

# The Association of Salesian Co-operators



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

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

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

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

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

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

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

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



# THE SALESIAN BULLETIN

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

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

(St. FRANCIS de Sales.)

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

(LEO XIII.)

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## THE PONTIFICAL JUBILEE OF LEO XIII.

### Don Bosco's Sentiments towards the Holy Father.

**O**N the 20th of Feb. last, His Holiness Leo XIII entered on the 25th year of his Pontificate. The whole Catholic world is astir in marking out in a fitting manner an event so memorable even in the long annals of the Church, and special celebrations are being organised under the direction of the ecclesiastical authorities. We, dear Co-operators, followers of Don Bosco, cannot but hail with enthusiasm all that is being projected in honour of the Holy Father, and heartily join this movement of religion and filial piety.

We can easily gauge the joy which would have filled Don Bosco's heart, the exultation with which he would have greeted this event if we bear in mind the sentiments of deep veneration, love, and devotion which he cherished towards the Vicar of Christ.

"Don Bosco always held the Holy Father uppermost in his thoughts, and he was as dear to him as the apple of his eye. He himself was the delight and treasure of Pius IX who blessed him so many times in the Vatican, an object of veneration to Leo XIII who in his turn invoked on him Apostolic blessings. Don

Bosco in his every act, and his every writing conformed himself most faithfully to the desires of the Vicar of Jesus Christ."

These precious and expressive words, dear Co-operators, were pronounced by Cardinal Alimonda, Archbishop of Turin, over the tomb of our beloved Founder, Don Bosco. No truer, no more splendid eulogium could be uttered concerning him. No truer eulogium, we said, for all of us who have known Don Bosco know also that love for the Pope was part and parcel of his very nature. We know that his words, his actions, aye, his whole life was but a ceaseless testimony of his devotion and attachment towards the Bishop of Rome, that see from which, in the words of Tertullian, salvation has gone forth to the whole world; *romanitas omni salus*.

The lives of the Popes of the first three centuries from St. Peter to St. Melchiades which he used to relate to us every feast-day, in words so simple, attractive, and yet, at the same time, so full of erudition, and which he afterwards published from 1856-1865, the Ecclesiastical History, the History of Italy for the people and for youth, the numerous apologetic works published by him amid so many absorbing occupations, are an evidence of his undying love for the Vicar of Christ.

Another eloquent proof of the same love is the Basilica in honour of the Sacred Heart which, at the behest of the Holy Father, he erected in Rome at the cost of countless fatigues, amid toil, suffering, and difficulties.

And it was but right; for the Pope is the universal father of Christendom, a masterpiece of the hands of the God made Man, the guide, the mainstay, the comfort destined by Divine Providence



Pope Leo XIII.

to relieve souls in the bitterness of life and to infuse in them strength for the conquest of heaven. "Ah no" exclaimed Lacordaire one day, "even though my intellect were less clearly enlightened by the rays of divine grace, I should not fail to kiss with all reverence the feet of that man who, with the frailty of human flesh, with a soul subject to all kinds of

temptations, knew how to preserve intact the dignity of the human race, and for so many centuries, cause the power of the spirit to prevail over material forces." Such is Our Holy Father, the Pope.

We, then, the Sons of Don Bosco could not certainly remain inactive on such a solemn occasion.

In 1887, when the whole world was active in celebrating Leo XIII's sacerdotal jubilee which fell on the 23rd of December of that year, Don Bosco, then already worn out and about to close his mortal career, wished also to take part with his children in this general movement. For this occasion he produced that splendid work entitled: *La Filosofia, la Storia e le Lettere nel concetto di Leone XIII*. It was offered to the Holy Father as the homage of the Salesians and of their pupils and Co-operators, and he deigned to accept and praise it in terms which will remain indelibly impressed on our memory. The work also figured prominently in the Vatican Exhibition of the following year, and was awarded a gold medal. It gained similar honours at the Italian Exhibition in London, the International Exhibition at Brussels, and those of Barcelona, Cologne, and Edinburgh. This work, rather than as a monument of art, will always remain dear to us as a testimony of affection and devotion towards the Representative of Jesus Christ on earth.

What shall we say of those dear and precious words which our beloved Father himself penned but a few months before his death, for the Album to be presented to the Holy Father? "What I can yet do," he wrote, "is to avow publicly, as I do with all my heart, that I make my own all the sentiments of faith, esteem, respect, veneration and undying love of St. Francis de Sales towards the Supreme Pontiff—sentiments which I intend to last for ever in the souls of my spiritual children."

We must do even more than this. It

is a known fact that in 1849, when Pius IX was an exile at Gaeta, the boys of the Oratory at Turin contributed out of their poverty in making a modest offering as Peter's pence, a custom introduced that year. This offering passed into the hands of two illustrious members of the Committee for promoting the work, namely the Marquis di Cavour and Canon Valinotti, and when it reached Pius IX accompanied by a few plain and simple expressions, he was moved to tears, and wishing to show his fatherly affection, he sent a letter to Don Bosco which is treasured as a precious heirloom in the Salesian family. Well, this example of Don Bosco we should follow on this occasion. We must invite all the boys and girls in our Institutes in every part of the world to contribute their mite, no matter how small, to testify in a positive way their devotion, their love towards the Holy See.

For a Catholic the Pope is the Representative of Jesus Christ, the spiritual Father of souls, the Noah of the New Testament, the great Pilot of Christ's ship, the Shepherd of the whole flock, who guides and leads us safely to Heaven. Then why should we not show him our sincerest affection and gratitude? "The times are fraught with evil" (wrote Don Bosco in 1856, and it is but too true also in this age) "and they are very calamitous for our Holy Religion; the enemies of Catholicism spend large sums of money, undertake long journeys, endure great fatigues in order to spread books that are immoral and contrary to religion; and we in order to save souls shall we not have at least as much solicitude as others have to lead them to perdition?" He added in conclusion; "May our merciful God infuse into the hearts of all a great desire of saving souls, and help us to remain constant in the faith of Peter which is that of Christ, and thus walk in the sure path to heaven."

# A PROPOSAL FOR THE PONTIFICAL JUBILEE.

## To our Co-operators.

Catholics in every part of the world, under the direction of an international committee presided over by H. E. Card. Respighi, Vicar of His Holiness, are preparing to solemnize the Pontifical Jubilee chiefly by the following means:—

1. Common prayer for the Pope.
2. Pilgrimages to Rome, especially in the coming spring.
3. An offering as a tribute of filial love and obedience to the Vicar of Christ.
4. To contribute by this offering towards the presentation of a golden tiara to the Holy Father, as a message from the whole christian world and a symbol of his threefold power.

We earnestly exhort our Co-operators to take part and promote as far as possible the above mentioned works, in conformity with the dispositions of the said committee.

To all the Superiors of festive Oratories, Orphanages,  
Colleges and Institutes,

To the Superioresses of the festive Oratories, boarding  
schools etc.

With the blessing of our venerated Superior General, we make the following proposal:—

To us—who work in the midst of youth, who gather thousands of boys and girls under the banner of Don Bosco,—to us it belongs to lead them all to the feet of the Pope on this occasion, by working energetically, and causing everyone of those under our care to take part in this world-wide manifestation of faith and love towards the Holy Father.

To make this proposal practical, we should first of all speak often of this event, to excite them to more fervent prayer for the Sovereign Pontiff.

Next, as material co-operation has a more lasting impression on their minds, we have planned a subscription for all our boys and girls, thus to form an album to be presented along with the Peter's pence in the coming month of May.

The offering of Peter's pence should be one penny that each boy or girl would give to the collectors when signing their names. We are preparing the necessary schedules which will be sent on. All those who may require a larger number have only to apply to the Editor of the *Salesian Bulletin*.

# The First Exhibition

## of the Schools of Arts and Trades and Agricultural Colonies.



### V.

The seventh section of the exhibition, that of the *Agricultural Colonies*, presented but few specimens, while it might have produced one of the most interesting displays, if the schools of Asia and America, already so well developed could have contributed their quota. France might have been represented by the colony at Navarre, at least by sending its medals. Ivrea and Parma might also have participated, the former by its practical improvements obtained from lands which were before stony and sterile, and the latter of the active propaganda of agronomic studies, or at least by charts demonstrative of the work they have accomplished in the last few years. The Jury therefore limited themselves to speak of the colony of Canelli, and that of Gerona (Spain).

Canelli distinguished itself not only by the exquisiteness of its wines which are of good standard but also by the record of its economical progress, in which the products of the second three years surpass that of the first three by two thirds.

The Colony of Gerona begun in 1891, is noted for its work in laying out and irrigation, for the number of its agricultural implements, and for the truly surprising results obtained by the application of the *Solari* system. The soil which under old methods scarcely produced five quintals per hectare, cultivated under the *Solari* system increased its crop till it has reached forty-four quintals per hectare. Such splendid results were confirmed by two first class diplomas awarded by the Spanish Government.

In the 8th section, that of the *Schools of Technical Drawing*, the Houses of Turin, Liège, Puebla, Legnano, San Benigno, Milan and Barcelona were represented. The specimens of the school of Turin were well chosen flawless in execution, and of firm outline,

and though a little stiff in the technical part, were very graceful in form. Liège is a highly developed school with a wealth of specimens. The pupils of Puebla in the few works exhibited showed great skill, although the designs were not so happily chosen. Legnano also had only a few specimens but they showed great precision in the drawing. In the other courses greater accuracy could be desired in the lights and shades.

The last section but one is that of the *School of Plastic and Wood-carving*, and the Houses represented were those of Turin, San Benigno, and Milan. Of these we are glad to single out that of Turin which in the display of its works, both in plastic and wood-carving showed that it had borne in mind the wise directions laid down by the president of the exhibition. The judicious classification of the specimens and of the elements composing them according to the classes of the pupils employed in their execution, made it much easier to value the exactness of the work according to its accompanying design. The variety in style and work also help to make the specimens of this school of real practical interest. Starting from the first attempts in elementary plastic art, somewhat clumsy and uncertain owing to the fact that the pupils used to begin modelling and designing together, the works advance step by step to compositions so varied, and so skilfully produced that they speak most distinctly for the merit of the methodical instruction given. Still better were the results obtained in the wood-carving department. Starting from the simplest outlines, and small specimens in clay and plaster, they proceed to their execution in wood, and so pass on from the first attempts at sculpture to the most highly artistic work of various styles. Among the specimens there stands out conspicuously a highly finished pyramid, well conceived and bold in design, admirable

or the harmony of its parts, for the neat and solid workmanship presenting difficulties successfully overcome, but above all for the accuracy of the details, and we were going to say overfinished ornamental decoration, and for the bass-reliefs with tiny figures of *putti* most skillfully modelled.

This pyramid executed for the firm Chazallettes in Turin was used for the Paris exhibition. Other examples of the skill of

Help of Christians, of a very devotional and expressive character, executed on a large scale, decorated and coloured with artistic skill, resulting in very close textural truthfulness. Equally perfect is a life-like statue of Our Lord, and one of St. Michael from the same workshop.

Barcelona has achieved a splendid work in the group representing the Archangel Raphael with the young Tobias in the act



Group of the Archangel Raphael from the School of Wood-carving at Sarriá (Barcelona).

the clever artists of the Oratory are a model of a church in classic style, of the composite order, most perfect in the proportion of its parts; a Pontifical chair, various easy chairs, an original and simple chandelier of pure Lombardic design and lastly a cornice in the barocco style which showed very graceful work.

In the 10th and last section were placed some works which did not form part of the exhibition, specimens in statuary, plastic and ceramic, from the Houses at Turin, Barcelona, San Benigno and Milan.

The Oratory exhibited a statue of Mary

of catching the fish. This group is remarkable for its perfect composition, for flawless and elegant form, and the naturalness of the pose especially in the young man. The colouring and decoration is chaste and adds an impression of perfect reality. The base of the group is fine in outline, and the pedestal, in the gothic style, is designed with exquisite elegance and skilfully executed in mahogany.

The statue of St. Joseph with the divine child exhibited by San Benigno, is of a natural and attractive pose, highly artistic in the folds of the drapery, and reveals the work of an advanced and devoted artist. From the same school there was a represen-



tation in bas-relief of the healing of the cripple with four allegorical figures admirable for the correctness of attitude, the perfection of the design, and appropriateness of character. The carving is most successful, and of masterly execution. The cartoons of Mr. Piana are noted for originality of subject and their very fine effect. The plastic work of San Benigno has various ornamental subjects in bas relief of a mythological character, all well finished and showing much taste and skill.

Milan is the only house that has till now cultivated the delicate art of ceramics and is under the direction of the skilful artist Cavaliere G. B. Minghetti. This school although only beginning has made such progress in this art as to receive a gold medal at the last exhibition of Lodi; it is a healthy revival which foretells a brilliant future for an art which has latterly been too frequently debased by softness and effeminacy. Reference may be made to the very words of the *Lega Lombarda* in speaking of these works. "In the intelligent and accurate reproduction of types and forms, a very refined taste may be distinguished, and such a purity of outline as to rivet the attention of the observer; the artistic excellence shines forth in the minutest details, novelties appear in every specimen, and the whole is governed by a calm serene mind, which, together with the faithfulness to traditional methods, gives quite a classical tone to the whole. There is reason to rejoice and even to be proud that the immortal school of Capodimonte is growing up again in our midst. The able director and the young boys who are his pupils have infused into their graceful productions their own artistic individuality, bringing out their bold conceptions and a brilliancy of tone quite remarkable in some examples such as the many small groups, and fancy garden baskets and a thousand other articles. Really splendid in its snowy whiteness is an elaborate Louis XIV table, rich in ornamentations which make it quite a triumph of art."

This was the result of the first exhibition of our professional schools. The formal closing took place on the 26th of September in the spacious grounds at Valsalice, with a short but highly successful academy in the presence of the Very Rev. Don Rua surrounded by the principal superiors of our pious society, by the gentlemen who formed the jury, by a select number of Co-operators, and by the

whole section of the boy artizans of the Oratory at Turin.

The announcement of the results, says the *Archivio Tipografico*, was preceded by a discourse given by the Rev. Prof. Joseph Bertello, the Professional Consultor, a discourse elegant and pithy and quite modern in tone, which evoked unstinted applause.

The whole of it cannot be given here, but the parts expressive of our gratitude to the gentlemen of the examining body, the defects discovered in the exhibition, and the wise suggestions made to the artizans of the Mother House, who represented at that moment the whole of our young apprentices all over the world, have been selected.

..... "To all these worthy gentlemen in the name of the Salesian Society I offer sincerest thanks. My thanks for their diligent and disinterested work, for the courteous expressions of praise and encouragement, but above all I wish to express our gratitude and appreciation for the kindly criticism, the advice and suggestions with regard to the defects in method and execution which render the schools imperfect. For these gifts, as we esteem them, of their wisdom and experience we are in a special manner grateful; for they represent the real object we had in view in organising this exhibition. My thanks then for all that they have done and for what their charity may inspire them to do in the future to help forward this truly christian and philanthropic work, of providing for our young artizans an education that will correspond to the needs of the time, and further highest developments of their art. The Exhibition notwithstanding the apparent wealth of specimens and their considerable merits, if we judge by the title, namely, a general Salesian Exhibition, and the programme prepared for it, is defective on many points. It should be noted that only a small number of our schools and agricultural colonies were represented in it. This arises from different causes, chief of which being that it is a first experiment, the practical importance of which could not be correctly estimated beforehand. Then the notice of holding it was not given until the December before, when many works executed during the three preceding years were already sold without replicas being retained. The distance of the Houses in America must also be considered, and the uncertainty of the Houses in France hindered the timely sending of specimens." Here the discourse on the Exhibition itself ended, and the Rev. Professor turning to the artizans

said:—"And now a word to you who are the object of our solicitude. You can see that it is of you and your future welfare that we are treating on this occasion. It is for you that your masters take such trouble, it is for you that your superiors and benefactors undergo such pecuniary sacrifices, and for your good also the work of the illustrious persons who were the judges of the exhibition. But in order to reap the fruit of so much care and sacrifice there is need of your co-operation and good-will. Now as on the works done by you under the direction of your masters either praise or blame was bestowed, so ere long the world will judge of the work you do; but that judgment may mean for you either food or starvation, honour or neglect.

Excellence is now more than ever the object of the keenest competition, and those attain to the highest grades who excel in their art, who are the best educated and most honest. There is no lack of examples to confirm this, but I pass them by not wishing to be personal, and perhaps you yourselves may know many of these cases. You have often read that sentence of St. Philip Neri, which our Founder, Don Bosco of saintly memory, wished to be hung along with others on the walls of our workshops, "*Paradise is not made for sluggards;*" well, but not only do those lose heaven who neglect to cultivate the talents given them by God, but also the honours and comforts of this present life. We must work, we must needs push onward and raise our standard of artistic and professional skill. Whose will be the fault if when so many sacrifices have been made for your advantage you are found in a few years incapable of facing the battle of life? Do not be in a hurry to leave school before your education is finished, do not be seduced by the prospect of earning money, nor drawn away by a craving after liberty. A too tender plant withers and dies if it is exposed without defence to the winds and frosts. A soldier not well drilled in the use of his weapons can only expect to fall in battle. Correspond then to the loving care of your Superiors, apply yourselves with ardour to learn what is taught you, persevere till your apprenticeship is finished, and when you have become skilled and intelligent artists you will easily find your place on earth, where you may pass an honourable life, and gain at the same time a crown in heaven."

"The grand festival was closed" continues the *Archivio Tipografico* "by the Very Rev. Don Rua, who is so affable in his manner

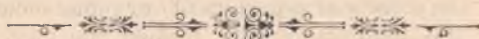
that he gains at once the sympathy and reverence of all who have the good fortune to approach him. He ended his fatherly words by urging the pupils to perfect themselves more and more in study and in the technicalities of their art, so as to become in time useful citizens and well trained mechanics. Heartily concurring in this sound admonition,



Designs from the School of Plastic  
of the Salesian Oratory, Turin.

we trust that the exhibition of 1904 will be a complete triumph for the salesian professional schools."

We now bring this account to a close by expressing our thanks to all those who have interested themselves in this undertaking, or in any way given support to these professional schools either by personal help or by procuring work for them in different parts of the world. By so doing, and by continuing their practical benevolence they will help onward this great work of christian education.





## TIERRA DEL FUEGO

(Extracts from Fr. Beauvoir's notes).

(Continued)

**The arrival of the nuns—The first orphan girl—Feasting on a stranded whale—Bad luck to the disobedient—The visits of the police—In pursuit of the Indians.**

Three lay-brothers, craftsmasters and catechists at the same time and who are still with me, formed the staff of the Mission till 1895 when our number was increased by the arrival of Fr. Zenone and three nuns of the Daughters of Mary Help of Christians. This increase had become an absolute necessity, since the Superior could no longer attend to the various duties, and look after the boys whose number was daily increasing; moreover he, in spite of his good will, was unable to grant the requests of many women and girls who were anxious to have the same advantages offered to the boys.

Two days after the arrival of the nuns, a little orphan girl presented herself for admission. On seeing her, sister Rose took her by the hand and invited her in, but the little one demurred, evidently wavering between wish and distrust feeling the misgiving natural in one who faces a stranger. She tried to release herself, cried and screamed, but after a while she grew quiet and confident and agreed to stay.

Sister Rose gave her first a good wash with soap and hot water, combed her hair then dressed her decently. How happy did the poor child look in her new dress! She gazed at herself again and again with a sense of admiration and delight. The good sister too felt pleased—a satisfaction which is al-

ways felt on seeing the great good that can be done in helping these poor unhappy creatures.

They themselves possess nothing, not even a few rags wherewith to cover their bodies; their whole apparel consists of a few pieces of guanaco skin. What a great work of charity is this! what merits can those acquire who help to clothe them! *Beati misericordes quoniam ipsi misericordiam consequentur.*

This girl had lost her father and mother and was the younger sister of John Joseph Mata; for this reason we gave her his surname, and this we will do with as many relatives of his as we shall find.

To all the relatives of the same degree we give the surname bestowed on the first, as this method seems the most expedient. The names are suggested by the circumstances and conditions, wherein we find the Indians that have to bear them. Joseph John Mata, for instance, was so called from having been found in a bush, and another we called Del Frio, because he was shivering when presented to us; a third we styled Sunday, from Sunday Cape where we had found him; Peter Gama, in fine, was so called from the fact that we received him while encamped on the bank of the river of that name.

Henceforth the mission made rapid progress, and each week, so to say, brought us in newcomers of both sexes. But as the door of the cage was always open, several of my birds would escape and return to enjoy the complete liberty of their vast plains, till they either fell into the traps of some Indian hunter, or, compelled by the want of food or clothing, would return to the mission which they now regarded as their own.

As they found themselves always well received and treated kindly, their escapes became less frequent, and after a few months whenever they wished to go out, instead of running away secretly, they would come to me and say: "Captain may I *liken*, may I go for a walk." "Yes," I would reply, "but be back soon;" nay, on some occasions I gave them biscuits for 2 or more days. Whenever their request had to be refused, I always made them understand that their going out

would, under the circumstances, prove dangerous.

Alas! too often did sad events come to bear out the accuracy of my assertions. I will relate one out of thousands to prove how divine Providence always guided our steps and bestowed light on us in the many perplexing difficulties in which we found ourselves from time to time. Would to God that the Indians always followed our advice; they would not certainly have had to pay for their stubbornness, some with frightful sufferings, and others, even with their life.

A whale had been washed ashore at St. Sebastian Bay and the Indians, fond as they are of its flesh and fat, made an appointment to assemble on the shore and hold a banquet, which promised to be an extremely sumptuous one. And so it was. They engorged as much fat as their capacious stomachs could hold and then made some provisions for the morrow, retiring afterwards to the mission. Their good success became the ruin of a second party who also wished to partake of the feast. They were overtaken by two men and not only did they offer no resistance, but, seeing them armed and on horse-back, tamely allowed themselves to be bound and lead first to the gaol at St. Sebastian's Bay, and thence to the Department of the Society at Bahia Inutil. All this was heard of in the mission, wherefore we did our best to dissuade those who, heedless of the fate of their companions, wished to return to that place lest those christians might fall upon them also.

But they disregarded our admonitions and warnings, they laughed at them and carried out their plans in the darkness of the night. Poor wretches, dearly did their disobedience cost them. Like their companions they were surprised by a couple of white men, who, rifle in hand, intimidated them to abandon their prey and march on before them, threatening with death whosoever might dare to resist. They could do nothing but surrender and yield blind obedience to their oppressors.

They were shut up, in the gaol at St. Sebastian's Bay, and given in charge to the manager of the department at Bahia Inutil. Next day they were conveyed without the city. Whether because exhausted by the journey or whether that they agreed to suspend their march, the fact is that, lessening the surveillance of the prisoners they laid themselves down to rest on the grass. Those rough Indians, yet not fools, seeing themselves unwatched, signalled to each other

mutually and in the twinkling of an eye, being seven to two, pounced upon and slew their enemies, and, leaving them buried in blood, hastened back to their tribe. Fortunate on the one hand for their narrow escape from death, or from a degrading slavery, their disgrace was great nevertheless, since they were guilty of two deaths, though caused in self-defence. Had they been obedient, they would not have seen themselves in such a dire plight, nor have brought about persecution on their innocent companions. Such are the evil effects of disobedience, that could they always be foreseen, very small would be the number of the disobedient.

Only two days after presented themselves in the mission the Commissary and 6 men of the S. Sebastian police force, who related to us what had happened and made researches into the residence for the Indians. They, of course, did not find them in the house as, at that time, there were only our boys and some old people who had not left the place at all.

After a few days they started in pursuit of the Indians, but could not find them. The Commissary reappeared within a few days and with him a justice of the peace, a sergeant with six other men. He asked if we had heard anything about the Indians, if, perchance they had returned to the mission and hidden somewhere here. We said that we knew no more about them than we had learnt from himself, nor did we know the names of the assassins. Conversing afterwards with one of the house I learnt that a boy, who had come the day before, had brought a revolver with him, which, doubtless, had belonged to the searched-for Indians. The fact was spoken of at breakfast. The Chief censured the conduct of the Indians saying how treacherous they were and what cowards to slay them in their sleep. (It might be well to remember that this gentleman was strongly prejudiced against the Indians, because not long before they had badly injured a horse of his).—“How can you assure us that they were sleeping? who bears testimony to it?.. Albeit, I fail to understand why men, constrained by self defence to take other people's lives, deserve the degrading title of assassins. No law could condemn them, not even that of the nation most uncivilized, and you yourself would in their place have behaved in a like manner. Their lives are as precious as those of their assailants and they are lucky in being able to outdo them. Those whom you style assassins acted only in defence of

their own lives as appears from their account of the case. Those Indians while feeding on a whale stranded in public grounds, were surprised by two men of the Indian Exploitation Company, who on horse-back and rifle



Statue of St. Michael from the School of Wood-carving, Salesian Oratory, Turin.

in hand, bade them submit and conducted them into gaol. Poor wretches, whose sole crime was that of being born Indians. From the gaol they were transferred to the department of Bahía Inutil, that is, to strange lands, to Chile. In their case, you, sir, what would you have done?... Would you have suffered to be goaded on like a helpless lamb or availed yourself of whatsoever means might have freed you from captivity, even by causing

your tyrant's death!... The latter, doubtless, you would have done. But you, sir, you say that they were attacked while asleep, and, besides, that the Indians could not say they were to be put to death. Be it so, but they were not sure that the lot awaiting them was little better than death itself, whereby to explain their death I deem unnecessary the supposition that they were sleeping. This uncertainty sufficed to put them on the watch for the moment your men laid down their arms, to seize and slay them."

Confounded by my arguments he did not know what to answer, and having noticed that the lad of the revolver was having breakfast with his companions in the corridor, he said to me in an angry tone: "Catch that boy and take care he does not escape." "I beg your pardon," I rejoined, "none in this house can do so; it is too odious a task and would entail serious consequences; there are your men, let them do it and thus spare us a great displeasure."

On perceiving that his request was displeasing to us, he commanded his sergeant to capture the boy, but too late. The cunning lad had been listening to our conversation and now could not be found. When he heard from the sergeant that the boy had disappeared he got furious, cursed and swore. He ordered his men to set out next day at dawn in pursuit of the rebels and swore not to return till he had inflicted on them a severe punishment. Next morning at the hour appointed he set out for the East with the Justice of the peace and the soldiers.

*(To be continued.)*

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## ECUADOR

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### Through the forests of the Apostolic Vicariate of Mendez and Gualaquiza.

*(From the correspondence of Fr. Mattana.)*

*(Continued)*

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It was the first time for the greater part of the Jivaros of Indanza that they beheld a missionary, and consequently the first time also that they assisted at the sacred functions of the Church and the administration of the Sacraments. Oh how they moved round and round the rustic and simple altar

improvised in a corner of Captain Tucupí's hut! How silently they looked on, some kneeling, others standing, at my companions who were assisting at the Mass! The sound of the bell calling attention to the most solemn parts of the Holy Sacrifice was to them a great novelty. They were unable to understand how such sounds could be produced and after Mass they all wished to touch and ring the bell. I afterwards administered holy Baptism to more than 30 boys and to some sick and grown-up persons, our confrère V. Avolos and the other christians who accompanied me serving as god-fathers. I next proceeded to administer medicine to the sick. The few books of medicine which I carried with me in my *botiquin* with the more indispensable remedies, acquired for me at once immortal fame.

It was truly a wonderful spectacle to see with what enthusiasm and attention the poor Jivaros made the sign of the Cross and repeated the words of the *Pater* and *Ave*! They seemed to feel an indescribable consolation in these simple, though by them imperfectly understood prayers. God, in his goodness and mercy, was giving them a foretaste of the greatness and sublimity of his gospel, and of the happiness and peace enjoyed by those who belong to the true religion. During the short time I remained with them I taught them to make the Sign of the Cross and to say by heart the "Our Father," "Hail Mary", and "Gloria" etc. I made them understand that there is one supreme being, that his name is God, the Creator of heaven and earth, that this same God rewards good christians by taking them into a place of glory called Paradise, and punishes the bad ones by sending them to a place of fire and torment called hell, that the good Jivaros will go to the former and the bad ones into the latter. On all these hard and indomitable hearts divine grace was operating, for both little and great, men and women, surrounded me and fondly repeated, with hands joined and kissing my crucifix, the words I taught them. I, on my part, in order to make them better remember what I taught them, distributed various little objects which I carried with me to those that repeated best the prayers. As a general rule these Jivaros of Indanza responded to my cares and solicitude in their behalf, and wished to show me their thankfulness by providing food in abundance,—pork, fowls, eggs, *yuca* etc.

Having ended the Mission I got ready to depart. I said Mass and recited the prayers

for a safe journey, after which we erected a large cross at the foot of the altar, and recommending the Jivaros to look after it I blessed it together with the rich province of Indanza. Then, accompanied by my companions and by some Jivaros of Indanza, placed at my disposal by Captain Tucupí, I set out on my journey. But first of all I again distributed various little presents whilst they full of grief and with tears in their eyes barred the way saying: "Why do you leave us so soon, Fr. Francis? You have done us so much good and now you are already going from our midst." The women also with their babes in their arms begged me not to abandon them so soon. These moments are so solemn, these scenes are so moving, that the Missionary, cannot help mingling his tears with those of these poor savages. In order to content them I should have liked to stay a few days longer with them, taking advantage of their good-will to instruct them ever more in our holy religion; but having, through some Jivaros, sent word to other tribes of the vast territory of Mendez of my arrival, I had, though unwillingly, to leave Indanza and its inhabitants. To console them I promised that, God willing, I should soon return to visit them with many christians, that I would remain as a father, protector and friend amongst them, that I should pray to God every day for them, and told them that they on their part should strive to remain good and not wage war with the other Jivaros.

From the hill-side and the table-lands over which the houses of Indanza are scattered, after an hour and a half descent, we came to a large fruit-tree which proved a source of great wonder to us as it was covered with yellow and red flowers only round the trunk and the extremities of the branches. The Jivaros call it the *Ubarima* and it produces a bitter fruit in shape like a pear. Continuing our descent we came to the river Indanza which was greatly swollen owing to the rain that had fallen at night time, and to the torrential down-pour that had swept over the woods of those valleys. There was no boat to cross it nor was it of any use to make a small barge, the river being too impetuous and full of large stones. We could not get stones either and make a bridge through the want of the necessary supports, and to try to swim across meant certain death. What were we to do then? To return to Captain Tucupí's hut we should have had to climb up the hill from which we had

just descended, an operation requiring upwards of three hours. We remained by the river-side for two hours, hoping to see the waters go down, but owing to the continual rain falling on the mountains, there was no sign yet of the tide abating.

(To be continued.)

## COLUMBIA.

### The war and its effects—On behalf of the lepers.

Bogotá, Oct. 18th, 1901.

REV. AND DEAR FATHER,



It is now exactly two years that this far away republic has been the scene of civil war. It was precisely on the 18th of Oct. 1899 that the first cry of rebellion arose against the government, and that the first blow was struck against the defenders of the lawful authority, and cast this poor republic into utter ruin. But since then *quantum mutata ab illa*. Before beautiful, prosperous, full of youth and vigour, rich, and commanding respect as any other South American province; now look at it, covered with the mire with which its own sons have bespattered it. It is now indeed pitiable to look upon this poor Columbia. Two years of civil war have so changed it, that it can no longer be recognised, so much is it disfigured, squalid, impoverished and decayed. In these two short years more than two hundred battles have been fought between brother and brother. The dead, the wounded the maimed are without number, innumerable also are the widows the orphans, the abandoned. Public or private wealth no longer exists—all has gone to purchase powder and shot and engines of destruction and death. If a European who left before the war should return here to Columbia he would not know it, so great has been the change. The work of destruction still goes on with such a *cre-scendo* as to fill every one with dread and horror. And while guerilla warfare is spreading misery, famine, and death in every part, there are armed men who arrogantly provoke and threaten its frontiers. Nicaragua sends its ships bringing adventurers to take Panama. Venezuela despatches its fleet to bombard Uisacha, while large battalions of infantry and cavalry attack the country by

land. It is to be feared that Ecuador would do the same in the Pacific and on its frontier, but fortunately some weeks ago there was a change of government and Señor Plaza the new president seems determined to maintain a prudent neutrality. Every war moreover, especially if it be a civil war and a long one, brings a train of evils with it—misery, starvation, disease, hatred, dissensions etc., and all these we have in Columbia in the highest degree; and if thousands and thousands have fallen in battle, many more have been mowed down by famine and sickness. To you a war so prolonged and ferocious is certainly inconceivable, but to



Designs from the School of Plastic of the Salesian Oratory, Turin.

us who know that the so called liberalism is imbued with the revolutionary spirit, and that the votaries of secret societies here and elsewhere are seeking at every cost the destruction of this government,—a truly catholic one—this explains a good deal. In these terrible circumstances the country could only be saved by a miracle and all the good still hope for one, confident in those words of Holy Scripture *elemosyna facit invenire misericordiam*, and in spite of the narrow means to which all are reduced, the alms for the afflicted does not slacken but even increases.

In a letter published last January in the *Bulletin* I mentioned a hundred and fifty thousand pesos—more than half a million francs already collected for the poor lepers of Santander. And now on the 18th of October this sum has doubled—in fact the total last published gives the amount as two hundred and five thousand pesos, or a million and twenty five thousand francs. Mark well that all this was spent in food only, means had also to be found to clothe all the lepers in Agua de Dios and Contratacion, a work that seems simple enough but which in reality costs no less than sixty thousand pesos considering the abnormally high price of cloth. These three hundred thousand pesos are also alms given not in cash but in goods, partly by the government, and partly by private persons to whom a special appeal was made. Now for some months the two thousand lepers shut up in the lazarettos of Agua de Dios have been able to protect themselves from the cold and heat, but a simple garment is not made of iron, but is subject to wear and tear; it is necessary therefore that all that is collected in Turin, given by the generosity and benevolence of our good Co-operators should be sent out as speedily as possible, especially since on account of the war all transport is slow. The custom house inspection is slow, the journey up the river Maddalena is very slow; much slower still is the journey through the mountains to our dwellings, and thus while twenty five days is sufficient to transport the goods from Genoa to Carthagenia or Barraquilla, it takes five or six months to reach us. I do not speak of the great cost for transport here in Columbia for you would hardly believe it. It will suffice for me to give one example. Before the war the transport of a load of goods weighing a little over two hundred-weight from Honta to Bogotà cost not more than eight or ten pesos, now the price is from 350 to 400 pesos. The difference is truly appalling; from forty francs to two thousand for the transport of two loads which are as a rule not worth more than 200 or 300 francs. If to all this be added the expense of the duties, the river and railway journey the result is simply astounding. It was for this reason that in my other letters I asked you to send only good strong clothes as it was hardly worth while to go to such an expense for old or inferior garments.

I would like to end by relating a distressing event which happened a month ago in the lazaretto of Aguas de Dios, but it would

extend too much this already lengthy letter. Suffice it to say that on the 29th of September some of the revolutionary troops suddenly surprised the poor lazaretto and all was ruthlessly pillaged. Even the clothes were taken away except what the unfortunate lepers were wearing. Happily the new clothes that had already been sent from Bogotà had not yet arrived, otherwise the loss would have been much more serious. Beyond the panic caused, our confrères suffered no personal harm, and the sisters at the hospital were also spared. You can imagine what ferocity animates these revolutionists when they can ruthlessly pillage the home of 1100 lepers.

Bless us all, dear Father, for we are all in great need of a blessing that we may support all these trials and then *Fiat voluntas Dei*.

Yours affectionately in Christ  
Fr. E. RABAGLIATI.

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### TO THE READER.

When applying for a copy of this periodical, please state whether you already receive our "Bulletin" (Italian, French, Spanish, German, 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.

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## The Salesian Bulletin

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This Magazine is sent to Catholics who manifest a desire to become Members of the Association of Salesian Co-operators, and concur in helping our Society in any way whatsoever.



# Salesian



The solemnity of our Patron, St. Francis of Sales, and the fourteenth anniversary of Don Bosco's death were for us and for our friends and Co-operators two memorable occurrences in Jan. last. With the short distance of only a day between them, we honoured with all possible splendour the Bishop of Geneva, the Apostle of the Chablais, and offered suffrages, a tribute of grateful remembrance, to the memory of him who was our Father and Founder.

Among the many celebrations held on these occasions, which it would be impossible to mention in detail, we chronicle in the first place two held in England, namely, at Battersea and Farnborough.



Those of our readers who have with kindly interest watched the House of *Battersea* from its beginnings—very modest indeed—will be pleased to know that its growth has been steady, and lately the projected enlargement of Surrey House has been brought to completion and is gradually being filled.

The growth of the Institution and the increase of the Community year by year, make it possible to keep this feast with becoming splendour and solemnity. It was preceded by a novena. On Septuagesima Sunday, to which day the feast had been transferred, the solemn high Mass was sung by the Rev. Fr. Superior, C. B. Macey. His Lordship the Bishop, always so kind to the Sons of Don Bosco, unable to take part in the morning celebrations, came in the afternoon to sing the Pontifical Vespers, and spent the rest of the day with the Community. He was met at the House by the Very Rev. Canon St. John and Thomas King, Esq. whose names are identified with every good work chiefly on behalf of youth, and are well known also beyond the boundaries of the Southwark

diocese. The panegyric of the Saint was delivered by the Very Rev. James Warwick, Rector of the neighbouring mission of Balham. Thanks to his kindness we are able to offer it here to our readers.—



## Sweetness of Sts Francis of Sales

*"I became all things to all men that I might save all."* (1 Cor. IX, 22.)

Among the causes, my dear Brethren, which compel the submission of one man to another, or lead to an attachment between them, the most powerful, because the most agreeable, is sweetness of manner. The dread of a conflict will induce nations to exhibit a forbearance which looks something like concord, it is the peace which results from preparation for war; the fear of death or banishment will keep to his allegiance a would-be traitor; and the anticipation or experience of a prison will make the criminal an observant if not a conscientious citizen. In these and similar cases, however, the conformity is not a virtue: it is imposed, it is a slave's, it is material, it is the body which yields, not the mind or the heart. And the same is true when the coercing powers are reason, authority or experience. You may so corner an adversary in argument, that he cannot escape you; but do not suppose for a moment that he is in agreement with you, or that in him action will coincide with conviction: the proverb is against it: "Convince a man against his will, he's of the same opinion still." Authority, too, apart from the way in which it is exercised and the personal qualities of the holder, although it must always command obedience and respect, is not so sure of good will, devotedness, a simple surrender of self. The subject will obey as prescribed by order, but his heart may be in rebellion. Where strength is

weak, where might is helpless, where policy can only temporize, there sweetness of manner is strong; it is omnipotent and everlasting in its effects.

For the master of conduct is the will; and over it sweetness exercises an unbounded control. As a gentle rain creeps into and loosens the tightened soil, when a heavy shower will batter it down and make it harder, so sweetness drips into the soul and dissolves it. Under the mildness of the action you do not feel as if you were bound with fetters, hand and foot, and dragged along; you are bound, but the cords are silken, you are drawn forward, you helping the movement yourself, and the feeling is pleasant. Anger begets anger whilst a soft answer turneth away wrath and moulds a foe into a friend. Why? Because there is no compulsion or assertion of right. The self denial of the reply, its tone of apology, its invitation to be gentle, go straight to the heart and sweeten its bitterness. So it is again with many duties of religion: repentance, confession, humiliations are in themselves repulsive. What makes them attractive? The tenderness of Jesus: "Come to me all you that labour and are burdened and I will refresh you, for my yoke is sweet and my burden is light;" or it is the persuasiveness of the confessor, who spiritualizes with his own sweetness the wordly affections of the penitent. What is unpalatable thus becomes tasteful; what is tasteless becomes pleasant and is turned into a delight. "I ran in the way of Thy commandments, when Thou didst enlarge my heart." Let the explanation of it be what it will, no one, my dear Brethren, can deny the human fact that there is more of heart in us than of reason; our judgments, our conduct, our religion, our lives altogether are more under the sway of sentiment and emotion, which reside in and spring from the heart, than of the square arguments and inflexible reasonings which are hammered out from the brain.



Examples of these truths, my dear Brethren, are in no one so abundant and impressive than in St. Francis of Sales, for in no one was sweetness so universal or so essential a part of character. His whole person, is, so to speak, impregnated with it. To those who are at all familiar with him, his very name is suggestive of sweetness, his figure is suffused with it, his lips distil it, it flows from his works as honey runs from the bee. It blends in such a manner with his features, looks, attitude, comportment, and so gilds them over, that to picture St. Francis under any form but that of sweetness is to paint a flower without its bloom. This is my own ex-

perience, but it is not my invention; it is the fixed judgment of the Church. Her concentrated idea of a Saint is generally expressed in the Prayer or Collect of his Mass, and the one you have heard to-day speaks her mind. It is, that God Who wills that the Blessed Francis should become all things to all men, should graciously deign to diffuse in us the sweetness of his charity." Charity—the bond of perfection, the fulfilment of the law is common to all the Saints; the sweetness of charity is, in the judgment of the Church, the distinctive feature of St. Francis of Sales.

To be satisfied of this you have only to gaze upon his portrait. His forehead is broad, high and deep, and indicates great learning: but there is no hardness, there are no furrows to repel, or frighten or overawe; its smoothness is attractive and winsome. With all their brightness his eyes are gentle; they are soft and tender, pathetic and appealing, penetrating too and even piercing, but for a purpose;—that the knowledge of the sinner divined by them, may end in sympathy, and the knowledge of the Saint may close in love. There is not an aspect of his portrait but is a vision of kindness and in his company you are conscious of being encircled with an atmosphere of his own creation, sweet and soothing like the balmy air of spring. The portrait of St. Francis is but the condensed expression of his life.

Its history I need not now repeat, for as the hearers of the Sons of St. Francis, you have often listened to it. I will use a few of its incidents as illustrations of his sweetly efficacious manner. He has to do with a nobleman, proud and disdainful; a strong dose of humility is necessary, the Saint administers it and forces it down; but he seasons the unwelcome draught with words of such tact, with a smile so engaging, that the bitterness of the rebuke is forgotten in the fascination of the manner, so that not offence, but repentance and loyalty are the result. From a persistent beggar he freed himself so adroitly, that, while he gained his end, he pleased the impostor. After complying with many a request for money, which of course was used for no good purpose, St. Francis told the applicant that he would give him no more, but would lend him what he required. When remonstrated with by a friend, who asked him whether he really expected to have his loan repaid, he answered: "No, but he will not dare to beg from me again, until he has paid what he owes."

To one class of persons the stores of his sweetness were ever open,—the despondent, the fallen, those on the cliffs of despair, or already precipitated into the abyss. Here he was at home. He did not require to study them, to inquire into the state of their soul, to learn from them what their



St. Francis of Sales.

feelings were, their fancies, their struggles, their designs. He had himself undergone the crushing martyrdom of hopelessness,—more cruel and bitter than death by the sword or in the hand of a torturer; for him at one time there was no prospect but hell. To understand those who were in a similar condition, he had only to go back on his past; to provide them with an antidote he had only to lead them to where he had himself found salvation: the feet of the benign mother of God; to ease their pain and to stave off utter despair, he had only to make them repeat his own most loving prayer: “Oh God, if I am to be for ever separated from Thee in hell, at least let me love Thee there for all eternity!” And, whilst he was thus handling with the utmost delicacy the forlorn soul, he was pouring into it the patience and sweetness of his own, and drawing by prayer from the goodness of God, similar streams of mercy and love.

In curing the incurable, for such are the wounds of despair, the joy of St. Francis was not unalloyed, with it was mingled pity for the sufferer and sadness for his misfortune. But there were occasions, when the sweetness of his character overflowed in all its richness, when there was no bitter mingled with the sweet; and that was when he held his *Entretiens*—familiar conversations—with the Sisters of the Visitation. It was his delight to be in their midst, to hear their saintly mother, St. Frances of Chantal and to answer her questions. As St. Francis was sweetness founded on strength, so St. Frances was strength mellowed by sweetness. He did not preach to them, he prepared no set or learned discourse; they merely talked together. And, as they were shut in from the world, as their thoughts were of God and their affections in Jesus Christ, as their hearts were pure and their lives a routine of holiness, their conversation was in Heaven, they were a group of angelic spirits communing in the flesh. Sweetness filled the air: it was in the subject of conversation, the voice, gesture, attitude, everything. St. John the Evangelist was reproached with his constant exhortation to “love one another;” St. Francis of Sales might as justly have been chided with his ceaseless repetition of—“In all things be gentle and sweet.” He could not help it: it so filled his heart that it had to well up and flow from his lips.



And not from his lips only, but also from his pen. St. Bernard declares that the name of Jesus was so dear to him, that, as often as he took up his pen, he was prompted to write its sacred letters; St. Francis could not use his pen without making it the instrument of sweetness. How

easy it would be, my Brethren, to compile from his works a volume which would contain nothing but passages of and about sweetness: the sweetness of love, the sweetness of devotion, the sweetness of prayer, the sweetness of patience, self-denial, mortification, the sweetness to be derived from imperfections. How he loved to cite and re-cite the saying: “More flies are caught by a spoonful of honey than a barrel of vinegar!” How instinctively for his arguments and comparisons, he turned to the gentle movements, the tender aspects, the beautiful creations of nature, the murmuring of the brook, the scent of flowers, the mildness of Spring. No wonder then that he finished up his compositions with a “Treatise on the love of God” and the “Introduction to a Devout Life.” Love of God is the fount and ocean of sweetness; Devotion is its crown. These are the words of St. Francis:—“Believe me, devotion is the crown of sweetness, the queen of virtues, the perfection of charity. If charity is milk, devotion is the cream, if charity is a plant, devotion is the flower, if charity is a precious stone, its brilliancy is devotion, if charity is a costly balsam, devotion is its fragrance:—an odour of sweetness which comforts men and maketh angels to rejoice.”



The sweetness of St. Francis of Sales, so far as I described it, was known to the world: it is apparent in his writings; but its source was deep down in the recesses of his heart. Into that sanctuary of calm and holy love I will not venture; it is too sacred. I will simply observe that he owed this sweetness of character to nature, to grace and his own virtue. Whether he received it in whole or in part from his parents, or whether it was altogether personal, we cannot determine. Certain it is that sweetness appeared in him as an infant, as a child, as a boy. That is to say: he proved its possession at a time, when he was an unconscious agent; when his deeds and speech, and gesture and manner were as naturally and unreflectingly produced as the fruit of the tree. And as a good tree is known by the flavour of its fruit, so the genuinely sweet nature of the Saint was made manifest in his easiest ways.

On this natural growth God, Who prefers to perfect a fitting subject than to create a new one, engrafted His supernatural virtue and entrusted it to the free will of St. Francis, to keep and to tend it, to develop and bring it to maturity. And that he did not receive this grace of God in vain is testified to by saints and by sinners, by catholics and heretics, by men of the world and by religious, by the greatest autho-

riety of all—the Church—and by the increasing homage of devoted followers.

With reason, then, my dear Brethren, may I congratulate you on having St. Francis of Sales for your Patron; with reason may I say that you are blessed in being under the guidance of the Sons of St. Francis. The object of their Institute is first to imbibe and then to pour out on you the spirit of the Saint. In receiving it you possess the means, not only of serving God, but of serving him with sweetness, not only of pleasing God, but of pleasing yourselves in his service. For the spirit of St. Francis will add delight to what is already agreeable, it will also sweeten what is distasteful, your troubles, your sorrows, your self-inflicted or unsought mortifications, your anguish of mind, your bodily infirmities and pains. It will teach you to find rest and peace and pleasure where they came to St. John the Evangelist, on the bosom of God, in the Sacred Heart of Jesus. It will make you accept the invitation of Christ: "Learn of Me, because I am meek and humble of heart and you will find rest to your souls." You will hasten with the Psalmist "to taste and see that the Lord is sweet." So that if there is any blessing I would invoke on you, it would be the prayer of the Church, that, God, Who has given to you St. Francis as a Patron, would graciously deign to diffuse in your hearts the sweetness of his charity.



At *Farnborough* the feast of St. Francis of Sales was also the occasion of the opening of the new church of that mission and attached to the Orphanage started a short time ago. Two local papers viz. *The Aldershot Military Gazette*, Feb. 7th, and *The Aldershot News*, Feb. 8th, gave a full account of the proceedings in very kindly spirit. From the latter we reproduce the following:

"Last Sunday the beautiful church, dedicated to our Lady, the Help of Christians, which has just been completed in Queen's-road, was opened with the imposing ceremony of Pontifical High Mass, by the Lord Bishop of Portsmouth. The function began with the vesting of the Bishop at the altar, and when this part of the ceremonial was concluded the Mass itself commenced. The assistant priest, deacon, and sub-deacon were the Rev. Don Cabrol (Prior of the Benedictine Priory, Farnborough), the Rev. Don Feretin, O.S.B., and the Rev. Brother Austin, S. C., the

architect of the church. The Mass of St. Cecilia was well rendered by the choir, which was entirely composed of local members, to whom much praise is due. Father Marsh was organist, and his skill in this capacity no doubt gave confidence to the singers. The pastoral letter in preparation for the lenten season was read after the Gospel, the Bishop's sermon being reserved for the evening service.

The church is constructed to hold about 200 persons, and in spite of the inclemency of the weather nearly every seat was filled at the High Mass, while at the evening service extra seats had to be found so that everyone might be accommodated.

Solemn Vespers were sung at 6.30, followed by his lordship's sermon. The Bishop pointed out that many people had an idea that religion had nothing to do with them, but was intended for others. Some persons passing the church during the opening ceremony that morning may have thought to themselves that all that was well enough for those who were interested in religion, but was of no consequence to them. That was not the case, for religion was for all. A great many persons, even among Catholics, were indifferent to their religion, and were, spiritually, idlers. Those who neglected everything beyond the bare duty of their Sunday Mass might so be classed. Such persons had a mistaken conception of the main business of life. What, asked the Bishop, ought our purpose in life, then, to be? To serve God and save our souls; in other words, it might be summed up in responsibility to our Creator. In order to do this grace was needed; that was God's help, which was given in answer to prayer and in proportion to our own efforts. After a general exhortation to correspond with God's grace by prayer, and especially by the frequentation of the Sacraments, the Bishop referred to the two-fold motive of the advent of the Salesian Fathers at Farnborough. This was, in the first place, to found an orphanage for the sons of soldiers and sailors, and, secondly, to build a church. The present building had been erected through the zeal of those good fathers, and it now remained for the Catholics of Farnborough to show their appreciation of their labours, by attending the new church and by helping towards its support. Thus they would cor-

respond to the grace that was offered to them in having in their midst zealous priests and a sanctuary more worthy of God than Farnborough had formerly possessed. The service ended with solemn Benediction of the Blessed Sacrament.

The Church of our Lady, Help of Christians, is a brick structure, plainly but artistically decorated in harmonious colouring. Its architect is the Rev. Brother Austin, S.C. The altar and sanctuary looked very well on Sunday last, with the addition of flowers and lights, which were tastefully arranged. It has a background of handsome and artistic hangings of tapestry, and is surmounted by Baldachino, which is also of artistic design.

At the evening service at 6.30 p.m. on Sunday next there is to be a solemn reception of the Children of Mary, a society or sodality composed of young girls. Those who are to be received will, in addition to their white veils, receive the ribbon and medal of the sodality."

The Church is not strictly in any of the traditional styles, but is suggestive of late tudor work: externally it measures nearly 70 feet long by about 30 feet wide. It is constructed of red brick with stone dressings, and has a slated roof. Between each buttress is a large square headed window divided by mullions into three lights, which it is hoped, when funds are forthcoming to fill with stained glass. At present these are occupied by tinted leaded quarriers. The interior is reminiscent of many of the old halls and private chapels attached to late gothic houses. The Altar, a temporary one, is raised four steps above the nave and is backed by a dossal, nearly 20 feet high, of figured tapestry with stripes of another material: and this is surmounted by a baldachino in the same materials. At each side of this are wings of gold coloured cloth supported on wrought iron brackets, the remainder of the wall at this end being hung with tapestry in quiet shades of red, with green stripes. Under the baldachino is a throne in burnished and mat gold. The Sanctuary is divided from the nave by an oak rail on wrought iron standards. It was intended to divide the

Church at this point by a light screen of wood surmounted by a large Rood with paintings of Our Lady and St. John, but funds would not admit of this being done in time for the opening. At the opposite end to the Altar is a gallery extending across the Church, with an entry from the adjoining house and this affords accomodation for the boys of the orphanage and the private devotions of the Salesian Community. The roof is an open timber one and is painted in shades of green cream and blue, which it is hoped will receive further decoration in the near future, especially over the Sanctuary.


The contract was ably carried out by the Southwark building works under the direction of Mr. W. Romain as Clerk of works.

The Salesian Fathers of Farnborough wish to thank here again the many kind persons who gave them proofs of good will and contributed to the success of the festivities. Out of the many they cannot omit to mention at least the Rev. Mother and the good Community of Hill Side Convent, Miss James the first Salesian Co-operator to whose untiring labours is due the establishment of the Sodality of the Children of Mary, and last but not least Major Morris R. A. M. C. whose many kindly deeds give him a distinguished place among the Co-operators and Benefactors of the Institute.

*The Salesians at London most earnestly beg their kind Co-operators to help them to enlarge their present Institution. This enlargement is to accomodate over 100 boys and has become an imperative necessity, as day after day numerous applications for admission have to be refused through want of room.*

*Prayers are said twice every day for the intentions of all benefactors, and Holy Mass is offered up for them every Friday throughout the year.*

*Offerings may be sent to the Superior:—*  
Very Rev. C. B. MACEY, 64, Orbel Street,  
BATTERSEA, LONDON, S. W.



# RACES AND FAVOURS OBTAINED

through the intercession of

# MARY HELP of CHRISTIANS

[Owing to the great number of communications we are continually receiving for insertion in this column, we are obliged to limit ourselves to the publication of a few extracts as the expression, more or less, of the others. All manuscripts, however, are carefully deposited in the archives of the Sanctuary.—ED.]

**Fogliizzo (ITALY).**—The contagious disease among the cattle which had made such havoc for some time already, had appeared also in this neighbourhood, with disastrous consequences for many poor families who were alarmed at the heavy losses thus sustained. Several farmers had then the good inspiration of turning to the Madonna of Don Bosco, Mary Help of Christians amid these threatening dangers.

Two of them went from house to house collecting an offering in order to have a special novena and a Mass offered up in the Salesian House at this place. Our good Mother Mary did take them under her protection, and they had a visible proof of it in the fact that, whilst this dreaded contagion was raging around, they had not to lament a single loss. Now these same good Christians wish to render public thanks for so great a favour, and to have it published for the edification of others, and an encouragement to all to seek Our Lady's protection with confidence in every distress.

(Fr.) JOHN ZOLIN.

Oct. 20th, 1901.

**Paludi (ITALY).**—On the 14th of July a younger brother of mine fell seriously ill. Notwithstanding all the care bestowed by the attending physician, the disease made such rapid progress that on the sixth day his life was despaired of. Another doctor was called in but he too after careful examination, declared with regret that his life was in great danger. On the eighth day more alarming

symptoms appeared. In the afternoon he became speechless, and his little frame cold and rigid, and the pulse extremely feeble. In this imminent danger we all turned to our good mother Mary Help of Christians, with a public novena reciting the prayers counselled by Don Bosco. We all joined in it and were still hoping against hope. Our confidence though severely tried was not disappointed. The novena was not yet over when the patient began to recover, and has now been declared altogether out of danger. And now I can well exclaim that Our Lady is truly the Health of the Sick and the consolation of those who confidently have recourse to Her.

N. PALUPOLI.

Oct. 28th, 1901.

**Lyons (FRANCE).**—I send you a little offering, with a heart full of gratitude and confidence towards this powerful Protectress, Mary Help of Christians, and St. Antony of Padua who have helped me out of a great difficulty. I had promised it, if my prayer was heard; and they obtained all that I desired. Full of confidence I expect another signal favour which I hope Almighty God will grant me through her intercession. Meanwhile I would be glad if you will allow me to express public gratitude through the *Bulletin* for many favours we have received, and chiefly for this last one.

A. Co-operator.

Oct. 16th, 1901.

**Agen (FRANCE).**—Our good mother Mary has listened to our prayers. We had besought this powerful Patroness to cast a glance of pity on her children in their affliction, and she has looked favourably upon us; so true it is that those who place confidence in her are never abandoned. She took pity on us, and from the Heart of Her Divine Son obtained for one very dear to us the restor-

ation to health that we had wished for so much. I enclose an offering for your institution as a token of gratitude and would ask you to publish the favour in the *Salesian Bulletin*.

C. A.

Nov. 24th, 1901.

**Waterford** (WISCONSIN, U. S. A.).—Last year a child of ours fell very sick and had to be taken to the hospital. There he remained for some weeks under medical treatment but without any benefit. Seeing that the efforts of the physicians were of no avail I had him brought home again, but he was weak and emaciated that there was little hope of life. Then we decided to place our confidence in Mary Help of Christians. On the 1st of March 1900 the novena was begun in her sanctuary at Turin, and we also joined in the devotional exercises. From that day also, contrary to expectation, a surprising improvement was seen, and although no further medical treatment was used, in a few days the child was able to walk. I send you the promised offering, which you may use in the manner you think most pleasing to God, and at the same time I would ask you to have this favour published in the *Salesian Bulletin*, in fulfilment of my promise. Blessed be Our Lady, Help of Christians.

WILLIAM HUENING.

Sept. 1901.

**Valencia** (SPAIN).—In consequence of a fall causing a fracture, a member of my family was in great suffering, and alarming symptoms led us to fear fatal results. We then had recourse to Mary Help of Christians, and promised an offering to the Salesian Oratory of this town, if the danger was averted. As my prayer was answered and a prompt and complete recovery obtained, I now fulfil my promise and would ask you to have published in the *Salesian Bulletin* the favour we have obtained through her intercession.

S. GARCIA.

Nov. 30th, 1901.

**Polch** (RHENISH PRUSSIA).—Some years ago you were good enough to have a novena made by your boys for my intention, and Almighty God in his goodness granted what we had been praying for. Now again I am pleased to return public thanks to our good

mother Mary Help of Christians for several favours, and especially in a case of sickness, in which our prayers and promise of publication was almost immediately followed by a favourable turn.

Sister MARY ALPHONSA.

Dec. 1901.

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



## THE STORY OF THE ORATORY

OR

### DON BOSCO'S OPENING APOSTOLATE.

#### CHAPTER XLIII.

**The lottery and its result—Use of the new building—Death of Margaret Bosco—Beginning and growth of a new section of boys—The schools of Professors' F. Bonzanino and M. Picco.**

The drawing of the winning numbers of the lottery spoken of in the previous chapter, took place at Turin in the Municipal Palace on the 6th of July, 1857. The profits accruing from it were sufficient to cover all the expenses of the new building and moreover to help Don Bosco out of several other difficulties, thus giving us further motive of gratitude to God.

Meanwhile the new building had been brought to completion, and there was urgent need of using it at the approach of winter, in order to shelter a goodly number of boys who had applied for admission and had been accepted; but the walls were still too damp to allow of it. Don Bosco soon overcame this obstacle. Not wishing to leave any longer so many boys exposed to neglect and want, he contrived to obtain by industry what



could not be expected from nature in such a short time. He had large brasiers kept blazing day and night in the new rooms to dry the walls and make it possible to sleep there without danger to health. The result was quite satisfactory, and from November 1856, the new house was almost full, raising the number to 150.

Don Bosco rejoiced at seeing his family increased by so large a number of boys thus taken away from the allurements of vice and put on the path of virtue; the older boys also were glad to see their ranks increasing by new recruits and to be looked up to as elders. On their part the new comers were happy to find themselves in a place of safety and well provided for; their relatives were pleased to know that their children were well taught and educated, for which they showed the liveliest gratitude and the benefactors were gratified to see the practical results of their charity.

But amid so many motives for rejoicing there suddenly came a cause for grief. On the 25th of November our good mamma Margaret Bosco, who was to all of us a second mother, and by her kindness and motherly care made us forget that we had either lost or were far away from our own, was taken from us. Her illness, which was a violent inflammation of the lungs, made us pray most fervently for her cure, and kept us for many days suspended between hope and fear. On this occasion fervent prayers were raised for her, and gave us an opportunity for showing how much we appreciated her virtues and the love she bore us. At almost every hour of the day one or other of the boys was at the patient's room to inquire after her health.

In the evening after prayers, all awaited with anxiety either from Don Bosco or Father Alasonatti some news about her and no one went to bed without first recommending her to Our Lady of Consolation. Great was our grief when we heard that Father Borel, her spiritual director, had been to hear her confession; our sorrow was boundless when the last rites of Holy Religion were administered, for the illness had come to a crisis and death was fast approaching.

No pen could ever describe the sadness, the weeping and sobs when we received the fatal announcement, that Don Bosco's and our mother had passed away. A sadder and more moving spectacle had never taken place amongst us till then. We had among us another of her sons named Joseph, who had come from Castelnuovo to assist her together

with Don Bosco, with his aunt Mary Occhiena, and with Madame Rua; as soon as she expired the two brothers looked at each other without saying a word and then burst into tears, which touched the hearts of everyone present. She expired at 3 a.m.; that very same morning Don Bosco, accompanied by young Joseph Buzzetti, went to celebrate Holy Mass in the chapel under the Sanctuary of our Lady of Consolation. There, after offering up Holy Mass in suffrage for her soul, he stopped to pray for a long time before the image of Our Lady. Amongst other things he said to her: "O most loving Virgin, I and my children are now bereaved of our mother, oh! be thou for the time to come in a special manner my Mother and theirs also." The funeral was modest but impressive. A solemn Mass was celebrated in the Church of the Oratory, and the boys made a general Communion in suffrage of the soul of their great benefactress and mother. All then escorted the bier to the parish church and the singing of the *Miserere* was accompanied by the plaintive strains of our band. The cortège was so orderly and edifying that among others Margaret Gastaldi, mother of Canon, afterwards Archbishop Gastaldi of Turin, affirmed that she had never assisted at such an affecting funeral.

In the following year our Oratory experienced two more losses; on the 9th of March it lost the young Dominic Savio, of whom I have already made mention; and on the 22d of June, it lost Mary Anne Occhiena Don Bosco's aunt, on his mother's side whose place she had filled so well, rendering every sort of charitable service.

We had lost a mother; but God, in his goodness, still left us Don Bosco for our father. It seemed also that Mary Most Holy had granted his prayer, by taking us in a most special manner under her protection. Indeed from that time our Oratory began to develop, I might say, in an almost miraculous manner; this it has not ceased to do even to the present day and let us hope it will ever continue to do so to the advantage of religion and civil society.

Now looking back on the course of events I deem it befitting to say a few words on the origin and progress of another section among the boys received into our Oratory, which from the year 1857 became of the greatest importance. As we have seen, the first boys assembled by Don Bosco in the Oratory or Hospice of St. Francis de Sales, were artisans destined for some trade or other according

to the bent and capacity of each one; but the needs and various conditions of those recommended to him soon made it necessary to have students as well. This need arose gradually about 1848 and 1849.

On the occasion of the so called war of Independence, the Seminaries being occupied by the soldiers, Don Bosco, at the request of Mgr. Franzoni, received at the Oratory as many clerics as possible, so that far from the distractions of their family and from the perils of the world, they might continue in the career they had chosen. They remained as boarders, studied there and assisted at the practices of piety made in common; but they attended morning and evening the school taught by professors of the Turin Seminary, some of whom lectured at their own house, and others in a room adjoining the Seminary set apart by the government for this purpose.

But one thing gives rise to another. About the same time Don Bosco felt more keenly the need of having masters and fellow-workers of whom he might freely dispose.

With a view to providing himself with them he began to pick out from among the boys sent him by Providence those who behaved the best, and gave hopes of success, and these he put to study. In 1850 their class consisted of twelve boys; but some of them afterwards became Oblates, others chose another career and only a very few remained at the Oratory. Such a poor result did not dishearten Don Bosco; he made another selection of boys and this time they proved more faithful to him.

Meanwhile as fast as the number of boys increased, so this section also kept increasing, and this is how it came to pass. Amongst the boys recommended to Don Bosco either by the Government, or the Municipal authorities, or Parish Priests etc., not a few belonged to families once in easy circumstances but, owing to reverses of fortune, fallen from their former state. To apprentice boys of this description to a fatiguing and somewhat rough trade did not always seem befitting or possible. Some on the other hand, gave proof of such rare talent, that it seemed almost a pity not to cultivate them; it was easy to understand moreover that boys of this class, if properly trained, would, in time, be able to render far more important services to civil society. Now Don Bosco, who suited his charity as far as possible to the need, convenience and propensity of each one, put these boys to study rather than to manual labour. In the course of a few years

the students were equal in number to the artisans.

As far as his occupations would allow, Don Bosco taught them himself; but in 1852, being unable to attend personally to them, he began to send them to the private school of Cav. J. Bonzanino, professor of classics and then to the more advanced classes of Father Matthew Picco, professor of rhetoric. These two kind persons willingly undertook this work of charity, and received Don Bosco's boys free, and deserved well of our Oratory as well as of many families. For a long course of years hundreds of boys received instruction there, many of whom are at the present day professors of great repute, medical doctors, judges, notaries, barristers etc. Not a few, having embraced the ecclesiastical state, are now working zealously in many different dioceses either as simple curates or as parish priests, and a good number having become fellow-workers of Don Bosco are devoting their lives, after his example, to the care of youths in his various Institutions.

The establishing of this section among his boys was a truly happy idea, aye, one we might say inspired by God; for through it Don Bosco rendered his Oratory serviceable to a large number of families. Thus he cultivated talents which otherwise, through lack of means, would have remained neglected, he gave to civil society not only honest workmen and skilful artists but also distinguished professors, and what is even more, during these years perhaps the most unfavourable and the most fatal to ecclesiastical vocations, Don Bosco was the means of supplying the archdiocese of Turin, nay, all the dioceses of Piedmont with hundreds of clerics and priests. And more, in this way he began the nursery of that band of helpers by whose means he was able to extend the benefits of instruction and moral education to thousands of poor boys in both hemispheres.

In fact after a few years, namely in 1856, some of the students, having finished their classical course and embraced the ecclesiastical state, became in their turn masters and professors, and Don Bosco, with their help, opened classes and later on organised a complete course of studies to the great advantage of his institution.

*(To be continued.)*

**PRAYER** — by praying for the object and intentions of the Association.

**ALMSGIVING** — by contributing according to their means to the support and development of the many institutions of the Society for the education of destitute youth; also to the support and extension of the Missions among pagans, and on behalf of the lepers.

**PROPAGANDA**— by making the Association of Salesian Co-operators more widely known and increasing the number of its members; by bringing the works of the Society to the knowledge of well-disposed and charitable persons, by enlisting the sympathy of them and of all who have at heart the rescuing and christian education of youth and the good of civil society.

Any person desirous of being enrolled may apply either *To the Very Rev. Michael Rua, Superior General, Salesian Oratory, Valdocco, Turin (Italy)*; or *To the Very Rev. C. B. Macey, Salesian Schools, Surrey Lane, Battersea, London S. W.*; or to the Superior of any of the Salesian Houses.

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To our friends and Co-operators, who would like to make Don Bosco's works more widely known, we strongly recommend the circulation of a pamphlet entitled: *Don Bosco's Apostolate and other Sketches*. As many copies as are requested will be forwarded in return for any offering. Apply to the *Editor of the Salesian Bulletin Salesian Oratory, Turin, Italy*; or to *the Very Rev. C. B. Macey, Salesian Schools, Surrey Lane, Battersea, London, S. W.*

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It contains the communications of the Superior General, the Successor of Don Bosco, to the Co-operators, friends and benefactors of the Salesian Institutions.

It gives a report of the progress of the works of the Society, of the Daughters of Mary Help of Christians, of the Salesian Co-operators; also interesting accounts from the Missions and various matters of edification and encouragement, connected with the objects of the Association.

It is sent to all the Co-operators, friends and benefactors who desire to receive it.

All communications concerning change of address, or when the sending of it is to be discontinued through any cause whatsoever, should be addressed *To the Editor of the Salesian Bulletin, Salesian Oratory, Valdocco, Turin, Italy*; or, when received from other houses, to the Superior of the House from which it is sent.

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