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# THE SALESIAN BULLETIN



ANIMAS  
DA MIHI

CETERA  
TOLLE

STUDII

LABOR

MESSIS OPERARI QUIDEM AVTEM MULTA PAUCI

Turin

Italy

G. F. & P. Draper



# Salesian Schools – London S. W.

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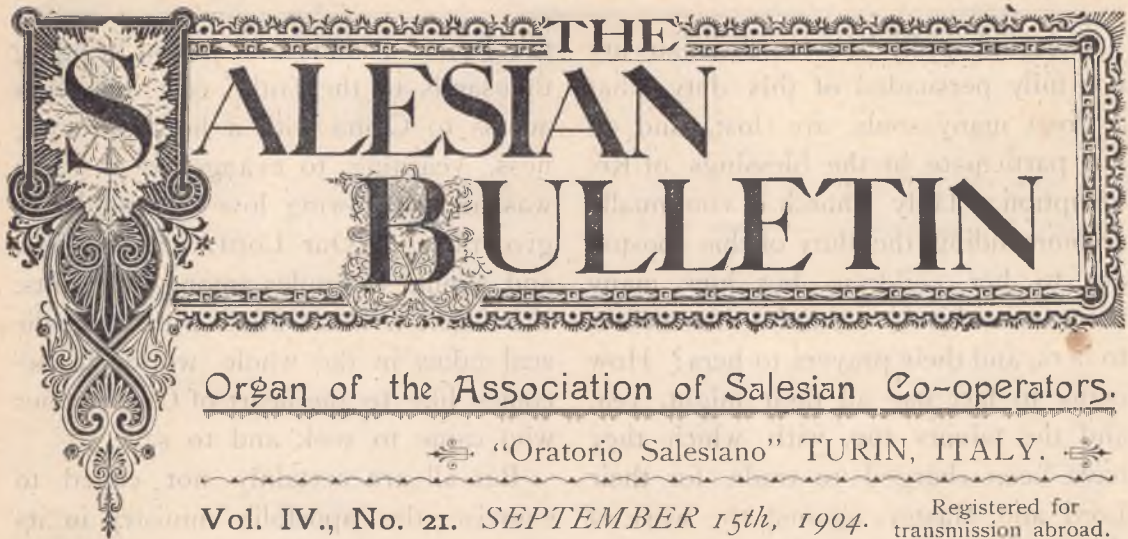
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*The Rev. Mother  
Eastworth House, Eastworth St.  
Chertsey, Surrey.*





# THE SALESIAN BULLETIN

Organ of the Association of Salesian Co-operators.

“Oratorio Salesiano” TURIN, ITALY.

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## The Apostolate of good example.

IT has always been a characteristic of devout souls, that to a greater or less degree they have been filled with an apostolic spirit, with that love of souls, that burned in the hearts of Christ's chosen disciples. To generous souls this impulse becomes a sacred duty, and a necessity that they seem bound to follow; and it is after all, what we read in the book of Ecclesiasticus, that God has confided to each the care of his neighbour. It is therefore by the ministry of men, that He has decreed the salvation of men shall be accomplished. Almighty God is the first and universal cause of whatever takes place in the world, though we

are not able to see the part He plays, or trace His immediate action. It is He who primarily impells the will and who acts in the souls of men; who raises them up and sanctifies them; but as a rule He does not act alone, He demands the co-operation of creatures and ordinarily makes use of secondary causes. Hence it is, that we can at will, either hinder or aid the work of God in souls; we are able to increase the means of salvation in our neighbour, but we can also contribute to their perdition. The salvation of many souls depends on our co-operation, which becomes thus an obligation of charity towards them.



It is unhappily because christians are not fully persuaded of this duty, that a great many souls are lost, and do not participate in the blessings of Redemption. Holy Church is continually recommending the duty of this apostolate to her children, but how many there are who do not unite their efforts to hers, and their prayers to hers? How many in fact use all their might, yea, and the talents too, with which they have been charged to trade for their Lord and Master, against the work of the Redemption, instead of employing them to bring about its further extension, and to develop it in the souls of those around them. The cause of Jesus Christ is too often betrayed by those, who should be His servants while it is attacked furiously and unremittingly by His enemies. Hence it is that so many fall victims every day to the snares of the devil, and have no one to save them from endless misery.

Some share in apostolic work is then a duty of everyone, but to generous souls it becomes more than a general inculcation; it impells and urges them on in the search for souls, and makes them seek for opportunities of doing the work of God. They would even at times strive to imitate Our Lord in his sufferings, in order to save the souls redeemed by His Precious Blood. It was this apostolic spirit that made St Teresa, while yet a child, prepare to leave her home, to cross over to the shores of Africa to convert the barbarous corsairs, and infidel Arabs who dwelt in those parts. It was this spirit of holy zeal for souls that urged St. Francis Xavier, who, after traversing

the Pacific Islands and Japan, bringing thousands to the faith, cast his eyes across to China with a holy covetousness, yearning to evangelise it. His was an overflowing love for souls, to give them to Our Lord; and his life, and similar examples among the saints, show that a heart filled with apostolic zeal takes in the whole world; it becomes like to the heart of Our Saviour who came to seek and to save.

But all are certainly not called to exercise the apostolic ministry in its strict sense; but have they not above everything else, the apostleship of prayer; and then have they not the apostleship of good example. Prayer for common interests, as well as for the extension of the Kingdom of God, is the constant practice of our Co-operators, and is recommended in their book of directions; but we would insist rather on the power of good example, whether of word or deed as a means of aiding souls.

*Verba movent, sed exempla trahunt;* words may move us, but the example draws. One of the companions of St. Francis Xavier was one day preaching in a village in Japan, when a furious pagan came up and spat in his face. The missionary without losing his serenity in the least, calmly wiped his face and proceeded with his sermon. After the service one of his hearers came to him and said: "Your discourse was a good one, but I was not moved by it; your behaviour under insult was more eloquent.—I will be your disciple."

A great deal of good is often done by words, by persuading and instructing; but the voice of deeds is neces-



sary. It is easy enough to speak well of virtue, to practise it is quite different. Men naturally admire what is noble and difficult to accomplish, and imitation comes only after admiration. Good example can be practised everywhere, in the midst of our family, among friends, or at work. In the bosom of the family it has good effects at every step. There are few families who do not count amongst their number one who lives at a distance from God, or in a state of tepidity or looseness. The gaining of his soul is then imposed on the others by charity and by the ties of relationship. If any one, says St. Paul, has no care for those of his own household, and above all for the members of his family, he is false to his faith and is worse than an infidel. Then set to work to win that soul which must be gained at whatever cost; energy and gentleness, patience and fortitude must guide in the warfare. Sweetness and charity will succeed sooner or later over the most stubborn resistance.

But among friends there is even wider scope for good example, though there is more difficulty in its accomplishment, as it demands a holy courage and firmness. Means must be found of overcoming obstacles when the salvation of souls is at stake; no discouragement must be allowed to arise from the nature of the evil, or the little chance of successful combat; all faint-heartedness must be put aside, it is only by taking boldly to the water that one learns to swim. But perhaps your friend or friends will take offence by your mode of acting, and you may become the object of sarcasm and mock-

ery. Let it pass; never give way to retorts or lose your calmness of manner; show yourself firm in the practice of duty and good example, and see what the result will be. Little by little you will appear to have gained the advantage, and you will even be defended by those very persons, should the necessity arise; your offenders will be led to think on their own lives, and be drawn to a conversion, bringing them through the grace of God to a holy life.

This was the practice of St. Aloysius Gonzaga in the midst of his comrades. If he found that anyone of his acquaintance needed some spiritual help, he sought every means to attach himself to him, and would manage to keep in his company for some time, without manifesting the least intention of correcting or reproving him. When he believed he had brought his companion to the proper frame of mind, he would draw him into conversation, and say that for the common good he should no longer be different from the others, exhorting him to make choice of good companions etc.—When he had thus said a good word to one, he would by little and little, take steps to obtain the conversion of another. By such means he succeeded in bringing even the most lukewarm to piety, and worked a complete change among his companions.

Who can estimate the good influence of a christian family—christian, not only in the observance of some practices of religion, but in the accomplishment of all the precepts? And if the more influential families of a town or village unite in doing good, in the promotion of works of zeal and charity, in the uprooting



of evils or scandals, what a power for good they become, and how many evils may be checked by their means?

It should be the aim of our Co-operators to become more and more the apostles of good example; to be in word and work examples of faith and piety, of zeal and christian charity. They owe this to their title of practical catholics, and especially to that of salesian Co-operators.

In our times when the church is passing through a period of strife and intolerance, and some are falling away from God and His commandments, let none be lost through our neglect of practising the apostolate of good example. Let our lives rather tend to counteract the evils worked by wicked men, and be a standing refutation to the charges brought against the church of God.

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## Don Rua's Representative in America

*(Extracts from his Secretary's Correspondence)*

*(Continued)*

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### At Melipilla.

An hour's journey in the train from Santiago will bring the traveller to Melipilla. At this pleasant village the Salesians have nearly four hundred acres, for a model agricultural establishment, where already about a hundred and twenty youths are being trained. This work has been vigorously promoted by good Co-operators, for the immense benefit it can bestow on a rising country is evident. His Grace the Archbishop performed the opening ceremony, and the President of Chile is among its patrons.

### At Talca

A railway running direct south from the Capital, skirting the low ridges which border the Andes, brings one to Talca, a hundred miles from the metropolis. His Lordship Mgr. Costamagna was anxious that Fr. Albera should see the Salesian House there, before the breaking up. We had started early, and by twelve o'clock the train had steamed into Talca. We were evidently expected. Confrères, pupils and Co-operators were in waiting, while the band enter-

tained all by varied selections. On arriving at the Church a number of religious received Don Rua's Representative, and acting as choristers intoned the *Te Deum*.

Different representations now awaited Fr. Albera, and gave him a becoming welcome—at once respectful and affectionate. He visited the workshops and had some good advice and encouragement for the young artisans. This house had its beginning exactly on the day on which our beloved Founder was called away from us, for it was on the 31st of January 1888 that Fr. Tomatis, who had been chosen as its Director, set out on his journey to Chile. The Archbishop of Santiago, on receiving the sad tidings, immediately arranged a requiem service and everything was done in the most solemn manner; besides that, he went down to the new Institute at Talca, to sing the Requiem, while the Bishop of Ancud gave the panegyric, one of the very best given on that occasion, when Don Bosco's life and work were spoken of in hundreds of churches and chapels. But Divine Providence seemed to look down with special



kindliness on the new foundation. At the very outset the Superior was able by his tact and prudence to settle some differences between two of the most noted personages of the places, and two of our best Co-operators. The House supplied a need, and soon became the flourishing centre of all that marks a well-ordered parish, and of the educational movements and influences.

The Vicar Capitular had long clamoured for their arrival, saying to Don Bosco that in Araucania, the district round, he had 60,000 persons, without a priest; and his indefatigable secretary wrote to Fr. Costamagna, then Provincial of the Argentine Houses, "My poor children and the unfortunate colonists of Araucania are longing for the arrival of the sons of Don Bosco. They are dying, as they say, without hope of receiving



Salesian typography. (Turin, Italy.)

### Concepcion.

Concepcion is about another hundred miles further south, but the rail has to bend westwards to the coast. The city strikes one as a prosperous place, well-built and attractively arranged, and is the home of 25,000 Chilians. It was here that the Salesians opened their first House on Chilian ground, and has seen some of their saddest as well as their triumphal times.

the Sacraments; they are contracting merely civil marriages, without any christian education—in short entirely abandoned. Shall I have the consolation of handing over the House I am building to the Sons of Don Bosco? It would be cruel to leave them any longer orphans; I have built it for them, surely God will send them to take charge of it." This touching appeal did away with all hesitation, and the staff of the first House in Chile crossed the Cordilleras and en-



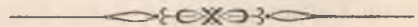
tered Santiago. Cholera was then raging at the Capital, and a quarantine had to be undergone before Concepcion could be entered. Their arrival was notified from Valparaiso, from Santiago, from Talca, from Los Angeles, and many representations were urged upon them from all quarters, to settle here and there and everywhere almost. The Vicar General of Concepcion had no fewer than four centres to confide to them all at once.

Mgr Cagliari had promised to open the first House in the Republic; but he did not arrive. We learnt afterwards that he had met with an accident on the Cordilleras, and that only his never-failing presence of mind had saved him from a grave at the bottom of a precipice which yawned beneath the standing place. Being so urgently expected the people vied with one another in providing all the necessaries. Twelve orphan children awaited their arrival; in two months the school numbered thirty-five boarders and one hundred and fifty externs. The superior having been changed the new Director commenced a larger building in which to shelter the little ones that continually sought a home. But a financial crisis came, and the Director, only guilty of excessive goodness and zeal for souls, went to consecrate his life to the service of the lepers of Colombia, to obtain the grace from God that the first Chilian House might prosper. God accepted his sacrifice; the Institute quickly recovered and entered upon its long term of successful work. Concepcion has become almost a town of Salesian Co-operators, as one speaker expressed it, referring on the occasion of Fr. Albera's visit to the strides made since the times of misfortune.

A deputation of fifty of the most distinguished ladies of the district waited on Fr. Albera, and consulted about him the good works which the lady Co-operators have so many occasions of performing. But the most distinguished gathering of all was the one at which Fr. Albera, Mgr. Costamagna, the President with four of his ministers, the diplomatic corps, with all the

most distinguished clergy and laymen of the district sat down to a splendid banquet in honour of Don Rua's Representative. A certain lawyer in proposing the Visitor's health spoke in glowing and enthusiastic terms, of the benefits accruing from the great work set on foot in their country by the Sons of Don Bosco, and the reward that naturally fell to them, for so many privations and constant toils. The Prefect of the city said that if anyone should speak on that occasion it was the magistrates, who knew from their legal experience, the far reaching influence of Institutes such as that they were in, and the blessing they proved to many and many a boy. Mgr. Costamagna and Fr. Albera both replied on the part of the Salesians, and both knew so well how to direct the honour and merit of the noble deeds of the past, and the sacrifice of the present to our Holy Founder and to Our Divine Master Jesus Christ.

One of the chief events was yet to come, for Fr. Albera had set out in haste to be in good time for the closing day of the scholastic year, and a memorable break up day it was. Music and literature, speeches and selections by the band, the distribution of prizes and applause of on-lookers made a singular prize-day. A procession in honour of Our Blessed Lady had been organised and was the crowning ceremony of the three days celebrations. The Bishop made an appropriate discourse to the immense throng, which would have filled several churches, and in which he urged them especially to remain constant in their devotion to the Mother of God, whose image they had born through the streets of their fortunate city, with so much honour and triumph. Those three days at Concepcion were indeed worthy of the town that possesses our first Chilian foundation, and in these columns our Superior General would offer his tribute of gratitude to those who made the visit of his representative an event of such importance and festivity.





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The results of the Oxford Local and the College of Preceptors examinations have since come to hand. They give every satisfaction, and the thirty-four successful candidates are to be congratulated on their success.

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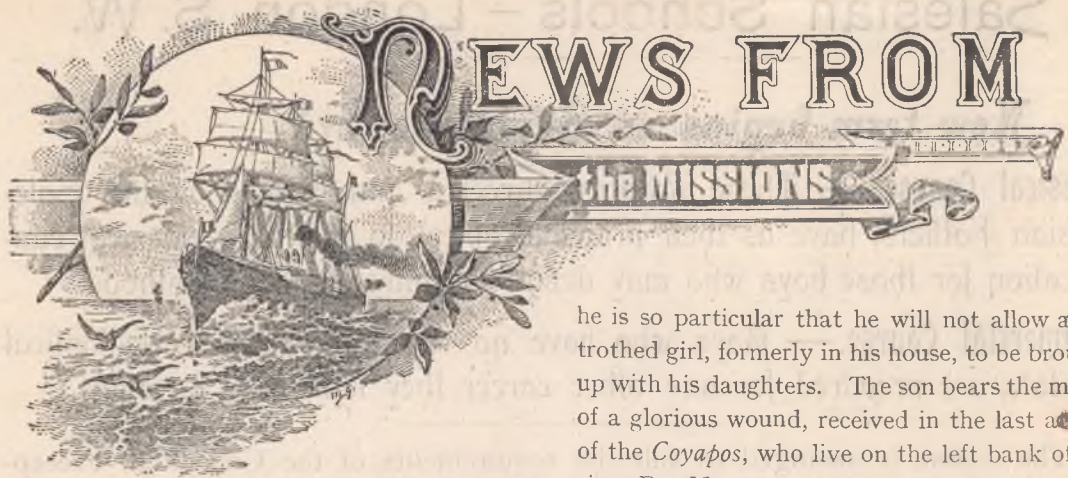
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## MATTO GROSSO

### Missionary labours.

#### Description of the village — A visit to the huts.

To the right of the Missionaries' house, arranged in a square, are the *ranchos* or farming establishments, inhabited by the first Indians who, to the number of one hundred and forty, came to our colony. We wished each family to have a separate dwelling, but have not yet succeeded, as several of the huts are unfinished. The size of each *rancho* is about twenty six feet by twelve, and in the middle of the square is one much larger, a meeting place for the men, not frequented by the women; the children, however are allowed to use it and when school is over they like to go there to play. Here therefore they chatter, sing and romp about; it is called *Baito* or *Bryito*.

The huts of the Indians are numbered; we will give a glance at each. Those we pass over are not yet occupied.

No I. is inhabited by Captain Joachim, the first to approach our Colony, whose persuasive words induced the others to come and live with the Missionaries. He is a brave man, a widower with three sons, and two little girls whom he takes every day to the Sisters' school and a little boy whom he looks after himself. Silence reigns in his house; he has given up any thought of a second marriage. His dwelling is adorned with the skin of a tiger killed by his own hand. Having resolved to imitate the life of the Missionaries,

he is so particular that he will not allow a betrothed girl, formerly in his house, to be brought up with his daughters. The son bears the marks of a glorious wound, received in the last attack of the *Coyabos*, who live on the left bank of the river Das Mortes.

In No 2. lives Captain Michele Rua, one of their chief priests or *Bari*. He has several children from the two wives he was allowed as *Bari*. With him lives Captain *Lulù*, perhaps the elder of the two, of pleasant manners and witty. Except on occasions of ceremony, it is all the same to him whether he is dressed only in trousers, or a shirt, or perhaps a waist coat or old hat. In my honour he offered to sing the *Bacururù*. I consented. Then he approached me, placed his right hand under my head, with the left he embraced me and began his song. What music! But his grimaces were still more extraordinary. To please me, from time to time he brought his mouth very near to my face, still continuing his song, and I was not afraid.—But if some one else had been his partner, there is no knowing what might have happened...

In No 3. we found Captain *Toto Pais* with his wife, children and mother-in-law. He also is a *Bari*, but of inferior rank, the difference being that he is not allowed to speak with *Marebba* (the good God) but only with his son. This family was in mourning for the father-in-law's death; poor things! their bodies were all marked with cuts. The widow had cut off her hair to make a plait which in sign of mourning she wore hanging from her girdle. With them dwelt a poor blind man and his wife; in singing, his shrill voice drowned the others. Though blind he was able to work, as we found him making arrows with a knife.

On entering No 4. we were met by an Indian, tall and well built, wearing a large black coat and a straw hat. He is called Captain Major.



His wife, with a child at her heels, stood by the fire preparing the *mingabo*, a sort of porridge made by crushing maize in a wooden mortar and then cooking it in water. Here also lives a tall strong youth, deaf and dumb from his birth; smiling pleasantly he showed me a broken arrow and another covered with blood; that morning he had, with these, killed an *anta* or tapir.

The Indian Joachim lives at No 6. He is married to a daughter of Captain *Lulu*. With them lives an orphan, nearly imbecile in consequence of the terrible occurrences related in the *Bulletin* by Fr. Malan when this child was left an orphan. A few weeks ago returning home with the men, he strayed away and was lost for eight days.

At No. 7 lives the Indian Peter, weak and sickly from his habit of eating earth. Stretched on the ground we found also a youth called Michael who accepted gladly some medicine brought by Fr. Balzola: we noticed also an old woman occupied in making mats (of palm leaves which are very strong). Of these they also make handy baskets.

Another Peter lives at No 8. He was in mourning, having lost his wife a few days before. When dying, the poor woman manifested a desire for Baptism, so her instruction being hastily completed, she died a Christian. One of Peter's sons is James Costamagna one of our brethren's best assistants. Here we saw a ribbon of four colours being woven in a curious manner.

Passing on to No 9. we found Emanuel Mur-tinho who for eight days sought in the *Matto*, that is the wood, the lost orphan, whose disappearance had filled the whole village with consternation. In this rancho my attention was called to a large fishing net, made with fibres from the palm tree, carefully woven.

In No 9. rancho we saw *Emanuel Diz*, still suffering with a wound in the side, from an arrow in the last fight with the *Coyapós* seven months ago: he has two sons who are much admired for their prodigious strength. In that hut I saw, hanging from the roof, a small store of *Meliga* and other agricultural products: this filled me with hope, being a sign that these Indians are

more provident than the Tobas of Paraguay, who never keep anything for the morrow.

No 12. belongs to Andrew, who was absent, having gone to visit some of his friends in another village, with the view of attracting them to the Colony.

At No. 13 we found another lesser *bari*, called Antony Malan. There we saw an old Indian woman whose forehead, cheeks and arms were adorned with feathers. She was a wonderful old woman and I was agreeably surprised at her neatness and cleanliness.

No. 14. is the dwelling place of Louis Charles and his numerous family. How delighted he was when Fr. Balzola and I joined in praising the cleanliness of the house! He was one of the first arrivals in the Colony and by his persuasion many others came. In one corner was a little boy busily engaged in feeding a tame parrot; before he had masticated the food the bird would take it from his mouth.

Passing on to No. 15. where Paul resides with his boy called *Pius* after our newly-elected Pope, we admired several *ararás* which he is rearing in order to make money by the feathers, with which their richest ornaments are made. With them lives a poor old woman, always expecting her husband who, she thinks, is living in another village.

At No. 17. lives Captain *Bari*, a brave and kindly Indian and very much attached to the Missionaries. He has four sons. In this rancho I noticed several cocks and hens, whether for sale or to eat, I know not, but in any case one sees that they are thinking of the morrow which is unusual for an Indian.

No 18. is the house of Captain Matthew who is probably the chief *Bari*, but he cannot take his part in their sacred or profane meetings, for suffering from *lupus* he is not allowed to shout. We found him making exorcisms over the head of an elk which had just been brought to him... These Indians will not take a mouthful unless the *Bari* has previously blessed it. With Captain Matthew lives the Indian Thomas and his family.

In the rancho No. 19 we found Ginho who has married a daughter of *Luke*. His house was in very good order. For greater convenience he



has made a sort of sideboard in which he keeps several things: he speaks a little Portuguese having been at one time in Service. He is very good and a great friend of the Missionaries; his family think him very clever.

At No. 20 we did not find *Paul*, but his mother-in-law who was at home undertook to show us everything. Here we admired a costly *parico*,

the betrothed seemed anxious not to cause the least defect in the painting for she remained perfectly still, without winking, like a statue. I knew that, with them, this painting was the greatest mark of affection.

At No. 21 three other families were living amongst them that of *Manuel Nisñez*, an aged Indian who gave us some amusement. Fr. Bal-



Salesian typography, Compositor's room. (Turin, Italy).

an ornament worn on the head like a crown. It is made of large and beautiful feathers. Here was to be seen a child with its face painted a brilliant black like vamish. This, I was told is one of their methods of curing sickness.

But the most comical scene was that at No. 21, where we found the above-mentioned *Paul*, who was painting his betrothed. When we entered he was busy painting her face; you should have seen his artistic attitude whilst attending to his work. He would trace carefully a line, then stop to contemplate the effect as if waiting for further inspiration. On her side

*zola* had brought with him some ointment for a boy suffering from his chest and began to rub him with it. But as soon as *Manuel* saw this, he pushed himself between Fr. Balzola and the boy, and begged Fr. Balzola to rub his shoulders, because *once on a time* he had had pains in his shoulders. The Indians are just like children. Whatever they see, immediately they want it for themselves.

Lastly we entered the hut No. 22 of *George Bodestein*, who was still suffering from a bullet wound received two years ago in the massacre before mentioned. Here also we saw the first



child born in the Colony, to whom was given the name of Leo in memory of that great Pontiff.

But you must have had enough of this enumeration; so we shall pass on to other items.

**Government of the Borōrōs — How orders are given  
Bari, Marebba and Bope.**

The Coroados-Bororos Indians have a patriarchal form of government. The Indians we have known in Paraguay and other districts are divided into tribes who have no friendly intercourse, but on the contrary hate and hunt one another to death. This is not the case with the Coroados. Though living in separate villages, they love each other like brothers, they are not under a sole *cacique*, nor is the village governed by a simple authority. As far as I could understand, in every village there seem to be three or four with the title of Captain; nor do all obey each of these, but only certain families, those, if I mistake not, who are bound by ties of relationship to the Captain.

They have a very strange method of making known their orders. During the night the men meet outside the *Baito* and one of the Captains is chosen to make the speech. Then the audience lie down on the ground, the Captain, who is to speak, alone standing with a cigar between his teeth. When all are settled the harangue begins. It is long and always in the same tone of voice. First of all, he relates what has occurred during the day; he blames what may have been done amiss and then, continuing in a loud voice, he gives the orders for the following day. They have taken the habit of always going to Fr. Balzola before the discourse to ask if he has any special recommendation to make, and the Missionary profits of such a good occasion to give suitable instructions and even induces them to restore things taken or lent during the day. Thus, when the meeting is over, those who have something to return, if only a needle, as has happened several times, hand it over to the orator Captain. If the orator forgets something, two or three will rise and remind him of it, and he is not vexed, but shouting he repeats what has been told, as all know that unless the notice is proclaimed

by the Captain it is not binding: this is the legal sanction. They do not fail to applaud if the orator pleases them, not by the clapping of hands, but by shrill whistling, general or partial according to the opinion of the listeners.

One night after the usual sermon, another orator arose and made a long and eloquent discourse. I heard that he was from another village, a sort of wild tourist; who had been invited to explain where he came from and to speak of his people.

One of my reasons for thinking that the *Coroados* have a patriarchal system of government was having noticed that, though all do not go to work or to hunt, they all have food and the men eat in the *Baito*, to which food is sent from all the ranchos, the arrival of each dish being greeted by enthusiastic cries, and all indiscriminately eat of them.

In religious matters their blind faith in their *Bari* or priests is such, that until this is destroyed there is no hope of their conversion. They believe in the existence of a supreme being or good god called *Marebba* who inhabits the 5th heaven, for they reckon five heavens though some told me there were only four. This *Marebba* had no beginning, but he has a mother though they cannot say who was the father, he has also a son who is very powerful. It is *Marebba* who has care of men and he has so much to do that when the *Bari* wishes to speak to him he must shout at the top of his voice to make him hear. It is only the chief *Baris* who may speak with him, the inferior cannot treat with him but only with the son. They also acknowledge an evil deity called *Bope*, whose special dwelling is in the mountains and trees and also in one of the heavens, the *Colorado*. There are many *Bope* men and women; and the Indians firmly believe that all their misfortunes are caused by the *Bope*. With Fr. Balzola's assistance I was able to talk with the *Bari* Michael, who maintained that he really saw *Marebba* and *Bope*. Of *Marebba* he told us that he was tall and beautiful, well and richly clothed. We showed him several pictures of Our Lord, so that he might make a comparison and he repeated that *Marebba* was much taller and more beautiful. I showed him then a picture of St



Michael, and pointing out Lucifer in chains at his feet I asked if *Bope* was as ugly, and he answered "*Far more horrible!*" I asked him to give me an idea of the ugliness of *Bope* and he willingly made me two little figures of a man and a woman resembling, according to him, two *Bope*, of which I am glad to be able to send you a photograph.

#### Christmas and the first Baptisms in the Colony of the Sacred Heart.

Thanks to God I can again send news which must be consoling to you and all who read this letter. Our Indians continue to behave well and to give well-founded hopes of conversion. The day seems to be dawning, on which the Sacred Heart of Jesus will gather them round His Altar.

On the 8th, Feast of the Immaculate Conception, a day especially dear to us, I began the Baptismal Register of these poor savages; for hitherto none of those living in our village, not even the infants, had as yet received the grace of solemn admission into the Church of Jesus Christ. Calling to mind that Don Bosco in 1841 began his great work of the Oratories with one boy, I wished also to begin the conversion of these poor people with the baptism of one child. By attaching great importance to this Sacrament I hoped to impress the adults, and I was not mistaken. All assisted at the Solemn Ceremony and went away much impressed. The first child baptized was born in the Colony on the feast of all Saints, for which reason I gave him the name of Andrew Avellino of the Saints, asking one of our associates to stand god-father as proxy for your Reverence, wishing to keep this honour, for you.

Three other baptisms, performed with still great solemnity, took place at Christmas, all the savages being present and showing the greatest interest. One of the newly baptized was the first born in the Colony and as he came into the world on the feast of St. Leo IV, July 17th, and during the last days of the immortal Leo XIII. I gave him the name of *Leo*, and now all call him *Leo Pecci*. The second was a little boy of four years old, so quick and intelligent as to be the admiration of all. Already he can make the sign of the Cross, repeat correctly the *Our Father* and *Hail Mary* and gives us great hopes for the future. He was called John, after our

Founder and now he goes by the name of Captain John. He is so pleased with this that when any one asks his name, he answers at once with a smile: "I am Captain John". The third newly-baptized is a child of Captain Joachim, of whom we may say that he was the instrument Divine Providence made use of to found this Colony.

I may add that all these Indians would be willing to receive holy Baptism; but it seems advisable first of all to know them well, and instruct them thoroughly and then to baptize first those who seem to deserve it most. For the children there will be less delay, as all are in the best dispositions. They attend both school and church regularly, repeat correctly the *Our Father* and *Hail Mary* and are learning quickly the other prayers; already they join us in singing hymns, and it is consoling to hear them, in the midst of their games or when going from one place to another, repeating the prayers or the verse of a hymn they sing with us. In March, before starting for Italy our Provincial Fr. Malan will pay us a visit, and then I hope to give him the Consolation of administering a good number of baptisms.

By the help of God this year we were able to keep the Christmas Feasts with greater solemnity than last year. Though our chapel still possessed only a thatched roof, its walls were finished and with a few hangings and some coloured cloth we produced such a good effect as to astonish the Indians. During the Novena we sang the prophecies but without accompaniment as none of us can play our old harmonium. The Indians could not understand this novelty and were still more astonished when I spoke to them of *Midnight Mass*. However I managed to make them understand a little about it, speaking several times of the mystery of the Incarnation and the Feast of the Nativity.

On the eve we aroused their enthusiasm by preparing a splendid illumination. But how?... we made some little vessels of clay, filled them with tallow putting a wick in the middle. These we placed around our village and in other parts. That evening all the Indians were present at *Benediction*, afterwards I sent them away to rest, saying I would call them in time by firing a gun, telling them at the same time not to be afraid. The boys I kept with us to have them ready in time. Spreading a few mats on the



ground they lay down like so many chickens and slept peacefully.

At eleven o'clock the gun was fired, the little bell rang, all the lamps were lighted, producing a magnificent effect, especially for those who had never been further than the forest. The Indians assembled, full of anxiety for the commencement of the Holy Sacrifice in which the Incarnate Word would descend upon the altar, Whom many hoped to see with their bodily eyes, not having yet grasped the mysteries of the faith. At last the Mass began, without any great solemnity as we have no musician amongst us. But Communion is always a solemn moment, the joy and devotion of those approaching to receive the Immaculate Lamb, being reflected even in the countenances of the poor Indians. Not to weary them, only one Mass was said and we invited them to attend the other in the morning.

According to our custom on Christmas day we rose later than usual, but before sunrise all the Indians were waiting to hear Mass. This alacrity, which made them willing to sacrifice their rest, was a great pleasure to me.

It is consoling, dear Father, to see, on festival days, the boys and girls hastening to Mass and Benediction. When the first bell rings the nearest run up, calling out to the others:

"Children, come quickly to see the great Pope."

Then they are washed and each receives his shirt, which he wears during the service, but it is afterwards taken off. What a pity it is, we cannot provide them with at least one garment to wear always.

During Mass, it is a pleasure to hear them recite the Rosary with us, and join in the singing with such great attention, that they might serve as models to many christian people.

On Christmas day they assisted at the second and third Mass in succession without manifesting any weariness, but rather great respect and gladness... May the Infant Jesus speedily change these poor children of the forest into fervent Christians.

Their numbers, in this Colony, remain at about one hundred and forty residents inhabiting twenty houses, but parties of Indians from other settlements situated on the banks of the *Rio das Mortes*, frequently come to visit them and it would be easy to get these to remain with us, but we are deterred by want of means.

In one way I am glad of this intercourse, which gives us an opportunity of doing some good also to them; but on the other side there are certain drawbacks. I have been most anxious to give at least one shirt to each, and a blanket to the chief, with some knives; but what happens? When relations and friends come from the other villages, they all look for something, and as I am unable to satisfy them, not having even enough for the inhabitants of the Colony, they beg from their friends and these give away what they have received, hoping to get more from us. Even this is, in one way, satisfactory, as it shows they are charitable and willing to help one another; but on the other hand I am vexed to see them always in the same state of destitution.

May God move the heart of some generous soul to come to the help of this poor Mission. Our food, with the help of Divine Providence we hope to provide by cultivating the land, but for clothing, tools and other necessaries we must look to you, dearest Father, begging you to make known our wants to our generous Co-operators, promising them that the daily prayers of these new Christians will ascend to the throne of God, to obtain His choicest blessings for themselves and their families.

An account of the material progress of the Colony I will reserve for my next letter and will only add how much we need half a dozen fervent and zealous missionaries of tried virtue, and full of the spirit of self-sacrifice, in order to reap in abundance the harvest promised by this Mission. Confiding to you the wants of this growing village and begging your prayers I ask a special blessing for

Your affectionate and devoted Son in J. C.

JOHN BALZOLA

(Salesian Missionary).

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## COLOMBIA



The Commission for the provincial lazaretto.

I.

Bogotá.

Very Rev. Father.

A few days after my arrival at the Capital, I received an official note which I give to you here just as it is.



REPUBLIC OF COLOMBIA  
From the Minister of Government.

*Very Rev. Fr. E. Rabagliati*

I have the honour of communicating to you, that by a decree of the 22nd of Feb. 1900 you have been appointed President of the Commission charged to select in each department the sites for the lazarettos.

I have the honour to be

Your obedient servant

S. SARAMILLO

Minister of Government.

In these few intervening days I am making some necessary preparations, so that by the 1st of March, if the rest of the Commissioners are ready, we shall set out on the great journey; we know when it is beginning, but we have no idea when it will end. But this did not prevent me making a short visit to the two lazarettos to give them what comfort I could, and to try to do something for their souls, since the cure of their bodies is out of the question.

The commission is composed of four members; the undersigned, a doctor nominated by the Government, a doctor chosen by the Departmental authorities, and the minister of education in each province. One of these assures me that the Government is thoroughly determined to see the matter through, and has passed a law to that effect in the session of last year. They have fixed a four years limit for the erection of the lazarettos in all the Departments except that of Santander which has an extension to six. Shall we succeed in stamping out this hateful disease? We know not. I do know that the building at Medellin is going on with feverish rapidity in order to give me a surprise when I see it. It will be a comfort to you to hear that I am not going there alone, for besides a medical man, the bishops will most probably send a priest to accompany me, so that both my body and soul will be in good hands.

Do you recommend our needs to the prayers and charity of our Co-operators, and bestow your blessing on

Yours devotedly in Christ  
EVASIU RABAGLIATI  
(Salesian Missionary).

II.

Funja, March 1904.

*Very Rev. Father.*

I have been fifteen days here in Funja the

capital of the Department of Boyaca; you know already for what reason I and my fellow-commissioners are here. Our usual number has been augmented to five, by the Co-operation of an excellent ecclesiastic, a canon of the cathedral whose long residence gives him special qualification for such a work. The Commission has already returned from an expedition for the choosing a site for this provincial lazaretto; the price has now to be settled and paid, and the erection commenced, according to the plans which have already been unfolded in previous letters.

This province, bordering Santander, almost rivals it in its number of lepers. The local authority makes no mystery of it now; and when I asked for the probable number of the stricken, so as to arrange for the accomodation, I was told without any reserve that it should be put at 10,000 at least, if it did not reach to 15,000. These are appalling figures, when one recollects that the total population is but 400,000; in other words four or five per cent are already lepers without regarding those who are disposed to it by heredity or contagion.

Fancy a European nation with thirty or forty million people having this number of lepers among them! Measures would immediately be taken to stamp it out; but here, alas! things are otherwise; all thoughts are taken up with politics; any other occupation is of little importance, it is a mania with the people, and as yet quite a riddle to me.

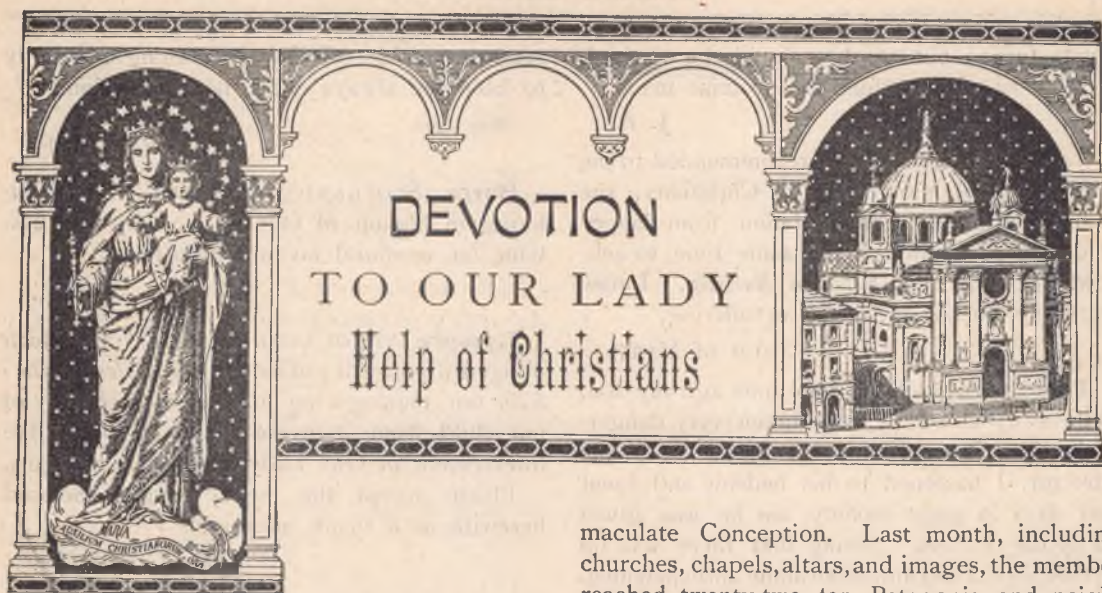
Take for example the case of the Panama settlement, which has been going on for some time; any amount of ink and no end of speeches have been wasted upon it to vilify the neighbouring state; and all because they were about to part with a small strip of land. The entire nation is threatened with destruction by the slow but sure canker-worm of leprosy, and yet with few exceptions no one seems alive to the fact. It is indeed a mystery; it was a blessing for the state that the law was got through last year, or the work would be a languishing one.

This evening an entertainment is going to be held in aid of the leper fund; after that I shall hurry to the 1200 lepers of Agua de Dios, and I shall perhaps next write to you from that city of sorrow and tears. Help us with your prayers

Your affectionate Son in J. C.

Fr. E. RABAGLIATI.





Numerous bands of pilgrims from different parts of Italy, visited the Sanctuary of Our Lady Help of Christians during the centenary feasts held in honour of Our Lady of Consolation, and many and fervent were the prayers offered before the miraculous image. The feast of St. John the Baptist, Don Bosco's patron saint, of St. Aloysius, SS. Peter and Paul, and the feast of the Sacred Heart of Jesus were kept with great solemnity in the Sanctuary, and the whole period from the month of May till the close of that round of feasts was a time of ever increasing faith and devotion, as shown by the extraordinary attendance at the Sacraments, and the crowds that flocked to the services. The devotions held on the 24th of each month are still a special occurrence, and are suitable times for the beginning and close of novenas or tridiums.

We have mentioned in another place the visit of the Very Rev. Don Rua to Oświęcim in time for the deferred feast of Mary Help of Christians. Our Superior General said the Community Mass and Mgr. Nowark, auxiliary bishop of Cracow administered the Sacrament of Confirmation about ten o'clock, and immediately afterwards sung the Pontifical Mass. A grand procession through the town closed the feast day celebrations.

The census of the churches and chapels dedicated under this title goes on apace; the whole is to be completed in time for the Marian Exhibition commemorating the Jubilee of the declaration of the dogma of the Im-

maculate Conception. Last month, including churches, chapels, altars, and images, the member reached twenty-two for Patagonia and neighbourhood. Coming nearer home all the towns of Chile, Bolivia, Peru, Paraguay, and Uruguay seem to possess a church or chapel under that dedication. The great centres of Santiago, Valparaiso, Sucre, Lima, Arequipa and Montevideo have churches and chapels, and altogether the number has risen to sixty-nine, including twelve churches, thirty chapels, fourteen altars, and thirteen pictures similar to the one at the Sanctuary.

Truly the patroness of Don Bosco's work is manifesting her power both far and wide, and even of the savage tribes it may already be said, that they are partaking in the fulfilment of her prophecy: *All generations shall call me blessed.*

## GRACES and FAVOURS

England (August 1904).—A client of Mary wishes to return heartfelt thanks to Our Lady Help of Christians, for many favours received through a novena and promise of publication in the *Salesian Bulletin*, and would ask prayers for a much needed favour.

ANON.

London (August 1904).—Some time ago I had a very difficult and important undertaking on hand; as much depended on it, I felt some anxiety as to its success. At last I thought of making a novena to Mary Help of Christians promising to have the favour published. After



events turned out all that could be desired, and I now wish to fulfil the promise made.

J. A.

**Galway (IRELAND).**—I recommended to the intercession of Mary Help of Christians, the recovery of a near relative of mine from danger of death, promising at the same time to acknowledge it in the *Salesian Bulletin*. I now gratefully do so, and send an offering.

A CHILD of MARY.

**Tonengo (ITALY).**—Some time ago my son, while away at school, was taken very dangerously ill. On receiving the news from the Director, I hastened to his bedside and spent four days in great anxiety, as he was given up by the doctors. Seeing that there was no further hope, I had him taken home and when medical men were called in, they wondered at seeing him alive and gave him but a few hours more. I then called a well-known specialist from Turin, and after an examination he declared that there was little hope, but that an operation might be tried.

The evening before the day fixed for this, I was at his bedside and the laboured breathing told that death was not far off. Almost in despair I knelt before an image of Our Lady and implored her to save my son's life, promising a votive offering of a silver heart to the Sanctuary at Turin, and publication of the favour. Then I arose more confident. The operation was most successfully performed and my son is now perfectly restored to health, when a short time ago he was at death's door. I ascribe the favour entirely to the intercession of Our Blessed Lady.

July 1904.

**Rosa (VICENZA, ITALY).**—It is with feelings of the deepest gratitude that I render public thanks for a favour received a short time ago through the intercession of Our Lady Help of Christians. On returning from a long journey I had hardly left the train when I was suddenly attacked by illness and hastily received the last Sacraments.

My only hope was in Our Lady. I consecrated my life anew to her and promised an offering and publication, while at the same time unknown to me a devout person made the same promise. Recovering after some hours I was able after eight days to say Mass again in thanksgiving at Our Lady's altar. I now

send the double offering, beseeching Our Lady to keep me always under her protection.

May 1904.

Rev. J. F.

**Barra (SCOTLAND).**—Enclosed is a small offering in honour of Our Lady Help of Christians for temporal favours granted.

W. M.

**Lympne (ENGLAND).**—I should be much obliged if you will publish in the *Salesian Bulletin* our thanksgiving for the safe recovery of our child from a severe illness through the intercession of Our Lady Help of Christians.

Please accept the money Order enclosed herewith as a thank offering.

H. J. CHENEY.

**Ontario (CANADA).** August 10th.—Enclosed please find a small offering for the Shrine of Our Lady Help of Christians. I promised to give this amount each year before August 15th so long as I live and to have it published in the *Salesian Bulletin* if I obtained two favours which seemed at the time almost impossible. I made the novena and obtained the favours, and now I am sending the offering.

Rev. J. S. O'CONNOR.

**Dublin (IRELAND).**—With a heart full of gratitude I wish to return thanks to Our Lady Help of Christians for the cure of a very severe skin disease my little children have had for seven months, I made three Novenas to Our Lady, promising at the time to have a Mass said if they were cured, and also to have the favour published in the *Salesian Bulletin*; I have fulfilled my promise, as they are completely recovered. May our Lady Help of Christians be always praised, honored and blessed.

*Anonymus.*

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*To obtain favours needed, Don Bosco recommended the frequent use of the Sacraments and the practice of a Novena consisting of the Our Father, Hail Mary, and Glory be to the Father three times daily to Jesus in the Most Holy Sacrament, with the Hail Holy Queen, making at the same time a formal promise of sending an alms according to one's means to the works undertaken by the Salesians, or to the Sanctuary of Mary Help of Christians.*





### Don Rua in Poland.

It had long been the ardent wish of our Superior General, to visit Poland once more, where the Salesian Society, although in its infancy in that land, is rapidly gaining ground, and finds many vigorous sharers in the work of Don Bosco. And he had a double motive for so doing. By it he intended to return personal thanks to the generous Co-operators and benefactors, and to encourage his children in the different parts of the province.

It was about half past seven in the evening of the 4th of June, that he entered the city of Oswiecim, hailed by a large gathering of friends, and the community and boys of the Institute in that town. On his arrival at the House he was welcomed by the singing of some musical pieces, composed for the occasion by a canon of the Cathedral at Tarnow. The Right. Rev. Mgr. Nowark auxiliary to the Cardinal Archbishop of Cracow, came during the course of the evening and stayed for the solemnities of the following day. That feast was a remarkable one, even for the notable gatherings that usually attend on Don Rua during his visitations. His Lordship and he were joined at table by Dr. Smolka from the university of Cracow, two deputies, the representative of Prince Oginski who was hindered from attending at the last moment, Canon Szalasny, parish priest of the town at the head of many distinguished ecclesiastics and gentlemen of the neighbourhood. There was in short a worthy gathering of Don Bosco's admirers and Co-operators, who are glad to aid in the work of his sons, and whom the Very Rev. Don Rua assured of our lasting gratitude.

On the morrow he set out for Daszawa, where another House was opened soon after the one at

Oswiecim. This place some miles out of Leopoli, is famed throughout Galicia for its miraculous image of Mary Most Holy, which was crowned some time back. At Leopoli there was a meeting of the Committee of Co-operators, among whom was the Archbishop, His Grace Mgr. Weber. Our Superior General did not leave without seeing His Eminence the Card. Archbishop of Cracow and from his interview and from his whole stay he was much impressed at the vast field of labour open to the Co-operators of Don Bosco in Poland.

### For the jubilee of the Immaculate Conception.

Mention has been made in a previous number of the kind of census that is being taken of all the Churches, chapels and altars dedicated to Our Lady Help of Christians throughout the world. We cherish the hope that the list may be completed in time to arrange for its being among the exhibits at the Marian Exhibition, which is to be held in connection with the celebrations for the fiftieth anniversary of the declaration of the dogma of the Immaculate Conception.

The Holy Father has extended the indulgences granted for the 8th day of each month of the year 1904, to all the triduums and novenas in honour of the Immaculate Conception.

The indulgences are:—

1st An indulgence of seven years and seven quarantines to be obtained each time one assists at the devotions of the triduums or novenas.

2nd An indulgence of 300 days each time a visit is made to the church or chapel where the devotion is being practised.

3rd A plenary indulgence to those who, having assisted at least three times at the de-



votions of the triduum or novenas, shall approach the holy Sacraments and pray for the Pope's intentions.

All these indulgences are applicable to the souls in purgatory.

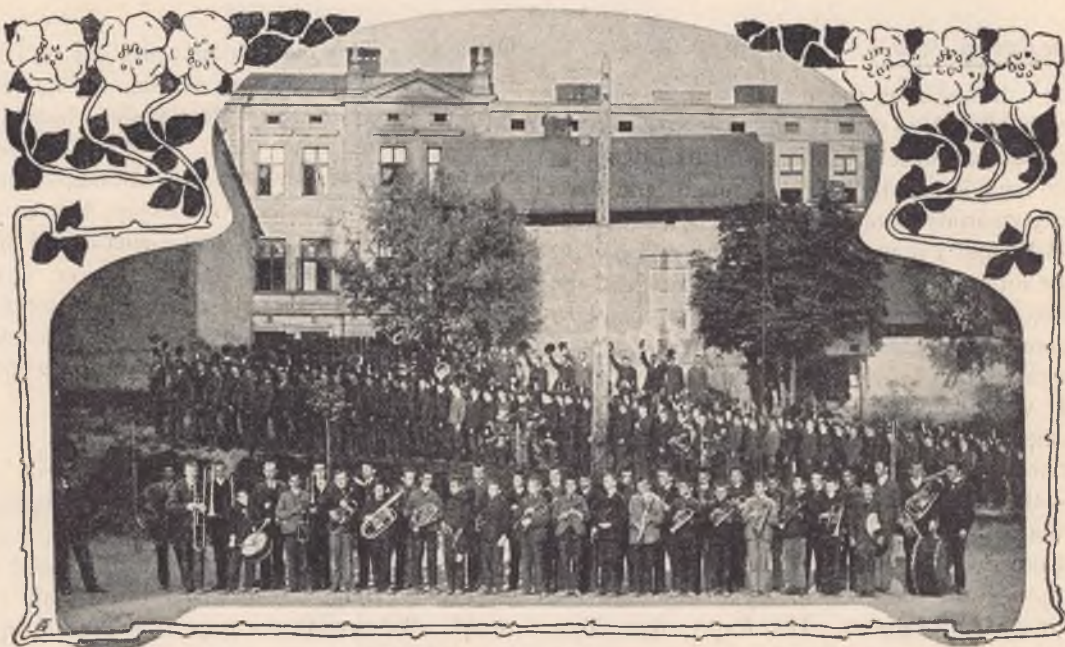
Break-up day at Battersea.

As in the issue of last month, our readers will see on another page a notice of the Salesian Schools at London. By the time that this is published the schools will have already reopened, and settled down to their year's work;

on the evident progress the school was making and congratulated the boys on the way they had worked, and many of them carried off prizes. He had some words of advice on the manner of spending the holidays, and hoped they would benefit by them in preparation for another successful year. In the notice of the school our readers will find the total of results obtained at the recent public examinations.

Mgr. Costamagna in the United States.

A New York paper devotes a large space to



Inmates of the Salesian College of Oświęcim (Poland) during a pleasant walk.

but this need not prevent us from mentioning here the break-up-day which occurred just too late to be spoken of in the August issue.

On the evening of the 24th of July the large study-hall was crowded with eager students who had been anxiously awaiting this occasion for weeks and months past. The House band, which is making rapid strides towards perfection, opened the proceedings with some enlivening strains. After an address, read by one of the top students, the distribution of prizes commenced, and between the sections some singing and selections from the band gave variety and entertainment.

The principal's farewell words to the boys followed the distribution of prizes. He spoke

the notices of the visit of the Right Rev. Mgr. Costamagna to the Salesian Houses in the United States. Readers of the *Bulletin* are not strangers to his name, which is revered by the Indian tribes of western South America, and honoured by all in his vicariate.

Mgr. Costamagna was one of Don Bosco's first pupils. From him he drew that ardour and zeal in the fulfilment of his difficult mission, as the disciples did from the Heart of their Divine Master. It is twenty-seven years ago since, having received the blessing of our holy Founder, he set out for South America. Amid the revolutionary movements of the Republics in which he laboured, he strove without ceasing, undismayed and undaunted. He was one of



the pioneers in the opening of the first Houses, and the Institutes founded and directed in Buenos Aires alone have educated some 17,000 children.

In consideration of his distinguished merits and his labours for the Gospel, Leo XIII, in 1895 raised him to the Episcopate, nominating him Bishop of Colonia and Vicar Apostolic of Mendez and Gualaquiza. His journeys in those districts have been given in the pages of this periodical, and he is now leaving his savages for a time, to return to them after visiting the United States and then Italy.

His Lordship was received in a befitting

exhibition of specimens from the Salesian Schools of Arts and Trades was inaugurated at the Salesian Oratory at Turin. The capable direction of the organising committee, seconded by five subcommittees, had given confidence that the movement would be crowned with complete success. It will show not only exhibits from the various schools and their departments, but the methods of theoretical and practical teaching in the three years since the first exhibition, to the pupils in the professional schools and agricultural colonies. A competent jury will make a study of the various sections, noting merits and defects and allotting the rewards.



The Very Rev. Michael Rua in the middle of the Inmates of the Salesian College at Oświęcim (Poland. 1904)

manner by the Sons of Don Bosco in New York. A grand procession was formed in which fourteen different associations took part. Many of the city clergy were present at the grand reception in which the Rev. Dr. Ferrante and the lawyer Mr. G. Catone gave discourses, which judging by the frequent applause were much appreciated. The Bishop replied in return, thanking all for his hearty reception, saying that he wished the Holy Father could have witnessed these manifestations of enthusiasm and respect for the church, coming from the capital of that great christian Society; for it was the Church that had striven so long to establish Democracy on the principles of the Gospel. His Lordship then gave his blessing to the kneeling assembly.

#### The Salesian Exhibiton.

On the 21st of August the second triennial

Among the distinguished personages that will visit the exhibition are His Grace Archbishop Cagliero and the Right Rev. Mgr. Costamagna, both of whom will attend the tenth general chapter at Valsalice (near Turin). We add our word of welcome to the prelates, and express the hope that the exhibition will rival the first, if not surpass it in importance and success. We hope to be able to give our readers details and illustrations in a further issue.

#### Rome. The benevolence of the Holy Father.

On the feast of St. John the Baptist the boarders of the Institute of the Sacred Heart at Rome, joined by the boys of the Festive Oratory, numbering some 1200 in all, marched, accompanied by the band, to the piazza of St. Peter's, where entering into the courtyard of St. Damasus they stood lined up in order. After



a few moments they beheld in the balcony, beneath the great clock, the white figure of the Holy Father who saluted the crowd of boys beneath. A tremendous hurrah arose above the sound of the march played by the band. It was a solemn moment; but His Holiness made a sign that he would come down into the courtyard, and after a few minutes, the great door of the library opened and he came out, attended by some members of the noble guard and a number of prelates. Then there arose a shout louder than ever of *Long live the Holy Father, Long live Pius X.*, and the Pope went here and there, giving his hand to each of the masters and pupils, who were presented by the Provincial and the Director of the House.

He then ascended to the entrance of the Palace, where he turned again and listened to the singing of a hymn dedicated to himself, and composed for the occasion. After this His Holiness gave his blessing to the crowd of boys and then went up into the building, but turned at one of the windows and gave his blessing again amid the farewell cheer of the boys.

#### Tierra del Fuego (South America).

Right away in the southern extremity of South America, the Sons of Don Bosco have been labouring for some years on behalf of the natives and settlers on the island of Tierra del Fuego. They have made many Co-operators and by their aid have now been able to open a parish church, which supplies a long felt need. In 1898 a priest had been appointed, but it was not until last year, that the Government of Chile to which the land belongs, made a grant of a sum of money to commence building with. Among the Co-operators to whose aid the completion of the work is due, are many whose names show that the British residents are fully alive to the good work being done by Don Bosco's Sons in that far-off place. Amongst them are, Mrs. E. Mac-Rae, Mr. Ernest Mobbs, Mrs. Daly, Mr. Wales, Mr. Cameron, Mr. Wood, Mr. Mac-Lennau and Mr. Peacock. Our confreres are

much indebted to them and we would express here an assurance of their gratitude.

#### The College of St. Philip Neri at Lanzo.

It is now more than forty years ago that Don Bosco undertook the direction of the College at Lanzo, situated in a most picturesque spot in the highlands of Piedmont. On the occasion of the 40th anniversary of its opening a grand assembly of old pupils had been arranged, and the celebrations were indeed worthy of the occasion. On that day over three hundred former students arrived by train at Lanzo, and were met at the station by the members of the municipality,



Orchestra of the Salesian College of Oświęcim (Poland).

the clergy and some of the present students. After hearty greetings all wended their way up to the college amid the enthusiasm of the citizens. The college occupies a prominent position on an eminence overlooking the valley of a small river, a tributary of the Po. On the other side rise higher hills covered with pastures and vineyards, and the bracing mountain air makes it an ideal spot for the excursions of youthful travellers.

After assisting at Holy Mass the banquet was held, and with Fr. Lemoyne, the first director of the college, Fr. Monateri, another director, and Fr. Rinaldi the present principal, there sat down a distinguished gathering of priests, lawyers, professors, doctors, business men etc., in hearty fellowship. Many toasts and speeches showed the enthusiastic devotion of the old pupils to their school, to Don Bosco and his Successor. To the latter a telegram to the following effect was despatched. *Past and*



present of Lanzo united in fraternal concord, send you, the heir to Don Bosco's Apostolate, respectful salutations.

It was no doubt a great day for the college, to entertain such a large number of former pupils, and to see that such consoling results have followed from the labours of days gone by.



## THE STORY OF THE ORATORY

OR

### DON BOSCO'S OPENING APOSTOLATE

#### CHAPTER L.

(Continued).

The two Ministers could not but approve of Don Bosco's reply, all the more as it was supported by foets; but Cavour, to show off his knowledge of religion and the Gospel, put this syllogism :

— "Doubtless Don Bosco believes in the Gospel; now the Gospel says that he that is of Christ cannot be of the world; therefore if you are with the Pope and consequently with Christ, you cannot be on the side of the Government. *Sit sermo vester est, non non.* Let us be candid, — eithe, for God or for the devil."

— "By such arguments," answered Don Boscor "it seems you would insinuate that the Government is not only opposed to the Pope, but to the Gospel and even to Jesus Christ Himself. I cannot believe that Count Cavour and Commendatore Farini have gone so far, as to renounce the religion in which they were born and brought up, and towards which by their words and writings they have often shown themselves full of respect and admiration. But, in any case, the Gospel, which Your Excellency quotes, answers the difficulty, where Jesus Christ says: *Render to Caesar the things that are Caesar's, and to God, the things that are God's.* Therefore, according to the Gospel, a subject of any State may be a good Catholic, keep close to Christ, submit to the Pope, do good to his neighbour and, at the same time keep the laws of his country, except when religion is persecuted and liberty of conscience refused."

"But the words *est est, non non*, do they not oblige a Catholic to declare openly which side he takes

— "This sentence of the Gospel *est est, non non*, I, as a priest, can explain to your Excellencies. These words have nothing to do with politics; they signify that, though in confirmation of the truth an oath may be lawful, still it should not be used except in cases of necessity; they signify that for a

good person to be believed, a simple assertion, that that the thing is or is not so, suffices without taking an oath; lastly they signify that honest people should be believed when they affirm anything, without expecting them to swear. To do otherwise is a sign of distrust on one side, and of bad faith on the other, and a want of respect to the Holy Name of God which should never be invoked in vain. To return to our own business, notwithstanding my assertions do you still believe that I am a conspirator, an enemy of my country and a liar?"

— "No, no. I have always looked upon you as an honest man; and therefore in future no one shall molest you and you shall be left in peace."

— "Yes," repeated Farini, "Don Bosco may go home and look after his children in peace; thus he will have no further trouble, but instead the gratitude and protection of the King's Government. But be prudent, dear Abbé, be prudent, for the times are difficult, and a gnat may be taken for a camel."

— "May I then be certain that the Government will give me no further trouble?" asked Don Bosco. "Can you assure me that the Government is undeceived as to my conduct, and persuaded that in my Institute there never has been and is nothing to justify a domiciliary visit."

— "Yes," answered Farini, "we can assure you that you will have no further trouble, and that we are convinced of your personal integrity, and of the good work done by your institution. but I warn you to be on your guard against some who call themselves your friends, and at the same time are ready to betray you."

Then both having arisen and shaken hands' Cavour concluded, "Now we understand each other, we shall be friends in future, and we beg your prayers."

"Certainly I will ask God to assist you in life and in death" said Don Bosco, and then he left and returned to Valdocco full of heartfelt gratitude to God for His help in this trial, which might have ended disastrously not only for himself, but for us, gathered together under the wings of his charity.

#### CHAPTER LI.

Good out of evil—The little Seminary of Giaveno— Good conduct of the boys—Holy artifices—Hunters and fishers of Souls— The month of Mary—The golden age.

Every evil is not hurtful says the proverb; and the Apostle St Paul assures us that to them that love God all things work together unto good: *Diligentibus Deum omnia cooperantur in bonum.* The truth of these words was experienced in our Oratory, for the government enquiries and the cowardly assaults of a hostile Press ended in doing us good. These hateful and insolent attacks



brought both Don Bosco and his work into notice; they gave the public authorities an opportunity of learning that they had nothing to fear from his politics, and they were the means of sending him so many children, that in a short time the number increased from five hundred to six hundred and afterwards to seven hundred, our Oratory being thus peopled with youths of great promise for the Church and for society. Not only parish priests, Syndics, Prefects and Magistrates, but even the King's Ministers began to send us many of the orphans from the families of officials and of others who applied to the government, to be received in some charitable institution. I have by me many letters from this same Minister Farini and his secretaries, in which orphan and destitute boys are recommended to Don Bosco, at the same time praising his work and promising pecuniary assistance. Thus this same Minister who, a few months before, had given orders for such a strict examination of Don Bosco and of Our Oratory, now esteemed them so highly that he found no other person or place to whom he could so safely entrust his protégés. This support was most valuable at such a time when good institutions, if they aroused the suspicious of the government were immediately exposed to bitter hostility and to the danger of being destroyed by the violence of those who wielded the sword or the pen. Thus Divine Goodness drew good out of evil for us and made amends for the troubles we had endured.

Another subject of consolation at this time was the revival of the little Seminary of Giaveno through the efforts of Don Bosco and of the Staff sent there from our Oratory. This Seminary, founded soon after the Council of Trent and in conformity with its wise decrees, had been to nearly three centuries the training-ground of the clergy, first for the Abbey of San Michele della Chiusa, to which it belonged and then for the Archdiocese of Turin to which it was handed over during the last century. During these latter years, however, the number of pupilshaving so greatly diminished that at last only one remained, and the Seminary was on the point of being closed and appropriated by the Government. The Arch. bishop Mgr. Fransoni was much distressed and he determined to entrust this institution to Don Bosco, hoping that his reputation and the labours of his sons would give it new life, and thus preserve it for the good of the Church.

From his place of exile he wrote therefore to Canon Celestino Fissore, his Vicar-General (afterwards Archbishop of Vercelli) asking him to make the offer in his name begging it might be accepted, Don Bosco, to whom not only the orders but even the wishes of his ecclesiastical Superiors were laws, accepted the offer willingly, rejoicing that

he could work in this way for the good of the Archdiocese. Nor were these favourable anticipations ill-founded, for no sooner was it known that Don Bosco had taken charge of the Seminary of Giaveno, than applications for admission, poured in from all parts and many pupils were sent there from our Oratory.

As the scholastic year 1860-61 was about to begin Don Bosco sent the teachers whom he had selected. Not having at this time, any priest at his disposal except Fr. Vittorio Alasonatti, whose presence was indispensable for us, with the consent of the Administration he appointed as Director Fr. Grassino (now parish priest of Scalenghe), giving him as assistants several clerics of distinguished virtue. Under this direction and administration, and by the rules and method of education employed in the Oratory the little Seminary of Giaveno made such a good beginning that both the first year and at its close, Don Bosco received the most consoling accounts of the numbers, good conduct and successful examinations of the Students.

Amongst those who had the greatest reason to rejoice at this happy result was the theologian Aiduino, Canon Provost of Giaveno, who for many years had greatly deplored the decay of this Institution, once the pride and joy of his flock. When he heard that Don Bosco had taken charge of it he said that if he succeeded in obtaining fifty students he would place his portrait amongst those of the greatest benefactors of the Seminary and the country. But the event surpassed his own expectations and that of others, for from the first, the number of boys reached one hundred and later exceeded two hundred. An eye-witness of this fact, the above-named Canon exclaimed, "*Not only a portrait but a Statue is due to Don Bosco.*" But Don Bosco wished for neither; satisfied with his success in preserving to the Archdiocese so promising an Institution, after two years he retired from the administration, and recalled to the Oratory the teachers who preferred to fight for the Lord under the banner of St. Francis of Sales.

The year 1860 ended and 1861 began auspiciously. Festive Oratories were frequently held in the three chief centres of the city, our Hospice at Valdocco was scammed with boys, remarkable for their piety and good conduct. Amongst the youths, both artisans and students, there were many imitators of Dominic Savio, reminding us of the supernatural wonders in the life of our angelic companion and friend. The boys loved each other like brothers; there were no quarrels, discords, or disagreements between them; but in all there seemed but one heart and one soul to love God and please Don Bosco.

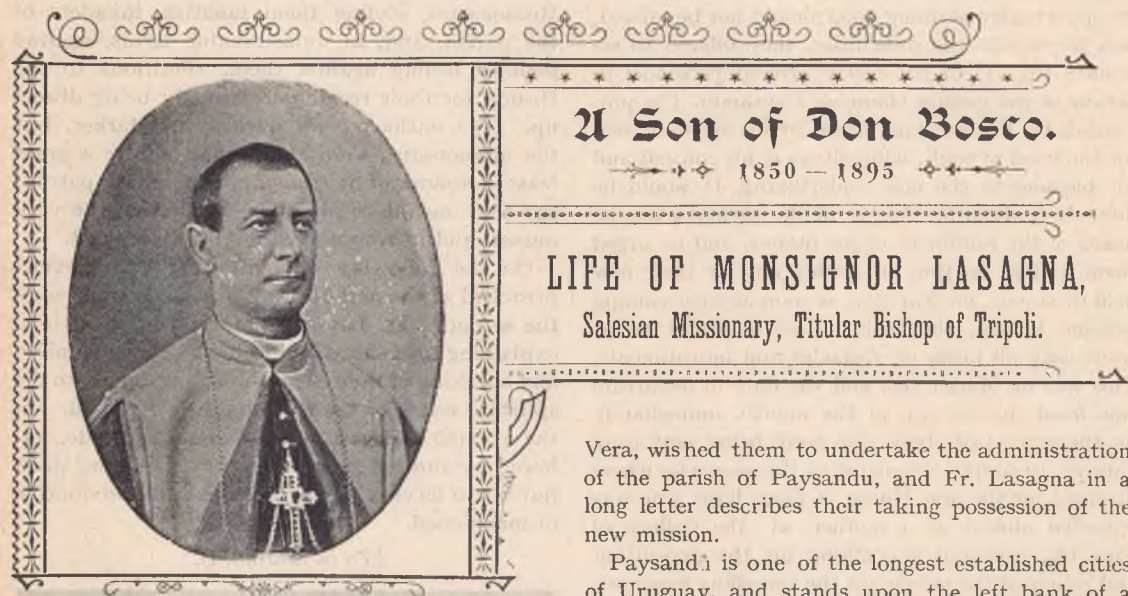


So great was the anxiety for well-doing, that at the end of the week when each one's marks, given by the masters and assistants, were read out, the number *nine* was rarely heard, because all had deserved *ten* that is no one had given cause for complaint either in behaviour or in their studies, neither in class, nor in the dormitory, nor in recreation, or elsewhere. *Nine*, the mark of a conduct which was only *nearly the best*, was so much dreaded that when a boy, more through light heartedness than malice, had received it, he wept bitterly and scarcely ever deserved it a second time during the year.

Many extraordinary occurrences, which will be related in Don Bosco's Life, contributed certainly, to this emulation and enviable state of things, but it was also in great part due to the zeal and labours of his assistants. Usually after dinner and supper Don Bosco came to recreation with us. Sometimes standing, sometimes seated on a table or on the ground, always surrounded by a large circle of boys, he enchanted us with interesting tales and edifying examples. Some

times he would give a word of encouragement to one who needed it, or he would whisper in the ear of another; so that the boys continually changing places in their anxiety to get near him, it happened that all or almost all in a few days received, like chickens from the mother hen, a monthful of food for their spiritual life. At another time he would send for, or go in search of one whom he knew required to be urged to better things or withdrawn from evil and then, face to face and with wonderful kindness, would say a few words producing in the soul a more lasting effect than a whole course of spiritual exercises.

The night prayers and short sermon being ended the boys gathered round him to say good-night, to get a word of advice or clear up a doubt, and he gladly seized this opportunity to speak to one or other a word in secret which was treasured up and faithfully put in practice afterwards. Such were the means employed by Don Bosco in the first years of the Oratory, and seeing the good results, he made use of them more frequently during the year, to our very great advantage.



#### CHAPTER XXI.

**A new mission—Paysandú—Sacrifices—On board the "Cosmos."—First-Fruits—The monument to Pius IX at Rome—A voyage for health's sake—Meeting with Don Bosco—Death of Monsignor Vera.**

Fr. Lasagna and his staff at the College of Pius IX. had eagerly looked forward to the arrival of the reinforcements promised by Don Bosco; but these helpers were hardly settled down, when instead of having their work lightened, a fresh burden was laid upon them. Their bishop, Mgr.

Vera, wished them to undertake the administration of the parish of Paysandú, and Fr. Lasagna in a long letter describes their taking possession of the new mission.

Paysandú is one of the longest established cities of Uruguay, and stands upon the left bank of a large river of the same name. Its port is very extensive and vessels from all countries are seen on the broad river, carrying away chiefly wool, hides and preserved meat. After Montevideo it is the busiest port of Uruguay.

But in 1881 no such encomiums could be uttered with regard to the moral and religious conditions of Paysandú and its environs. It could scarcely be otherwise. Twenty-five thousand people had but one parish and one church, and the priest in charge had been obliged to absent himself for a considerable time, so that his flock had fallen into a deplorable state of irreligion. No religious congregation



had ever set foot in the city to open schools for the young or charitable institutions. All the elementary schools were in the hands of those who professed and taught rank materialism. What wonder then that corruption and irreligion had spread on all sides.

Unfortunate land! Mgr. Vera was broken-hearted at the sight of the unhappy city, and yet he could do nothing against the attacks of the infernal wolf. Not having a single extra priest at his disposal, he had applied to different religious orders but they were unable to meet his wishes. Seeing that Holy Week and the time for the Easter duties was rapidly drawing near, he sent for Fr. Lasagna to Montevideo, and begged him to take this load off his shoulders by sending some Salesians to open a mission there, to be followed by the founding of schools and festive oratories, and an establishment for the Daughters of Mary Help of Christians. Fr. Lasagna gave the good bishop what hope he could and asked for an opportunity of laying the matter before his superiors.

When the associates at Villa Colon heard of the proposal, they agreed with one accord that such an opportunity of doing good should not be missed, and to smooth the difficulties, they offered to renounce the aid of the newly arrived personnel in favour of the greater claims of Paysandù. The provincial, Fr. Costamagna, urged by his apostolic zeal for the good of souls, willingly gave his consent and his blessing to the new undertaking. It would be difficult to describe the joy of the Bishop when he heard of the fulfilment of his desires, and he urged them to lose no time in setting out for their new field of labour, for fear that as soon as their coming became known, the tools of satan should be at work with all kinds of obstacles and impediments. This was on March 5th, and the date of departure was fixed for the 9th of the month, immediately on the arrival of those who were being sent from Europe, to supply the places of the ones who were destined for the new House. A pious lady, who was regarded almost as a mother at the College of Pius IX, prepared everything for the expedition and provided the money for the travelling expenses. Accordingly on the evening of March 9th, Fr. Allevana, Fr. Mazzarello, Fr. Ceva accompanied by Fr. Lasagna embarked from Montevideo on the *Cosmos*.

At break of day they anchored off Buenos Ayres where there was a delay of five hours. The provincial visited the missionaries on board and encouraged them in their undertaking in which he seemed to have a secret presentiment of forthcoming difficulties and dangers. At ten o'clock the vessel steamed out of Montevideo, and it was not until the following morning that the travellers found themselves in sight of the splendid panorama of Pay-

sandù and its neighbourhood. They made their way to the parish church whose towers majestically on the summit of a gentle slope, and kneeling before the Blessed Sacrament implored courage and strength in their difficult surroundings. The unusual and repeated ringing of the bells announced the celebration of three Masses, and the news of the arrival of three priests soon spread abroad drawing many curious persons to the church, where they gazed in astonishment at the new arrivals.

Having taken possession of the church and looked at the scanty, ill-kept furniture it contained, the visitors lost no time in seeking a suitable lodging, and presenting the letters of introduction which they had brought from friends in the capital. For the most part they were well received, especially by the master of the Port, Commandant Muro who, having two sons at our Institute at Villa Colon, did all he could to help the Salesians; and indeed he had opportunity of showing his friendship in many difficult circumstances.

Several of the newspapers of the town immediately scattered broadcast very unfavourable opinions concerning the unexpected arrival of the Missionaries, styling them fanatics, invaders of the parish, and, in unmistakable terms, excited popular feeling against them. Petitions to the Bishop for their recall were already being drawn up. The outlook grew darker and darker, but the missionaries were about to celebrate a great feast in honour of St. Joseph, under whose patronage they meant to place the town from the very outset, and in whose aid they firmly trusted.

On the following day, Sunday, Fr. Allevana preached at the first Mass and Fr. Mazzarello sung the second. Fr. Lasagna preached *infra missam*, explaining to his hearers the object of their coming, and speaking of their great desire to minister to the spiritual wants of the city and district round. In the evening the way of the Cross was made, followed by another sermon from Fr. Lasagna, short but full of fervour and earnestness, and productive of much good.

(To be continued).

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## Obituary

Rev. James Cullimore.  
Clifford, Boston Spa.  
England.  
who died on March 8th 1904.

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PERMISSU SUPERIORUM

Gerent, GIUSEPPE GAMBINO—Salesian Press, Turin, 1904



# 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

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### 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;



(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.