even from the ranks of our pious Association of Salesian Co-operators how many has the hand of death not effaced during the past few months.

For the dead the day of merit and atonement is gone never more to return, “the night is come when no man worketh.” Happy they who can turn to some pitying friend for whom the treasury of merits is still open; thrice happy the souls that cry not in vain, whose ties of affection and friendship with their dear ones of this earth death could not sever!

Shall we, dear Co-operators, not hasten to the rescue? Shall we not hurry to their relief? Shall not Masses, communions, indulgences, prayers, alms, acts of self-sacrifice be given to them who, when we in our turn are called to eternity, will receive us in everlasting tabernacles prepared by their prayers?

An Autograph from the Sovereign Pontiff on the Pious Association of Salesian Co-operators.

Turin, Sept. 21st 1904.

My dear Co-operators,

THROUGH the kindly offices of our Protector, His Eminence Cardinal Mariano Rampolla del Tindaro, I had sent to the Holy Father a document, giving an account of the status of your Pious Association, the lengthy programme of your undertakings, the number of your members, which is ever on the increase, and the edifying zeal and generosity of many among you.

Not the least of the many reasons that moved me to take this step, was the knowledge that it would be most acceptable to His Holiness, who has the education of the growing generations among his dearest interests. Many as the objects of your society are, that one aim stands out above all, and is, perhaps one of the most effective means of reaching the Holy Father's longed-for goal, *the restoring of all things in Jesus Christ*. But a very natural motive prompted me as well, and that was the deep and lasting gratitude I cherish towards you, from whom I daily receive proofs of charity and zeal for God's Kingdom on earth; and this was brought more convincingly under my notice, during my recent journeys through northern Italy, Austria-Hungary, and especially in Galicia, Switzerland and Belgium.

Our Holy Father, who always bore towards Don Bosco and his work a most marked affection and sympathy, has deigned to reply by a most precious autograph, which I am now presenting to you both in its original text and translated. As you will see by the wording, this letter is not so much intended for me, as for the Salesian Co-operators, to whom it is on that account especially dear and important, giving as it does the most full and authoritative sanction of your association. In it he praises the work most highly and recommends its establishment to all the

dioceses, cities and parishes, and to every faithful christian.

Our Holy Father Leo XIII, on the occasion of the first Salesian Congress at Bologna in 1895, had already said:

There can be no doubt, that those, who by their assistance and favour encourage the works of the Salesian Society, are deserving well of religion and of the state (1); and these words which proved such a solace and incitement at that time, have been even more solemnly uttered by our reigning Pontiff, Pius X.

But while rejoicing in this new token of benevolence, let it be our endeavour, my dear Co-operators, to realise these bright hopes. You already know that you belong to a canonically instituted association, *whose members, among other works of piety and charity, propose to themselves in a particular manner the care of poor and neglected children (2).*

Now the Holy Father wishes nothing more earnestly than the christian training of the young, and as you have set this object before you as your principal aim, seize every opportunity in your way of furthering this good cause. Help to provide a home and education for children in danger of losing their religion, aiding the parish-priests in the instruction of the young, and keeping others to the practice of their faith; continue to come to our aid by the offerings of your charity, so that our Institutes may be enabled to carry on the good works placed in our hands by Divine Providence. This would be the most practical way of showing our gratitude to the Holy Father.

I take this opportunity of recommending all our works to your prayers and remain, my dear Co-operators,

Your devoted servant

MICHAEL RUA.

(1) Autograph letter to His Eminence Card. Svampa, Archbishop of Bologna.

(2) Brief of His Holiness Pius X. May 9th 1876.



PIUS PP. X.

Dilecte Fīli, salutem et apostolicam benedictionem.

SI consentanea meritis expectanda a Nobis benevolentia est, multam erga te dilectionem praeferre Nos equidem decet, qui Salesianam Sodalitatem ad illustriores laudes constanti progressionem contendere iamdiu perspiciamus.

Ab illustri excitata viro, in quo christianarum virtutum exemplar, caritate princeps, luceret, atque ad gloriam Deo comparandam candide uniceque adlaborans, maxima coetus commoda societati hominum peperit, quorum perficiendae virtuti multa in toto orbe opera suscepit, praesentium ingenio temporum nullam partem posthabito. Amplificatam mirifice sodalitatem non modo sodalium numero, qui vitam communi instituto agant, sed etiam accessione eorum, qui ob collatam opem et ob sacra emolumenta percepta cooperatorum nomine gaudent, et Ipsi iam pridem novimus et tuo confirmatum testimonio videmus. Ostendit id et declarat Sodalitatem Salesianam, quod quidem laudi solatioque est, carissimam christiano populo esse, cuius sanctitudini serviens, utilitati servit. Placet tamen fideli omni, omnique aut dioecesi, aut civitati, aut paroeciae commendare illam enixius, velint uti omnes eandem complecti voluntate et gratia pro-

gredienti, ea praesertim de causa quia in instituenda christiane iuventute, mirum cum quanto convictus humani incremento, sodalitas tota est. Etenim puerorum adolescentiumque formare animos rem omnium gravissimam pro conditione temporum putamus quae sane quemadmodum vehementissime sollicitudinem Nostram semper exauit, ita debet ad omne genus subsidia Christifidelium incitare voluntates. Hi autem optimum providentissimumque fecerint, si nomine dato cooperatorum coetui, Salesianam familiam exauerint: navata enim in hunc modum opera ingenti ipsis ac sodalitati commodo erit, molestiae ipsis non erit. Quoniam vero Salesianis cooperatoribus singularis ac praecellens quaedam significatio favoris ab utroque Decessore Nostro Pio IX ac Leone XIII fel. rec. nullo tempore defuit, sacrarum praecipue indulgentiarum thesauris reclusis, haec ipsa iterare ac renovare libet benevolentiae testimonia, ob eamque rem Indulgentias omnes atque universa privilegia laudato cooperatorum coetui antea tributa, Nos quoque propensissima voluntate concedimus. Addimus autem ex intimo corde votum, ut ordo idem cooperantium, tam insigni meritorum nobilitate conspicuus, numerumque ad tercenta hominum millia, sicut est Nobis relatum, brevi tempore assecutus, maiora in dies incrementa capiat, eoque Dei gratia pertingat, ut sive in urbibus sive in pagis, ubicumque aut spiritus foveatur legiferi Salesianorum patris aut alatur amor, novis amplificetur asseclis, rei in primis Episcoporum cura favente. Nostrum praeterea studiosum erga Sodalitatem animum Apostolica Benedictio testetur, quam tibi singulisque sodalibus peramanter in Domino impertimur.

Datum Romae, apud S. Petrum, die XVII Augusti anno MCMIV, Pontificatus Nostri secundo.

PIUS PP. X.

Dilecto Filio MICHAËLI RUA,
sacerdoti ac supremo Sodalitatis Salesianae Moderatori,
Augustam Taurinorum.

Pius X. Pope.

Beloved son, Health and the Apostolic Benediction.

IF an expression of Our good-will proportionate to merits be expected from Us, then indeed must We publicly avow the great esteem we bear you, in as much as we have long witnessed how the Salesian Society is constantly advancing to the heights of still greater fame.

Raised up by an illustrious man, a model in whom shone all the christian virtues, but foremost among them charity, the Salesian Society working professedly and solely to promote the glory of God, has conferred very great benefits upon mankind, and for the salvation of souls has undertaken many works all over the world, having thoroughly adapted itself to the spirit of the times.

We have long since been aware, and we see it confirmed by your testimony, how wonderfully the Salesian Society has increased not only in the number of its associates who live a community life, but also by the addition of those who, on account of the help they renders and the spiritual advantages in which they participate, are called Co-operators. This fact clearly shows that the Salesian Society is held in high esteem throughout Christendom, a circumstance which turns to its praise and comfort, for whilst working for the spiritual advancement, it does much at the same time for the temporal well-being of civil society. It is however Our pleasure to commend it still more earnestly to all the faithful of every diocese town and parish, so that they would show towards it an ever increasing good-will and appreciation, and especially so because the society is entirely devoted to the christian training of youth to the immense advantage of civil society.

To train the minds of our children and of our young men and

women is, We think, the most weighty problem of the present time, the condition of which is such, as ought to arouse the zeal of all Christians to help in every way in their power, as it has always indeed been an object of solicitude to us. Those who, by becoming members of the Association of Co-operators, increase the Salesian family will do a most excellent and most beneficial thing; for to direct their zeal into this channel will prove of immense advantage to themselves and to society at large without ever being a source of inconvenience to them. Since Our two predecessors Pius IX. and Leo XIII. of happy memory, were always most ready to confer in a special manner and with lavish hand their favours upon the Salesian Co-operators, especially by bestowing the treasures of holy indulgences, We are pleased to repeat and to renew these tokens of their good-will; and for this reason we most cordially grant all the indulgences and privileges which have hitherto been conferred on the excellent institute of Co-operators. From Our heart We wish that this same association, so illustrious by the excellence of its merits, and which has in so short a time reached, as We have been informed, the number of 300,000 members, may go on increasing day by day; and may by the favour of God be enlarged by new associates both in the busy centres and in country districts, and wherever the spirit of the Founder of the Salesians is cherished and his love fostered, the Bishops being foremost in their kindly solicitude.

Let Our Apostolic Blessing, which we impart most lovingly in the Lord to you and to each one of the associates, testify Our earnest good-will toward the Society.

Given at Rome at St. Peters, on the 17th of August, in the year of Our Lord 1904 in the second year of Our Pontificate.

PIUS X. POPE.

*To Our beloved Son MICHAEL RUA, priest and Superior General
of the Salesian Society, TURIN.*



The Second Triennial Exhibition

of the Schools of Arts and Trades and Agricultural Colonies.

THE following notices of the Salesian exhibition are taken from articles appearing in the *Momento*, one of the many papers that made the event one of its leading features:

The exhibits have been laid out in the theatre of the Institute, on which long preparations had been spent to give it the attractive air which characterised it during the exhibition. Its surrounding galleries were also occupied, and extra space made available in the courtyard adjoining. Though the specimens have been arranged in five sections they can be conveniently considered under two heads, theory and practice. Under the first are shown the technical rules and directions, the various stages of the production of finished articles, and the methods of instruction. Under the second, commencing with the masterpiece of the exhibition, an elaborate piece of furniture, which is placed near the entrance and was sent to the Exhibition at Brussels by the Schools of Liege, one finds specimens of all descriptions displaying at once sound taste and careful finish.

Beginning with the typographical and similar departments the higher gallery shows specimens in every branch of printing, lithography and book-binding, from almost every quarter of the globe; including the Houses of Turin, San Benigno, Milan, San Pier d'Arena, Florence, Rome, Alexandria (Egypt), Barcellona, Liege, London, Cape Town, Buenos Ayres, Puebla in Mexico and others; in short, quite an international representation. The Mother House at Turin held the place of honour and its exhibits in every branch were worthy of their distinction. The works of the different stages are clearly shown, and those of the three last years placed apart from the rest of the five years training. One has here before him a comprehensive view of the stages of a complete course in composition and printing; showing how the pupils perfect themselves in composing in one or more languages, and gain that commercial technique which supplies them with rules for every detail

of composition, arrangement of paging, indexes and frontispiece. The printer's work develops in similar stages, and many specimens displayed the high order of excellence attained, particularly the design which was offered to the Successor of Don Bosco on the 24th of June last, the feast of St. John.

The School at the Mother House may be taken as the standard which serves as a model for other institutions, though many could rival it in the excellence of their work. It was a pleasure to notice the productions of rising workshops, especially that of Cape Town which had some first copies of the first Italian daily paper printed at the Cape. The difficulty of transport is still one of the great drawbacks against which the distant Houses have to contend, and accounts for the marked excess of the specimens from the Mother House and neighbouring provinces.

The book-binders must not be overlooked when dealing with the printing sections, for after all, the binding plays a chief part in the appearance of the book, and is one of the factors in its recommendation to customers. The work of the young apprentices in this department was quite up to the highest standards, and many houses could display very creditable specimens.

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The next section was entitled "The liberal arts," and included the schools of sculpture, statuary, and plastic work. Sculpture and plastic work were the most numerous, and the Oratory of Turin had some works of great merit, among which was a large decorated shield, the original work of a pupil in his fourth year of training. Milan and Liege were well represented in this section. In statuary two schools excelled; those of the Oratory and Barcellona. The works from the former school included a fine statue of Our Lady Help of Christians carved in cedar, and modelled from Murillo's, *Inmacolata*.

The works in ceramics or plaster were the

production of the Institute of St. Ambrose at Milan, which has now earned a wide reputation for these beautiful ornaments. Their works include artistic models of all patterns both sacred and profane. Statues make up the chief part of the former, while the latter include vases, and ornamented objects in many varieties. Along with these must be mentioned some water-colours by a young artist of great merit, and

shows that the shops are capable of the most careful and delicate productions, and quite to the front in modern methods of construction. Some large pieces of furniture and church fittings were among the exhibits.

The tailors and shoe-makers were strongly represented; one should take the articles in hand and examine them closely as the jury will do, in order to criticise the make; but the cutting



Second Triennial Salesian Exhibition — Side view of the Gallery.

some photographs of work done in the House at London. Two of these were copies of decorated panelling representing seraphim and cherubim, and the third showing an altar-screen in wood, surmounted by a richly coloured border with paintings of biblical figures.

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The Trade sections.

The exhibits from the trade departments make a small emporium by themselves. The carpentry and cabinet work of all grades and sizes

out and finishing of the articles gave every impression of first class work. The mechanics and smiths had also provided numerous specimens, from large gates and balcony railings, to small pencils and compasses, all of which showed an advance on previous work both in variety and style.

The *Agricultural colonies* showed that they have profited of the former exhibition to make great strides in the number of colonies and the variety of productions. Specimens were seen from Italy, Spain, Africa, and South America.

The Coroados from Matto Grosso had sent a sack of mandioca, with specimens of some curious native plants.

Concerning each of these sections the juries will give a critical report, dealing with the

merits and demerits of each; but even in this rapid glance, one can see how successfully the sons of Don Bosco are carrying on their Founder's work, and what an advantage it must be to hundreds and hundreds of youthful workers.

Don Rua's Representative in America

(Extracts from his Secretary's Correspondence)

(Continued)

Lima.

We have now reached the city of *the Kings*, whose foundations were laid by the conqueror of Peru, Francis Pizarro in 1555. The city of Lima is supposed by some to have received this name out of homage to the then reigning sovereigns of Spain; others account for it by its site having been chosen on the 6th of January, the feast of the Epiphany. But whatever the origin may have been, the town did not long preserve this title, for it was soon afterwards known by the name of Lima, a corruption of Rimac, the river which runs through the heart of the city. It is of goodly proportions, nestling at the foot of a lofty mountain, and containing 120,000 people. The Salesian Houses of Peru and Bolivia form one province, and are governed from the House at Lima.

Bolivia.

This state has received its name in memory of its liberator Simon Bolivar. Chains of mountains occupy much of the land, and give a variety to the landscape, in which nature shows some of her most imposing panoramas. As it is within the tropics, and has such a varied altitude the country has a touch of almost every climate, from the mountain frosts, to the heat of the low-lying plains; it produces an abundance of minerals, can boast of luxuriant foliage and rare species of plants, and every industry could make

a settlement there. And yet it has perhaps made the least progress of the Spanish-American states, and retains more traces of ancient times than any of the others. The two races of conqueror and conquered have remained distinct and this has partly tended to keep down the progress of the country as it lacks natural unity. The Dominicans, Franciscans and Jesuits had laboured for the conversion of the natives with considerable success, though later convulsions have undone much of their work. On coming in sight of the Bolivian border, one seems to see huge castles and towers in the distance. They turn out to be nothing else than the fantastic shapes of the mountains which abound in rocky heights and deep caverns.

Until the 16th of August 1825, this region was merely a part of the neighbouring state, and was termed the *Peruvian highlands*; but at that time when a craze for independence seemed to have seized upon the Latin-American states, the Peruvian highlands also made a strike for liberty and assumed the name of Bolivia. Among all the savage tribes that had their abode in the American continent, the inhabitants of Peru, even before the conquest by the Spaniards, were one of the two tribes that possessed a crude legislature, with some order in their national institutions and a certain degree of civilization. It remains to this day an historical secret, as to how this tribe succeeded in leaving

its barbarous relations in the background, and how they acquired the degree of culture found by the Spaniards on their arrival, and to which the fourteen Incas, who reigned during the five centuries of the Empire, are a witness.

The title of *Inca* may be safely rendered by *lord* or *master*, and indeed in Peru their sovereignty was undisputed and absolute in every respect. The origin of these emperors, like that

lofty peaks of the Andes on the right border and the vast stretch of ocean on the other.

Mollendo.—Our first stop in Peru.

The passage from Valparaiso northwards to Mollendo was by no means unpleasant, although we had to put up with the inconvenience of sailing in a German boat, more used for the transport of goods than passengers. Consequently



Second Triennial Exhibition — Rear view of the Gallery.

of similar dynasties is wrapt in myth. Story has it, that in the eleventh century, the sun, one of their deities, took compassion on the barbarous condition of the Peruvian tribes, and sent them his two sons and daughter. Setting out from an island in Lake Titicaca, they were in search of the place indicated by the deity for the foundation of their capital; this they found where now rises the famous city of Cuzco, which has always been the Inca metropolis, and whence the tribe spread its conquests and influence in all directions, stretching to the

its calls were frequent and more prolonged than usual, so that a six days journey was lengthened out to twelve. The sea was as calm as when it received its name, and as we coasted the long Chilian shore, we were all the time in view of the rugged Cordilleras. On the last day but one of the voyage, our gaze was relieved by the sight of some fertile spots; we were passing *Arica*, the neighbouring state. The province including the districts of Tacna and Arica was ceded to Chili for ten years after the Pacific war. At the end of that period a plebiscite was to decide

whether the Province should remain with Chili, or return to the Peruvian rule. The ten years have long since passed, but no plebiscite followed; the condition of the state is therefore very unsteady, the civil offices and commercial dealings being in the hands of Chili, while the ecclesiastical authorities and the majority of the people are Peruvian; it is but natural that much antipathy should be felt between the two parties.

Mollendo, though on the sea-front, can hardly claim the title of a port, as its harbour is unsafe.

It is caught between conflicting winds, and shipwrecks are frequent; we ourselves saw one wreck battling with the waves, having come to grief on one of the rocks. On our re-embarkation we had the use of the harbour-master's boat, but as soon as Fr. Albera had entered, the waves carried it out so far, that it was some time, and only after many useless attempts to come close to the shore, that his secretary was able to follow. Its name of harbour strikes one as ironical.

Arequipa.

Having once landed, journeying was more rapid and convenient. The train was in waiting, indeed it had given its warning whistle. The Superior of Arequipa and Fr. Quaini had come to meet us, and we set out on our climbing journey. At about half way Don Rua's Representative was entertained by a good Co-operator, who was honoured in doing a service to Fr. Albera. On continuing our journey we were not lonely, for many of the students from Arequipa and some gentlemen from the town had come to meet us. When we reached the station it was raining, but nobody seemed to mind it, for the reception was even more than usually enthusiastic.

The visitors included deputies and senators, the brother of the president, Mgr. Silva, Rector of the Jesuit Seminary and representatives of other religious orders. Fr. Albera had to welcome them all, and was much moved at the enthusiasm and manifestations of sympathy which the name of Don Bosco called forth. Almost the whole gathering accompanied us to the college.

The gentlemen themselves expressed the desire that Fr. Albera should offer up the Holy Sacrifice in thanksgiving for his safe journey,



Second Triennial Salesian Exhibition. — Entrance to the Gallery.

and the chapel was crowded to overflowing. Our Superior could not refrain from expressing his gratitude, and addressed the assembly immediately after the Mass. He remarked that he had passed thirty years by Don Bosco's side and that from him, above everything else, he had learned the duty of gratitude towards benefactors. "My words therefore," he said "must be a thanksgiving for all that you have done in the interests of this House, and for the completion of the Sanctuary of Mary Help of Christians. If all the Salesians remember their benefactors every day in their prayers, it would be impossible for me to forget such proofs of generous and thoughtful charity. When I return to the Sanctuary of the Help of Christians at Valdocco, where our Heavenly Mother still

works such wonders, my thoughts will fly back to the Sanctuary of Arequipa, erected by your piety, and your names, already graven on my heart will be laid at the feet of Mary Help of Christians." These good Co-operators afterwards visited the House where, although only six years in existence, the workshops are in full swing and over two hundred and sixty pupils receive their education.

The Agricultural School and Meteorological Observatory.

But the chief attraction at Arequipa is the foundation for teaching the theory and practice of agriculture. Great strides have been made in this, the mother of the arts. Experiments with different soils, manures and methods, the advantages of mineral and vegetable matters, and the development of all the industries connected with agriculture form part of the programme of the agronomical school. On realising its flourishing state and the immense good it can produce in a new country, Fr. Albera recalled Don Bosco's special interest in agricultural settlements, and encouraged most heartily this work which the departmental government holds in high esteem, and fosters by maintaining forty boys at it. The national congress has already asked the Provincial to make similar establishments at various places in the State, and the President himself has charged the Superior at Arequipa to study the question of agricultural settlements.

The government of the department had supplied a fully equipped chemical laboratory, and by its side the Salesians have built a meteorological observatory, whose exact records of conditions and variations have claimed the attention of a great number of correspondents especially in North America. It is well-known, that at the universal geographical congress held at Venice in 1881 the president, the celebrated Ferdinand Lesseps, recommended Don Bosco to establish some means of studying the meteorological conditions, at various places in South America, including atmospheric changes and phenomena on the Atlantic and Pacific coasts, in the Andes, and from Cape Horn to the

Equator. Don Bosco, always with the first in harmonising religion with progress and science, accepted the proposal, and exhorted his sons to bring about the realisation of the wishes of the Congress. Hence the observatory at Arequipa adds one more to the network of stations attached to other Salesian Houses; at Villa Colon and Paysandù in Uruguay; at Buenos Aires, San Nicolas, Bahia Blanca and Patagones in Argentina; at Dawson Island and Puntarenas in Chili, at Quito in Ecuador, at Cuyaba and Cachoeira in Brazil, at the Malvine islands belonging to Great Britain, and several others. Considering the importance to any country of the best agricultural methods, it is not hard to see that the model schools at Arequipa already play an important part in the progress of the state and in securing a solid basis for a prosperous colonisation.

(To be continued)

TO THE READER

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

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

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

International Postal Orders to be made payable at the P. O. Turin — **Cheques** on the National, or other Banks, Turin. — **Paper Currency** (Bank-notes, Dollars, etc.) can be cashed at Turin without loss or discount, — **Letters** containing money or objects of value should be registered.

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,



ECUADOR

Mgr. Costamagna at Gualaquiza.

Shocking brutality — Vengeance.

One evening, a Captain, accompanied by his followers, went to *Zamora*; two of the party asked for shelter in a hut and were hospitably received. The night passed quietly. At four o'clock in the morning the two guests made a preconcerted sign, and the rest of the party who were concealed in the neighbourhood entered the hut, fully armed. In silence the Captain indicated one by one the six victims, and in a moment five of them had their heads cut off; the sixth escaped into the woods, but he was speedily captured and shared the same fate. Returning, they set fire to the hut in which the corpses were burnt; then, carrying on the points of their spears the six bloody heads, they returned home in triumph.

Could you believe, dear Father, that the author of this massacre was Captain Cayapa who received his First Communion from the hands of Mgr. Costamagna twelve months ago!.

I have said that they look upon vengeance as an act of virtue; I must add that they consider it a sacred duty, the neglect of which would render them unworthy children. After the crime above mentioned, the culprits went to the Mission house, perhaps not quite without misgivings, as they expected that Fr. Francis would scold them; but at the same time they were convinced they had done no harm, but on the contrary had only fulfilled an obligation. And when, during this visit, the Bishop blamed the Captain, saying :

“You, Captain, are very bad : you kill, the devil is in your heart. You are yourself a devil,” the Captain replied :

“In killing, I have done what I believed was my duty. Did I kill for my own pleasure ? Did I kill without any reason? I have avenged my father ! Now I have done my duty and I can live in peace.”

He was convinced that he had done his duty ! And in ninety-nine cases out of a hundred it is the same.

But this is not the worst. The greatest act of vengeance is that called the *Shanza*.... And how is this done? Returning home they take the head of the murdered man by the hair, and cover it with spittle and filth. Then they take the eyes out of their sockets and with various instruments, breaking all the bones, extract them through the apertures of the eyes, the nose, the ears and the neck; inside the head they then place a red-hot round stone which by the contraction of the nerves, reduces the head to the size of an orange. Then with truly incredible cynicism they arrange the dishevelled hair, put the eyes back into their sockets, compose the livid lips and the *shanza* is complete. They put it on a stake in the middle of the hut, and men, women and children, drinking and dancing to the sound of the *pingiù*, perform around it infernal orgies. One of us who tried to inspire them with horror of the *shanza* received this callous reply: “What does it matter? It is only a play !”

But the hope of gain may also be an incentive for making the *shanza*, for many Europeans try to obtain these *shanzas* from the Jivaros, and are willing to pay a good price for them, either for museums, or to keep them as curiosities in their private collections. As soon as the Bishop was made aware of this nefarious traffic, he threatened with excommunication whoever should dare in future to buy or in any way procure them.

Labours of the Bishop—The Cathedral Church.

On arriving at Gualaquiza, without taking an hour's rest, the Bishop began the Spiritual Exercises for the Daughters of Mary Help of Christians, with a daily exhortation to the Salesians and their pupils. On Sundays he preached two sermons to the people, in the morning explaining the Gospel and in the evening a portion of the Catechism.

At other times he took pleasure in presiding at the harmonium, accompanying the singers at Mass and Vespers, for, he said, where the streams, the birds and wild beasts praised their Creator, it was fitting that the Gregorian chant should ascend also to heaven, uniting in heartfelt prayer with the tribute of inanimate nature.

During the day he was always surrounded by the children, anxious to obtain a present from the Father Bishop. And they got them; but only after a good half-hour of Catechism, which His Lordship gave several times a day making use for this purpose of a manuscript in the Jivaro language. One of the great improvements, made by the Bishop in this mission has been to provide for the compilation of a Jivaro Catechism, this work being taken in hand most zealously by Fr. Tallachini and Fr. Cadena.

Fr. Tallachini has also promised us a grammar and small dictionary; as the Bishop says, these will be gratefully received not only by the missionaries, but also by the learned and by linguists.

The mission house is very poor; the church is the same, but on Sundays it is an interesting sight, with its four choirs each making their own prayer in different languages, Latin, Spanish and Jivaro. On one side Fr. Cadena is catechising his fifty, sixty or more neophytes and catechumens in Jivaro; on the other, the Daughters of Mary Help of Christians are striving to make the Jivarese children understand a few words; the school children are reciting their prayers and the office of the Blessed Virgin; the Sisters' pupils are heard praying behind the grille which separates them from the High altar... whilst within a stone's throw two Indians are chattering and the croaking of a macaw is heard, and in addition the tinkling of a hundred little bells worn by the Indians as ear-rings never ceases.

Some one will ask what is the *Cathedral* of Gualaquiza like? When it rains it becomes a

swamp, for the plaster easily comes off; once, a large piece fell on the celebrant's head, causing him to make a profound inclination not sanctioned by the rubrics; but after all it is the abode of Our Lord, glorious and triumphant as He is in heaven. While He looks with pleasure on the labours of the missionaries, He must surely smile upon the curious doings of the savages.

Anecdotes—Cunning and indifference—The Children our only hope—Civility and pretence.

How many curious and interesting anecdotes come before our notice!

Augustin an old man, said to us:

"Father, I have prayed well to God. I have asked for trousers, I have asked for *mote*. Father, God is deaf. He does not give. I stretch out my hands... I get nothing."

Then he added cunningly:

"You are not deaf, you always give!"

One day, whilst the catechist was explaining the doctrine of hell, a Jivaro raised this objection

"If I go to hell, I shall die of burning! Can I live burnt?... If I burn when dead, what does it matter?"

On another occasion when explaining the existence of God, a *materialist* enquired:

"Do you visit Him? do you see Him? do you know Him?..."

All our hopes are in the children. Unfortunately we have only three boarders at present; but Your Reverence knows how difficult it is to keep them permanently with us. Though greatly attached to a life without restraint, the new life is very attractive to them. Joachim Bosco, Joseph Rua and the little Katipi would not leave us now for anything. I remember how one day when I asked a sharp little Jivaro "Would you like to live with the Fathers?" he replied, "Yes, yes, I would like it much; Christians live well, sleep well and are well dressed. Oh, yes, with great pleasure..." And indeed there is nothing to regret in leaving Purgatory for Heaven.

The blind Augustin said the same on another occasion. I said to him "My *Cuchito*, you, living with the Fathers, dying with the Fathers, will go to heaven. Living with the Jivaros, they would kill you and pierce you with a spear! It is good to live here..."

He replied "Yes, yes, Father. Christians have all; they have meat, they have *mote*, they have trousers, they have shirts, they have a

mirror,"—even a mirror, for it was a blind man who said this.

— "Anything else, Cuchito."

— "One thing is wanting."

— "And what is that?"

— "A hen."

"Ah! Cucho, you are a great villain."

"This is no joke, this is no joke, Father."

With regard to politeness, order and cleanliness there is nothing to complain of. They part and arrange their hair, paint their cheeks and make use of perfumes like so many dandies. They wear many necklaces, rings and bracelets.

more curious. An Indian entered his room (a very poor place) to pay him a visit. Being very busy, Father Francisco did not rise to receive him, but went on with his work for a few minutes and then left the room on some errand.

Who would believe it? When he returned, the Indian to show his displeasure, turning from one side to another, said: "You are like a butterfly, you must be a swallow, a bird.... I come in, you do not give me a seat. You go out... without speaking. So I am put to shame; I think you must be a butterfly, a swallow, a bird."



Mgr. Costamagna at Gualaquiza — After the Catechetical Instruction.

They adorn their heads with nodding plumes and spend many hours before a mirror to remove a spot or disfigurement. This is a clear proof that fashion is not the result of civilisation.

One day I invited a Jivaro to the refectory and putting a plate before him, out of curiosity I said to him: "Eat, eat."

"Bring a spoon," he replied in imperious tones.

"Eat with your hands" I insisted.

Fixing on me an angry glance, he answered "Are the hands to eat with? Am I then a monkey?" If Darwin had heard this, what would he have said?...

But what happened to Fr. Mattana is still

A scene with the photographer, who wished to take the likeness of a Jivaro. Before taking the requisite position, he enquired, "For putting my face on paper what will you pay?"

"We shall pay nothing."

"You mean creatures, I will not be taken."

If we had not given him a mirror for payment, we might have argued with him for an hour.

Captain Cayapa's Malice—The Bishop's visits—Sorrow at his departure.

But I must bring my story to an end.

As a sign of his displeasure the Bishop not only gave Captain Cayapa and his companions a well-deserved reproof, but also deprived them

of a visit. It is said that the Jivaro is absolutely apathetic, but no one will deny that of all savage races, none is more greedy. Captain Cayapa vainly endeavoured to conceal his chagrin at receiving no present, saying: "The Bishop is courageous... I also am courageous..." but his heart was full of bitterness. Anxious to prevent the Jivaros visiting the Bishop and receiving the numerous nicnacs he had ready to give them, the Captain spread this false report on the other bank of the Bomboisa "The Father Bishop brings a great box of small-pox. The Jivaro visiting the Father Bishop will take the infection and will die on the spot." But the inhabitants of Bomboisa did not believe this tale and His Lordship had the consolation of seeing all his children; many indeed came a long distance to pay him a visit. Four only, who had faithfully kept the promise not to take revenge, were rewarded by a visit from the Bishop in their own houses.

It was a five hours' ride to the house of the first. In the centre of a field surrounded by plane-trees, yucas and papayas, is seen a small oval-shaped house, resembling a Chinese Cap. All the Jivarese houses are the same. The Indian received us at the door with all his family (twelve persons) saying "Praised be Jesus." He had with him *Tandu* and his wife and the old blind man Augustin with Nicholas the guide. What a happiness it was for us to spend a short time in this peaceful abode....

But the time fixed for our visit soon passed to our regret, and that of our brethren and the Indians. Two little Jivaros kept on saying to His Lordship "The Father Bishop is going away! The Jivaro's heart weeps. My heart is grieved. This is the truth." And as they feared that their frequent quarrels were the cause of his leaving, they added "No more war. We go to Mass, we pray much, no more fighting, no more killing."

God grant that these promises may be kept.

The political Judge of the state of Gualaquiza sent His Lordship three dozen cakes for the journey. On the morning of our departure, rising early, we saw that the Indians had gone to sleep round the mission house, so as not to miss giving a parting salutation to their Pastor. As soon as he was in the saddle they ran towards him and threw themselves on their knees. The Bishop gave them his blessing and they devoutly made the Sign of the Cross saying

aloud: "Of the Father, of the Son, of the Holy Ghost, in the name. Amen." Others once more stretched out their hands for a gift, but we had nothing left, to satisfy them; presents ought to grow like grass, or rain down from heaven... So we set off! Ten or twelve boys on horseback accompanied us. The Daughters of Mary Help of Christians waiting near their house knelt down for a last blessing...

May God bless them and our poor brethren of Gualaquiza who lead such self-sacrificing lives, and all the children of the forest.

In another letter I hope to narrate our return from Gualaquiza and our journey to Quito.

Meantime pray accept the Bishop's respectful salutations. In a short time he will set out for Central America and from there by San Francisco and New York he will travel to Europe. Do you, beloved Father, recommend to Our Lord and to the Charity of our Co-operators the poor Mission of Gualaquiza.

How much more good might be done were the means forth coming! To obtain this help is one of the reasons of the Bishop's return to Italy. With all respect

Your devoted son

A. AQUILERA

(Secretary to the Bishop).

COLOMBIA



A perilous journey to the Lazzaretto of Contratación.

Very Reverend and dear Father,

For many months we had been receiving alarming accounts of our brethren at this Lazaretto. The Director, Fr. Alexander Garbari, who was also Chaplain to the Lepers, notwithstanding his robust frame, had at last to give in, and it became necessary to transfer him to another climate; it was quite a miracle that he escaped death and recovered somewhat. The doctors, who attended him, declared that he would die if he returned to the lepers. In spite of these predictions, as soon as he had regained a little strength, he returned to his flock, but only to take to his bed again with a fresh attack of the old malady.

Of the other two Salesians (a priest and a cleric) we had also bad news; their health being

undermined by the climate and by privations, they were incapable of work. The accounts of the Sisters of Mary Help of Christians, were no better. Six or seven years spent in this lazaretto (including the three of the late war, during which famine was general, even amongst us), in a most unhealthy climate, amidst a thousand privations and so many moral and physical miseries, ended in destroying, not the desire, but the power to work. A change was therefore necessary, and this would have been made some time ago, had not the recent war prevented it. To undertake a long journey in time of revolution would have been too dangerous.

On the 16th of April, therefore, we left Bogotá for the Department of Santander where the lazaretto of Contratación is situated. It was a large caravan, consisting of four Salesians, five Sisters of Mary Help of Christians, three young men and twenty animals, ten for riding and ten for the baggage, carrying twenty medicine chests, and various articles, some of which I had brought from Italy and the rest given by kind friends in Bogotá. To recount the vicissitudes of this journey of nine days, in the depth of a bitter winter, along roads which were such only in name, on the brink of precipices, or through swamps which seemed endless, is not so easy. On the very first day we had to deplore the fall of one of the Sisters; that this was not fatal, under the circumstances, we must attribute to the special care of her Guardian Angel. As we advanced and the poor beasts became exhausted, the falls were more frequent, but thanks be to God, there were no serious accidents. In the more dangerous places, we alighted and proceeded on foot, leaning on a stout stick, until the guides gave notice that it was safe to remount. In walking the falls were more frequent, but less dangerous, not having so far to fall and usually in the mud, to the amusement of all. We had rain on seven out of the nine days of our journey, and it put us to not a little inconvenience, in spite of our being well provided with waterproofs. At times it was difficult to discern the human figure, covered with mud from head to foot, to the general amusement, each one thinking the others in a worse condition than himself. The worst experience was that of one of the Sisters who having fallen with her mule into a bog, was dragged out by two strong men in a condition more easily imagined than described.

When we had got half-way, after four days' journey, two of our beasts, either through fatigue or some injury, refused to proceed, and we were obliged to leave them and seek for others. On the fifth day another animal played us the same trick and again two others on the sixth; so that of the ten baggage animals, two only arrived with us; the other eight are still expected and perhaps will never arrive, so that to-day I have had to hire eight animals to fetch the loads the others have left one knows not where, perhaps on the road-side. Alas for the drugs and *gramophone!* and so many other fine things brought from Turin for these poor people, in what condition will they arrive!...

The last day was one of heroic effort; I knew that we had still a long distance to go and that the roads were very bad and dangerous; so we rose at half past four and at half past five the two priests said Mass and the others received Holy Communion. It was Sunday, nevertheless after a hurried breakfast we had to mount and continue our journey. Unfortunately the rain had fallen in torrents during a great part of the night, and our way led up a steep ascent, slippery as ice. The poor beasts, after eight days of toil with but little food, could scarcely put one foot before the other; so for them it was almost a day of rest, as the riders thought it safer to go on foot, up and down through mud, stones, water and precipices, all day long. We dined about two o'clock, in great haste, for there was but little to eat and a long way still to go.

About five o'clock we found ourselves at the foot of a lofty mountain which it was necessary to cross before reaching the lazaretto.

"It would be imprudent to proceed" said a good man the owner of a poor hut, who had guessed our intentions "The lazaretto is still three leagues distant, the road is mountainous, your beasts are tired and the risks are many and great; besides, night is at hand and you will find yourselves in great difficulties. I am a friend of the Fathers of the Lazaretto and I love the Sons and daughters of Don Bosco who work so hard for the poor lepers, my brothers. Listen to my advice, remain here in my poor hut, though only made of bamboo and straw it is entirely at your service."

This good man spoke with heartfelt sincerity; his advice was certainly good, but we were all most anxious, at any cost, to reach our destination; so that after a short rest, we thanked

our adviser and resumed our journey. The terrible climb alarmed us all, and we were on the point of turning back and seeking shelter in the hut to spend the night supperless. But though this wish could be seen on every countenance, no one dared to put it into words and we pursued our way courageously.

The last glimmers of twilight soon faded away and the shades of night closed around us whilst we were still two leagues distant from the lazaretto, with the mountain before us, which rendered still deeper the blackness of the night. We had no longer the choice of retracing our steps, for the descent would have been more perilous than the ascent; each one recommended himself to his Angel Guardian, and leaving the bridle loose on his animal's neck, went forward in profound silence; all were occupied with the thought of the dangers threatening us. At one spot we found a poor hut, and calling together *the staff*, we deliberated as to what should be done. The discussion was short, the conclusion speedy; the majority decided to halt.

"But remember", said one who had still energy of body and limb, "that we are in a most dangerous spot called *the region of the tiger*, and that this savage beast may pay us a most undesirable nocturnal visit."

"No matter," answered several, "if he comes we will defend ourselves."

"But" resumed the first speaker, "consider that we must pass the night on the bare ground, without any supper, for nothing is to be got here.

"That does not signify" answered the majority, "it is better to spend a bad night than to run the risk of broken bones by falling over a precipice."

When two parties are so unevenly divided the majority must win. The saddles were taken off the horses and the riders were preparing to take possession of the *tiger's hut*, when indistinct sounds broke upon the ear....

In the distance and the darkness, in a fold of the mountain there must be a number of people on horseback and more still on foot. They turned out to be some children and youths, who perceiving we had stopped and guessing our intentions, cried out, "Take courage! *Contrata* (an abbreviation of *Contratación*) is near; we will go before and show you the way." Many had lanterns, others let off crackers as a preconcerted signal, or to testify their joy. This unexpected apparition, and the assurance that we were near

the long desired goal revived even the most exhausted, and there was no need of a fresh deliberation to decide what was to be done. All began to move towards the lazaretto, but on foot, as it would have been dangerous to ride our tired beasts on this precipitous route.

But scarcely had we resumed our march, when a most violent storm broke over our heads, adding to the dangers of the situation. Lightning flashed on every side, the thunder crashed and a perfect deluge of rain fell upon us. In a few moments the lights were extinguished, and the guides with those they were leading were enveloped in utter darkness.

"Never mind," cried the youths who had come to meet us, "we know the way well and will lead you; give me your hand that I may support you!"

What the others did I know not, but, without any scruple, I seized the hand of the first who offered it, without reflecting that it might be that of a leper, and did not let go until I reached the village. Thus, walking through a hundred rivulets, now sinking in the mud, now slipping on the wet stones, we proceeded for at least two hours which seemed interminable, until about nine o'clock, soaked to the skin, and covered with mud, we made our triumphal entry into the lazaretto of *Contratación*! Darkness favoured us, for although almost the whole population were assembled at the entrance to the village to welcome us, one may say that no one saw us. But the general illumination of our houses, the festive sound of the bells, the constant firing of crackers, all announced that we had reached the end of our *heroic* journey. I felt the happiness of the soldier who, after many days of combat, reaches his paternal roof unharmed; or of the sailor who, after contending with the fury of winds and waves, gains the port in safety.

Next morning poor Don Garbari, sadly enfeebled, began his pitiful history; "Father," he said, "these poor creatures have nothing, and we are in the midst of a financial crisis. With few exceptions all are starving; and tomorrow, market day when they should make their weekly provision, they will be unable to buy anything, because the allowance has not been sent for a long time. (This allowance is a small daily sum, paid by the Government of the Department to each leper, so that he may live shut up in the lazaretto, separated from those in health.) From the 1st of April until to-day we

have not received a farthing. Father" continued Don Garbari, "have you brought us nothing from Bogotá? If you have anything, make the distribution to-day, so that to-morrow they may go to market; otherwise it will be impossible to give a mission; one who is famished can scarcely pray, much less meditate, and still less come to Church several times a day for the various pious exercises of the Mission."

The force of Don Garbari's arguments in favour of his poor children were convincing and I answered nothing. I ordered the bell to be rung as on the days when the allowance is distributed. That was music well known to all and at once raised their spirits. In a few moments, almost all the two hundred and eighteen lepers, actually living in the lazaretto, were assembled in front of the lowly cottage of straw, the habitation of our brethren. Only those unable to walk failed to attend. To each of those present, *nemine excepto*, including the few who have some means of their own, I gave 150 pesos, and I took the same sum to the others in their huts; in this way I distributed about forty thousand pesos, given to me for this purpose a few days ago by the good Catholics of Bogotá. What tears were shed that day, and what smiles also were to be seen on those lips already eaten away by this terrible disease! What blessings were showered on the Salesians and their benefactors by these grateful hearts.

I was struck by the small number inhabiting the lazaretto and still more at finding scarcely any of my old friends. On asking the reason, the answer was always the same: "Such a one is dead!... that other has gone back to his own country, so as not to die of hunger... that other is wandering in the neighbouring villages asking alms."

The distribution being ended, I sought the Administrator of the lazaretto, also a leper and an ex-general of the Colombian Republic; amongst many things which he told me concerning the miserable state of these poor creatures, that which I felt most, was to hear that the greater number had died of hunger during the last months. Soon after I met the sexton, who said "Father, please give me something to buy a pickaxe and spade, this would be an acceptable present; these tools, so necessary for my work, are almost worn out, for there were days on which I had to dig as many as ten graves! Here, people die quickly and it is therefore ne-

cessary to get new tools." How much did not these few words reveal and how heartrending their simplicity! Hunger;! this it was which had emptied the lazaretto.

There are many other causes which render this place almost uninhabitable. One is the excessive dampness of the climate which not only kills the lepers, but also weakens those who are in the most robust health. We have an example of this in our Salesians and the Sisters of Mary Help of Christians who in a few years have lost all their strength, so that it is absolutely necessary to replace them. This is the reason why out of so many thousand lepers in this department of Santander (from twenty to thirty thousand) there are only a little over two hundred here. Scarcely any will come willingly; with few exceptions, those here have been brought by force. The houses, besides, are made only of straw, including our own, and this straw, from the continual rain, soon becomes rotten and must be frequently renewed; this is impossible from want of money and therefore almost all the houses are uninhabitable.

On this point the complaints of the poor sick, obliged to live in such miserable dwellings, are many and reasonable. On this account when the Mission is over, before returning to Bogotá, I shall go to Bucuramanga, the capital of this department, to arrange with the authorities for the transfer of this lazaretto to another region more suitable to the state of the sick. And I am so determined to obtain what I ask, that a refusal on the part of the authorities would cause the destruction of this lazaretto; for I have made up my mind, with the approval of the Superior at Bogotá, to send back there even the Salesians and the Sisters just arrived, rather than allow them to be uselessly sacrificed. The departure of the Salesians and the nuns from this place would involve the immediate departure of all the lepers who would not consent to remain deprived of all the comforts of religion. All have told me the same and they will do it, if no remedy is found for the present disastrous state of things.

But the bell is calling me to Church to begin the Mission which will last eight days, and I must interrupt my narrative to resume it when the Mission is over, if I find any thing else to relate. In the meanwhile I beg your blessing for myself, for all your sons and daughters living in this lazaretto, and for all the poor lepers.

Believe me, your most devoted son in Our Lord

EVASIUS RABAGLIATI,

Salesian Missionary.



Battersea (London). The feast of St. Charles.

Our readers will easily call to mind an item given under the heading of "Notes and News" in a previous number, concerning the commemorations of the patronal feast of Our Superior General. Among the community and boys and all those connected with the House, there is hardly a day more eagerly looked forward to, or kept with more solemnity and enthusiasm.

But each House of the Congregation, being an offshoot of the parent stem, carries on the traditions, and adheres to the customs made reverent by usage and association. Even if the celebration of the patronal feast of the Superior were not a time-honoured custom, its suitability would sanction its introduction, since it affords an excellent opportunity for a general expression of respectful gratitude, of sentiments of affection and loyalty; and at the same time provides a rallying centre almost, for distant members and past students, thus tightening the bonds of relationship with the *Alma Mater*.

At Battersea, London, the commemorations of the feast of St. Charles, the patron Saint of the Very Rev. Fr. Provincial, assumed proportions this year which were in keeping with the growth of the institute itself, and of those which have emanated from it, and the whole of the celebrations from eve to eve were eminently successful.

On the day preceding the feast, a reception was held, in which music, both vocal and instrumental, and prose and poetry were happily blended, the band of the Institute coming well to the front with its latest and choicest repertoire.

As a souvenir of this occasion a present is always made, generally in the form of something that can be used in the Church or House. Among the gifts this year, the most conspicuous was a beautifully wrought antependium. This had been secured from the late Italian Exhibition, where its workmanship had drawn much admiration, and won it the award of a gold medal. Through the generosity of a good Co-operator it made its way from the exhibition to the chief place among the presents for this occasion.

Some of our readers have seen for themselves the contents of the programme, and its accompanying dedicatory poem, sent to them by the pupils of the school. A neat production from the printing department announced the choral rendering of selections of classical music which interspersed the addresses and instrumental pieces. The evenings proceedings were brought to a close by a short reply from the Very Rev. Fr. Provincial who in the course of some happy expressions of thanks, drew the terms of esteem and gratitude away from his own person, to his fellow-workers and the Society to which they belonged.

But the feast-day was yet to come. The community and boys made a large gathering in the church on the following morning where at an early hour the Provincial said Holy Mass and gave Communion to all his children there assembled. Later on in the morning Solemn High Mass was sung, the superiors of some of the houses of the Province officiating at it. The Mass was followed by Benediction of the Most Holy Sacrament, and the giving of the religious habit to a new postulant.

Days of such description proverbially pass all too quickly, and the different items of entertainment soon closed by the musical and dramatic performance successfully produced by the students of the House. We must not bid the day good-bye, however, without reciprocating here some words of gratitude uttered by the Superior on the preceding evening, in which he thanked those who had co-operated so generously in making the occasion a success in every way. The feast had come and gone, but not without its impressions of happy scenes and

Don Rua, the clergy and people of the district. At Tirano, a village not far off, the sisters of Mary Help of Christians have the direction of a school for infants, whom they mind and teach during the day while their mothers are at work. Don Rua visited this on his way to Balerna and Lugano where he had to meet His Lordship the bishop, and the many good Co-operators of the Institutes there. His next stay was at Basle where he was met by the Superior of the House at Muri, and whence he passed on to Strasburg. He was entertained here at the house of a Co-



Tournay (Belgium). Reunion of the old pupils of Lille during Don Rua's visit.

adding to grateful recollections and pleasant memories.

Our Superior General in Belgium.

After returning to the Oratory at Turin, for the celebration of his feast-day, the Very Rev. Don Rua left the Mother House again, with a view to visit the Houses in Belgium; but he intended to make use of this opportunity, to encourage the work of his children in the many institutes which would be passed on the way.

Travelling northwards he stopped first at the little town of Sondrio where the clergy of the district were in waiting, and where he addressed the Salesian Co-operators. On the following day Fr. Trione, the secretary to the association, gave a conference in the presence of the Very

operator, Mr Merz, and in the afternoon he called upon the auxiliary bishop. This prelate is most zealous in promoting the works of Don Bosco, and was able then to close his arrangements for a new foundation at Sierk. He was therefore very pleased to welcome Don Rua, and presented to him his mother and nephews and begged his blessing on them.

That evening Our Superior General left for Metz, where he was received the next morning by the Bishop of the diocese, and on the following day reached Brussels, where he was welcomed by the Provincial of the Houses in Belgium Fr. Francis Scaloni. He stayed in the capital some days, where he was able to meet many zealous Co-operators, one of whom has offered the House which is destined to be the

theological college for the Salesians in Belgium.

Tournay was his next destination. The community and boys, and many benefactors assembled at the Institute received him with much enthusiasm, and he was also visited by a whole party of former students at the house of Lille. Before leaving, he had the pleasure of blessing the new buildings which have been raised, by the aid of generous benefactors, on part of the site of those which were destroyed by fire not long ago.

At Maltebrugge a large number of the diocesan clergy were assembled to receive him, together with representatives of the religious orders and the chief Co-operators. His reception was most solemn. He held a public conference and was received in audience by the Bishop of Ghent and the governor of the province. At Lippelloo where the Nuns of Mary Help of Christians have lately opened a school, Don Rua had to pay a hurried visit; he was going to Malines where he had an audience from His Eminence Cardinal Lambert Goossens. He passed thence to Liege, where an enthusiastic welcome awaited him. His Lordship Mgr. Rutten with his Vicar General and numbers of clergy and laity sat down to table with Don Bosco's successor, who was offered a brilliant tribute of respect and gratitude by the deputy Mr. Dallemagne. His Lordship the bishop gave the best accounts of the work being done in his episcopal city and was full of attention and affectionate regard for Our Superior General. He also assisted at the two dramatic performances given on the occasion, one by Fr. Francesca, the other one of Molière's "Le Malade imaginaire." But he had only a few days left in which to complete his visits and was forced to hurry on to Verviers and then to Hechtel; whence he commenced his return journey to Italy.

One of our missionaries Fr Valetto, who had been staying some time in England, accompanied Don Rua as his secretary during these visits. He assures us that the manifestations of respect and sympathy, and the welcome accorded to the successor of Don Bosco were most touching, and Our Superior General would add here one more word of sincere thanks and lasting gratitude.

Visitors at the Exhibition.

The remembrance of the first Exhibition at

Valsalice, had no doubt much to do with the success of the one that followed it this year, and helped to make it so popular with visitors from Turin and the neighbouring provinces. Her Royal Highness, Princess Laetitia of Savoy, who is always with the first in the encouragement of Don Bosco's works, was among the visitors during the early part of the exhibition. She is the president of the Ladies Committee of the Turin Co-operators, and one of the greatest benefactresses of the Oratory.

The princess arrived one morning about a quarter to eleven accompanied by the Countess di Sambuy. The Oratory band hastily turned out in her honour and made the welcome more befitting a royal visitor. Mgr. Cagliero received her, and spoke with her for some time; he presented to her the little Indian, Zeffirino Namuncura, of whom Her Highness asked many particulars about his tribe and father, who had been the grand cacique of Patagonia. Accompanied by some of the principal Superiors, the princess then passed round the various halls and shared in the general admiration for the excellence attained in all the departments. From the halls she passed into the printing rooms close by, and finally left about midday amidst the cheers of the boys and the fresh strains of the bands.

On another occasion the Mayor of Turin accompanied by Our Superior General and Fr. Durando paid a special visit to the Exhibition. It was a movement in which he felt greatly interested, since it shows the development of the local industries and talent, and is of such advantage in the city over which he rules. A young artisan, representing the youthful workers of the town read an address of welcome and thanks, to which the Mayor replied in very courteous and kindly words. Little did his predecessor in that office fifty years ago, dream of such a wonderful development in the upstart work of the priest of Valdocco.

London. October's anniversary.

The lights of the consecrated candles around the walls of the Salesian Church at West Battersea on Sunday, October 16th, told the congregation that there had come round once again the anniversary of the solemn consecration. The Church was commencing the second year of its second decade, having been consecrated and opened only in 1893.

The calmly burning lights recalled the novena of feasts and celebrations which marked that consummation of long cherished hopes and plans, and saw the accomplishment of an end more than devoutly wished. The recurrence of the anniversary brings back for a moment the not unpleasant thoughts of obstacles overcome, and an encouragement to face those that may cross our path in the future. The following details are from a contemporary :—

On Sunday last, Oct. 17th the feast of the dedication of the Church was solemnly observed. This had been the day fixed for the general Communion of those who had joined in the public jubilee processions and visits, and consequently the numbers of communicants at the early masses was exceptionally large. The whole of the day's services were marked by a befitting and extraordinary grandeur. In the evening, after the solemn Vespers, the Very Rev. Father Macey (Provincial) preached a very instructive and eloquent sermon, taking for his subject "What good is it to go to Church." He dealt at length with some of the present-day fallacies in regard to church-going, and concluded by exhorting his hearers to attend as many of the Church services as possible, thus showing in a practical manner their faith and gratitude to God for the privilege of having a consecrated church in which to adore Him. There were large congregations both morning and evening.

The Holy Father and the Salesian Missionaries.

His Grace Archbishop Cagliari accompanied by many of the Superiors of our Houses in America, who had returned to Europe for the general Chapter, were granted a special audience by His Holiness Pope Pius X. before their departure to the far off scenes of their labours. The Holy Father received these labourers in his vineyard with touching manifestations of affection and good-will, and expressed his hopes that their efforts in the extension of the kingdom of Christ would continue to meet with every success. It was as though they were being despatched like the seventy-two to prepare the way for their Divine Master, who makes his dwelling in the midst of those who are brought to the knowledge of God through their means. The details of this memorable visit will be given in another issue.

Alexandria.

At Alexandria in Egypt, the closing of the scholastic year was a remarkable occasion, both for the students and artisans of the Salesian Institute in that town. While taking part in the Salesian exhibition at Turin, the House held one of its own, displaying the various productions of the workshops during the past year. In that cosmopolitan city there were many to whom this was quite a revelation, and numbers were drawn to see the various specimens arranged in a spacious courtyard adjoining the building. Many languages might be heard at the same time, but all were unanimous in their admiration for the work being accomplished among the poor children of that needy centre. The Italian Consul and many ladies and gentlemen of various nationalities were present at the distribution of prizes to the young students, who first of all entertained their guests with a very interesting operetta. The prizes had all been awarded by the national association.



THE STORY OF THE ORATORY

OR

DON BOSCO'S OPENING APOSTOLATE

CHAPTER L.

(Continued).

Fr. Alasonatti, prefect of the house and our second father, had not Don Bosco's gift of eloquence, but he contributed to the well-being of the boys in other ways. He watched carefully against the introduction of evil habits, and took upon himself the task of giving reproofs and even slight punishments, when the milder methods of persuasion were not sufficient to keep in check a few turbulent and stubborn spirits. He exercised this part of his office with so much charity, calmness and discretion as to make himself only the more respected, because he knew how to mingle the sweet and bitter; to strength he joined mildness; justice and punishment were sweetened by mercy and kindness. He always examined into the circumstances with care and prudence, he interrogated the culprit, and where a word of advice was enough he did not scold, and if a reproof were sufficient he did not threaten or punish, following faithfully the rule given by God Himself in these words:

Pro mensura peccati erit et plagarum modus. "The measure of punishment shall be according to the measure of the fault." In every case he showed, clearly that he did not act through anger, but through love, not by caprice or resentment, but through a sense of duty and for the good of the culprit.

But for the improvement and good education of the boys there were other helpers of Don Bosco who laboured also in time of recreation; these were the clerics, masters, teachers of trades, assistants and not a few of the pupils who, following in the footsteps of Dominic Savio became hunters and fishers of souls. Mingling in the various groups they took the lead in all the games, with as much eagerness as those devoted to these amusements. Any one ignorant of the pious objects and lofty aims of these youths and clerics, would have thought them dissipated and wanting in due decorum; but it was far otherwise.

They promoted a healthy interest in the recreations in order to render them popular, and attract the indolent to shake off their idleness and melancholy, and thus develop their bodily and mental activity. They took the lead in the games in order to control them and act as arbiters, so that in case of dispute the boys might come to an amicable agreement and avoid quarrels, strife and angry words and thus be kept from offending God; they frequently spent hours and hours in this way, a work of no little abnegation and self sacrifice; but it was done gladly, for by this means they managed to know the boys, their characters and defects and they were able now and then to give them a word of advice.

Whilst some joined in the games, others, scattered over the play ground, addressed themselves to the boys who remained apart and invited them to play or take a walk, and all this with the praiseworthy motive of promoting cheerfulness and to find a good opportunity for giving a word of counsel relating to study, work, or piety. After some pleasant conversation with the student or artisan, the cleric would seize the opportunity to make some personal enquiries, for instance:—"Are you doing your best to please your parents by your good conduct, and do you pray for them?—What marks had you last week?—When did you go to Confession last?—I want to obtain a grace from God; will you go with me to Confession and Communion to-morrow, for my intention!—Would you like to see Don Bosco?—Come with me and we will speak to him a little." and so on.

The Masters and teachers in class and the prefects of the dormitory and workshops had all the same object in view. Each one tried to lead his own pupils to the faithful fulfilment of their duties in their work, studies, their practices of

piety, the good order of the house, more by love than by fear, more for the welfare of their souls than of their bodies, more for the sake of heaven than of earth. Animated by Don Bosco's example and words, their efforts and desires all tended to seek, and to seize upon every possible occasion of leading the boys of the Oratory to God and saving their souls. One of the maxims most faithfully observed was that of preparing the way for God to enter the hearts of the boys not only through the door of the Church, but also through that of the school and the workshop. This they all tried to do but with so much prudence and caution that the boys were not aware of it, but only felt how much more pleasant it was to be pious and virtuous than to be indifferent and troublesome. They looked upon the Oratory as a happy home and loved the superiors as friends of their soul.

During this year 1861, this apostolic work, or as we may call it, this hunting and fishing for souls, was carried on in a special way during the month of May dedicated to Our Blessed Lady, for whom Don Bosco cultivated a tender and solid devotion, teaching us to cherish her as a loving Mother, and to honour and invoke her as a powerful Queen. I will here point out the principal exercises, both public and private; practised by us during this month so dear to Mary's clients. Every evening we met in the Church of St Francis of Sales to sing a hymn in honour of Our Lady; then was read the chapter for the day from the little book composed and printed for this purpose by Don Bosco; and the service concluded with Benediction of the Blessed Sacrament (1). Every morning the Tribunal of Penance was surrounded by youths seeking absolution, and the Holy Table was so much frequented that it seemed as if there were a daily General Communion. During the various recreations in the course of the day there was a continual succession of groups of boys before the Altar of Our Lady in the Church; and many sacrificed a large part of their play-time in praying or reading some book treating of her glories. The clerics also and the more advanced scholars having made a collection of edifying examples took care to relate at least one every day to different groups of boys, taking pains to explain the prerogatives, the virtues and the loving kindness of the great Mother of God, to increase the number of her children and to inflame them with her heavenly love.

(To be continued).

(1) The title of this little book is: *The Month of May* by Don Giovanni Bosco, Salesian Press, Turin.

PERMISSU SUPERIORUM

Gerent, GIUSEPPE GAMBINO—Salesian Press, Turin, 1904

(b) The devotions performed by the little boys of the Oratory in their own private Chapel, including also the Mass at which they daily assist;

(c) All the Services, Novenas, Feasts and Solemnities whatsoever, that are celebrated in the aforesaid church;

(d) The prayers and good works performed by the Salesians themselves and by their protégés in their Homes, Colleges, Hospices, Oratories, Missions, etc., in Italy, in France, in Spain, in England, in Austria, in Switzerland, in America, in Asia, in Africa,—in a word, wherever they are established or may be called by Divine Providence.

4. Participation in the holy Masses will commence on the day after the alms have come to hand; all the other spiritual advantages are enjoyed from the moment of inscription.

5. The contributor, we repeat, of one shilling given once for all, is entitled to put his intentions in all the six Masses and all the other pious works, for his own advantage or for that of his friends, living or dead, and to change the intention in every circumstance according to his particular wants or desires.

6. Inscriptions may also be made in favour of departed friends, of children, and of any class whatsoever of persons, even without their knowledge or consent.

7. Persons desiring to participate more abundantly in these spiritual advantages may do so by repeating the alms of one shilling, thereby multiplying the inscriptions as often as they please.

8. The offerings thus collected are destined for the maintenance of the boys of the Hospice or Oratory founded by Don Bosco on the grounds annexed to the Church of the Sacred Heart of Jesus. The Salesians are in duty bound to fulfil all the obligations of the Charitable Association as above described.

9. The names of subscribers will be entered on the Registers of the Association and preserved in the Temple of the Sacred Heart, in Rome, for perpetual remembrance.

10. There are two centres for enrolment, one in Rome the other in Turin. Address: The Rev. Rector, Ospizio del Sacro Cuore di Gesù, Via Porta S. Lorenzo, 42. Rome; or, The V. Rev. Michael Rua, Salesian Oratory, Turin, Italy.

APPROBATION.

Pium Opus adprobamus, eidemque largissimam fidelium opem ominamur,
Ex Aed. Vic., die 27 Junii 1888.

L. M. PAROCCHI, Card. Vic.

We approve the "Charitable Association" and we wish it the greatest concourse of the faithful.

Given at Rome, etc.

THE PAPAL BLESSING.

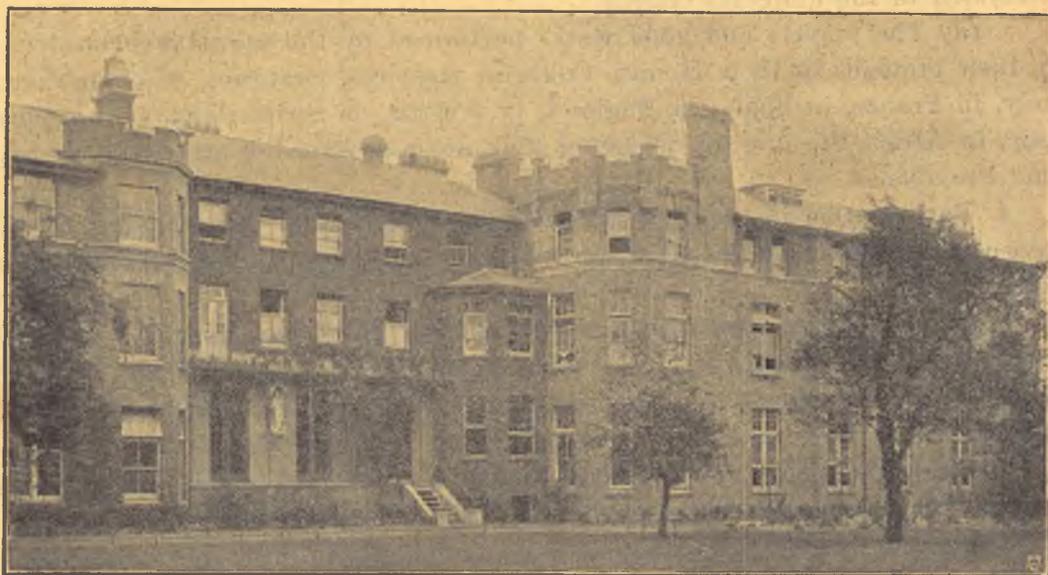
The Holy Father has deigned to accord the blessing asked for the Charitable Association of the Sacred Heart.

1. Given from the Vatican, June 30th, 1888.

ANGELO RINALDI, Chaplain, Sec.

SALESIAN SCHOOLS

SURREY HOUSE, SURREY LANE
BATTERSEA, LONDON, S. W.



DIRECTED AND TAUGHT BY THE SALESIAN FATHERS.

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

For particulars apply to the Superior, the Very Rev. Father Macey, Salesian Schools, Surrey Lane, Battersea, London S. W.

The Salesian Fathers have opened a school for boys at their House at Farnborough, Hants. A course similar to that at the above school is given. For particulars apply to:

*The Rev. E. Marsh
Salesian Institute
Queens Rd, Farnborough, Hants.*

A preparatory school for little boys has been opened by the Nuns of Mary Help of Christians, in a delightful situation at Chertsey on Thames. Communications to be addressed:

*The Rev. Mother
Eastworth House, Eastworth St.
Chertsey, Surrey.*