

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

PUBLISHED AT THE "ORATORIO SALESIANO,"—VALDOGGO, TURIN, ITALY.

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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Don Rua's Annual Report

TO THE

Salesian Co-operators.

Dear Friends and Co-operators:

No one can imagine the pleasure it gives me at the beginning of every year to point out to your zeal and goodness the works which, thanks to you, have been accomplished by the Salesians in various parts of the world. The affection which I entertain for all the benefactors of the Salesian works awakens me every day to the thought of the duty of acknowledgment and

gratitude which binds me to them; acknowledgment which I now make on behalf of my confrères and those confided to their charge, with affectionate wishes that the year just commenced may be for you a happy one, full of graces and merits for eternal life. We should thank God also that in His goodness he has preserved us in life and always bear in mind that these years are given to us by Him that we may spend them in performing good and meritorious works.

With the simplicity of former years I

will endeavour to place before you what with Divine help and your co-operation we have been able to do in the past year, and also what, with the same help and co-operation, we propose to do during the coming year.

But first of all I feel it my duty to mention to you that everywhere during the year the great numbers of children confided to our care have continued to receive that instruction, that civil and religious education which will contribute very much to their welfare in after life. There are several hundreds of thousands of youths who in different parts of the world enjoy the benefits of your charity through the sons of Don Bosco. Some of these, though living with their families, frequent our day and night schools or the Festive Oratories, but the greater part in addition to instruction need also food and clothing, and these through your liberality they have always so far received. Oh! how consoling is the thought that so many of these boys who if left to themselves might turn out one day a scourge of human society, now become good and honest citizens and not a few called by God become apostles in the midst of their fellow-labourers, or abandoning the world join our Society and do for others what has been done for them. And here I may take occasion to point out that the support and education of so many children is a continuous thing and on that account your charity towards them ought not to slacken. The expenses for maintenance every day are indeed very great and without your help it would be impossible to continue the work. The sight of so many of our houses struggling for existence on account of debts reminds me of what Mgr. Fagnano said at the conference held in Turin on the occasion of the departure of missionaries. "Many say the Salesians are rich", said he, "they are rich in houses without fixed revenues and burdened with debts, they are rich

in poor youths and orphans whom they educate and maintain, they are rich in debts incurred to continue their works and maintain their missions."

This idea would be fatal to the work of Don Bosco depending as it does on Divine Providence, because when your charity ceases his work also must cease to exist.

Our financial difficulties obliged me to send out a Circular during the year making a special appeal and this I now recommend to your charity.

Excuse the digression: we shall now pass to the other points.

In Europe.

During the past year our principal object was to establish on as firm a base as possible the houses already existing, either with regard to personnel, or to the means necessary to place all of them in good working order. Thank God our work has not been in vain for from a general account we have found a considerable and satisfactory improvement. Moreover the repeated requests of eminent personages obliged me to open some new houses which had been promised already some years back.

In Italy the house at **Ancona** has been opened and under the title of the Institute of the Holy Family will receive children in the schools of Arts and Trades. A Committee of generous Co-operators presided over by Cardinal Manara spared no endeavour for years past to have this work completed, being well aware of the great necessity of such an Institution there for the benefit of youth. The work has already begun and with the blessing of God will soon give fruit.

At **Schio** near Vicenza, through the generosity of Mgr. Panciera and some well wishers from the town, the Festive Oratory and the day and night schools for the sons of the working people of this manufacturing centre have been committed to the sons of Don Bosco.

Their love of youth and the good will towards the Salesians caused them to vie with one another in liberality.

At **Corigliano d'Otranto** a new agricultural colony has been opened thanks to the munificence of Baron Comi who supplied the necessary means. Here with scientific cultivation of the fields the boys are taught the love of religion and the love of work which go far to make a nation great and prosperous.

At **Oświęcim** in Austrian Poland a new house near the historical Church of St. Hyacinth has been started. A committee of benefactors obtained possession of the chapel which had been in the hands of the Jews since the year 1894, and gave it over to the Salesians who have opened a school there also for children. If Providence blesses them with means in their great difficulties, they will soon open a school of Arts and Trades.

And finally to satisfy the great zeal of the Bishop of Portsmouth in England we have opened a house for the orphans of the soldiers and sailors in the town of **Farnborough**. That you may know the importance of this new house I may quote an extract from the pastoral letter in which the Bishop announced to his clergy the new work started in the diocese:—"We needed", he writes, "a home where boys could be taught trades and where, in case of necessity, the deserted orphans of soldiers and sailors might be sent without limit.

"In the early part of this year I was strongly advised to apply to the Salesian Fathers (founded by Don Bosco) to undertake this great work of charity. My request was immediately forwarded to the Superior General at Turin, Don Rua, who with the greatest charity at once granted my prayer. Without losing a single day the Fathers purchased a site in the locality I had indicated near the North Camp, Aldershot; and as soon as they had obtained legal possession in July, they commenced the work of

adapting and building so that they might receive orphans in this month of September. The only remuneration they ask, is the permission to solicit alms throughout the Diocese. This I have granted to them most willingly. I am sure you will commend their work to the charity of your people. For myself I cannot find words to express my deep gratitude to these Fathers for relieving me of the greatest anxiety of the Diocese. Their work will, without doubt, prosper; and I have no longer before me the constant dread of seeing the helpless orphans of soldiers and sailors taken into Protestant homes with a certainty of the loss of their faith".

In America.

I am pleased to inform you that the news from the greater number of the houses in America and from the Missions is most satisfactory.

You have, I am sure, read in the *Salesian Bulletin* the account of the great Congress of Salesian Co-operators which was held at Buenos Ayres in November last. The occasion was a memorable one, for in it the Jubilee of our Missions, which have now been twenty-five years started, was commemorated. To mark this solemnity, it was decided to open a new house at **Palermo** which, as far as Catholic interests went, was needy and abandoned. This raises the number of our houses and missions in America to one hundred in the short space of twenty-five years, not counting the Festive Oratories which are a good number, and in Buenos Ayres alone are attended on Sundays by two thousand children who, kept away from dangers and vice, receive a christian education.

At **Quito** in Ecuador from whence, you may remember, our confrères were exiled in 1896 the times have changed somewhat and little by little the houses there are being re-opened and the benefits which for a time have been interrupted are now being continued.

In The Missions.

In the missions of **Ecuador** it is a great consolation for me to be able to inform you that peace has been established among the Jivaros who dwell to the east of the equatorial Andes. Year after year the intense hatred of these Indians was manifested by murders and bloodshed, but now peace has been restored, and we expect it will be lasting, for the most blood-thirsty of the Caciques have been reconciled.

At **Matto Grosso** in Brazil the missionaries have been able to make new explorations among the savage tribes of the *Bacairis* and *Cajabis* with happy results, and we hope that soon their civilization will be undertaken in a definite manner.

The news from **Patagonia, Tierra del Fuego** and **Columbia** is not altogether satisfactory. In the last-mentioned place the civil war which has now lasted some years, sickness, want of food and other necessaries of life have reduced the lepers of Agua de Dios to a most pitiable condition. Their misery has been described by Fr. Rabagliati in a letter which he wrote some months ago to the *Salesian Bulletin*.

Just as the missions of Patagonia and Tierra del Fuego, especially the former, had been firmly established, their progress was arrested by the calamitous inundations of two years ago. Even now, notwithstanding the untiring zeal and industry of Mgr. Cagliari and Mgr. Fagnano they have not yet been able to repair the losses sustained.

Your charity, my dear Co-operators, has a deserving object in these desolate missions.

It is known to you already how, prompted by that charity of Christ which is not limited by national frontiers the missionaries in many places occupy themselves with the spiritual welfare of im-

migrants who are but too often exposed to the danger of losing their faith.

New Proposals—Conclusion.

Without enumerating other particulars with regard to the needs of our various works allow me, in recommending that new and salutary movement of inducing the people to remain in the country and adopt agricultural pursuits there, to call your attention to our agricultural colonies. The first advantages of this movement will be to hinder the depopulation of the country and the corresponding overcrowding of the towns and to recall the people to a true source of economic well-being. During this year then this will be the principal scope for the energy of the sons of Don Bosco with the help of your generous charity.

The Salesians have already been engaged for some years past in working agricultural colonies and with good results; but when the means are forthcoming to supply these colonies with the implements, etc. needful for their development, the results will be much more satisfactory.

Our colonies of Ivrea, Canelli, Marocco Veneto, Corigliano d'Otranto in Italy, of Gerona in Spain, of Beitgemal in Palestine, of Arequipa, Cachoeira do Campo, Jamaica, Uribellarea, Puntarenas, Dawson, etc. in America are all in great need of agricultural requirements. I am most solicitous about the welfare of the colony of Ivrea. There youths and even adults who desire to devote themselves to the benefit of others receive a proper training to fit them for this work in the colonies. The theory and practice of agriculture are according to the most modern methods.

The Colony of Canelli in Monferrato, of Marocco Veneto, and Corigliano d'Otranto in Puglie are destined for boys only. Their object is to promote and propagate the best systems of intelligent

cultivation and they merit all the encouragement of our Co-operators.

I may also mention to you the agricultural school at Parma which, opened by our confrères under the care of the skilful Director Fr. Baratta and with the counsels of the celebrated Stanislaus Solari, promises very great results.

In the missions, agriculture well-taught forms a mainstay for many of our houses and for the savages also who thus acquire a knowledge of it and practise it. The colonies at Gualaquiza in Ecuador for the Jivaros, at Matto Grosso, in the State of Minas Geraes in Brazil, in Uruguay and the Argentine Republic are in this way doing a great amount of good.

A large agricultural colony is now being opened in the island of **Jamaica**, one of the Greater Antilles. It is a British possession and the greater part of the population is Protestant. Here the zealous Vicar Apostolic Mgr. Gordon has secured a vast tract of fertile land well adapted for growing coffee, cocoa, sugarcane, cotton, etc. and handed it over to the management of the Salesians. He has made provision that part of this land hitherto untilled should be allotted to the pupils and that when they are capable enough each one will have it to work on as his own. He will be provided moreover with agricultural implements and with a house also. In this way they will soon I hope form a large Catholic Colony.

We think this Institute will do a great deal of good and we recommend it to the prayers of our Co-operators so that this plan of His Lordship may meet with the success it deserves.

I pray you that whilst helping to support the many Institutes already existing and which I brought under your notice in past years, you will also aid us in the new ones which to the greater glory of God for the benefit of poor youth and civil society we propose to undertake.

In closing this letter I am happy to tell you that with the beginning of this year a new edition of our *Bulletin* in the Portuguese language has been started at the request of the Co-operators in Portugal and Brazil.

And now, dear Co-operators, I must beg you to pardon me if with my continual requests I may trespass on your goodness and patience. On the one hand I am forced to make them on account of the pressing needs of our Institutes and Missions, and on the other I am encouraged by the delicate and truly christian words which have so many times been said to Don Bosco by different benefactors. When he would thank them for the help they had given to our works they would reply:—"Do not thank us; we should rather thank you, for every time we give anything towards the support of your poor boys or the missions Our Lady returns it with interest".

And who does not know the truth of the promise of Our Blessed Lord who assures us that the good done to our neighbour will be rewarded a hundred-fold even in this life.

Every day we ask God through the intercession of Our Lady Help of Christians for all those graces for our benefactors which He knows they are in need of. And if it does not please God to grant temporal favours to all, yet rest assured that, as Don Bosco was wont to say, *at the end of life each one will reap the fruit of good works*. For my part I pray and shall get the prayers of the whole Salesian Family, that after a happy life you may have the consolation of finding yourselves rich in merits at the hour of death. I ask you also to pray for me who, with sentiments of deep respect and lively gratitude remain, dear Friends and Co-operators,

Your grateful servant

MICHAEL RUA.

The First Exhibition

of the Schools of Arts and Trades and Agricultural Colonies.



When the notice of the inauguration of the Exhibition had reached our friends and Co-operators in Turin, numbers of visitors began to flock to Valsalice, especially on the festival-days. The chief care of the chairman however was the appointment of the different juries who were to examine the work and afterwards make suggestions for the removal of defects, and give their advice with regard to the improvement of the methods and systems—the principal object we have in view, as the outcome of the exhibition.

The selection of those who were to compose these juries was certainly a most happy one. They represent not only the most competent in the departments of work submitted to their judgment, but are the best qualified among the artistic and industrial experts of Turin. They will be reckoned among the first of our benefactors, and will be always remembered in our prayers. They are the following:—Cavaliere Louis Moriondo, Director of the Typographical Union of Turin; Cav. Joseph Vigliardi-Paravia and Cav. Dalmazzo Gianolio of the firm Nebiolo; Cav. Joseph Pacchiotti, book-binder to Her Majesty the Queen; Prof. Victor Raffignone, member of the Paris Academy of inventors, and Director of the technical schools for tailors; Mr. Alexius Secondo and his son John Secondo, boot-makers to His Royal Highness the Duke of Aosta; Prof. G. Marinari, designer and sculptor in wood in the School of St. Charles, and medallist at the Paris Exhibition; Mr. John Massoglio chief sculptor at the institute of the *Artigianelli*; Cav. John Ribaldone, agronomist.

The various juries applied themselves to examine minutely their respective branches

of work. As circumstances did not allow the exact following out of the splendid and practical programme arranged by the President of the exhibition, it was determined to divide the whole into ten sections, and examine according to the following principles.

1st. To consider the workshops as schools with progressive classes destined to give the pupils a useful and intelligent knowledge of their art by graduated sets of work, giving special attention to the grades of teaching in each course, and then to the whole course taken together.

2nd. To regard only this latter part when the subject was not classified according to special classes.

3rd. To discard specimens not made by the pupils or not within the last three years, reporting nevertheless on their artistic merits. Considering the private character of the Exhibition it was determined not to give diplomas, medals or other awards. The Houses sending specimens will be rewarded by the good example they have given, and by receiving with a well-merited encomium the more valuable treasure of the advice of such a competent and disinterested examining body. An account is given here of the various sections, and of some works in detail, using almost the very words of the jury.

First and foremost, both on account of the number of houses sending specimens, and the excellence of the work shown is the *Typographical section*. Work was sent in from the Houses at Turin, S. Benigno Canavese, Nice, Milan, Niotheroy (Brazil), Marseilles, Sampier d'Arena, Parma, Lille, and Puebla. We

deem it well to quote here the courteous and appreciative expressions addressed to D. Rua, the Superior General, with which the examiners of this section prefaced their report.

"It is well known that the Founder of the Salesians took very special interest in the typographical art, and fostered it from the beginning of his work; so much so that the professional printing school of Turin was, if not the first, one of the earliest established at the House of Valdocco, whence it was to send offshoots into every part of the world—like the innumerable roots of the spreading oak—the hundreds of Institutes that now recall the name and fame of that humble priest—Don Bosco.

"Moved by this consideration, the undersigned members of the jury for the graphic arts and allied branches, willingly accepted the invitation of examining the typographical specimens in this the first of the triennial exhibitions arranged by the worthy Superiors of the Pious Society founded by Don Bosco. They were convinced that the constant and enlightened care that he always showed for the development of this art would undoubtedly bear its fruits, and that they would be made evident in this Exhibition.

"And now after examination the jury were able to declare that their hopes had not been vain. In fact, taking into account that the specimens sent up were for the most part done by youths from fourteen to eighteen years, whose energies are necessarily divided between the physical and mental work indispensable to their moral and intellectual education, one cannot be too exacting.

"In undertaking this task therefore the jury kept in view the scope and programme of the exhibition and also made use of the written instructions received from the Rev. Prof. Bertello who with such zeal and ability presides over the working of the Salesian professional schools."

Speaking of the Oratory of St. Francis de Sales at Turin, the most successful of the printing departments, while passing a high encomium on its organisation the jury says:

"The Mother House merits the first place among the typographical schools. Its display was most interesting both from a mechanical and editorial point of view. To one who has not heard of the output of this so well known

printing establishment in Turin, it will suffice to say that during 1899 it carried out about 1,000 orders with a total of 7,630,814 folios, while the calculation for the three years 1890-1901 reckons 3,000 orders with the truly colossal total of 23 million folios. In this production which may well be considered enormous for an Italian printing press, the *Salesian Bulletin* holds the first place as a monthly publication in six languages with a total of 2,654,000 annually.

"The works exhibited, remarkable both for numbers and size, and for their educational scientific, and literary value, are not less interesting as typographical works. In all is worthy of notice the order of the composition, the systematic pagination, and minute correction—which latter part is all the more praiseworthy when the works are, as is frequently the case, publications in philosophy and theology, classics in Latin, and Greek, Hebrew grammars, algebras etc.

"It is true that on examining the editions of some years back, one may notice flaws in the paging, and spacing of the titles some of which were out of proportion; but it is equally true and it is to their credit, that such errors have almost entirely disappeared from the later editions.

"A work of particular merit in this department is the production of a Missal, admirably composed and beautifully printed, adorned with grand initial characters, with ornamentation and vignettes which may well stand side by side with the celebrated missals of the edition of Regensburg. As regards adventitious works the Salesian typographical schools of Turin also merits a high encomium. The jury, showing special appreciation of these schools of printing, signals its distinguished administrator Andrew Pelazza, who for years has so ably conducted the general management while his efforts are well seconded by the masters of the various sections—the book-binding, type-casting and stereotype—foundry deserving special commendation. We have seen chromo-coloured covers showing excellent taste, and specimens in floreated style well worthy of notice though somewhat over ornamented.... In general the printing is well executed and in some instances is beyond praise."

(To be continued.)



TIERRA DEL FUEGO.

(Extracts from Fr. Beauvoir's notes).

(Continued)

Next morning I ordered a large pot of soup with rice and potatoes to be prepared and distributed among them, beginning with those of the south as they were the first that came to the mission: but no sooner had the others noticed this preference than they refused to take their rations, saying "no *harten*, we eat not others' leavings". So ever since, *pro amore pacis*, we get the food prepared in two pots.

The rations were distributed morning and evening and consisted in a plate of rice or potatoes, some meat and two biscuits. Naturally enough this was not sufficient to satisfy their hunger, so each morning after breakfast they sallied forth to catch *tuku-tukus* (birds) or fish, which were so plentiful, that after satisfying their own appetite they were often able to make us rich presents.

Only eight days had elapsed, when I observed that our provisions were nearly exhausted, our biscuits were scarce, the potatoes finished and there only remained ten or twelve head of cattle. How were we to manage in such a plight? The problem seemed difficult.

To expect to receive provisions in time was out of the question; S. Sebastian could afford us nothing, for we ourselves supplied it.

Inutil Bay was too distant and even in case of finding the necessaries there, which was very doubtful, whom had we to send!...

I called Copelo, therefore, and told him: "My friend, no more provisions, no more *yepper*, no biscuits and soon there will be

nothing at all. Tell your companions to roam about for some time and to return later on. The ship will come soon with plenty *yepper*, biscuits, blankets and also timber to make houses like that for you", showing him my own.

Friendly farewell—Determined to fight it out—Jealousy of the Northern—Standing up for rights.

Next morning, while in the church reciting the usual prayers, my attention was attracted by hands making signs of farewell outside the window. I sent a confrère to see what was the matter. He soon returned saying that the Indians were about to leave and that the captain and chiefs wished to bid me adieu. I went out and met Copelo, Mils and all the others ready to start. Copelo in the name of his comrades returned thanks for our kindness, said that they felt most grateful to Captain *Tolochen* (good heart) and that, being no longer afraid, they would soon return. I repeated to them what I had told Copelo the preceding day, and before their departure exhorted them to the practice of good works, not to fight, kill or do evil to anyone.

What made a bad impression on me was that they all went off together, waded the river in the same place and followed the same direction. I thought to myself how strange it was that men who could not suffer each other's sight and even rejected the food prepared in the same dish, now unite like old friends. I asked of one near me the reason of this phenomenon, and he replied: "They must be relatives to some extent: many men from the north are married to southern women and vice-versa; so perhaps they have made peace." "Would to God," I replied, but, this explanation did not reassure me.

Some days later we learned that, alas! things had happened as I suspected. When well out of sight, they engaged in a fierce battle and many were slain and several wounded on either side.

The coming of these Indians may be considered the foundation stone of the Rio

Grande mission, established in the centre of the island for the Indians of Tierra del Fuego. Since that date their visits followed uninterruptedly. One day those of the south would come, and on each occasion, we invited them to stay some time with a view of imparting to them a knowledge of our holy religion and instructing them in the principles of faith. Another day our guests would be those of the north, though, to tell the truth these, jealous of the visits of the others, and fearing lest they might lose the right, which, in their opinion, they had on account of the mission being established in their territory, they never abandoned us completely, but when some went, others came; nay entire families resided from time to time in the mission. In the course of time their jealousy and preoccupation grew so strong that they often threatened the others and on one occasion expelled them from the mission.

I used to go out now and then to explore the surroundings of the mission. As a rule on these occasions I met some Indians fowling, who, far from running off as in other days, came to salute me, often offering me some game, which I repaid with handkerchiefs, biscuits etc. One evening whilst walking by the river, I descried eight or nine families wading it at a point called *Cerro del Aguila*. The women were loaded with bundles containing all their furniture, and on top the babies, whilst they held the elder children by the hand. I approached them and told them to go to the mission and there raise their tents, promising to visit them when night should set in. I put them on the way to the mission, whither joyfully they went and continued my explorations.

On my return at twilight, I went to see them as promised and found them established at a good distance from the mission at the back of a hillock, which prevented their

being seen by those of the north, from whom apparently they feared an attack should they be discovered. As the hour was late, having observed that they had plenty of birds and *tukus-tukus*, we sent them nothing that night, but I ordered that from the ensuing morning they should receive a daily ration of meat, biscuits etc., as I supposed they would re-



View of the Third Hall of the Salesian Exhibition.

main some days with us. But how great was our surprise when early next morning we found the place deserted. We could not imagine the cause of their sudden flight. The result of our investigations was this: I already stated that the northern Indians were full of jealousy on account of the frequent visits paid to the mission by those of the south. They nourished deep hatred toward them because they had been our first visitors, having thus violated the right which

they possessed by the establishment of the mission in their territory. Though they seemed to have forgotten this offence, yet it was only in appearance, for, in truth, they never missed an occasion of retaliating, as just happened in the present case.

The night previous two young men reached the mission at the same hour as I did and were admitted. I myself gave them some biscuits and exhorted them to remain; at first they laughed but finally consented with a visible lack of sincerity.

The North Indians having observed from their watch-towers the arrival of the others, their conversation with me and establishment in the mission, they immediately held a council and resolved on a plan which these two young men were to put into execution.

When we retired to rest and everything was quiet, they approached the tents of those of the south and told them in the name of their companions, whose ambassadors they were, to abandon the mission, otherwise they would force them to do so.‡

Though they always showed themselves firm in their desire of keeping the southern Indians away from the mission, on the pretext that it was in their own territory, yet I must say to their honour, that when no large groups came, but only few families, they always met with the kindest hospitality, being often introduced into their own tents. In compensation of this kindness they were free to cross the river, whenever they so pleased.

Happy discovery—The two first boys.

The guanaco, a mammalia of the Patagonian and Fuegian regions, supplied our kitchen with fresh and savoury food almost exclusively for two years. Every other day or at least twice a week, its chase formed the occupation of two members of the house.

On their return late one night after a laborious and fruitless day, while walking close by a copse, they heard a noise. Approaching silently they entered at different places, hoping to find what they had been searching for in vain all day. But to their astonishment, not guanacos met their eyes, but two little Indians lying under a tree, half naked, covered only with a few pieces of guanaco skin. They were almost frozen as the night was snowy, and presented more the aspect of corpses than of living beings. Moved with compassion they dismounted and got them carefully upon the horses, and with this precious burden proceeded to the mission.

We all were feeling very uneasy lest they might have met with some mishap, when, at last, they arrived and one of them came to me and said: "Father, behold the guanaco I have brought you," presenting a little child aged nine or ten years, well-shaped and tall though very thin and dirty, with hair and nails extremely long.

The poor creature, shivering from head to foot moved me to compassion, and would have affected even a heart of stone. We covered him well and gave him some meat which helped to reanimate him.

Seeing that the other did not come, I inquired about him and was told that he had remained behind but would be soon here. Presently we heard his horse approach and went out to receive the other child. The poor little fellow, younger than the other, was in a pitiable state. Taking his frozen little hands, after a few caresses I took him in and wrapped him up in a blanket. When revived somewhat, we gave him a piece of meat, which he seemed to devour with his eyes; he was scarcely able to chew it and swallowed it as best he could; presently we took them to their beds and put them to rest.

Next day we cut their hair and nails and washed and dressed them. At first, being unaccustomed to see their bodies imprisoned in clothes, they found themselves embarrassed in their movements, but after some successful efforts to walk and plenty of laughter at their own expense, and feeling, as they did, comfortable and preserved from the biting cold, they freely consented to keep on their clothes.

The one I called Belmonte and the other Mata after the places wherein they were found, and in holy baptism administered to them after a convenient preparation, they received the names of Joseph James and Joseph John. Those with another that came soon after, whom I called Delfino, because when presented to me he was shivering, and Joseph Simon in his baptism, helped to form the first permanent school in this mission.

I say permanent for though others had come before these, they did not stay more than 10 or 12 days after which they left never to return. One of them took away our dog, which came back next day with a rope round its neck; another carried off one horse, but it threw him off and escaped home.



ECUADOR

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

(From the correspondence of Fr. Mattana).

(Continued)

On mount Saquea — Little incidents — Chicha and superstitions — On the river Cumbossa — Chasing the monkeys — Maternal love — Force of example.

Here Mount *Saquea* rears its lofty height; in climbing up it we came across a formidable nest of wasps which, whilst respecting those that were clothed, had no compassion for the half naked bodies of the Jivaros stinging them so badly as to cause serious apprehension for them.

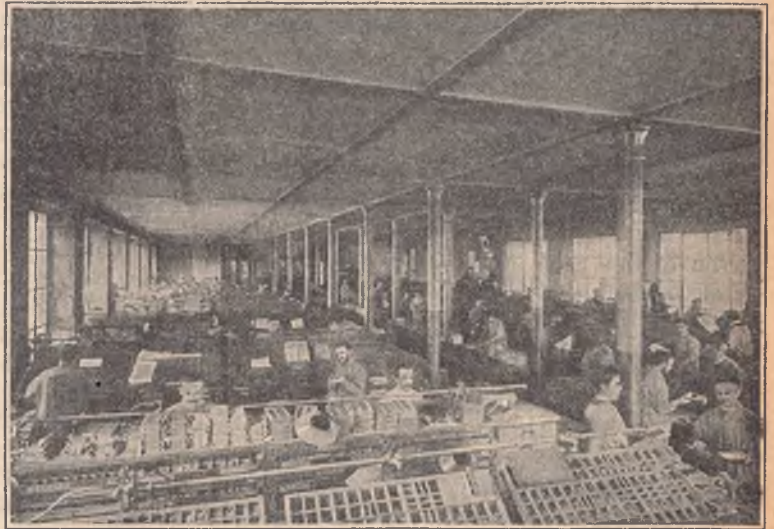
On the top of this mountain which separates the picturesque valley of Gualaquiza from that of *Colaglos*, we rested awhile and then began a rapid descent on the other side. Suddenly however my beard got caught among a number of thorns and like another Absalom, I was arrested in my headlong course. It soon got so much entangled that I had to free it from the thorns with my cutlass.

Shortly after whilst I was running along at break-neck speed I did not notice a precipice which lay across my path and in trying to save myself, I caught hold of a tree covered with sharp thorns and called *chontilla*.

It was anything but a friendly embrace. A number of thorns stuck too firmly and they had to be afterwards drawn out one by one.

In our march we disturbed some wild beasts but the barking of our faithful *Cholo* soon put them to flight. At the close of the day we reached the river *Rombois* which flows from the North and empties itself into the *Colaglos*. After wading through the *Rombois* we rested awhile and the Jivaros offered me some of their famous

chicha. I could not refuse it but poured what remained into the river. They noticed this and said to me: "Father Francis, don't throw it into the river for it will cause much rain." Some approached to spill some *chicha* on the banks of the river asking *Taita Dios* to keep away the rain. In how many superstitions these poor people are immersed. Continuing our journey along the opposite side of the river, we arrived about 12 at another part of Mount Saquea called by the Jivaros *Ensaqua* and here we halted for a while to contemplate the marvellous panorama that lay before us and to take some refreshment. On proceeding from Mount Saquea to the river Cumbossa we again fell in with a number of wild animals and we put ourselves at once on the defensive, but, thank God, our preparations were not



Typographical School of the Salesian Oratory, Turin.

needed, for the beasts soon moved away having the road free.

At about 2 p. m. we crossed the Cumbossa and on reaching the opposite side we met a number of monkeys which at once excited in the Jivaros the passion for the chase. This kind of chase is curious and interesting. The poor monkeys terrified by the blows of the Jivaros leap from branch to branch with as much ease as we would walk on even ground; those wounded clung to the branches and it became necessary to hew down the trees in order to get at them. They afterwards roasted them with the very branches which were cut down for the purpose. I

noticed one monkey clasping its young ones in its arms and with maternal selfforgetfulness present its own shoulders as a target to the arrows in order to save its young ones from death. The poor creature leapt from branch to branch in this sad plight until it received a fatal blow. Even then it kept its young ones still locked closer to its breast and died in that last act of maternal affection. I never witnessed so vivid a scene of maternal love as the one which was then enacted before my eyes. The chase of the monkeys lasted longer than we had bargained for, and thus we were only able to get as far as the banks of the river Colaglos where we erected our tents for the night. Rain came down in torrents at nightfall and on the following day, it was with no little difficulty and danger that we succeeded in crossing the river. The Jivaros refused to enter it, so I had to jump into the water first to give the example. This had the desired effect and the Jivaros said to me: "Ah! you father Francis you very brave, very clever in swimming and crossing the great river."

The river Colaglos flows from North to South and joins the Zamora at a great distance from *Provedoria*. Such is the name given to the spot where the Bomboisa and Zamora meet, because when the *caucù* and the *casçarilla* were being made in those regions, a kind of depôt for eatables and tools was there erected.

Further on we came across a small river known as the Guamquiza whose waters abound with savoury fish. Whilst I took a little rest my fellow-travellers went fishing with the *barbasco*, a kind of plant or shrub which the Jivaros had brought from Gualaquiza. Continuing our march we arrived at nightfall at the foot of Mount *Congineinda* and camped there. Our supper was composed there of the fish caught shortly before; appetite was not wanting, so after a hearty repast we lay down to rest on the bed provided for us by Mother Nature.

The eighth of December—A fine view—A hearty welcome—In the tent of Captain Tucupi—News of war—Off again.

As I awoke at the dawn of the 8th of December, a memorable day for every true son of Don Bosco, what pleasing emotions did I not experience in finding myself buried here for a time in these virgin forests. Seated on the trunk of a tree I heard the confessions of those who were with me and then sang a solemn High Mass which was the first in

those solitudes. At the *Gloria in Excelsis*, oh! how the angels of Heaven united themselves to the Guardian Angels of those present in accompanying with their celestial accents the song of the Missionary, of the Minister of the Most High, repeating this heavenly hymn. Full of joy the holy Angels might have exclaimed:—"At last the time of salvation and mercy has come for these numerous tribes; God thrice holy sends among them to destroy the kingdom of Satan and establish the ensign of the cross. The joyous singing of the woodland birds and the hoarse growling of the wild beasts mingled peculiarly with the song of the Church. I found great satisfaction in the thought that my weak voice was united to those of my confrères throughout the world in praising, and, prostrate before a poor altar rudely adorned, supplicating the Mother of all purity with fervent prayers, to bless our apostolic journey, to render our missions fruitful, to hasten the triumph of the Catholic Church, to give peace to the world and especially to poor and unfortunate Ecuador, the beloved country of our adoption on which to-day the hand of God leans heavily. Having concluded the sacred ceremonies and according to custom planted in the place of the altar a large cross, we resumed our journey.

Towards midday we reached the top of the mountain Giamquiza from which springs the river of the same name. In ascending this mountain we saw a venomous white serpent called the *Corepuapia* about a metre in length. The Jivaros believe that he bites with his tail. The panorama from the summit of this mountain is very beautiful. In the distance arises the mountain *Azuar* to the north of which are the gold mines of Sigsig. The inhabitants work these mines the ore of which is very valuable and forms the principal part of their wealth. A little to one side of Sigsig is Jivaria of Indanza, with its valleys and mountains through which is a road made by the Indians, forming means of communication with Pongo. *Runa uscu* is on the other side, and to the east is the little town of Chinguinda, distant a day's journey from Sigsig. After enjoying this view for some time we resumed our journey crossing without difficulty various streams till we came to the river *Yamguis*, and continuing on the opposite bank we reached the mountain *Magzongu*. From here we went through the beautiful valley of *Yunguinanza* and as night came on, encamped on the banks of the river Sendende.

The following day we reached the mountain Moalminta. Whilst resting ourselves there and restoring our strength, we were surprised by the loud cries of the Jivaros of Indanza who hurried precipitately to meet and welcome us, offering us plenty of food. Their greetings were enthusiastic and addressing me they said in Spanish:—Ah! Father Francis, the Jivaros were expecting you. We were anxious to see you but you were slow in coming.” And so saying they drank, danced, shouted and sang round me.

They then offered me eggs, *platano*, *yuca* and the indispensable and agreeable *chicha* which restored our strength for the journey. Towards 11 we reached the summit of *Colcúmen* which rises in front of the *Sacared* and thus keeping on we reached the mount *Calcúmpede*. Leaving the road to Mendez, we proceeded towards Indanza, where we arrived on the 9th of December. We were received with great demonstrations of joy by the Jivaro chief called Tucupì. and whilst under his tent we came to hear how 500 Jivaros from Mendez were passing by the same road as we had taken in order to go and

fight the Patocumas Jivaros, and revenge the shedding of blood and the death of certain Mendegni, killed by the Patocumas Jivaros. I remained a few days at Indanza to instruct, baptise and interest myself in the welfare of those poor Jivaros, and to make a survey of the beautiful province of Indanza, of its products, of its climate, of its inhabitants, of their manners etc. as also of the direction to be taken in order to open a new road to Gualaceo. The good people of the place had already begun this road three or four years ago, but then partly owing to their natural inconstancy and also because of the exceptional circumstances surrounding this unfortunate republic, they abandoned the project. If those noble and catholic people were more active in opening the road to Indanza, this fertile eastern province would prove for

them another promised land and would certainly render a hundred fold, thus establishing a most certain source of wealth.

The province of Indanza has for its boundaries in the North the *Pan de Azucar* and the mine of Sigsig; in the East the *pajon de Chondeleg* and the chain of mountains which separates it from Yunganza; in the South the hills and mountains which separate it from the juncture of the Romboisa and Zamora rivers; in the West Mounts Calcumen, Magyongu and others. From North to South it is traversed by a river



Typographical machines of the Salesian Oratory, Turin.

bearing the same name. The climate is both healthy and mild and the thermometer registered at that time (10th December) from 27 to 29 degrees of heat. The extensive table-lands of Indanza are fertile in productions of every kind. A railway could be opened with the greatest ease from Gualaceo to Indanza either through the *Pan de Azucar*, avoiding the river Indanza or through the *pajon de Chordeleg*, by throwing a strong bridge across the river, which is also easy of execution, since it is bounded by overhanging mountain rocks.

(To be continued)





ON the 29th of January occurs the feast of St. Francis of Sales the patron of Our Society and of the Association of Co-operators. It is now solemnly kept not only in our houses but in many other churches, through the exertions of zealous Co-operators. It is generally transferred to the following Sunday, so that a greater number may have an opportunity of taking part in it. All those who may not be able to assist at a public celebration are earnestly exhorted not to pass it by without some act of devotion, for example, approaching the sacraments, and performing such works of charity as their means may allow.



ON the occasion of the feast of St. Francis one of the ordinary conferences is generally held wherever the number permits, to which all the faithful who have at heart the good of religion are invited. They are now held in many places thanks to the energetic zeal of many of the local directors, who are, in most cases, the parish priests, or ecclesiastics appointed by the Ordinary. These conferences have proved a most efficacious means of bringing to the knowledge of many, an easy way of promoting the interests of religion, of helping their neighbour, of banding together and directing into proper channels the scattered energies of many good christians and of reviving an active religious spirit.

Besides the ordinary one held on this occasion, extraordinary ones are on special occasions organised by benevolent Co-operators. Among those, which have taken place lately, mention should be made of that held

at Orbassano, which was given by Mgr. Fagnano at the request of the Vicar of that town; of that given at Stella San Martino on behalf of the missions, promoted by the local director the Rev. Joseph Tobia; and even more remarkable that at Capriolo (Brescia) where the church, capable of holding nearly three thousand, was quite filled. It was given by the Rev. Prof. Capra who dwelt on the nature and scope of the Association, showing the valuable help it gives to the parish priest in the many works of his difficult mission. This success is due to the untiring zeal of the Very Rev. B. Guatta parish priest of Capriolo and local director of the Salesian Co-operators.



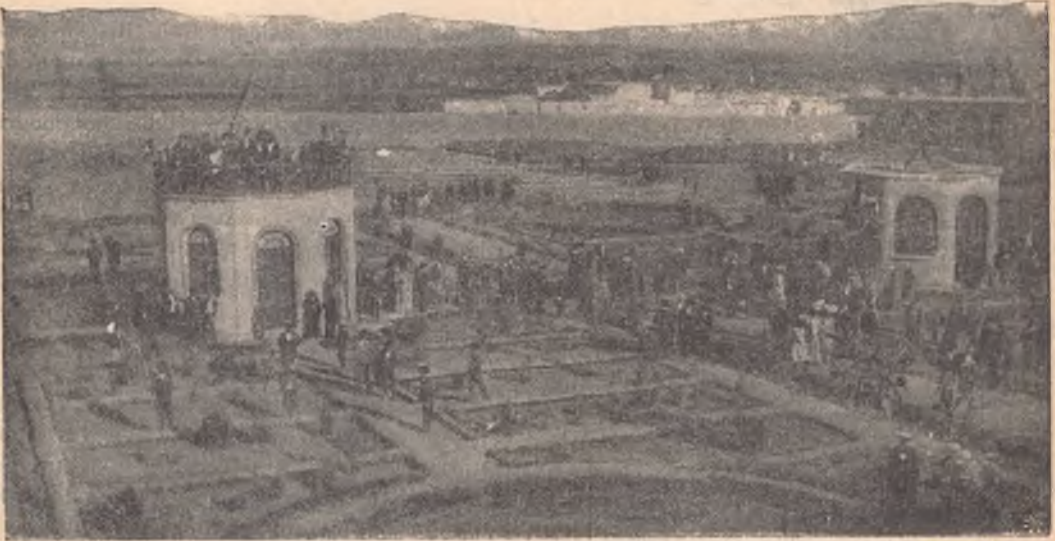
A journal of Trieste, *L'Amico*, gives an account of a visit of the Very Rev. Don Rua to that town. The object of that visit was to open the permanent buildings which have been erected, and to which the oratory started there some time ago has been transferred. The solemnity was honoured by the presence of the local authorities, among others Baron Riccaldini, Baron Alber, Commendatore Vidich etc. At a meeting held after the solemn blessing, the Vicar Capitular Mgr. Petronio in a forcible address spoke of Don Bosco's institution in behalf of education, of the press, and of technical training for artisans. We cannot report here all the kind words that *L'Amico* contains with regard to our revered Superior General, but we make our own the wish it expresses that the visit of Don Rua may extend more and more the

beneficial effects that this institution has already produced.



On the 16th of November last an agricultural colony was opened at Corigliano in Puglia by Mgr. Caporali, Archbishop of Otranto. This institute is due to the munificence of the Baron Comi, who also wished to have it entrusted to the sons of Don Bosco. Persuaded that to the unproductiveness of the

neral, paying a well-merited tribute of praise to the lamented Baron whose gift will be a means of prosperity to his native place. Several of the distinguished guests spoke in terms of congratulation and well-wishing, among others the Mayor A. Gervasi who referred to the liberality of the founder, and had kind words for the Salesian Institute. Fr. Marengo replied in the name of the Salesians recording some of the many deeds



Inauguration of the Meteorological Observatory, Arequipa (Peru).

soil is to be attributed the unsettled economic state of the people, and the depopulation of the country, he set apart a good sized plot of land out of his own estate for a much needed agrarian school, as the best means of coping with the growing needs of his native place, and of promoting the welfare of his fellow-countrymen.

The foundation stone was blessed in October 1899 and through the untiring energy of the Very Rev. N. Donno was brought to completion and solemnly inaugurated by the Archbishop of Otranto Mgr. Caporali in November last. All the notable personages of the locality were present including the son of the late Baron and his family. The Rev. Fr. Marengo represented the Superior of the Salesians.



AFTER the blessing of the chapel an address was read by the Rev. S. Fuso, Vicar Ge-

that had endeared the Comi family to all, and especially this last which promises so much for the welfare of the country.

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.]

Bahia Blanca (ARGENTINA).—Full of gratitude and love towards the powerful Help of Christians, I send you this letter in order to make known a favour—an extraordinary proof of her heavenly protection.

One of the pupils here fell dangerously ill with typhoid fever and we soon feared he should never recover. The case seemed lost. I suggested then that a novena be made to Our Lady Help of Christians. The relatives agreed to this and they soon had the consolation of seeing him out of danger and convalescent. But I don't know how, he unfortunately relapsed into his former state and grew much worse. I was then on a mission at Jomquit; on my return the Director told me he had administered Extreme Unction and that there was no more hope. The patient was in fact in his agony surrounded by his relatives who were in great grief, and the three doctors who gave no hopes of his recovery. I took courage and seeing that science could do nothing I put all my confidence in Our Lady Help of Christians. I approached the sick boy, put a medal under his pillow and asked those present to pray, expressing a hope that he should soon be relieved. "I now go", said I, "to pray for him with his companions, and on your part pray also to Our Lady, she alone can obtain our petition." And through her intercession he was indeed spared against all hopes. The

patient soon fell asleep and this surprised the doctors very much. On account of the gravity of the case they had prescribed a hazardous remedy. We then commenced another novena to Our Lady and on the ninth day the patient was able to get up. The first time he could leave the house he went to the chapel of the college to place before the altar of Mary the tribute of his gratitude for the grace obtained through her intercession.

The boy's name was John Zabala. He is the son of a lady—a great friend of the Salesians who this year gave us the use of her country house for the vacation. We rejoice doubly that this grace was obtained by Our Lady for one of our greatest benefactors.

I cannot let this occasion pass without paying a debt of gratitude to Our Good Mother for the extraordinary manner in which she has protected us in case of illness. We have not had a death in this Institute for the last ten years. We were threatened many times but we always experienced the protection of Mary. In spite of the epidemic—scarlatina and diptheria especially—which claim so many victims among children every year, our house, though very much frequented by children, has never like other schools been closed by the sanitary authorities. The reason is that although there are 400 children here there are seldom serious cases of illness.

I will conclude by translating from the Spanish the following letter which I received from a past pupil, who wishes it to be published in the *Bulletin*.

Naposta, 29 June, 1901.

"I heartily thank Our Lady Help of Christians through whose intercession I have been cured though given up by the doctors and in my last agony. My gratitude for this

wonderful cure will never cease. With the help of God I wish to be devoted to our Heavenly Mother even till death and I shall never let a day without saying the three Hail Marys which the Salesians have always recommended me to say.

I wish to make it known to all that I owe my life to the intercession of Our Lady Help of Christians and I shall never forget this favour which I received on the 22nd of June. I ask all to join with me in thanking her and to be forever her devout clients.

GUSTAVUS VARELA.

I adopt as my own the last expression of this letter of our old pupil.

FR. D. BRENTANA.

Bogotá (COLUMBIA).—The revolution has caused many and serious afflictions in this town. For months past typhoid fever of different kinds has raged here and already has claimed hundreds of victims. Towards the end of April one of our clerics Caesar Cesari here fell ill from it and in a few days was at the point of death. In the year 1898 this terrible disease had in a few months caused the death of four Salesians, so humanly speaking we should have given up all hopes of our patient's recovery. When there was no more hope from human means we had recourse to the intercession of Our Lady Help of Christians. The Daughters of Our Lady Help of Christians promised to make a pilgrimage on foot to a neighbouring village reciting the Rosary at the same time; in the house a Mass was promised to be sung in honour of Our Blessed Lady. I promised also that if the favour were obtained it would be published in the *Bulletin*. In a few days the patient was out of danger, he grew rapidly better and soon his cure was complete. We return our most humble thanks to the Madonna of Don Bosco who intercedes for all who have recourse to her with faith.

12 July, 1901.

(Rev.) E. RABAGLIATI.

Belfast (IRELAND).—In fulfilment of a promise made to Our Lady Help of Christians I beg to enclose 10 s.

I have lately been the recipient of a very special favour obtained through her intercession and you will kindly have a Mass celebrated in her honour.

November 27th, 1901.

F. M.

Ireland.—A young girl from the West of Ireland wishes to return thanks to Our Lady Help of Christians for a special favour granted through her intercession.

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.

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.



Various Gleanings

VIEDMA (PATAGONIA).—*The Holy Year at Conessa and Pringles.—Cacique Paileman makes his first Communion.*—From Fr. Beraldi's correspondence we take the following:

The Holy Week services attracted much larger congregations than usual owing chiefly to the fact, that services for the gaining of the Jubilee were being conducted at the same time. Large numbers came from the neighbouring districts to approach the Sacraments especially on Easter Sunday the concluding day of the Jubilee Processions. One fact however is worthy of mention, namely, the First Communion of the Cacique John Paileman.

He is about sixty years old, hospitable and large-hearted and one of the wealthiest of these districts along the Rio Negro. He possesses five or six leagues of pasture land with over 10,000 sheep, thousands of horses, and large herds of cattle. The Missionaries of Don Bosco are always welcome to his house. He is very well disposed towards them, and treats them with great cordiality.

All the family of this good Cacique are christians. His daughters were educated in our Holy Religion by our nuns at Viedma and Conessa. In him however there was one great fault. I know not how, he could never be prevailed upon to make his First Communion. But Our Lord has at last illumined the mind and touched the heart of our good friend by his grace.

He happened to come to Conessa for the Jubilee services bringing with him his young nephew whom he wished to confide to our care. Fr. Salvioni gave him a hearty welcome and I also joyfully went to greet him when the following dialogue ensued. We spoke in Spanish which he understands but speaks only brokenly.

"Welcome, dear friend, how are you?"

"*Bien no má, Padre*" (He continually brings the words *no má* into his conversation; they may be taken to mean 'nothing else'.)

—"And how is your family? Have you come to place your boy in our school?"

—"Si Señor Padre, no má; pero yo pagar poco no má porque pobre no má."

"But, dear Paileman, you are not poor."

"Si, Padre, pobre no má."

"And how much are you going to give to the Mission?"

"Doce pesos, no má, Padre, doce pesos no má."

"And what for books and paper?"

"Yo doce pesos no má... cuadernos y libros pagar tambien, no má, Cagliero Obispo no má mucho amigo: el conformar doce pesos no má."

"Very well then," Fr. Salvioni said. "I will accept this little boy, and I hope Mgr. Cagliero will be satisfied as you say." Just then I spoke to the good old man.

"Tell me, my friend, don't you know that this is the Holy Year?"

"Yo saber Año Santo, no má. Yo tambien procesión no má: Iglesia y Misa no má."

"But that is not enough, you should think also of your soul, and draw nearer to God by prayer and penance."

"Yo Padre, rezar (to pray) no má."

"You see my friend, to merit the blessings of heaven you must make some little sacrifice, you must place yourself in the grace of God by a good confession."

"Yo Padre, confesar tambien, pero ahora no, Padre, no má confesar no, Padre, no má."

"But I know that Cacique Paileman is very good. He will certainly give this good example to the people of Conessa."

"Yo, Padre, bueno no má; Paileman bueno no confesar más tarde no má."

Seeing that he would not give way, soon afterwards I bade him good evening, and he went to the house of one of his acquaintances. What was my surprise when on the following morning, Easter Sunday, I saw him come to the church with a young lad who was going to make his first Communion. He had encouraged the Cacique by his example, and the good old man presented himself as humble and simple as a child.

"Good morning my friend," I said to him; "have you come to fulfil your religious duties?"

"Si, Padre, confesar no má."

And he did confess with true devotion and humility. I then asked him, "Do you also wish to go to Holy Communion?"

"Como no? Padre, comulgar tambien no má."

"Do you know who it is that we receive in Holy Communion?"

"*Jesucristo, no má; Padre.*"

"Have you eaten or drunk anything since midnight?"

"*Nada Padre no má..... ayuno no má.*"

This frank reply showed that he was already instructed, for the missionaries had often passed his house, and Mgr. Cagliero himself had twice lodged with him, and his daughters were also educated by our nuns. I then instructed him how to make his preparation and thanksgiving and he accompanied me into the chapel. His whole bearing showed child-like simplicity. He knelt and joined his hands and remained looking fixedly at the tabernacle as though he would say "I know that my God and my Redeemer are present there." His communion was very devout, and his whole exterior manner showed his lively faith. He remained almost motionless during his thanksgiving and spent about two hours in prayer. I then made a sign that it was time for him to leave, and when outside I said familiarly to him: "Well, my friend, do you feel contented now?"

"*Ahora Paileman contento no má. Comulgar lindo no má. Esta tarde yo tambien venir Iglesia no má, procesión no má, Padre.*

True to his word he returned in the evening for the procession, and the next day cheerful and quite contented, he set out for his humble dwelling, to relate to all his family that the great grace had been bestowed upon him of receiving Our Lord in the Blessed Sacrament for the first time.

BAHIA BLANCA (CENTRAL PAMPAS).—*An apostolic excursion.*—The same father sends an account of a long apostolic excursion of Mgr. Cagliero who visited several of the growing centres of his vast vicariate. This visit bore everywhere copious fruits being the occasion of numerous missions which were largely attended. The civil and military authorities set a good example to the people and showed to their pastor every mark of respect. At *General Acha* he presided over the opening of a new Institute, and was forced to promise a similar foundation for the benefit of the girls.

At *Santa Rosa* he was the guest of the founder of that flourishing settlement, Mr. John Brown, a well disposed protestant gentleman who showed him the greatest courtesy. His labours were well seconded by the principal of the Government schools and the school-mistress to the great benefit both of the children and the grown up people. Here too it was agreed with the principal personages of the place to erect a church to be dedicated to Mary Help of Christians.

At *Toay* also the arrival of the bishop was hailed by every sign of joy not only by the Salesian community but by the whole congregation. The whole time of his stay was fully occupied in administering the Sacraments to the faithful who came from far and near eagerly availing themselves of that opportunity. The sight of the good done by those visits—alas too rare owing to the great distances—and the much

more that remains to be done make the good missionary exclaim: "See, dear Don Rua, how much work there is to be done in these missions, and how one experiences the truth of those words of Our Lord *Massis quidem multa operarii autem pauci.....* How many souls there are to be saved.... How many poor people are lost through want of evangelical laboures."



THE STORY OF THE ORATORY

OR

DON BOSCO'S OPENING APOSTOLATE.

CHAPTER XLII.

(Continued)

The great friend and wise educator of youth saw in those days, with deep regret, perfidious writers, by means of short manuals, summaries, compendiums and so forth, shamefully perverting the history of Italy by raking up old and oftentimes refuted calumnies against the popes, holding them up as enemies of Italy, misrepresenting, misconstruing or passing over in silence the more glorious facts, and thus palming off as historical truths what were but pure inventions or opinions of unsound minds, simply because it served to cast a slur on the papacy. Nay those Roman Pontiffs who had done most for Italy were traduced as the cause of its calamities.

This conspiracy against truth, this poisoning of youthful minds, was a source of great affliction to Don Bosco and he wished to apply the most efficacious remedy in his power, and he carried his wish into effect. Those words are precious in which he expounds the scope he had in view in writing that work; words which deserve to be here reported because they reveal how the sound education of youth was his constant thought, the principal object of all his labours.

"It is an universally admitted fact," such are his words, "that books have to be suited to the intelligence of those they address just as food has to be suited to each one's temperament.

"Following out this principle, I have endeavoured to tell the History of Italy to youths, adhering as regards the matter, the wording and the size of the volume, to the same rule by which I have been guided when writing other books destined for the same

end. Keeping accordingly to facts that are certain and afford moral and useful instruction, I leave aside those things that are uncertain, private conjectures, too frequent quotations from authors, as also the too elevated political discussions, which turn out useless and at times hurtful to youth.

"My readers may nevertheless rest assured that I have not touched on any period without confronting what I have written with the most approved authors, and, as far as possible, contemporaneous, or at least nearly so, to the time of the events referred to. I have spared myself no labour in reading modern writers who treat about Italy, selecting from each one what seemed to serve most for my undertaking. I have done my best to make my work useful to that portion of human society which forms the hope of a happy future—youth. To expound true history, to instil the love of virtue, the horror of vice, respect towards authority and Religion was the end I had in view in every page."

It is not to be wondered at, that men competent in such matters, as are the learned writers of the "*Civiltà Cattolica*," and the famous Niccolò Tommaseo should have praised the work very much; the former calling it "*a book which, of its kind, is perhaps without a rival in Italy*" and the latter "*a modest book, but one which in schools will serve far better as a history text-book than many celebrated works.*"

This work was indeed for those times and even now, a real blessing. God only knows the good it has done to youth and the evil from which it has preserved it. It had hardly made its appearance, and its merits become known, than at once fathers of family, masters, teachers, who desired to have their boys and pupils taught the history of their country, but not at the same time poisoned thereby, hastened to provide them with it; nay at the beginning even the Minister for Public Instruction, John Lanza, expressed a desire to have it adopted in the government schools. The boys of the Oratory read it with assiduity, sometimes they recited whole chapters by heart, and Don Bosco himself, to encourage them, praised and rewarded the best, just as he used to do with those who learnt their catechism the best, or recited the best passages of Sacred or Ecclesiastical History.

As a stimulus and a reward for good conduct amongst his boys Don Bosco also introduced a most laudable practice, which has been in force for many years; namely, the rewarding the most deserving in the

following way. The distribution of prizes generally took place on the evening of the Feast of St. Francis de Sales, both for the students and the artisans. On the week before, each one wrote down on a piece of paper the name of a given number of boys whose religious and moral conduct seemed to him most irreproachable and then handed it over to Don Bosco. He would then sort them and the six, eight, ten or even more boys, who received most votes were read out that evening and rewarded in the presence of all. It is worthy of remark that the judgment thus given by the companions was always so just and reasonable, that the Superiors themselves could not have done better. No one in fact is better able to know us than those with whom we live, with whom we are on familiar terms, and who, without our noticing it, are always witnessing our words and actions.

CHAPTER XLII.

An accident—Evidence of God's protection—Another drawing of prizes—An appeal—Government subsidies—The Minister Rattazzi's decree.

Owing to the war in Crimea and other events no less disastrous Don Bosco received every day increasing demands to take poor boys into the Oratory or Orphanage of St. Francis de Sales. Besides those who were received on the recommendation of their parents or the parish priests, or the municipal authorities, many came of their own accord. Nearly every Sunday amongst the boys who frequented the Oratory, or came there for the first time, Don Bosco found some who were in such a forlorn state, or in such danger in regard both to body and soul, that if they were not quickly rescued, they would have certainly fallen into evil ways. Many boys were to be found in a like condition at the Oratory of St. Louis at Porta Nuova, and that of the Angel Guardians at Vanchiglia.

Every week either one or the other of the Directors of these two Oratories took in some boys who were in a pitiable state. The Government also recommended at one time the son of a public official, at another a soldier's orphan child, or again a boy whose conduct, though not sufficiently bad to deserve imprisonment, yet boded ill, for the future unless he received a moral education. Recommendations of a similar kind were very

frequently made to Don Bosco by different ministers, by local bodies, and as long as there was an empty corner, he never gave a refusal. In this way inspired by charity, till the year 1855, every nook and corner of the house at Valdocco was occupied by a bed: during the summer some were even put to sleep in the belfry.

Seeing that the misery and the demands were increasing, Don Bosco determined to build a new wing extending from the central gateway to the Church of St. Francis de Sales. He sent for a certain Juvenal Del-ponte, an architect and contractor, and asked him if he had any money to start bulding.

"No" was the reply.

"Neither have I" added Don Bosco.

"Then what shall we do?"

"Let us begin meanwhile," said Don Bosco, "and before the time comes to pay the workmen, Our Lord will send us some money."

In the month of March, 1856, the work was begun; the old house which still remained standing as a relic of our first greatness, was pulled down and the new building begun according to the plan already made. During recreation-time the boys also lent a hand in knocking down walls and carrying bricks, thus saving time and money. Amongst other bricklayers were the brothers Charles and Josue Buzzetti, Don Bosco's first pupils, who from that time, never abandoned his service. As both of them were very intelligent and their fidelity was beyond all question, they soon became so expert in the building art that they are now considered first contractors in Turin. As it was necessary that the building should be ready for the following Autumn, the works were carried on at such a rate that, by the end of July, the new building was not only roofed in, but the ceiling of the four different stories having likewise been completed, hopes were entertained that it might soon be inhabited. But a new disaster took place.

On the 22nd of August towards ten in the morning, one of the workmen was removing the supports from the arches of the new building.

On the previous day he had removed the supports from the lower floors and now he was removing the scaffolding from the last floor but one. He had nearly completed the work when a pole escaped from his hands and fell with its point towards the floor which at once gave way. It then fell on to the next floor which likewise gave way and so

on, till the ground-floor was reached. In a moment the three floors in that part of the building were reduced to a mass of ruins.

This accident proved very expensive as the fallen part had to be rebuilt, but in this misfortune the protecting hand of Divine Providence was made manifest.

I shall mention here two remarkable instances. The ground-floor which, for some days, had been cleared of all scaffolding, was very commodious and well-ventilated. It was therefore greatly frequented by the boys and assistants during recreation time. Some played there, others read or studied. At 9.30 however the bell rang and every one at once retired with great diligence. Some went to the repetition classes or to those concerned with School-management which were given during the Autumn vacations; others to the common study. We were hardly in our places when we heard a great noise as of something falling, which alarmed us. The ceilings were at that very moment falling. Had the fall taken place a little sooner many boys might have been crushed to death.

Not less remarkable was the case of the bricklayer who was on the first floor when it fell. No sooner did he perceive that it was giving way than he at once thought of getting to a place of safety, and ran towards the side wall. But in so doing the bricks gave way under him and he throwing himself instinctively on a corner of the ceiling which had not fallen, remained hauging with his legs in the air. He had a pair of old slippers on, and these fell among the broken fragments and mortar. It was impossible not to see the hand of God in thus sustaining that isolated piece of ceiling, thanks to which the bricklayer, though resting on it with his whole weight, was able to save himself. Not one of the men at work at the time around the building suffered the least injury.

Don Bosco was away on this occasion. In the evening, on his return to the Oratory and on seeing the disaster, he was much grieved. Hearing that no lives had been lost he thanked God and with a serene and cheerful countenance said to the boys who surrounded him:—"How is it that, with so many of you boys at home yesterday, you were not able to hold up the ceilings and prevent them from falling. What useless, good for nothing set of fellows you are! However I have pity on you: it is the devil who has been playing a trick on us. It is already the second time that this enemy has thrown down the house: but it does not

matter. He has to come to arms with God and Mary and he will not prevail. If the ceilings have fallen we will raise them up and they will not fall again."

Our benefactors in Turin, on hearing what had happened were filled with compassion for Don Bosco, and instead of withdrawing their help, showed greater zeal in forwarding his work. Nevertheless as the expenses already incurred and those which still remained amounted to several thousand francs, he determined to have recourse to public charity by means of a grand drawing of prizes. In so doing Don Bosco was influenced by various reasons. He wished above all to give to a greater number of the faithful an occasion for fulfilling a great act of charity, either by making offerings or distributing tickets, and thus procure for them a crown richer in merit and for God greater honour and glory. In the second place he wished to refrain from applying to his customary benefactors, so that they might give alms for the relief of so many other miseries both in Turin and in Piedmont. Lastly he wished to procure the necessary funds to bring to completion, and meet the debts of the building already begun, and to increase the number of good works and the acts of love towards God and his neighbour.

Don Bosco had no sooner manifested his intention of holding a drawing of prizes than several ladies and gentlemen, ecclesiastics and laymen from Turin and elsewhere vied with one another in enrolling themselves as promoters of the work. I should like to set down here the names of all those kind persons, but for brevity sake I shall only observe that they numbered 350 and that the articles collected together came to upwards of 2,900.

Worthy of mention here is the invitation published and distributed by the promoting Committee. It ran as follows:—

"Invitation to a drawing of prizes in favour of the Oratories of St. Aloysius at Porta Nuova, of St. Francis de Sales at Valdocco and the Holy Angel Guardians at Vanchiglia,

"The charity of the Gospel which inspires man with the most beautiful works of beneficence, refrains from all pharisaical show. However when the glory of God and the good of our neighbour demand it, it does not shrink to come before the public and to hold out its hand to charitable persons and even to relate the good accomplished, that it may serve as an invitation and an incitement to help the needy. This reflection has led the

Committee established for this drawing to give a sketch of the principal works carried on in the Oratories and thereby acquaint everyone with the destination of the money that may be derived from it.

"We believe that it is publicly known how Don Bosco in his anxiety to provide for the moral advantage of abandoned youth elected to open three Oratories for boys in the principal quarters of this town. There, on feast-days, are assembled as many poor youths as possible, who from town and from country turn their steps towards the Capital. In these Oratories there is a Chapel for the religious services; rooms are set apart for the school and there is a garden for recreation adjoining. They are enticed there by prizes and they are entertained with gymnastics and other innocent amusements after they have assisted at the sacred ceremonies. The attendance is very great and exceeds at times 3,000. When the season of the year allows it, classes of reading, writing and music are given. A considerable number of pious gentlemen devote themselves to teaching catechism and getting employment with honest masters for boys out of work, thus exercising in their behalf the loving assistance of a father. At the Valdocco Oratory there are also the day and evening schools, especially for those boys who, for want of suitable clothes or for their unruly conduct cannot get admittance into other public schools.

"The evening schools are well frequented. Here also reading, drawing, music vocal and instrumental are taught and this serves to keep them away from bad company where they would certainly run the risk of losing the slender gain acquired by their work, as well as their morality and their religion. Amongst these boys, whether from the town or from the country, some there are (for the most part orphans) who are so poor and abandoned that they could not be taught an art or trade without being lodged, fed and clothed. To meet this pressing need a house has been provided which is attached to the Valdocco Oratory where such boys to the number of 150 are lodged: there they are brought up as good christians and honest artisans.

(To be continued.)





A Son of Don Bosco.

1850 - 1895

LIFE OF MONSIGNOR LASAGNA,

Salesian Missionary, Titular Bishop of Tripoli.

CHAPTER VII.

Plans for the future—Don Bosco's advice—The war between Austria and Italy—The generous heart of Louis—Don Bosco at Mirabello—The vocation of Louis becomes clearer—Temptations and fall—Tears of repentance.

BEFORE entering the college of Mirabello Louis had made up his mind, after having passed the highest class, to go to the University, and to study medicine after the example of his tutor. Persuaded that his vocation called him to that branch of study, his young mind, helped by his vivid imagination, pictured to him the great and charitable work that was before him in the world as a physician. He had more than once spoken of these cherished plans to Don Bosco, in whom, as we have seen, he always had the greatest confidence. The good Father, however, fully convinced that God had higher designs for the future of his protégé, merely recommended him to apply himself seriously to study, and confide his future to Mary Most Holy, who, he assured him, would make his vocation known at the proper time. On the day of his setting out for Mirabello, before leaving the Oratory, he went to see Don Bosco and to ask his blessing. Don Bosco gave him suitable counsels, and above all exhorted him to pray fervently and reflect seriously on his vocation, adding at the same time that, in a day not very far off, he himself would help him in making the choice. Louis treasured up these words in his memory, but various succeeding events during the year he spent at Mirabello, con-

tributed not a little to strengthen him in his conviction that he was called to the medical profession.

In the month of June 1866 war broke out between Austria and Italy; and even within the peaceful walls of the college of Mirabello, where politics were altogether a foreign topic, the war became a frequent subject of conversation; the pupils kept pestering their superiors and teachers with questions about the scourge that was threatening their country. It was but natural that they should inquire about it; for many of them had some relative in the army, likely to be sent to the front. More than any one else talked about it the venerable Missionary Apostolic Monsignor Belasio who regretted that, owing to infirmity, he was unable, as in the year 1859, to go to assist the wounded and the dying. Louis, whilst he admired the heroism of a priest who exposes his life in order to bring the comfort of religion to those who have fallen on the battlefield, was extolling the medical profession which can afford so much relief to suffering humanity at all times but especially in war. His generous heart made him long that the day had come, when he would be able to succour the valiant soldiers who had fallen, and this growing aspiration made him think more and more that he was called to the study of medicine. This thought spurred him on to devote his whole energy to his studies which were later on crowned with brilliant success. The time however was drawing near, when Almighty God was to put an end to these fine dreams and to point out unmistakeably the way he was to walk for the rest of his life.

Towards the end of June the feast of St. Aloysius Gonzaga was celebrated at the College of Mirabello with the greatest possible solemnity. The religious functions were beautiful and devout, and that which was

most extraordinary, Don Bosco himself went to preach the panegyric of the Saint. It is easy to imagine how great was Louis' delight who, by that fortunate circumstance, was able to see Don Bosco and talk with him about his future career. There is reason to believe that on that occasion Don Bosco spoke to young Lasagna words which change the heart, and of which he possessed the secret. In the evening there was a play entitled *The vocation of St. Aloysius Gonzaga*. Lasagna was acting the part of the Saint's tutor, and it was his duty, after the Saint's repeated solicitations for permission from his father, the Marquis Ferrante, to quit the world, to examine carefully and find out if he had a true vocation. The examination was long and severe; the objections were specious and stringent but the replies of Aloysius were so forcible and conclusive that the tutor, or rather our Lasagna, passing from fiction to reality, felt himself drawn to that state of life from which, according to the play, he was to dissuade Aloysius Gonzaga. He caught then the far-reaching meaning of Don Bosco's words; and without exactly knowing the reason, he felt rising in his heart, aspirations quite different from those which had hitherto engrossed his mind. By nature quick to act, he without delay stifled all worldly considerations and generously responded to the call of God.

The play was soon over and it had given general satisfaction both to guests and pupils. Louis then drew near to his teacher and seizing his hand said with emotion: "Now I understand why you gave me that part of the play: God has conquered: I too will be a son of Don Bosco, I too will be a priest". It must be remarked that this dramatic representation was only one of the means which Our Lord made use of to enlighten more Louis' mind concerning his vocation, which had already been pointed out to him by Don Bosco, who read his heart so well, and not the moving principle of a decision of so great importance. A vocation to a religious and ecclesiastical state must rest on firmer grounds than the sudden emotions of a moment. Almighty God had from all eternity decreed that Louis Lasagna should be a minister of the altar, and, in his infinite goodness, prepared him for the august ministry which he was to fulfil in His church. He had caused him to be born in the bosom of a good christian family; He had cast into his heart the seeds of virtues which were to bud and grow by

means of a good education. If he permitted that in the beginning his excellent qualities should be mingled with foibles and that he should not at once come to a clear knowledge of the state of life to which he was called, this was in order that brighter should be his victory and greater his merit: *Certamen forte dedit illi ut vinceret*. Thus there remains now his example as an encouragement to generous hearts to overcome the difficulties they are wont to encounter in pursuing the most noble and holy of vocations.

The determination of Louis, owing to his lively and fiery temperament, was put to severe trials; he wavered at times, aye, more than once he ran the risk of giving way. When he presented himself for the public examinations at Turin and with brilliant success, he must have sustained a formidable attack from the wily enemy of mankind, who was not slow to set before his mind the plans he had so fondly cherished. Another allurements was the example given him by his friends and school-fellows, and he ran risk of failing on the very day when he heard his name proclaimed among the most successful.

(To be continued.)



Our Co-operators are kindly requested to pray for the repose of the souls of the following lately deceased:—

- Daniel P. Gaskin, *Brooklyn* (America).
- John McCabe, *Moine Arva, Cavan* (Ireland).
- The Rev. Patrick Scully, P.P., *Keash, Ballymote, Sligo* (Ireland).
- The Rev. Henry Cahill, P.P., *Abbeyknockmoy, Galway* (Ireland).
- The Very Rev. M. Connolly, P.P., V. G., *Beagh, Gort* (Ireland).
- The Rev. W. Bourke, P.P., *Kilkeedy, Gort* (Ireland).
- Mr. Hugh Hill, *Alexandria* (Egypt).
- Mrs. James Scanlon, *Lurgan, Keash, Ballymote, Sligo* (Ireland).
- Mr. Michael Hunt, *Boyle, Roscommon* (Ireland).
- Mrs. Bernard McDonough, *Cloonloo, Boyle, Roscommon* (Ireland).
- Mrs. E. Nolan, *Chicago* (America).

May their souls and the souls of all the faithful departed through the mercy of God rest in peace.

PERMISSU SUPERIORUM

Gerent, GIUSEPPE GAMBINO.—Salesian Press.—Turin, 1902

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.

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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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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