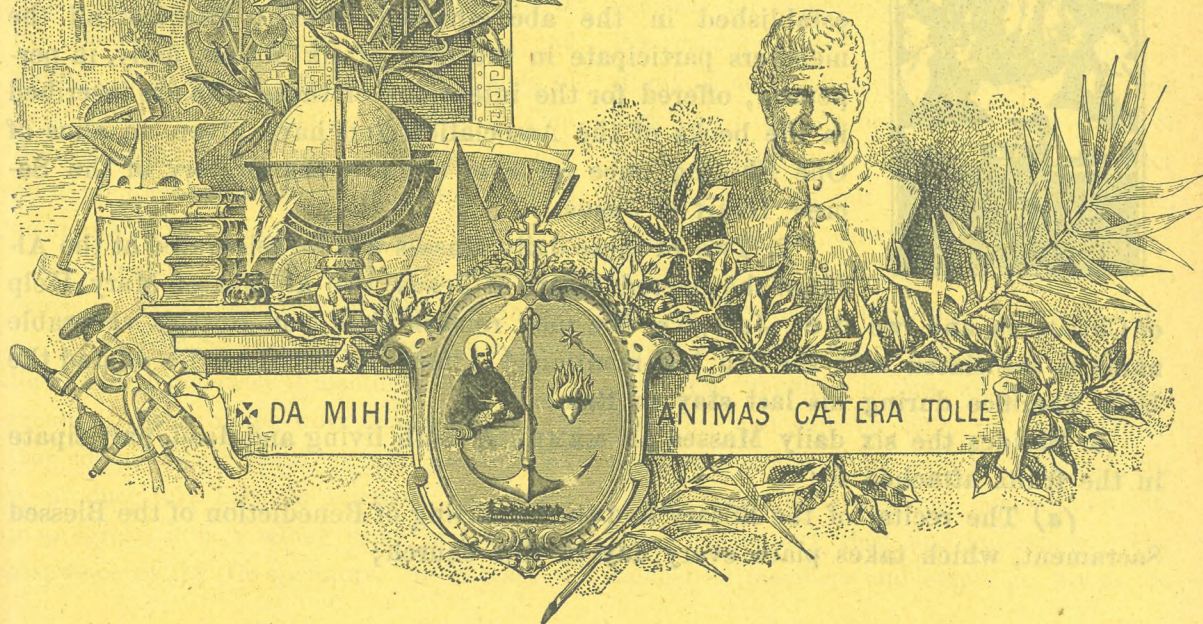


No. 31 — JULY — 1905

♣ Vol. IV. ♣

*Beatus qui intelligit super egenum et pauperem:  
in die mala liberabit eum Dominus. [Ps. XL.1]*

*Leo XIII.*





# 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

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## An Example to the Co-operators

REFERRING last month to the publishing of a new Co-operator's manual, it was said that the need of a re-issue in a larger form, was the result mainly of the growth of the Association of Salesian Co-operators, and through it as an instrument in the hands of Providence, of the rapid extension of Don Bosco's works. The two movements in fact must go together as the one is intended to be the support of the other.

It is consoling to note how well this rapid extension is exemplified in the case of the Co-operators in Spain. Elsewhere in this issue their 25th anniversary is mentioned and a brief record is given of the work accomplished. If that comparatively short period has sufficed to produce fifty Salesian Institutes and others in progress, it is a telling proof of the loyal assistance of the Co-operators. It is true, of

course, that Spain and Portugal are Catholic countries, and that where the large towns count their Co-operators by hundreds, there is convenience for conferences and concerted action. We cannot expect that yet; the growth is steady if not even rapid, we need only look back half a decade or so to be convinced of that; but our readers' attention is called once more to the idea put forth in a former issue, that their aid be directed more immediately to the English speaking provinces, for it is only by developing them and increasing their numbers that Don Bosco's work can be brought up to the standing it has attained in other countries, and will be able to come within reach of the many who need it. The calls for Houses may be numerous but without the means of support they are impossible. The number of members and others to whom the



English Bulletin is sent, runs into thousands, and they are asked to let its monthly appearance supply at present for the Salesian Conference, speaking to them of continual needs and the many works dependent in great part on those to whom a copy is sent.

The chief aim, of course, for the members of the association of this Third Order, should be to co-operate—taking the word quite literally—in all the good works which form part of the religious life of the parish in which they dwell, to be an example to their fellow parishioners, to do especially what may be in their power towards the religious training of the young, particularly when it is a question of those in need, and in view of this latter work to take part in organised movements which are directed to that end. Now, since this organised effort does not exist as yet in many places, they endeavour to promote it where it has been begun, offering their prayers and alms for the furtherance of this end. In this way they co-operate also in the merits of those more actively engaged in these works, towards which they become in fact the main support, and the instruments of God's Providence.

It would probably be difficult now to trace the name of the first English-speaking subscriber to Don Bosco's works, but an incident recently come to light shows that they readily appeal to the Briton's generosity. His Eminence Card. Svampa was lately presiding at a Salesian conference, during which one of the reverend speakers said: "It was in the year 1883 that I happened to be in a railway carriage, in which, besides other passengers, were two priests one of them being at my side. A gentleman of Bologna was talking with enthusiasm of Don Bosco, whose name at that time was of frequent occurrence in European papers. His companion was an English gentleman sitting next to him who listened with an air of wonder to the marvels related.

Of the two priests before mentioned, one joined in the conversation and his words betrayed more than a passing acquaintance with the Salesians and their doings; the other, the one by my side, was silent the whole time.

Presently the former asked if we knew Don Bosco, and upon our replying that we did not, he too relapsed into silence. But after a brief interval he said: "I am surprised that you do not know him;" then bowing slightly towards his fellow-priest he said: "*Well here is Don Bosco, our beloved Father.*" Astonishment at first was supreme, and it was an awkward moment, but recovering, we knelt and kissed Don Bosco's hand. He only smiled in his quiet way and gave each of us a medal of Our Lady Help of Christians.

It took the Englishman a little time to make out the meaning of the commotion, but when he did, his native reserve never left him for a moment, but murmuring; well! well! well! he very calmly took out a handful of gold pieces, and handing them to Don Bosco with a little bow he said: "*For your boys.*"


Very likely Don Bosco saw in him the forerunner of thousands of English-speaking Co-operators who would one day be as generous towards his sons. It was an example at any rate, and examples possess proverbially some secret charm leading to imitation. It was for us now that Don Bosco meant those parting words of his: "In the name of that persevering generosity itself wherewith you have come to my assistance, I beseech you to continue the same support to my successor after my death. The works which, with your co-operation, I have commenced, need me no more. They do not however cease to have need of you, and moreover of all those others besides, who, like yourselves, desire to promote upon earth that which is good. To you I now confide them and commend them to your care."

These touching words together with the remainder of Don Bosco's parting instructions to his Co-operators are read before the more important Salesian Conferences, and they yet appeal with telling effect. Let them be a lasting reminder, and let Don Bosco often hear again those words of the gentleman quoted above: "For your boys."





# The Counsels of the Holy Father

 ON the 15<sup>th</sup> of April the Sovereign Pontiff gave to the christian world another encyclical letter, in which, as the *Shepherd of the whole flock*, and keeping in view his cherished idea, expressed in his first encyclical, he offers further remedies against the evils of the day, and means for promoting the eternal welfare of souls. And after lamenting that *the enemy has long been prowling round the flock and setting snares against it with such crafty guile*, he refers to some of the causes at work to bring about the decadence of religion: He mentions first.

## The evils arising from religious ignorance.

“To us, Venerable Brethren, it seems that, without rejecting the other reasons, we must needs agree with those in whose judgment the present lassitude and weakness of men’s minds, as well as the most grave evils that arise therefrom, are mainly due to ignorance of Divine things. This clearly tallies with that which God Himself has said through the Prophet Osee: *And there is no knowledge of God in the land. Cursing, and lying, and killing, and theft, and adultery have overflowed, and blood hath touched blood. Therefore shall the land mourn, and everyone that dwelleth in it shall languish.*

And in very deed it is a common complaint—and one, alas, that is not without good ground—that in this age of ours there are very many of the christian people who live in utter igno-

rance of those things, the knowledge whereof is necessary for their eternal salvation. But when we speak of the Christian people, we do not only mean the masses and those in the lower walks of life, whose ignorance is often excusable because they are serving harsh masters and scarce have time to think or care for themselves. We refer also and even more especially to those who, though not without talent and culture, abound in the wisdom of the world, but are utterly reckless and foolish in matters of religion. It is hard to find words to describe the dense darkness which enshrouds them, and what is yet more pitiful, the indifference with which they regard it. They hardly ever think at all of the Supreme Maker and Ruler of all things, or of the wisdom of the Christian Faith. Hence they know nothing of the Incarnation of the Word of God, or of His full redemption of mankind; they know nothing of grace, which is the chief means for the attainment of eternal welfare; or of the Holy Sacrifice and of the Sacraments, by which this Grace is gained and preserved. They in no wise understand the malice and the foulness of sin; wherefore they take no care to shun it or to cast it off from them. And thus they come to their last day in such a state that the priest, in order that there may be some hope of salvation, must needs use in briefly teaching them their religion those last moments of life which should have been chiefly spent in stirring up



within them the love of God, unless, indeed, as too often happens, the dying man is so far gone in guilty ignorance that he holds the priest's ministry as nothing, and thinks that without making his peace with God he may calmly enter on the dread passage to eternity. It is therefore with good reason that our predecessor, Benedict XIV. wrote: *This we asseverate: that a great part of those who are condemned to eternal punishment fall into this endless evil through ignorance of those mysteries of the faith, which those who would be counted among the elect must needs know and believe* (1).

These things being so, Venerable Brethren, why should we wonder at the great and daily growing corruption of morals and customs, which we find not merely among barbarous peoples, but in the very nations that bear the Christian name? It is thus that Paul the Apostle declared in writing to the Ephesians: *But fornication, and all uncleanness, or covetousness, let it not so much as be named among you as becometh saints; or obscenity or foolish talking* (2). But beneath this holiness and the modesty that curbs the passions, he set the foundation of Divine wisdom: see therefore, brethren, how you walk circumspectly: not as unwise, but as wise... wherefore become not unwise, but understanding what is the will of God" (3).

The Holy Father now directs attention to

#### The true guide and a right understanding.

"The will of man now scarce retains that love of what is right and just, implanted in him by God, the love

whereby he was drawn, so to say, to the true good and not to the mere shadow. Depraved by the corruption of the original stain and forgetful of God its Maker, that will now turns all its affections to love vanity and to seek after lying. Wherefore this erring will, blinded by evil lusts, has need of a guide who shall show it the way so that it may go back to the paths of justice, which it has unhappily forsaken. This guide, not sought elsewhere but made ready by nature is no other than the intellect. But if the intellect itself be lacking in the true light, that is, in the knowledge of Divine things, it will be a case of the blind leading the blind, and both will fall into the ditch. When the holy king David was praising God for the light of truth, which he had set in the minds of men, he said: *The light of Thy countenance, O Lord, is signed upon us* (1). And he showed what follows from the gift of this light when he added: *Thou hast given gladness to my heart*—that is to say, the gladness wherewith our heart is enlarged so that it may run the way of the Divine Commandments.

#### The blessings of the knowledge of the doctrine of Jesus Christ.

All this becomes evident on a little reflection; for the christian wisdom enables us to know God and His infinite perfections with far greater fulness than the knowledge that is within the reach of the powers of nature. What then? This same doctrine bids us worship God by the homage of *faith*, which is that of the mind: by the homage of *hope*, which is that of the will; by the homage of charity,

(1) Inst. xxvi, 18.

(2) Ephes. v, 3-4.

(3) Ephes. v, 15-17.

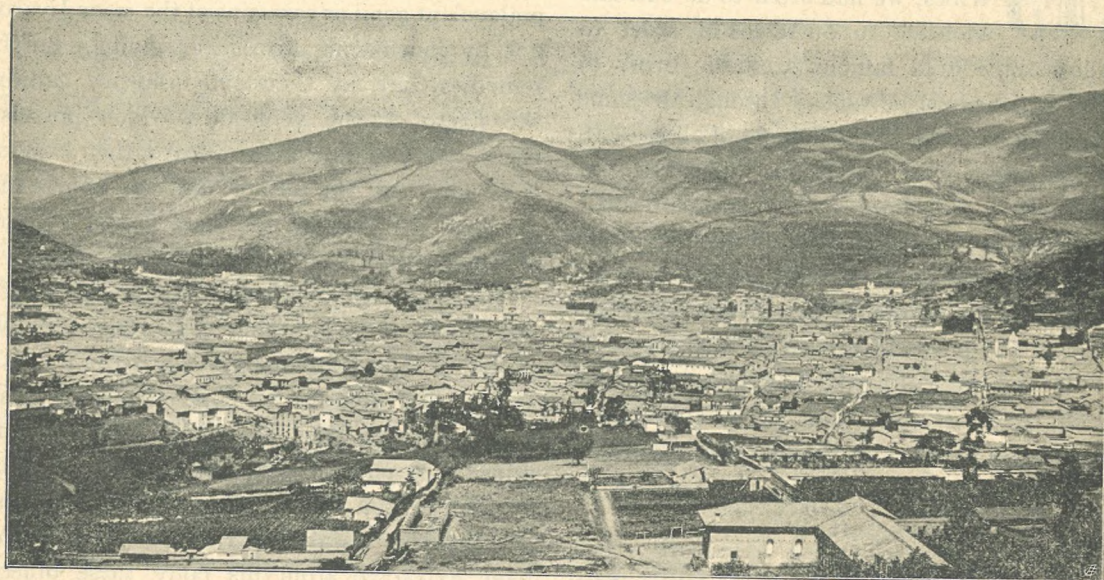
(1) Ps. iv, 7.



which is that of the heart; and thus it binds the whole man to the service of his Supreme Maker and Ruler. In like manner it is only the doctrine of Jesus Christ that makes us understand the true and wondrous dignity of man, for as much as he is the son of the Heavenly Father who is in Heaven, after whose likeness he was made and with whom he is to live hereafter in happiness for evermore.

But it is from this same dignity and from the knowledge thereof, that Christ

inspires in proud man the lowliness of mind, which is the origin of all true glory? Whosoever therefore shall humble himself... he is the greater in the kingdom of heaven (1). From this same doctrine we learn the prudence of the spirit whereby we may shun the prudence of the flesh, the justice by which we may give to every one his due, the fortitude whereby we are made ready to endure all things and may suffer with gladness for the sake of God and eternal happiness; and lastly, the



The Town of Quito Ecuador.

shows that men ought to love one another as brothers and live here as befits the sons of light, *not in rioting and drunkenness, not in chambering and impurities, not in contention and envy* (1). He bids us likewise to cast all our care on God, for that He has care of us; He bids us give to the needy and do good to them that hate us, and to set the eternal profit of souls before the fleeting goods of this present time. And not to speak of all things severally, is it not the doctrine of Christ that

temperance by which we may love poverty itself for the kingdom of God, and may even glory in the Cross despising the shame. It is clear, therefore, that from the Christian wisdom not only does our mind derive the light whereby it may come to the knowledge of the truth, but our will likewise gets from thence that ardour of love whereby we are lifted up to God and are united to Him by the practice of virtue.

(To be continued).

(1) Rom. XIII, 13.

(1) Matth. XVIII, 4.




# Don Rua's Representative in America

(Extracts from his Secretary's Correspondence)

(Continued)

## In Ecuador. — The Jivaros

hen travelling among the native tribes, we had often to do extreme violence to ourselves in order to swallow some of a famous aromatic drink of theirs, which must be sucked through the same reed which has been in the mouths of all present. We had on several occasions quenched our thirst with certain liquids, in which many little insects could be seen without the help of a microscope, and some very insipid boiled maize without the luxury of a little salt had frequently assuaged the pangs of hunger ; I was reckoned one of the least dainty, having accustomed myself to drink what some of our brethren, many years resident in America, could not touch.

### Juanchi aud Brejcos.

The Jivaros, though strong, hate work ; their diet is that of savages, but not injurious ; they are scarcely ever sick, indeed they have no time to be ill, so occupied are they in destroying one another. Nevertheless they also have inherited the chastisements inflicted by God on our first parents, banished from Paradise, and sometimes they fall ill. They believe in the power of *juanchi*, the devil, but think it is only exercised on women, children and cowards ; when a brave youth, a valiant warrior, a victorious captain falls sick, they think this can only be the work of some famous *brujo*, that is of a man with supernatural powers. The Jivaros cannot imagine that a good God could allow, and still less will the death of anyone : so the invalid on his bed of suffering, does nothing but groan over his lot and beg that a powerful *brujo* may be found to take off the evil spell cast upon his

body, and at the same time to indicate the author if it, so that he may be revenged.

The *brujos* are not really doctors, but rather malevolent genii or assassins of the poor Jivaros, not by inoculating disease or giving hurtful remedies, but, by their evil influence, fanning the flame of the vengeance which possesses them. In every sickness or death, their business is to point out the author, and one knows that amongst the Jivaros the least penalty is that of death, carried out with draconian severity.

The *brujos* are aware that if the sick man is not cured, it is on them that vengeance will probably fall ; consequently when the illness is serious and there is no hope of recovery, few will undertake the case. When they cannot refuse they pay their visits at night, concealing on their person arrows, spiders, gnats, etc., then sucking the diseased part they pretend they have extracted from his body these objects, which had been inserted by such or such a person, adding that the sick man cannot be cured without exacting vengeance.

### Difficulty of converting the Jivaro.

What I have narrated does not relate to the Jivaros tamed and civilized by the missionaries, but to the Jivaros savages, of whom it seems there are still many thousands in the territory between Gualaquiza and Mendez. For the present we have only one Missionary centre at Gualaquiza ; to reach Mendez a guide is necessary for the seven or eight days' march through the virgin forest, where frequently the path has to be cleared with a hatchet.

Both money and men are wanting. It would be imprudent to expose the lives of one or two



Missionaries to the blind fury of the Savages ; in these missions it is always necessary to have a fairly large number, who can when necessary show their strength and the power of their weapons, the sole, or at least the best means of gaining the savage's respect.

The difficulties encountered in the evangelization of the Jivaros are greater than the imagination can depict : for three centuries Missionaries have been contending with these difficulties ; the sons of St Ignatius Loyola and of St Dominic, models of apostolic zeal, well known for their special aptitude, their prudence and heroic abnegation, have gained but little by their labour and toil.

### The Missionaries' life of Sacrifice.

The first thing God asks from the Missionary, who would convert the savage, is sacrifice. Ours made theirs with generosity when, with tearful eyes, they took leave of their dying Father Don Bosco and sailed for Ecuador. To abandon one's family and country, to leave Superiors and brethren with whom one's early years have been spent ; to renounce a thousand hopes and ideals in order to bury oneself in the forest amongst people who cannot appreciate the sacrifice, and often repay it with the blackest ingratitude, all this shows the missionary as a superhuman being and forms the best proof of the divinity of our holy religion.

The house inhabited by our missionaries is truly miserable ; plastered, as I said, with mud which frequently cracks and falls, leaving large holes which amongst other inconveniences serve as undesired ventilators. The ground floor being too damp, it was necessary to build a second floor ; but there are no rooms in which one can walk securely, it is necessary to step carefully from one beam to the other, as the planks to fill the intervening space are still wanting. The absence of shutters exposes them to the danger of being attacked, during the night, by vultures. The hot and enervating climate needs substantial and frequent meals as in Brazil ; but those of our brethren are very different. What may be their food during the year I do not know, but I can affirm that during the

period of the Visitation at Gualaquiza, we never saw bread or wine on the table ; the soup was made of plantains cut up like our potatoes ; in the midst of roast plantains were concealed bits of dried cooked meat, so hard that one could scarcely bite them ; the fruit consisted of plantains with sugar, and for those who could not do without the semblance of bread, four or five of the whitest plantains boiled were laid on green leaves. Our brethren being at least three days march from any centre of population, it is only at stated times that they can renew their supplies ; but the flour, when it escapes the rain, is often soaked in crossing the torrents, and the dampness and heat of Gualaquiza itself soon developes worms which make the flour uneatable. The unhealthy appearance of the Community was a great sorrow to Fr. Albera ; more than one suffered from his eyes ; almost all had weak sight ; wasted in appearance they could scarcely stand. Fr. Albera said : "It is impossible for them to withstand this climate and food for any length of time ; we must change them periodically ; this is absolutely necessary." Not one however has asked to be removed, their sacrifice is generous and complete ; their one thought and anxiety is for the improvement of these poor savages.

### Results of our Missionaries' work in Gualaquiza.

The fruits of our Missionaries' labour, blessed by God, during their nine years' residence, are not insignificant. The *shanza* is no longer publicly exhibited ; the fratricidal wars have only occurred twice and were soon put an end to. Those who live amongst the Jivaros soon perceive that the greater or less frequency of acts of revenge depends in a great measure upon the Captain who governs them ; our Missionaries, therefore, by incredible exertions have secured that which seemed impossible — the appointment of the various Captains. This explains the relative peace now reigning and is a proof of the authority they have acquired over the savages. In addition, heaven has gained many souls which have passed its portals from the forests. It is true the greater number are infants ; but without

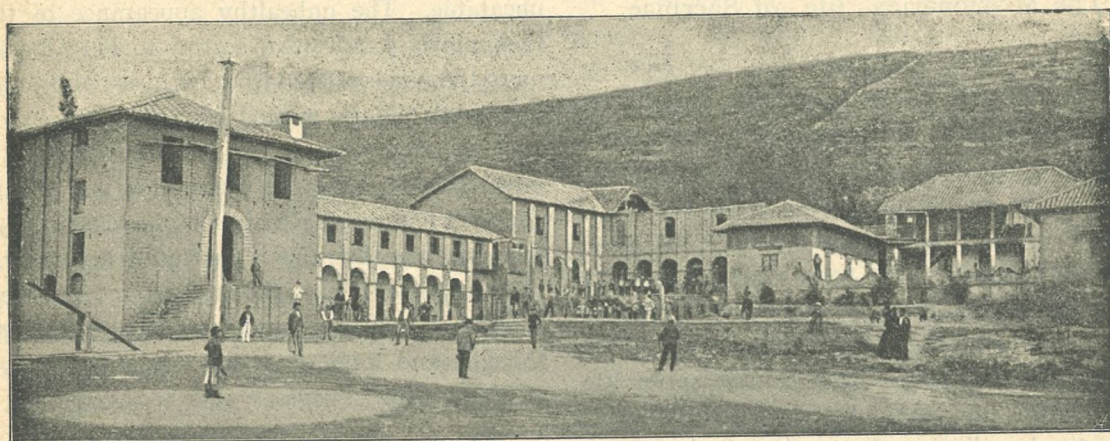


the missionaries' labours, even to these the door of Paradise would have been shut. To the adults Baptism is only administered after considerable delay, for it is feared they may not understand its importance; nevertheless on the Feasts great numbers attend the religious services. This is not all. Polygamy, which was so common, is almost entirely abolished, allowing it for the present only in the captains. Still our Missionaries do not deceive themselves; they know well that much remains to be done which needs time, heroic self-sacrifice and above all an abundant outpouring of God's grace: this they hope to obtain through the many prayers offered for this end.

Benediction of the Blessed Sacrament all retired.

At 9 o'clock the next morning we set out. The parting from brethren we may never see again is always painful more especially when one knows they are suffering and exposed to a thousand dangers. For a long distance it seemed as if we were not the only ones leaving, but that the forest would be deserted; our brethren rode with us and the Jivaros went before on foot, repeatedly asking us to come back soon.

In returning we took the same road as that by which we came; but the torrential and incessant rains had uprooted many trees, which having changed the vertical for a horizontal



Ecuador: New Salesian House at Quito in the suburb called *La Tola*.

### Feast of Mary Help of Christians — Departure.

On the last day of our sojourn in Gualaquiza, Sunday, June 22nd, we celebrated the Feast of Our Lady Help of Christians, preceded by a triduum during which we took turns in preaching. In the morning Fr. Albera sang Mass, the Jivaros being present in their best clothes; in the afternoon, arranged in double file they followed the statue of Mary Help of Christians carried in procession round the hill on which the Mission is situated. It was a memorable day and a most touching sight; Fr. Albera on re-entering the Church, spoke on devotion to Our Lady or rather gave vent to his feelings, protesting that on this day he was well repaid for all the fatigues of his journey. After

position, barred our way; we had then to wait patiently until the path was cleared with a hatchet.

### Incidents of the journey.

We reached Cuenca in three days and having paid some visits of ceremony, we started for Riobamba; we had now no longer to skirt, but to cross the terrible Azuay. Our worst experience happened towards dusk; seeking the house of a Co-operator who was to give us shelter for the night, our inexperienced guide led us through frightful precipices. The night was dark, we were overcome with fatigue and still we did not find the desired halting-place. After many hours of agonizing suspense and constant perils, happily avoided, we reached a deserted and empty house; Fr. Albera and his Secretary



had to sleep on some wooden planks which had probably served as a manger for beasts. Scarcely protected from the rain and without blankets, we took what covering from the horses and used the saddles instead of pillows. It was a night in which the care of Divine Providence was most distinctly felt; for Fr. Albera should naturally have suffered grave injury to his health, but on the contrary there was nothing more serious than bruised limbs.

At day-break the guide had vanished; we called an Indian who had charge of a herd of cattle and begged him to accompany us. The Indian, who never gives a distinct refusal, asked leave to go and fetch something or other and disappeared; for three hours we awaited him in vain with our mules saddled. Finally we had to ferret him out of his hiding place and he made the excuse that he could not leave the cattle. We pointed out to him that he could very well leave them to his wife for several hours and that we should pay him well; but it was all useless and we had at last to force him to come to our assistance. There is nothing else to be done in such cases; for us it was a matter of life and death, and the Indian, finding us determined, became as gentle as a lamb and said nothing.

In many places the steepness of the ascent was terrible; the beasts had frequently to climb smooth slabs of stone, on which they stumbled, but rose again. Riding behind Fr. Albera I could realize better the dangers of the road. Walking was not always possible, still we had frequently to resort to this method of progress. Whilst Fr. Albera's mule was ascending one of these slopes, mine, having tried to climb it three or four times on its bleeding knees, slipped over the side; I had just time to disengage my feet from the stirrups and throw myself on the ground. The mule was caught by a shrub, the rest being thick grass which concealed a deep gorge.

On the 5th July after fifteen days' journey, we reached Riobamba, one of the principal towns of Ecuador, the residence of the Superior of the Salesian Houses in this Republic. The mounted deputation was in this instance more than usually welcome, especially as it consisted of seventy of the most capable youths from our schools. Nearing the city they divided into two lines, Fr. Albera passing through them, amidst cheering and clapping of hands; we followed at a slow pace and in good order. Here

and there flowers were strewn and the streets were crammed with people: I may perhaps be forgiven if at this moment I called to mind Our Lord's triumphal entry into Jerusalem.

#### At Riobamba.

Riobamba, with about 16,000 inhabitants, nearly 9,000 feet above the level of the sea, is situated on a sandy plateau: when the wind blows, which happens frequently, you are enveloped in a cloud of dust. The streets are wide and straight, the houses low; it counts many fine Churches, one of these now being built by the Jesuit Fathers, will be magnificent. These good Fathers showed us the place where their Superior, Father Moscoso, was assassinated during the last revolution; he was a native of the country, of a most meek and gentle disposition. To their impiety the revolutionaries added insult, placing a gun in the hands of their victim and spreading reports which needed no contradiction. The assassins profaned the Churches and the Blessed Sacrament; but their chastisement was sudden and terrific, so that the terror it occasioned has not yet passed away.

Our brethren also suffered much during the revolution; their College was taken from them and turned into barracks, the Community and pupils dispersed; but with prudence and patience the local Superior succeeded in buying back the house which has now a school of more than 200 boys. We had the pleasure of assisting at the final examination, to which it is usual to invite the principal people of the town. The boys being arranged on a platform in front of the examiners, class by class, were questioned on the year's programme of studies; the public, especially the parents, assemble in large numbers for this public examination of their children. The three Jivaros from Gualaquiza were special objects of interest; they have been several years in our College and are called John Bosco, Michael Rua and John Cagliero.

The presence of the Visitor at Riobamba was utilized for the regular Conference to the Co-operators; the Jesuit Father Caugas demonstrated his accurate knowledge of our work in the splendid Conference he gave to the Co-operators, after which in a large hall adjoining, Fr. Albera offered his thanks to Dr Proano, director of the Co-operators, to the Promoters and decurions and to all present; this was followed by the admission of new members.



We visited the new Church, which Fr. Fusarini, at the cost of many sacrifices, is building near the College. On Sundays, a large number of the villagers, having performed their devotions take their beasts to fetch the stone for building, or carry it on their own shoulders, singing hymns, helping thus in the construction of that which will be the House of God and for them the Gate of Heaven. It was touching to see with what faith and devotion this was done. May God reward them.

Having paid our respects to His Lordship the Bishop, an invalid and but lately returned from a lengthy exile, due to the revolution, we visited the various religious Communities where the Salesians give Catechism, preach and administer the Sacraments; and then continued our journey towards the Capital.

### Travelling to Quito.

Our first day's journey as far as Atocha was made on horseback. At Atocha the Salesians have taken possession of an extensive building, formerly a Seminary, but in the late war turned into barracks, and one knows that Soldiers always leave traces of their presence; here the damage is extensive, as they destroyed all they could lay their hands on. Suffice it to say, that to arrange and fit up the building in the simplest manner, a sum of £.400 will be insufficient. The work has begun and we must trust to Providence. In the neighbouring town of Ambato the Director of Quito was awaiting us. With great kindness the Dominican Fathers gave us hospitality, and early the next morning we took the coach, leaving behind our horses, of which we were thoroughly tired, though we dared not say so, knowing that for another three or four months they would be almost our only means of transport.

At an hour's distance from Quito many representatives of the town authorities and of the religious bodies came to meet us. It was the last and most convincing proof of the affection shown us in our visit to Ecuador; the new Church was crowded with people awaiting the singing of the *Te Deum* which, however often repeated, bursts forth ever fresh, in gratitude for each new token of God's loving kindness.

### In the Capital.

So at last we had reached the Capital of Ecua-

dor. Situated some 9,000 feet above the Sea, in a somewhat irregular valley, it is the coldest of all the towns built among the Andes; the traveller is soon made aware of this, for the nearer he approaches the town, the less he sees of that luxuriant vegetation which previously delighted him. Seen from one of the surrounding hills the view of the city is picturesque; in spite of the irregularity of the site, the streets are straight, many of them being broad and well-paved. The finest Churches in South America, from the point of riches and art, we found here. One worthy of a visit is the Church of the Society of Jesus, elaborately decorated with gold, in a style which is difficult to define, called in America the Jesuit style. There are numbers of other Churches, but many of them have lost their external beauty from the great earthquake of 1859. The religious houses are numerous and imposing, especially those of St. Francis, St. Dominic, Our Lady of Mercy, St. Augustine, Mt. Carmel, St. Clare, etc., besides that of the Society of Jesus, a great part of which has been taken from them by the Government and turned into public offices.

### The Hero of Ecuador.

Ecuador owes much to Garcia Moreno; one is constantly reminded of him, especially at Quito. When this truly great man first rose to power in 1861, Ecuador had barely thirty years of national independence to look back upon; already with his pen, as a journalist, he had been the inexorable opponent of error and the champion of justice. Having assumed the reins of Government in his beloved country, he gave a perfect example of civic virtue and took the greatest care that all should exactly fulfil their duties, without favouritism; he got rid of parasites and of unfaithful administrators, restored discipline in the army, having even a general flogged and several soldiers publicly shot.

Knowing well the needs of his country, Garcia Moreno called to his assistance the principal Religious Orders, so that during his Presidency there were in Quito a large number of Jesuits, Brothers of the Christian Schools, Nuns of the Sacred Heart, Sisters of the Good Shepherd, etc.

The missions to the Savage tribes were also much extended; diplomatic relations with the Holy See were established; new roads were constructed and the railway was begun. In



a word, Garcia Moreno was ever faithful to his motto: *Liberty everywhere and for all, except for evil and evil-doers!*"

Notwithstanding the numerous attempts upon his life, he always showed himself fearless and calm, with the peace that comes from a good conscience.

How greatly Ecuador benefited under his government is matter of history. In 1870 when the Pope was deprived of his possessions. Garcia had a sum of 52,000 francs voted for Peter's Pence, the only Government who thus came to the assistance of the Vicar of Christ.

In 1873, knowing that the end of his Presidency was near at hand, he consecrated the Republic to the Sacred Heart of Jesus, and the solemn function in the Cathedral of Quito was re-echoed in all the parishes and in the lowliest chapels of Ecuador. He knew well the intrigues of the Freemasons and was under no delusion as to his own fate; so much so that shortly before his death he wrote as follows to Pius IX: "The Lodges of the surrounding country... publish all kinds of atrocious insults and horrible calumnies against me, plotting secretly my assassination; I need more than ever God's help that I may live and die for the defence of our holy religion and for this beloved Republic. What can be a greater privilege, Holy Father, than to be hated and calumniated for the love of our Divine Redeemer? But greater still the privilege if your blessing obtains for me the grace to shed my blood for Him, Who, being God, would shed His for us on the Cross!" And God heard and granted his prayer on the 6th of August, 1875, the first Friday of the Month. The President of the Republic had been to Holy Communion; in the afternoon after visiting the Blessed Sacrament, he was going to the Senate to deliver his message, but at the door of the Church assassins awaited him and he died a victim to the love of his country. The leader of the assassins was however killed by the populace even before Garcia, strengthened by the Last Rites, expired in the Cathedral which contains his tomb; a reward due to his martyrdom! On his heart was found a paper on which he had that very day written these words: "My Lord Jesus Christ, give me love and humility and show me what I should do this day for Thy service!"

The traitor Rayo whilst stabbing him in the

breast cried out: "Die, thou tyrant of liberty," and Garcia calmly replied "*God never dies!*" and this was shown by the terrible chastisement of the assassins.

Before his murder Garcia had prophesied: "After my death Ecuador will again fall into the hands of the Revolutionaries who will rule despotically, but the Heart of Jesus, to Whom I have consecrated my country, will cause it once more to live free and honoured under the guidance of the great principles of Christianity." On the President was found, stained with blood, his speech giving an account of his administration, returning thanks and asking forgiveness for any involuntary errors. This precious relic, stained with his blood, enclosed in a casket of rock crystal, was presented to Pope Leo XIII. on the 31st of December 1887, his Sacerdotal Jubilee; and the great Pontiff in expressing his thanks for the precious gift added these words "He died for the Church by the sword of the wicked!"



### Indulgences which can be gained during the month of August.

The following indulgences may be gained by all the Co-operators, who, having confessed and communicated, shall make a visit to a Church or public chapel, or in the case of communities, a private chapel, and pray for the intentions of the Sovereign Pontiff:

1. The Transfiguration, August 6th.
2. The Assumption, August 15th.
3. On any one particular day chosen by the individual.
4. On the day the monthly exercise for a good death is made.
5. Whenever the Co-operators shall say five times the *Our Father*, *Hail Mary*, and *Glory be to the Father* for the welfare of Christendom, and once the same prayers for the intentions of the Holy Father, they may gain the indulgences of the Stations in Rome, of the Portiuncula, of Jerusalem and of St James of Compostella; these indulgences moreover are all applicable to the Holy Souls in Purgatory, and can be gained by the Co-operators as often as the prayers are said, without approaching the Sacraments, as long as they are in the grace of God.

*The complete list of indulgences and privileges may be found in the issue of January 1905, or in the Co-operator's manual.*





## The ways of Divine Providence.

*Very Rev. and dear Father,*

I have waited rather a long time to send you an account of our House and its efforts at progress. A year or two back you had made a special appeal and expressed an earnest desire for vocations and the Houses in which to train them. This House was opened in answer to that appeal, but in what destitution it was commenced! The house, half in ruins, without furniture, window-frames broken and unglazed, doors off their hinges, broken floors and roofs open to the sky (1). During rainy weather we went about the house with umbrellas up, and the writer had to stretch out a mat of rushes above his bed in the dormitory: the few novices in the same room were scattered here and there, where there was least likelihood of an undesired shower-bath.

The Chapel however was an exception; it was in good repair, and formed our one consolation in the midst of the surrounding desolation and ruin. A regiment of soldiers is accused of sacking the Seminary; this is in all probability quite true, but now that I know the country and surrounding habitations, I have seen various places supplied from the ruins of the seminary; what the soldiers left was taken by others I suppose.

But these are only details. Often the bell

went for dinner, but whilst waiting for our daily bread, we prolonged our recreation time, as it was useless to go to the refectory. Frequently our novices and aspirants had nothing better than roast maize to take at meal-time. Hunger no doubt is a good sauce, but it was a sore trial for us to have nothing better to give.

But I must not forget what we owe to Divine Providence; in fact my chief reason for relating these events is to show forth the Divine assistance more clearly. Not a few instances of the interposition of Divine Providence have been quite marvellous. We were one day destitute of any means of making a fire, so nothing could be heated or cooked. Supper time was coming on, and we began to discuss the question of a fire in real earnest. We were yet talking when a man arrived with a load of wood. It had been sent by a good widow living some distance off. How did she know our wants? She was quite a stranger to us at the time.

On another day we wanted thirty crowns very badly, and there was not a farthing in the house. I recommended all to pray very earnestly and approach the sacraments. At nine o'clock next morning a woman seemingly poor, coming in from the country gave me thirty crowns, as an offering for something to be done four months later. Three or four similar instances occurred in which help arrived exactly at the opportune moment and in the amount required. It is true the other Houses of the province gave us great assistance, but it would have been absurd to expect them to meet all our expenses. Some, more generous, even contracted debts in order to relieve us.

The parish priest Dr. N. N. who has shown us a constant fatherly care since our arrival, was much distressed at witnessing our poverty, and offered us his parish as a help. It would have been of great assistance to us, but the personnel was wanting; this difficulty was at last surmounted, but when all was in readiness for

(1) Although of a somewhat private nature, this letter is published, to show our readers what hardships attend the commencements of many foundations, and how Divine Providence, in many admirable ways, never fails to help those who do His work. The names of persons and places are of course suppressed.



the actual taking over, God disposed otherwise. Unforeseen obstacles now put in their appearance, and the provincial had to cancel the arrangements; we must look elsewhere for succour. But just when Divine Providence seemed to have let one thing slip from us, He brought another into our hands. The Governor of a neighbouring district offered us the chaplaincy of the Hospital which was accepted without delay, and since that time help has flowed in from all quarters, and a great many have asked to become Salesian Co-operators. Many alms are now received to have the Holy Mass celebrated, whereas this custom was almost in abeyance on our arrival. It seems but a little month ago that we were struggling for existence and our work was unknown; now we are on the eve of having a Salesian Conference and enrolling the first members from these districts. Where churches and priests are so scarce, the younger generations are greatly in need of Sunday instruction and a Festive Oratory, and we are making efforts to open one as soon as possible. Although many difficulties yet stand in the way, and some of them rather serious ones, we have every hope that prosperity will still attend us. What may be the outcome of our Conference, or what developments are in store, I must reserve for a future letter.

Asking your prayers for the House and its benefactors

I am

Your affectionate in J. C.

N. N.

## PERU

### Some new arrivals.

Lima, Jan. 1905.

Dear Rev. Father,

A journey from Genoa to Lima in Peru is by no means a pleasure-trip, and travelling for two months and a half had given us quite enough of moving from one place to another; it made us join heartily in the *Te Deum* in thanksgiving, especially when the thought of a thousand risks successfully passed through came back to us.

Having embarked on Oct. 20th on the *Duchess of Genoa*, which is timed to run from Genoa to

Buenos Ayres in twenty days, we had all along a very good voyage. We were not only able to celebrate Holy Mass on board almost daily, but on Sundays the dining saloon was arranged for a general service at which the Captain, officers and almost all the passengers assisted. It was our third voyage across the ocean in charge of Captain Olivieri, and we all preserve the most grateful sentiments of his courtesy during the twenty days on board.

### From Buenos Ayres to Jujuy.

We were *en route* for Bolivia, so that Buenos Ayres was but a stepping stone in our way. We were there punctually by Nov. 10th and stayed at our School of Pius IX, for three days, repairing and refitting. Sucre, the Capital of Bolivia, was more than a thousand miles away in a straight line, not noticing mountain climbing and the obstacles of the journey. We left our Confrères at the school of Pius IX. on the 13th and after soon hurrying across the interminable plains of Argentine for two days, we stopped at *Salta* which is a good way on towards the southern frontier of Bolivia.

Here we were lodged in the Episcopal Palace, thanks to the kindness of Mgr. Toscano the Vicar General and also of the Bishop Mgr. Linares, who made us most welcome. The Bishop gave us an affecting account of his journey to Turin and of his visit to the Oratory and the promise given him by yourself, dear Don Rua, of a Salesian House for the city of Salta. His Lordship would have liked some of us to remain and begin at once the desired foundation; but recognizing that this was impossible, the good Prelate begged me to remind you of the promise given.

We remained one day and two nights at Salta, not only for rest, but also to obtain the information necessary for the rest of our journey. On leaving, the good Bishop, as a mark of his love for the work of the Salesians, took us to the station in his own carriage; full of gratitude for the kindness of our benefactors we left Salta and after four hours in the train reached Jujuy the present terminus of the railway.

In this short journey by the disposition of Providence we met two Franciscan Fathers, our compatriots, who, after greeting us affectionately, invited us to their convent. The Superior and the other Fathers gave us a cordial wel-



come, so that the two days we passed with them seemed to have been spent in the midst of brothers.

#### From Jujuy to Tupiza.

We are on the slopes of the Andes and have to prosecute our journey towards Sucre, across this gigantic chain of mountains.

It is a difficult and expensive journey; for a party, such as ours, of five persons, it costs no less than £140. But we were able to get a considerable reduction. A certain Signor Soto, agent for a Company of Carriers, had despatched a telegram from Sucre charging him to send a caravan to that city; we consulted him and had no difficulty in making a bargain by which he undertook to convey us to Sucre for the sum of £92.

On the 21st therefore we left Jujuy, profoundly touched by the great kindness of the Franciscan Fathers and full of confidence in Divine Providence, which this time also had visibly assisted us.

I will not weary you with too many details. There were five of us and three drivers with fifteen mules; quite a large caravan. For the first five days, the bed of the river in a constant succession of deep valleys and extensive uplands, was our road. Only after long hours of marching did we find a small settlement, just a few scattered houses, where some good simple families were living in poverty. All their hopes are fixed on the rail-road now being constructed across the spur of the Andes and which, in a short time, will unite Jujuy with Tupiza within the Bolivian border. But I must not forget to mention that in several villages we were cordially welcomed by the respective parish priests, who treated us with the greatest kindness.

Our living was more than frugal, our meals being chiefly composed of the dried food we had brought from Jujuy, taken whilst huddled together in our vehicle. Sometimes no water was to be had; another time there was no bread; but a good appetite made up for all deficiencies. During these brief repasts the drivers halted; lying in the shade of the cart to escape the burning rays of the sun, they made themselves some tea or some of their favourite *mate*. In less than half an hour we were ready to resume our journey. But what a road! Through interminable deserts, destitute of vegetation; precipitous descents, all sand and stones, where

one would a thousand times rather go on foot, than bear the jolting of the rough carriage, tossed from side to side, always at the imminent risk of an upset. In addition there was the suffocating heat and the so-called *soroche* or mountain sickness.

Over these boundless plains and fearful gorges there reigns a death-like silence, broken now and then by the savage cry of some wild animal. Finally, more dead than alive, we reach the halting-place a miserable dwelling, surrounded sometimes by a few huts, the nucleus of a future village. Here one takes some sort of rest, unless indeed another caravan has arrived first and then one sleeps in the open air.

After seven days of this kind of fatiguing journey amidst lofty mountains and desolate gorges we reached Tupiza at last. This is a pleasant village in Bolivia, situated on the banks of a river and surrounded with luxuriant vegetation. The parish church is elegant and well kept, surpassing in this respect what one sees in the large towns.

In this pleasant village, a true oasis in the desert, we spent two days to take the rest rendered necessary by the length and fatigues of the journey.

#### From Tupiza to Sucre.

There were still seven days' journey before we could reach Sucre. The mules were worn out; of the fifteen which set out with us, only eight or ten had accomplished half the journey. The roads grew worse and worse; the rain, which fell during these days, obliterating all traces of them. Frequently we were obliged to traverse long distances on foot over the loose stones. On one occasion, the mules had to be taken out and the carriage pushed by hand for some distance. However, I must confess that we were never in want of the necessities of life, and no accident befel us. For this we render thanks to Our Lady Help of Christians, who vouchsafed to hear the fervent prayers which doubtless in all our Houses and those of our fervent Co-operators, were ascending to her throne to implore a safe journey for all the missionaries travelling.

The feast of the Immaculate Conception was drawing near and we longed for wings to our feet, in order the sooner to reach Sucre. But the mules were worn out and the drivers would not hear of hastening their pace.



Anxious to arrive a little earlier, towards evening on the 6th, a brother and I mounted our steeds and in a few hours reached the end of our journey, arriving unexpectedly at our House of Sucre at two o'clock in the morning. Our three companions came the next day at one o'clock.

I need not describe the joy which fills the heart in finding oneself once more in the midst of one's brethren after such a long and fatiguing journey. I can only say that seldom have I chanted the *Te Deum* with such fervour!

I do not speak of the celebration of the Feast of the Immaculate Conception at Sucre and in the other Salesian Houses of Peru and Bolivia, as a special account will be sent of these. Neither will I relate what happened during our fifteen days' journey from Sucre to Lima, though not devoid of interest, as this part of the country has already been described in the *Bulletin*.

On reaching Lima, on the 1st January I sang a Mass of thanksgiving to Mary Help of Christians in our College chapel, to fulfil a promise made on the journey.

In a few days, in accordance with your wishes I shall go to Cuzco for the foundation of the new Agricultural Institute and the School of Arts and Trades. Later on I shall also go to Piura for a similar foundation which was decided upon last year. In August, please God, I will go once more to Bolivia, where I shall visit Cochabamba and Tarija, likewise the remote province of Beni to gather information as to future foundations. Truly admirable are the zeal and activity with which the Co-operators and the Governments of these two distant Republics are labouring for the speedy establishment of fresh Salesian houses. But for the present this zeal and activity encounter an insurmountable obstacle in the dearth of subjects.

May those burning words of the Sacred Heart of Jesus: *Mensis quidem multa, operarii autem pauci* once more resound in the ears of many generous youths!

Believe me always

Your affectionate son in J. C.

C. SANTINELLI,  
*Salesian Missionary.*

## COLOMBIA

### A welcome from the lepers.

January, 1905.

*Very Rev. Don Rua,*

One often hears the remark that the lepers are always despondent and sad, and show no responsive gratitude for all that is done to relieve their pitiable condition. But it must be confessed that the notion is a mistaken one. In order to remove the impression, one need only have been here yesterday evening, and seen the welcome accorded to Fr. Variara, who had managed to return unexpectedly to his post, after an enforced absence. I would readily vouch that if Fr. Variara had arrived at his native town in Italy, his compatriots would not have given him such a welcome; they might have equalled it, but not surpassed it.

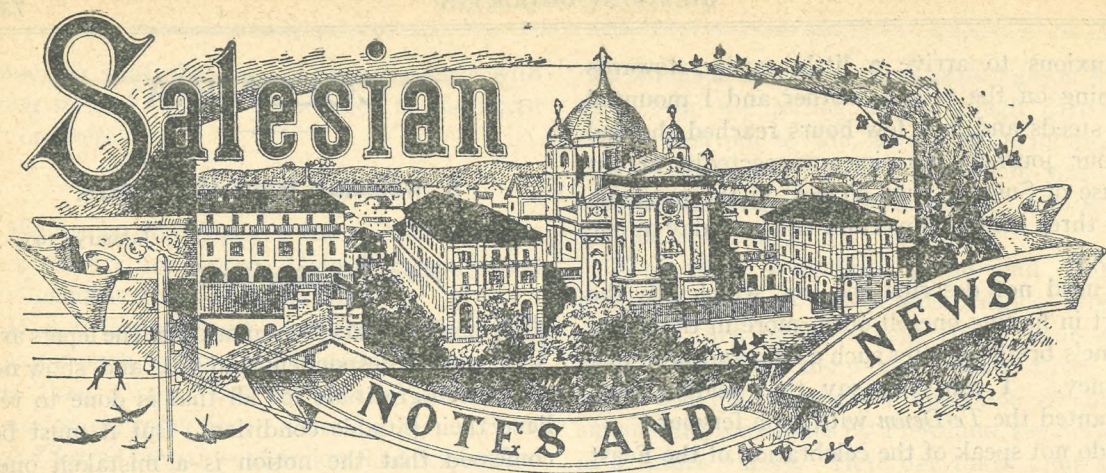
The spontaneity of the demonstration was half its charm, for the arrival of the missionary was not known beforehand. In the morning the usual sombre aspect was visible, and the children's hymns did not sound very joyful. In the evening it was reverse; the natives were expressing their joy on every hand, and the evening hymn had a remarkable vigour about it. Later on, the band gave some selections in its liveliest strains, and the crowd which surrounded it, near to the statue of Our Lady in the square, gave vent to their enthusiasm in cheers for Fr. Louis, Don Rua, and Don Bosco.

And yet there was little cause for wonder. The names of Fr. Unia, Fr. Crippa, and Fr. Variara, personify all that is generous and self-sacrificing in Agua de Dios. A similar welcome surprised Fr. Crippa on his return last December, and by yesterday evening the lepers had already telegraphed to the provincial to thank him for sending Fr. Louis Variara back to them. It cannot therefore be said that the lepers forget the kindness done them, or are backward in showing gratitude, and other incidents will show that their depressing disease is very far from absorbing their better feelings.

I would ask your blessing for all the unfortunate ones and for ourselves.

A. GARBARI,  
*Salesian Missionary.*





The Feast of Mary Help of Christians at the  
Sanctuary in Turin.

It is inevitable that the description of any event or stirring scene should fall far short of the reality; and lest any one, says a contemporary, in reading this narration, should think that passing emotion or a touch of poetry have lent their colouring, it may be well to premise that, although some part may seem incredible or unreal, especially to those who have not had the opportunity of witnessing scenes of deep religious enthusiasm, the whole city of Turin and neighbourhood can add its testimony. A word or two on the preceding days of preparation is not out of place, as they were intimately connected with the feast, and help also to give a complete idea of the crowning triumph of which they were the prelude.

We will let the above contemporary speak for itself in the following. Special fervour, it is said, on the part of the devout clients of Our Lady, and daily devotions were but the heralds announcing the final outburst of religious enthusiasm. With ever increasing solemnity the days advanced one on another, and it was not only those living in the Valdocco neighbourhood and the crowds of boys connected with the Oratory who came to pay their tribute of homage, but day by day the ranks of those gathered round her shrine were swelled by visitors from all parts of Turin. As though in turn, colleges and various institutions with their staffs might be seen daily approaching the Holy Table. To these the morning preacher gave suitable exhortations, while a Salesian priest spoke to the mixed congregations of the evening on doctrinal subjects. The attendance at these sermons was extraordinary, as were the numbers and

fervour of those who approached the Sacraments. If the characteristic of the month was the number of those who attended the services, their characteristic was their piety. During the month 30,000 Communions were recorded, which being added to 10,000 on the feast and two following days, bring the numbers to 40,000.

In the midst of this display of simple faith and spontaneous fervour, the novena closed. The adornment of the Church, especially in the evening, with its mass of decorative light, the overflowing congregations listening to the Word of God, and the additional charm of the music lent a touch of something almost heavenly.

Each and every function of the novena was characterised by this great piety and increasing splendour. With the dawn of the vigil however, as on the 17th, the anniversary of the Coronation, when we were honoured by the presence of His Lordship Mgr. Spandre, the spacious limits of the Sanctuary could not contain the devout crowds of worshippers, who for five days from early morning to late night formed a never ending procession. Mgr. C. Castrale, bishop of Gaza, assisted pontifically at the solemn Vespers. In the square without, which was brilliantly illuminated, an equally enthusiastic number gave vent to their pious sentiments in prayers and hymns of praise.

On the 24th, the feast-day itself, three o'clock saw the doors open and people already flocking to the church. As early as 2. a. m. priests had begun the celebration of Mass on the thirteen altars of the Basilica. The first community Mass was said by the Very Rev. Don Rua; this was followed by the Mass at 7. celebrated by His Eminence Card. Richelmy, Archbishop of Turin, to be followed later by Pontifical High Mass sung by the bishop of Gaza.



Owing to the uncertainty of the weather the open air procession had to be forgone, but there was still the unending and perhaps more impressive procession of pilgrims from all parts of Italy. It was, without doubt, one of the most memorable anniversaries of the feast, and points to an unmistakable growth in Catholic devotion and practice. Its echoes throughout the world are signs of a force at work in the same direction, of an influence, which from its present results, proclaims a destiny whose effects no foreshadowing can approach.

Salesian Institute. Farnboro'.

While on the subject of our great feast-day, it would not do to omit a notice of another church dedicated under the title of Mary, Help of Christians—the one attached to our House at Farnboro' in Hampshire. The church and sanctuary looked their best on that occasion, when Solemn High Mass was celebrated by the Superior. The Institute itself has been lately enlarged by a moderate but very useful extension providing an extra school-room and a club-room for the young men of the parish. If the plans for a much desired storey above could be carried through, the number of boys would be doubled.

In connection with this idea, the Rev. E. Marsh with the aid of willing supporters in his parish and neighbourhood, had been busy for some time in arranging for the annual concert. Sir John and Lady French were patrons of the movement, and the Farnboro' Town Hall having been engaged, the concert was fixed for Wednesday June 7th. For that occasion the band from our House in London had gone down and the overtures and selections given by the boys were thoroughly appreciated, their services coming in very useful also for a club swinging display, which proved one of the most attractive items on the programme. But the whole of the entertaining matter seems to have given eminent satisfaction, notably the finishing selections by a well-known local troupe.

Father Marsh, the Superior, took the opportunity of bringing home to the audience the advantages of the work which they were helping to forward that evening, and while thanking them for their co-operation, hoped that future years would be marked by a like or even greater enthusiasm.

Oratory of St Mary Magdalen. Wandsworth.  
(London).

His Lordship the Bishop of Southwark, had, according to his custom, previously paid a passing visit to the Salesian House and chapel at East Hill, Wandsworth, but he had fixed his episcopal visitation for the 2nd of June. On that day he administered the Sacrament of Confirmation to some children and adults, and gave an exhortation to the congregation. The packed appearance of the chapel and the inconvenience arising from it, were ready examples to enforce the bishop's words on the necessity of a new Church, which he hoped he would soon see begun. He dwelt on the advantages to the mission and to the Catholic cause which another centre of divine worship would provide, and urged all to continue and even increase their co-operation which was being loyally given to the Salesian priests in charge.

The presence of the Bishop is always an encouragement to further efforts, and his own zeal for the glory of the Church of God seems to be contagious in the case of his flock. The funds for the new church spoken of are mounting slowly, though after the exhortation of the bishop the efforts of the parishioners will be renewed; but cannot some of the distant Co-operators make this one of the works of Don Bosco the object of their almsgiving? The address of the Rector can be seen at the back of this issue.

Salesian Schools. Battersea.

It was remarked in a previous issue that the final school term was rife with examination topics. The Religious examination of the school at Battersea has already come to pass, having been fixed for June 7th. The Diocesan Inspector seemed to be remarkably pleased by the answering of the boys and the tone of the classes, but at the time of writing, his report has not yet been received; we must submit it to our readers on a future occasion.

Towards the end of June and in the early part of July, many from the upper and lower forms will be entering the public examination rooms for their finishing test. It is of course not always a correct standard to go by, for it is a common opinion among those who have experience in such matters, that the best boys



often fail to do themselves credit at the examination. But notwithstanding this, it is to be hoped that all the candidates will have the satisfaction of obtaining the envied place on the list of results.

The holidays are at hand. There is little need to wish the boys a pleasant time, for what school-boy doesn't enjoy holidays; but looking on a head to work time once more, it is to be noted that a higher course will be added to the curriculum of the school in the coming scholastic year. It will be begun immediately on the re-opening early in September, and it is important that the boys should have the advantage of a full course. Their punctual return should therefore be arranged for, and in the case of new scholars an early application is most desirable. A notice of the school is to be found in every issue.

#### The Salesian House at Malta.

Our friends and Co-operators in Malta must think that we are always behindhand with the notices that concern their community in particular, and the Co-operators at large. But it is unfortunate that their correspondence had the ill-luck to arrive just after the posting of the manuscripts, and therefore just too late for earlier insertion. It will be evident to all, that there is no standing still in the good work of the Institute, and the Co-operators there, are to be congratulated on the advancement in which their efforts play an important part. A local contemporary supplies us with the following:

In order to celebrate the Feast of the Patron of the above School, St. Patrick, (postponed) and the anniversary of the inauguration of the School itself, a theatrical performance by the Boys of the Institute and some members of the Staff was given at the school of the Salesian Fathers on Monday the 14th instant. The Rector, Rev. P. J. O'Grady, very kindly invited his friends and supporters to the well arranged entertainment, which, with the kind assistance of the Misses Momo and Mr. Lanfranco, who sat at the piano, of Messrs. L. Casolani, G. Buttill and J. Mamo, who gave some very good songs, and the talented volunteer Band of the Royal Malta Artillery, proved a very great success.

By the appointed time, every available seat

in the Concert Room, which was most tastefully decorated, was occupied by a very distinguished party of ladies and gentlemen, the Band opening the entertainment by a well executed overture and that popular march "St. Patrick's Day", after which the Rev. Rector made the following address.

#### *Ladies and Gentlemen :*

"You are all aware of the importance given in Educational Establishments to theatricals, not only as a means of recreation, but also of education. You are aware too that Institutes and schools have each their Patron. We have selected St. Patrick as ours. The feast of the great Apostle falls in Lent, a time not appropriate for festive demonstrations. Hence its postponement. And as the anniversary of the Inauguration occurs at this time, the two events were made to coincide.

When I tell you that those who are to take part in the performance you are about to witness, are mostly the School children, and some members of the Staff, you will, I am sure, be indulgent.

They will be assisted by the Misses Mamo and Mr. Lanfranco and by Messrs. Casolani and J. Mamo who are all well known to you as clever artists or musicians, and therefore need no introduction from me.

I take this opportunity of thanking them most cordially, as also the volunteer Band of the Royal Malta Artillery, for their kind services.

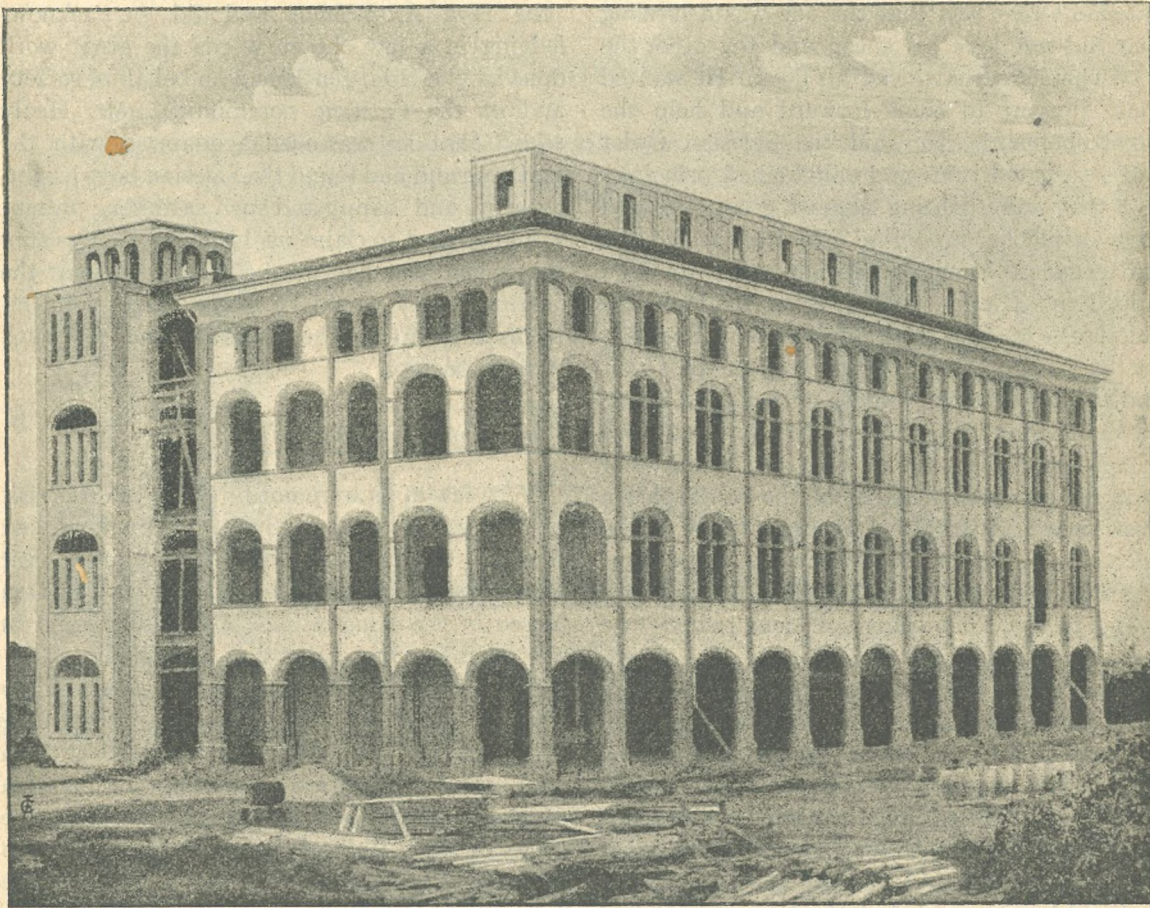
The most enjoyable entertainment was brought to an end by the singing of the *National Anthem* by all present. Before the company wended their way home, one of the guests rose and said that he was sure he was voicing the feelings of everybody present in most cordially thanking Father O'Grady for the splendid entertainment provided for them that afternoon, that they were gratified at the great progress made at the Institute under the very good management and supervision of the Rev. Rector, and, in wishing the continuous prosperity of the school, he asked the assembled audience to give three cheers for Father O'Grady and staff, a call which needless to say was heartily responded to.

The good work which is being done by the Rev. O'Grady, assisted by his staff, in promoting the education, both literary and industrial, of



the boys under his care is quite deserving of comment. The progress which the school has made is beyond comparison. May, therefore, the support and help which it is receiving from its well-wishers be never lessened, so that the boys on leaving the Institute after the completion of their training may turn out worthy and useful citizens.

said that this life was in truth "a vale of tears." How many parents mourned the death of their children and how many children mourned the death of their parents. But there was one comforting text "There is a God above us" and God must necessarily be just, good and wise. One of the greatest benefactions God has given to man was the poor. The cup of



Salesian Institute in course of construction at Lisbon (Portugal).

#### *Cape Town. The Salesian Institute.*

A public meeting of the friends and benefactors of the Salesian Institute was held in St. Aloysius' Hall last night. Owing to the inclemency of the weather, the attendance was not as large as might have been expected under more favourable circumstances.

Mr. J. C. O'Riley presided and introduced the Hon. A. Wilmot M. L. C. who had promised to deliver an address.

The Non. A. Wilmot who was received with applause, in the course of an interesting address,

cold water was given not to the recipient but to Jesus Christ. Now who fed the hungry and assisted the poor assisted Jesus Christ. Charity was rewarded. Charity to be wide and efficacious, should take the form of a remedy and what did the Salesian Order do? It took poor, neglected boys when young and prevented them from growing in harm's way. The life of Don Bosco, who had given up everything for the poor was a beautiful one to study. Politically and municipally the Salesian Order was doing in South Africa a work that should be recognised. They took neglected youths in



hand, some of whom when they grew older, might have become a danger to society. This not only did good to the boys themselves, but it also relieved society from a source of danger and prevented the introduction of the poor law system. That system in England was not a favoured one. The employers were hirelings and as such did not love the sheep. The difference between the poor law system and the Salesian Order was that the one was a hireling that did not love his sheep and the other the good shepherd that loved his flock. He wanted those present to come forward and help the Good shepherd. He said the Salesian Order had very good rules and enlightened principles and they were fighting against great odds and they should be supported. In Italy it did not matter what a man's religion was; they all helped the Salesian Order. Now, what did the Salesians expect of the Co-operators? They expected them to pray for the work of the Order and to give what they could with a good heart. By doing that they were co-operators in a work which was doing good all over the world. For that reason every member of the congregation over sixteen years of age ought to be a Co-operator. Locally a great work had to be done. The Salesians were compelled to turn away boys owing to there not being sufficient room. One way towards solving the difficulty was to co-operate. The Fathers were teaching the boys an industrious trade. They taught them well and the State in a small way recognized their work. He appealed to those present to do what they could to procure work for the Institute. Referring to the Cemetery bill the speaker said that he felt very keenly the fact that it had not been passed, but the Government had been pressed for time; even their Irrigation Bill had not passed and many others had not gone through. He was secretly certain that it would go through in the next session as the Dutch consistory was in favour of it. The speaker concluded by appealing to those present to come forward and co-operate.

Fr. Tozzi briefly thanked the Hon. Wilmot for his kindly references to the Salesian Institute. They felt very much the postponement of the Cemetery Bill but it was a blessing in disguise because according to the condition on which they were getting it they would have to clear the ground and start something definite within a year. That would cost a great deal and they

had no money. They were consequently by the delay gaining time to collect funds. In conclusion he said he wished to thank the Catholics of Cape Town for the support they had given the Order and also the Committee who had worked indefatigably under the presidency of Mr. J. C. O'Riley.

Mr Healy and Mr. Eigenmann were then called upon to pass a vote of thanks to the Hon A. Wilmot and did so, acknowledging in a few chosen words the great work done by the Hon. gentleman on behalf of society and of the Catholic community. Mr. Healy added that he was well acquainted with the Institute and had found the Salesian boys bright, cheerful, and happy and such as anyone present would be glad to claim as his own. He was sure that when they had finished their course at the Institute they would be steady and useful citizens, a credit to the Institute and to South African society.

#### Our Co-operators in Spain.

Very few of us were not interested in the visit of the young king of Spain to England last month. Coincidental with the Spanish visit comes the 25th anniversary of the work of Don Bosco in the King Alfonso's dominions and in the neighbouring country of Portugal.

The visit of two of our chief superiors to the various provinces reveals a very flourishing state of affairs in our Houses scattered over these two catholic countries. Counting the Salesian Houses and the Schools superintended by the Nuns of Mary Help of Christians no fewer than forty-six establishments are in the hands of the followers of Don Bosco, and this commemorative year will in all probability see the number getting on towards sixty.

The journey of these two special visitors commenced in the northern provinces, and took in Portugal in this part of the visit. In this latter country there are five Institutes. That of Lisbon is by far the most important, and the royal family has taken much interest in it. Its choir boys have earned the distinction of singing in the royal chapel at the regular services, and Her Majesty Queen Amelia has more than once invited the whole school to the royal castle of Cascaes.

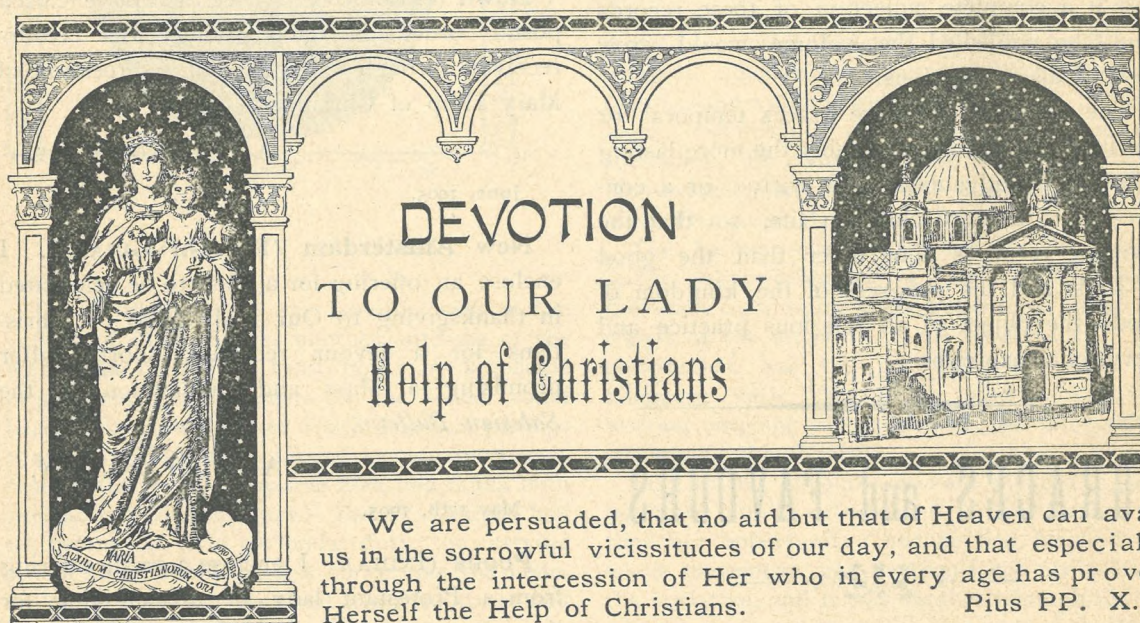
The Houses visited in Spain itself included chief those of Bilbao, Salamanca, Madrid, Villa-



verde de Pontones, Carabanchel, Vigo, Utrera, Seville, Ronda, Cadiz, Malaga, Cordoba, Montilla, Barcelona, Valencia, and Gerona.

Three important assemblies or conferences were fixed, to consider what should be undertaken to mark the occasion of the 25th year, one at Seville, one at Madrid, and one at Barcelona. An exhibition of work was also arranged to be held. The welcome accorded to

the Representatives of Don Rua, though their visit was almost incognito, showed that the influence of the Schools and Institutes of Don Bosco is very far reaching, and the good work, in such a vigorous and prosperous state, they ascribe, after God, to the charity of the Co-operators, who have from the very first been most zealous and quite exemplary in their interest in the works of the Congregation.



Some chapters dealing with the Sanctuary of Mary Help of Christians, and indirectly with the devotion to Our Lady under that title, have been given successively in the preceding months of this year, forming in some sort, considerations preparatory to the great May festival of Our Lady, Help of Christians. The thread of that story is broken this month to make way for a few thoughts prompted by the occasion itself and the character of this year's keeping of the festival.

Keeping in mind Don Bosco's immense plan for the gradual instilling of a higher religious tone in the generations to come, through the christian education of youth, what more fitting to the completion of his design, than that he should give them some one to aid, to guide, to console, some noble example

to follow,—one who at the same time, by her powerful advocacy could repay the highest trust placed in her?

From his early youth, nay, from his very boyhood, Don Bosco had been powerfully drawn towards such a devotion, and from the visions vouchsafed to him, there arose in his mind this assurance of a constant protectress, guide and advocate, whom no title seemed to become better than that which was then but little known and almost obscure—the Help of Christians. As such he invoked Our Lady for his own needs and those of others, and the wonderful results of prayers and novenas brought the practice more and more into prominence. A Sanctuary or Church under the same dedication was but a natural step, and it is the history of that church which we



have partly given in the preceding numbers.

The occasion of the consecration of the Sanctuary was an event of extraordinary fervour, and of extraordinary favours too, and the annual recurrence of the feast of Mary Help of Christians brings a revival and even an increase of those scenes of enthusiastic devotion as accounts show from year to year. The number of remarkable favours obtained also shows an increase quite corresponding to the spread of the knowledge of this devotion and if a complete collection of these records could be published the volume would grow beyond all proportions.

The obtaining of these graces temporal or spiritual has almost invariably the more lasting effect of an advancement in virtue or a conversion to a more christian life, so that the ultimate result is none other than the good of souls and the progress of the kingdom of God—the object of all religious practice and devotional exercises.

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## GRACES and FAVOURS

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**Punta Arenas (CHILI).** A young lad had fallen very ill from meningitis and pleurisy and was speedily given up as beyond all hope by the doctors. The boy had received the last Sacraments and his sorrowing parents were near his bed expecting every moment to be his last. I exhorted him to have confidence in Our Lady Help of Christians, to commence a novena and promise publication of the grace in the *Salesian Bulletin*; he willingly consented to this and the whole family immediately commenced a novena, promising an offering also to Don Bosco's works. Before the end of the novena the boy was completely cured. I have been asked to send the offering and description to you as a witness to the wonderful cure.

M. B. (Parish Priest).

April, 1905.

**St. Lambert (CANADA).** In fulfilment of a promise made to Our Lady Help of Christians, I am sending you an offering towards the works of Don Bosco in thanksgiving for signal favours I have obtained through her intercession; I would ask your prayers for a further continuance of the powerful protection of the Help of Christians.

M. M.

March, 1905.

**Down (IRELAND).** Please accept enclosed postal order in thanksgiving for favours received through the powerful intercession of Mary Help of Christians.

A CHILD OF MARY.

June, 1905.

**New Amsterdam (BRITISH GUIANA).** I enclose an offering for a Mass to be celebrated in thanksgiving to Our Lady Help of Christians for a favour received, shortly after promising a Mass and publication in the *Salesian Bulletin*.

A CHILD OF MARY.

May 17th, 1905.

**Poona (INDIA).** I enclose a small offering from a Protestant lady in thanksgiving for the recovery of her child from small pox. She attributes her child's recovery to the intercession of Our Lady the Help of Christian and desires to have it published in the *Bulletin*.

H. W.

April 11th, 1905.

**Carrowcroy (IRELAND).** I beg your acceptance of a small offering in thanksgiving for a favour received through of the intercession of Mary Help of Christians.

M. G.

June 13th, 1905.







## A Son of Don Bosco.

1850 — 1895

### LIFE OF MONSIGNOR LASAGNA,

Salesian Missionary, Titular Bishop of Tripoli.

#### CHAP. XXV (Continued.)

The development of the scientific side of the College of Pius IX. was another outcome of the high ideals he had set before him in his scholastic programme. The museum of the school could boast a valuable and, for South America, perhaps a unique collection of natural history specimens, representatives of the native flora and fauna both ancient and contemporary. But Fr. Lasagna had set before him as a particular duty, the carrying out of Don Bosco's design, concerning the meteorological observatories; and when the tower had been built, and the instruments, brought over from Europe, had been fixed, it was only proper that the inauguration of the first one should be accompanied with due solemnity, and make some little stir among the educated classes of those parts. It was to take place on Oct. 7th 1882. It was a fortunate occurrence that Cardinal Mocenni, nuncio of the Holy See to Brazil, was in Montevideo at that time. As representing His Holiness the Pope, and as being himself a renowned promoter of studies, the Cardinal was just the one to preside at the opening ceremony. His Lordship the bishop with many of his clergy, and all the notable citizens of Uruguay attended. The famous Barnabite, P. Denza, had long before planned out a whole series of such stations, to study the atmospheric conditions of central and South America, whence hurricanes and storms frequently take their rise, and now the first of them was in working order. Each month a printed report was issued containing announcements and observations remarkable for precision which were communicated to the observatories and scientific centres all over the world.

A very successful student L. Morandi made most accurate calculations concerning the change of seasons, and cyclonic disturbances which, by being known beforehand, could be prepared for and combated. By communicating with the port of Montevideo, many shipwrecks and disasters have been often averted.

The harbour-master, Colonel Dupuis, made public acknowledgment of the indebtedness of the whole community to the patient and successful efforts of the directors of the observatory. The government had the post-office connected by telephone with Villa Colon, and in uncertain weather outgoing vessels waited for information concerning the elements.

Fr. Lasagna, of course, was not engaged in making these minute calculations, he had neither the time nor opportunity; but he had inspired the whole movement, had overcome the obstacles of the initiative, and it was another triumph for the catholic cause and the reputation of the priesthood in general, since the enemies of the Church had denounced Her as hostile to progress. But while engaged in these scholastic matters Fr. Lasagna was also zealous in the works of his apostolate, which indeed were always first in his thoughts. At this time they brought him into touch with the poor criminals in the prison of Montevideo. He had been invited to give them a course of spiritual exercises; such an opportunity for doing good he would not miss on any account, and the thought of Don Bosco's early victories in the Turin prison was a further incentive. No words could record the many ingenious devices which his charity led him to invent, in order to draw away the hearts of these inveterate sinners from crime, and to make them realise the enormity of sin; his method of preaching to them was one that appealed directly, that suited their needs, and that, while discovering the wounds, presented a soothing remedy.

But above all he made use of the time of the prisoners' recreation, which he passed along with them in their court-yard. The men perhaps had



never had one in whom they could confide, or who could share their pains and sorrows. Before the end of the exercises he had gained every heart, and had the consolation of reconciling them all to God. Their general Communion was a pledge of a sincere return to better ways and the fruits of the retreat were never lost.

It was Don Bosco's early experiences in the prisons, that gave him the idea of some work of prevention and saving so many youthful careers, which afterwards resulted in the establishment of the Festive Oratories. Fr. Lasagna had just been occupied in the same work, and he was never more struck with the appropriateness of Don Bosco's remedy. The Festive Oratory had long been established in Montevideo, but it now received an extension and development which doubled the number of boys benefited by it; Fr. Lasagna had a wonderful store of that personal magnetism which fires the hearts of others to emulate a noble example, and helpers willingly came forward, even from among the lads themselves. The good result was easily noticeable, evoking the public acknowledgment of the papers; but perhaps the best idea of the work and its results may be gained from an account by the President of the Association of the Festive Oratories, Mr. P. Linguas given on the 19th of July 1882. It is entitled: *Work, Prayer, Sacrifice*, and runs as follows: The Directing Committee of the Association could have no more congenial task than the presenting of an account of its administration. But it may not be out of place to draw your attention to the origin and growth of the youthful institution, before the works in hand are accomplished or detailed. I do not intend to mention the origin of the Festive Oratories, that is well known to you; but the commencement of our own was perhaps unique in its kind.

Some of the students of the College of Pius IX. were much struck by the wretched state of many of the unfortunate children whom they passed in their walks through the town; they had no opportunity apparently of any education either secular or religious, and were exposed besides to innumerable temptations. The college boys, in talking the matter over, came to the conclusion that a society should be formed amongst themselves, to provide these poor children with the means of attending the church services and the instructions there given. Their plans were confided to Fr. Lasagna, to whom our association owes its first debt of gratitude, and he directed the early efforts of the infant institution, under the name of *The people's friends*; it indeed was its natural title, for it was doing the work of the Festive Oratories pure and simple.

After mentioning the foundation of five of these

Oratories, those of the *Sacred Heart* in Montevideo, of *St. Augustine* at Villa Union, of *St. Isidore* in Las Piedras, of *Our Saviour* at La Paz, and of *Our Lady Help of Christians* at Villa Colon, the president went on: At the commencement of the work there was some difficulty in drawing up the rules of the association; one of the members however took the task upon himself, and then presented them to Fr. Lasagna for his revision and sanction; they are now printed and are in the hands of all the associates. The Bishop approved them and hoped they would extend their influence to every part of the diocese.

Being a faithful son of Don Bosco it was only natural that Fr. Lasagna should take the greatest interest in such a work as the Festive Oratories, but at the same time the initiative of the boys is admirable, and if the committee can only rely on a supply of willing teachers their work will achieve lasting good among the growing generations. A man of great talents, and one who could point to a very successful career, thus referred to the Festive Oratory. "How could I not be grateful to you? If I have kept my faith, and preserved my heart from sin during the difficult part of my life, I owe it to the Festive Oratory."

(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.



PERMISSU SUPERIORUM

Gerent, GIUSEPPE GAMBINO—Salesian Press, Turin, 1905

Via Cottolengo, 32.



(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.

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*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.*

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*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.*