

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,"—VALDOCCO, 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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The Month of Mary Help of Christians.

BEFORE the May number of the *Bulletin* reaches the hands of our Readers, the month of Our Lady will be already far advanced. Hence we wish now to call their attention to the pious custom of keeping this month in her honour. In some places, as for example in her Sanctuary at Turin, the month is commenced on the 24th of April to be closed on the Feast of Our Lady Help of Christians, on the 24th of May.

We need spend no words here in recommending it to our Co-operators. We are glad to say that in many places it is through the zeal of some of them, ecclesiastics and even lay-men, that this devotion has been either established or carried on with increased solemnity. We will only repeat here the recommendations of Don Bosco, viz. to frequent the sacraments, to attend daily Mass if possible, to take part in the pious practices that are made in public, or at least privately in the bosom of the family not to let a day pass without some pious reading, but especially to honour her with the recitation of the Holy Rosary. In the course of this year of the Pontifical Jubilee we should strive more than ever to comply with the exhortation and wishes the Holy Father has so often expressed.

"Would", he wrote, "that this devotion of the Rosary were everywhere held in honour as of old, in accordance with Our desires. In towns and villages in families and workshops, amongst the upper classes and the humblest, let it be loved and practised as a beautiful watchword of Christian faith, and a most effective means of propitiating the Divine Clemency."

THE PONTIFICAL JUBILEE OF LEO XIII

N these days when the eyes of the whole world are turned towards Rome, towards the aged Pontiff who has governed the Church for the course of nearly twenty-five years, it is not out of place, dear Co-operators, that we should dwell again on this event so remarkable and so suggestive.

Setting aside political and social differences, princes and peoples appear of one accord in paying homage to the Head of the Catholic Church. Even those who are not united with us in the Faith have hastened to offer their congratulations and good wishes to the Father of the faithful, thus associating themselves with the universal joy of the Catholic world.

These expressions of good will are an acknowledgment of, and a tribute to the immense and most beneficial influence on society which, even now, is exercised by the Papacy in the person of Leo XIII.

To the Children of the Church, however, this event means all that, and a great deal more: they cannot fail to see in it another luminous evidence of the abiding presence of God in his Church, a striking confirmation of the promises of Christ to Peter, a convincing proof of the wisdom with which Divine Providence directs human events, and of the care with which It watches over the Vicar of Christ.

The Annals of the Church offer a rich harvest of illustrations of this fact. We recall here only one anecdote of recent times which brings into relief what we are witnessing and might well be called a triumph for the Church.



In the early part of Nov. 1865 the French troops had already begun to

leave Rome, and not one remained in the legations of Frosinone and of Velletri, where the Pontifical troops were stationed. Henry d'Ideville who had already determined not to stay at Rome if France abandoned the Holy See, had demanded his passports, but before leaving he wished to kiss the feet of the Holy Father, and present to him his wife and son that they might receive his blessing. Upright and loyal had d'Ideville been as attaché in the successive French embassies to Rome. He was dear to Pius IX, and when he presented himself with his wife and child, the Holy Father addressed him thus: "But why should you also go away? You are all deserting me one after another. Were you not the last remaining one of those attached to the ambassador Latour d'Auvergne? He was very dear to me, but they have taken him away like the others; tell him that I often think of him."

D'Ideville in reply told the Holy Father of the sincere and hearty affection of the Empress towards him, and of her favourable influence over the Emperor, adding that the welfare and honour of France obliged her sons never to abandon his cause.

Pius IX interrupted him. "You do but repeat to me what the ambassador and the general have said to me; you would advise me to trust in the Emperor; but I tell you that I trust in God alone, and this is my only support. Ah! when these afflictions come upon me, I have no thought for myself; I think of those who do the evil, and the blows they aim at the Church. For my part I remain quite tranquil, I have no misgiving, no anxiety as sovereigns have, who are

obliged to think of their family and dynasty; when that moment comes I shall go out cheerfully, with confidence, with peaceful security, for God will take care of my dynasty, of my heritage, of my family which is the Church. I am old, my children, but believe me I fear death and the judgments of God less than, for example, your Emperor. Both of you are still young, and many years may still be yours. I do not think I am deceived in believing this to be the last time you will see me; it may be a long time before you come to Rome again. Think often of me, and of what I am saying to you, and when this young child is able to understand you, repeat it often to him as well; he will live the longest of us four who are here, so then let him remember it after we are dead."

He raised his eyes to the crucifix; all were deeply touched; then laying his hand on his breast, and looking down at the child he continued.

"Engrave deeply on his mind the memory of *this man, clothed in white*, who stands before him. And whatever should happen to me, who am nothing, bear in mind that in this very place, where I now stand, if this child when he is grown old should come here with his children, aye, and with his children's children, he will still find, here, in this same place, *another man clothed in white like myself*."

Never, adds d'Ideville, could I efface from my memory the deep impression made on me by those words of the Pope, uttered with extraordinary vigour and with the tone of a prophet and of a seer. My wife and I have the scene as vividly present to us now in 1873 as when we slowly descended the stairs of the Vatican (1).

Fifty years have not yet passed since Pius IX uttered those memorable and prophetic words, and we can already see

with our own eyes how they have been fulfilled.

The avenging hand of God has weighed heavily on those who had conspired against the Sovereign Pontiff; their perfidious machinations and persecutions, the violent spoliations far from destroying or weakening his influence, have rendered it more and more vigorous and respected.

In the same place where Pius IX stood, the world sees *another man clothed in white*, and from every quarter of the globe come to him voices of joy and of congratulation, voices protesting undying love, unswerving loyalty, unlimited obedience. The reign of the successor of Pius—even his enemies have been compelled to admit the fact—rivals the most glorious recorded in history—*Portæ inferi non prævalebunt*.



Donoso Cortes said: "The history of civilisation is the history of Christianity: he who writes the one writes the other." It is but the completion of the phrase to add that the history of Christianity is the history of the Catholic Church, the history of the Papacy.

If this has been true in the past it is even more so now. History will register what Leo has done for civilization, and in doing so it will write its most beautiful pages. We cannot attempt so much, but will only give a sketch, making our own a graphic passage of His Eminence Card. Parocchi (1):

If it be true, and we can have no doubt on the matter, that the distinctive character and the chief glory of a Pontificate consist in the active and successful development of its civil mission, we may affirm, and that without any flattery, that in the history of the Popes a place of honour must be reserved for Leo XIII, and with reason did that most elegant scholar Fr. Mauro Ricci say: "Providence

(1) Ideville. *Journal d'un diplomat.* — Balan. *Continuation of Rohrbacher*, Book 9th.

(1) La Missione inciviltatrice di Leone XIII.

designed him to be great even among the most remarkable of the Pontiffs."

In the great rush of pilgrims to St. Peter's, in the religious expectation of all hearts, in the outbursts of applause at the appearance of Leo XIII, like a bright cloud passing over the clear azure of an equatorial sky, in that reverential composure of the immense concourse of people during the Holy Sacrifice, in that hymn of thanksgiving that springs from so many breasts, what other note would an attentive observer have heard than the words—"To whom shall we go?" *Ad quem ibimus?* We will go to thee the Vicar of the Man-God, to thee who speakest the words of eternal life. *Verba vitæ æternæ habes.*

He, Joachim Pecci, when become Leo XIII, worked out the ideas which he had expressed in that celebrated pastoral of his, when Bishop of Perugia, entitled "The Church and Civilization."

It will suffice to mention, by the way, the encyclicals *Diuturnum*, chiefly dealing with political life; *Immortale Dei*, on the christian constitution of civil society, which may be called the *magna charta* of political liberty according to the Gospel. And the others no less admirable which he issued either to revive the doctrine of the Angel of the schools, to guard the sanctity of the christian marriage, to direct with justice, prudence, and charity the duties of the citizens, and to raise the condition of the working classes to the nobility to which Jesus Christ has called them.

This weighty and authoritative teaching is followed by facts. He promotes peace after the arbitration of the Caroline Islands; breaks the bonds of slavery; renews diplomatic relations with Russia; calls to concord the forces of France: establishes the hierarchy in Scotland, in Bosnia, in Erzegovina, in Japan, in India; settles the Portuguese *padroado* of Goa; restores religious liberty to Brazil; exerts himself on behalf of Ireland; founds the

Apostolic Delegation in the United States, and he encircles with as much splendour the See of Peter, as would have been portended by the discovery of a new world.

But there is also another side to the records of the reigning Pontiff which make him equal to the celebrated founder of Colleges, Gregory XIII. To the Apollinare, the seat of the Diocesan Seminary of Rome, he added the advanced courses of classical literature, Italian, Latin and Greek, and, along with the pure doctrine of the Aquinas, he promoted Oriental languages as well as the living idioms of Europe. He encouraged Assyriology, Egyptology, Christian Archaeology, and the natural sciences, and endowed that grand emporium of sacred studies the Gregorian University. He it was who restored the teaching of philosophy and literature and added that of Theology to the Vatican Seminary; and to secure to future ages the vigorous study of scholasticism, he founded the Academy of St. Thomas. And as though all this was not enough, he reorganised the Lombard College, the Bohemian, the Maronitan, the Armenian, and that of St. Anselm in Rome. The universities of Washington and Eribourg owe to him their establishment and organization as are also indebted to him that of Louvain for new faculties, and those of Lille, Paris and Lyons for direction and support; the students also of India from the university of Kandy, which is the best spot in all Ceylon, will bless his generosity.

He spends about half a million francs annually in the elementary, technical, and classical schools of Rome. He opened to scholars from every part of the world, that treasury of history, the Vatican Archives, and for their service he also added the library of reference, which has now become so famous among the learned, who are grateful to Pope Leo, emulator of Nicholas V and Leo X, as a generous patron of studies.

Not content with having opened the Astronomical Observatory on the Leonine Tower, to take part in the composition of the new chart of the heavens, not content with enriching libraries, archives, and museums with gifts presented to him on his jubilees, he buys books, *cimelios*, codices, and masterpieces to enrich the collection of artistic, scientific, and literary treasures to be found in the Vatican making it unique in the world.

Shall I speak of the works undertaken with a boldness worthy of a Sixtus, and that in times alas! too unfavourable to public and private prosperity? Suffice it to mention the gigantic apse of the Lateran Basilica, and that jewel of mediæval art, the cloister running along the southern side of the arch-basilica, the mausoleum of Pope Innocent III and the new sacristy and presbytery which he built with royal munificence.

Thus by word and example Leo XIII shows how the Papacy is the promoter and patron of every good work: *ad omne opus bonum instructus* as the Apostle would say: and the piety of the Successor of Peter according to the saying of the same St. Paul, becomes useful to all things: *pietas ad omnia utilis*.

Is his task now nearing its end? One might say that it had just begun, as we see looming on the horizon the outlines of the creations of Providence, ordained for the happiness of the nations which It has made curable: *sanabiles fecit nationes*.

If everything hints at a future grand movement of nations towards democracy, it means that the Papacy is destined to be its governing mind. For if mankind is not to sink into the abyss of anarchy, it shall have to acknowledge that unique authority capable of banding them together (for men are not banded together by hatred, but by love), it shall have to acknowledge that authority which alone is able to stand the reign of passion, the only one beyond the reach of error or

fraud—and this prerogative, in the eloquent words of the Bishop of Carthage, is innate in the see of Rome: *ad quam fraus nulla habere potest accessum*.

That day sooner or later will come, and if that day will be a festive and joyous one to the See of Peter, it will be no less auspicious and joyous to the human family all over the earth."



In 1878, when announcing the death of Pius IX at the close of his Lenten Pastoral, he said: "Speak to your spiritual children of his merits tell them all the great Pontiff, Pius IX, has done, both for the Church and for souls, and for extending the reign of Christian civilization.

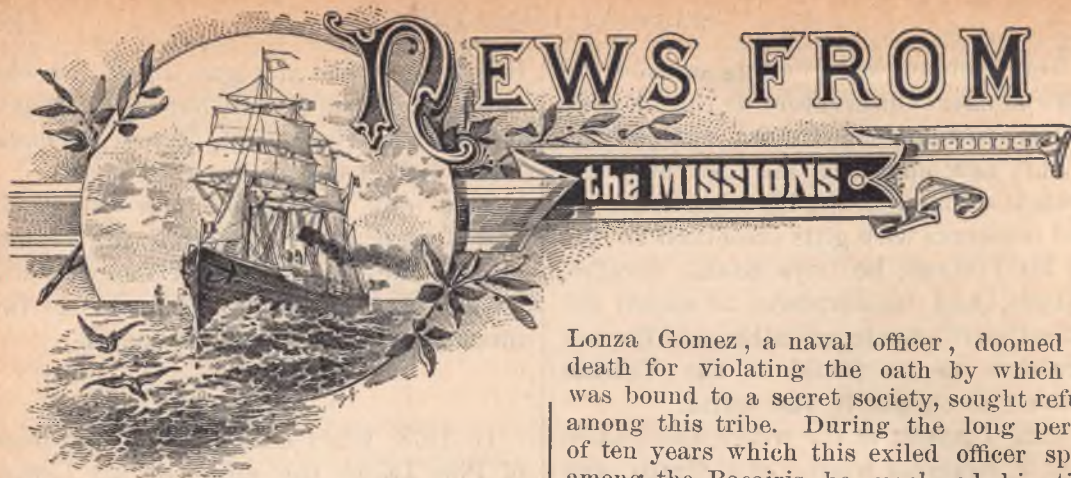
.... Pray God, that He may deign quickly to grant a new head to His Church; pray God that He may shield him with His protection when he shall be elected, in order that he may be able in the midst of raging storms, to guide to the haven so much longed for, the mystical bark entrusted to his guidance."

We can well see now how that prayer was answered; now that the world wonders at what he himself has done both for "the Church and for souls, and for extending the reign of Christian civilization."

May the Divine Goodness crown also the wishes and labours of the venerable Pontiff for the peace of society and the triumph of Religion. May He Whom Leo represents on earth, give ear to the prayer expressed in the ode for the opening of the century;

*Mens una reges, Te duce, temperet,
Tuis ut instent legibus obsequi;
Sitque unum Ovile et Pastor unus,
Una Fides moderetur orbem.*





MATTO GROSSO (Brazil).

Among the Bacairjs and the Cajabis.

(Fr. Balzola's correspondence).

Cujabá, November 15th, 1900.

VERY REV. AND DEAR DON RUA!

Deo gratias! The missionary excursion to the North of Matto Grosso among the peaceful tribe of the Bacairjs and the ferocious one of the Cajabis is now an accomplished fact.

The great difficulties and dangers that beset us in the beginning have been, thanks to the protection of our dear Mother Mary Help of Christians, successfully overcome. And now, on my return to Cujabá, after a long absence of four months, I will endeavour to give you a short account of what has been done in this excursion through the forests of the North.

The work of an exile—Ferocity of the Cajabis—Fiendish revenge.

The Cajabis, the tribe which strikes terror in those engaged in the extraction of india-rubber, people the forests of Paranatinga and of Rio Verde, situated between 57th and 58th deg. west long. from the meridian of Paris and between 13th and 15th South lat.

Before 1860 they had limited their raids and plunders to the peaceful tribe of the Bacairjs, whom in a short time they drove back partly to the banks of the Kinzu and these are still in a savage state, and the others to the banks of the Arinos who are gradually coming under the influence of Christian Religion and civilization.

In 1864, a certain Emanuel Anthony de

Lonza Gomez, a naval officer, doomed to death for violating the oath by which he was bound to a secret society, sought refuge among this tribe. During the long period of ten years which this exiled officer spent among the Bacairjs, he employed his time in teaching them to read and write, and in training them to till the soil. Through careful study and minute observations he discovered the great amount of rubber to be found in the forests, and became the pioneer of the india-rubber industry, and thus opened up that productive trade which constitutes one of the principal sources of wealth to the State of Matto Grosso.

This discovery was soon turned into account, and the example of the first explorers was followed by hundreds of others who penetrated further and further into the country steadily acquiring new territory, till they at last reached Rio Paranatinga, the chief resort of the ferocious Cajabis.

The Indians, for three years, kept out of sight of the whites, and their presence in those forests was only revealed by the traces and foot-prints they left behind them. But in 1896 they set fire to the huts of the settlers, destroyed everything in their way, killed one of the settlers with their arrows carried away the head, after having mutilated the body in a most atrocious manner.

Later on, some workmen going to Rio Verde to explore its banks, fell in with a band of savages who by shouting and clapping their hands, bade them turn back. One of the company summing up courage advanced to the bank of the river. The Cajabis withdrew, leaving their cacique to treat with the explorer. Some objects of various kinds were bartered at a distance and whilst the courageous workman was attempting to retrace his steps the Indian shot an arrow at him with all his might which pierced him through.

Not satisfied with this, about a month after, happening to fall in with a family composed of two men, a woman and a girl, they discharged a shower of arrows at them. One of the men fell dead, the other was

seriously wounded. The woman swooned away through fear, whilst the girl ran to ask for help. Some men armed with rifles hastened to the spot but the Indians had already fled. The dead man was buried, but a few days after, his grave was found open and the head had been severed from the body and carried away.

In September 1899 a company of explorers tried to sail down the Paranatinga, but after three days navigation, they had to retire because they were assailed by a furious discharge of arrows from the Indians. In the April of this year 1900 they set fire to the huts of the Bacairjs and to the houses of the whites near the Rio Nuovo. They were pursued by armed men. Some were shot, others withdrew bleeding profusely. Next day on going through the forest, the workmen came across a dead body crushed into a bundle, the feet tied to the head the crown of which had been removed and fixed on a stick as a sign of fiendish revenge.

These and other similar depredations and raids were made by the Cajabis Indians. So great was the fear and dread with which the civilized populations were filled, that the Government voted a sum of 20,000 francs to further the christianizing of these ferocious invaders. The Government also appointed as head of this expedition a brave young man, a certain Joseph Benedict Pedroso Gomes. Fr. Malan as the Superior of the Salesian Mission of Matto Grosso, at the same time offered his services, and would have exposed his life to a thousand dangers if the doctor had not forbidden it, and thus it fell to my lot to take his place in a work of such importance.

Preparation and departure—Kindness of Mgr. d'Amour—At Villa de Rosario—A slight inconvenience.

The leader of the expedition at once set to work to prepare what was required for the long journey which would take four months. We packed up a lot of small nicknacks for the Indians, but in spite of all our good will, we were unable to get everything ready for the 10th of May as had been intended. We waited till the 19th and at four in the morning, having assembled the whole party in our House I said Mass at which the leader of the expedition, Lieutenant Colonel Emanuel da Silva Randon, the surveyor Evaristo Josetti and others who were to escort us as far as Villa de Rosario assisted. Having said good-bye to Fr. Malan and to the con-

frères, accompanied by the catechist, Bro. Milanese, we set out *in Nomine Domini* and under the protection of Mary Help of Christians.

On leaving Cujabá a letter came for me from our zealous Bishop Mgr. Charles Louis d'Amour in which he sent me his blessing, gave me all the necessary faculties, and comforted me with the thought that at that moment he was offering the holy sacrifice for my intention. This increased my courage, and trusting in God we set out on our arduous undertaking.

After two days journey during which we covered 130 kilometres on horseback, we arrived on the 21st May at Villa de Rosario, where we had to wait till the 3rd of June. During these few days we stayed with some good friends of ours who overwhelmed us with their kindness. We also treated of the need of a school at Rosario, and so great is the desire for this institution, that I was allowed to choose out the plot of ground which seemed to me to be most suitable. I looked out for one but did not come to any definite conclusion, telling them that everything would be settled when Fr. Malan returned from Italy. We have great need of a house in those parts, for Villa de Rosario is the central point of departure for the different tribes of Indians in the North and the West. I had little to do here as regards the work of my ministry, because they had only been two days without a priest, and I found the population, which now numbers 3000, religious and steadily progressing.

Finally on the 3rd of June, having said Mass at 3 in the morning, we continued our journey, escorted by 25 men on horse-back from Villa de Rosario who testified, by so doing, the affection they bear to the Missionary. They left us after coming fully 4 kilometres, with our thanks and blessing. We then penetrated alone into the solitude of these forests, which were to be our surroundings for three long months.

According to the plan decided upon we were always to keep in a northerly direction, and for two whole days we had to wend our way round the Tombador cordilleras which separated us from the *Diamantino*. Oh! how many thoughts rushed to my mind! I was reflecting that on our way for the long distance of 1500 km. we should find no civilized families, no houses, no chapels, nothing but the virgin forest infested with wild beasts and bands of savages capable of any atrocity.

After 20 kilometres march we reached the torrent of Dos Notres, where we waited for the rest of the company in charge of the beasts of burden. We waited two hours to give them time to assemble all the beasts, but they did not make their appearance. Seeing that they still delayed we determined to continue our journey, in the hope that they would soon rejoin us.

This proved however to be a delusion on our part. Evening arrived, the night passed,

kilometres. Some hide here and there, others more cunning get on the road and return to the place from which they started. This is precisely what happened to us. Several mules got on to the road they had come by and returned to Villa de Rosario.

Being once more together, at 5 p.m. we continued our journey and arrived late in the evening at a large ditch hedged round by a small mound 100 metres high. Having climbed over it, a most beautiful sight met



Distribution of Prizes at the Festive Oratory, Catania, Sicily.

the day began to dawn and still no sight of them. We were seized with the worst forebodings and were lamenting over our fate when, after waiting two days, they arrived, and joyfully announced to us that they had not met with any mishap. The delay was due to one of those occurrences which even those best acquainted with the forests are unable to avoid. When one is travelling with many mules one has often to halt for two, three, or even more days to give them a rest. Generally the camp is pitched near some stream or pond, in order to have water to drink, and so that there may be less chance of the animals straying away. These are let free at night to graze and they often roam about for a distance of several

our eyes: to the right we beheld the whole course of the river Cuyabá, from its source to its meeting with the San Lorenzo; on the left the Tuirá whose waters flow into the majestic Amazon. On continuing our journey we were able on the following evening to pitch our tents on the banks of the Rio Nuovo, the second stage of our exploration.

**A forced delay with the Bacairis—
Our chapel in the forest—St. John
the Baptist and recollections.**

The Rio Nuovo is already a territory belonging to the Bacairis Indians. On reaching the huts on the right bank of the river, I was greatly surprised to find there many families which had been baptized at our

House of St. Gonzalo on Christmas day 1899. They at once came flocking round full of joy and asked me to stay some days among them. As the mules had not yet arrived, I willingly agreed to their proposal, and took advantage of that opportunity in order to instruct and confirm them in Our Holy Faith.

I administered Baptism and Confirmation to more than a hundred adults and children, I blessed several marriages and invited all to Holy Mass on the following day. Not one was absent and it was very edifying to see the reverence with which these children of the forest assisted at the Holy Sacrifice. When Mass was over their Cacique as the one who knew more than the rest, came to ask me if I would say Mass again in the evening. I replied in the negative but told him that if he came with his whole tribe I would give them a little catechism. I noticed that most of the men had already been baptized because they often come to town, but the women have not even the slightest knowledge of the Portuguese language.

Meanwhile, after a week's delay, the mules arrived and on the following day we got ready to resume our journey. Being now obliged to penetrate into the forest, on account of the many difficulties of the journey, I decided only to take just what was necessary, leaving the rest at the house of a kind friend of ours who had treated us with the greatest cordiality. At last, on the 21st, the feast of St. Aloysius Gonzaga, we took our leave of the Bacairis. Whilst giving a parting blessing, an old man, over seventy years of age, came up to me and handing four fresh eggs, "Take them, father", he said to me, "you will not be able to procure any more once you have gone away from here," and with tears in his eyes he fervently kissed my hand. Deeply moved, I thanked him for his kindness and gave him my blessing, praying God to reward him for the veneration which he showed the Missionary.

Keeping still northwards, after covering a distance of nearly 30 kilometres, we came in the evening to a wooded district where we began to look round for a place for the night's rest. In such emergencies a hut is soon ready; two trees or, in default of these, two strong stakes are placed 4 or 5 metres apart: to these a sleeping hammock is attached and our bed is ready. What caused me most grief was to be unable to say Mass; what was I to do? I soon hit upon a plan. In the morning I took down the hammock on which I had been lulled during the night,

and fixed three blankets, one in front, another on the right and one on the left; over these I hung up a sheet, to serve as the roof of the new church, and also to prevent the leaves from falling into the chalice. I placed two travelling trunks one on the top of the other, and on them I laid my portable altar. I then said Mass surrounded by the whole company who seemed to be greatly surprised at this strange and improvised chapel. We made up a similar kind of building during the remainder of the journey, the only difference being the form and style of the sacred edifice, as we had to adapt ourselves to the surroundings.

After some refreshment, on the morning of the 22nd we again set out, and for some days nothing out of the way occurred. In the evening of the 23d of June, the vigil of the feast of St. John the Baptist, we camped near a stream of the purest water, surrounded by thick forests which gave to the place a majestic appearance. We lit huge bonfires in accordance with the custom of the Brazilians who maintain that the embers from the fire of St. John do not burn. Such however was not my scope in lighting these bonfires, but to render this dark solitude a little more cheerful. Whilst I sat there alone gazing at the glowing embers, my thoughts wandered to Turin, to the one, who surrounded by his loving children, was presiding at the Academy in honour of Don Bosco. On the following day everyone assisted at Mass, and in the evening we reached the river Paratinga, exactly at the landing place called Coneco, where three months before one of our fellow-travellers, Joachim Ferro by name, whilst going along with 18 men to explore the country, had to retreat, pursued by 40 Cajabis Indians. Next day we came to a place called *Mulatera* where we had to leave the mules and go down the river in boats.

PATAGONIA

From the banks of the Rio Colorado.

Fortin Mercedes Sep. 1901.

VERY REV. FATHER,



YOU will no doubt be pleased to have some news of this House far away in the wilderness of Patagonia of which a good co-operator of ours has sent you last year an interesting account.

We have been celebrating lately with all possible solemnity the feast of our Heavenly Patroness. We had an additional motive to devotion this year in the great need there was of rain, since the prolonged drought is threatening many families with ruin.

Of course the pomp of our feasts cannot rival with that displayed in civilized countries; it is necessarily limited by the scanty means at our disposal. But the services of the Church in this wilderness are an extraordinary sight and the influence of religion is felt deeply, hence no enticements are needed to attract or to render them impressive.

At a distance of 150 kilometres from the nearest town stands Fortin Mercedes which is quite an oasis in this northern part of Patagonia: our House, a shop, the telegraph office establishing communication between Patagones and Bahia Blanca, the river Colorado which flows at the foot of our hill—and you have the whole of our great city. Our grounds, which stand about 12 metres above the banks of the river, command a view over the Pampas as far as the eye can reach: along the coast one or two straggling houses may be descried here and there, elsewhere all is a dreary plain. We are indeed in the midst of a desert; far from the noise and bustle of the world, but where peace, charity and silence reign; a silence only broken from time to time by the singing and shouts of our boys at recreation. The feast was truly a great success although there was not much display about it. But to follow a certain order and above all to acquaint our Cooperators with the works which Providence has brought to completion through their material and moral support, I shall try to give them a more complete idea of this House of Fortin Mercedes.

This mission, whilst depending largely, like the others, on the charity of the benefactors of Don Bosco's works, bears, nevertheless, a distinctive mark, inasmuch as it seems the object of special favours which reveal a visible protection of Our Lady.

Origin of the House—Helpers in the mission—A model family.

This house had been opened in 1896 so that it might serve as a residence for the Missionary charged to make a visitation of this part of the Patagonian pampas drained by the Colorado. But the importance of the place and the immense good that could be done

there soon became evident and Mgr. Cagliero accordingly changed the residence into a Mission House. It was truly an inspiration from God, for the labours of the priest and the presence of the Sisters of Mary Help of Christians at Fortin Mercedes met with correspondence and goodwill from all. From the very first year of its opening families came from all parts to visit the chapel, and we gladly took this opportunity of instructing them, and blessing their marriages, keeping their sons and daughters at our house in order to give them a christian education; thus we begun to sow the good seed which was to spread later on over the whole country. The Communions, to say nothing of the baptisms and marriages, numbered during the first year over 300.

These consoling results, and above all the enthusiasm and good will of the inhabitants, animated us in the following years to continue our work in spite of critical circumstances, such as the difficulty of transport and the exorbitant price of food which have been a source of great worry and anxiety to us. We never have had recourse to Our Lady however in vain, and by her aid we were able to receive into our house upwards of 17 boys and girls amongst whom some are orphans and others were homeless until we took them in.

This year we had resolved, with our Superior's approval, to give ourselves up exclusively to mission work without receiving any boarders in the House because the small number of the community prevented us from attending to many things which required looking after. Strong motives urged us to do this, for till now we have never been able to visit all the *estancias* of the Mission, and the circumstance of the Holy Jubilee was more than a sufficient motive to sacrifice a whole year for the benefit of so many families. In fact from February to May several missions were given of 8 or 15 days; during Easter-time we visited various districts to enable all to fulfil their Easter duties and to gain the Jubilee, and besides a great number of Baptisms and twenty marriages, more than 400 grown up persons went to Communion. In this, however we must say that all the good done is not due to the missionary alone, for he has only time to advise, and to exhort. The one who does the missionary's work in these families is often the son, or the daughter who has spent a year or two at our Mission House. And here I do not think it out of place, but my duty and a matter of common edification, to

single out as an example a certain family which, in order not to offend their modesty I shall not name, thus taking nothing from the merit derived from the great good they are doing in these far off regions.

It is fairly wealthy and possesses many leagues of land, on which more than twenty families of workmen are employed. The mistress, brought up in a convent of the Sisters of the Sacred Heart, is a Lady of a superior mind and of a zeal of no ordinary degree—a zeal which is displayed in a manner to show the delicacy of her sentiments, her intense love of virtue and sacrifice, her exquisite charity towards the poor and a devotion tender but strong towards the Divine Heart of Jesus.

She is the very soul of the faith and piety which reign throughout her *estancias*. This year, as in the past, she prepared the girls for their first Communion, and exhorted the families and prepared everyone for the coming of the Missionary, so that they might fulfil their Easter duties, which they did in the first week after Easter, during which 42 Communions were made, seven marriages blessed, and several Baptisms administered.

How true it is that even in the desert there are chosen souls! The good lady is thinking of building a chapel in honour of the Sacred Heart and thus the fulfilment of our sacred ministry will be rendered much easier and surely the Sacred Heart will shower down on this excellent family and its dependants the choicest blessings.

We are organizing at present a plan for having chapels erected in every *estancia*, because some excellent gentlemen and good co-operators of ours have asked to have one on their own estates, persuaded that such an action on their part will further their interests not only morally but also materially.

Fallen in harness—A dangerous case—Sudden recovery—Rain at last.

It was our intention, as already stated, not to receive any boarders this year so as to enable us to give ourselves up wholly to the Missions, and we accordingly acquainted the different families with our resolution. But man proposes and God disposes. The boys kept arriving one by one, day after day at the School, anxious to remain with us. We were unable to resist such a manifest disposition of Providence. But here we were with our plans all upset, surrounded again

by a numerous family to which we were providing food for body and for soul by instilling into their hearts the love of virtue and of christian practices. What were we to do? We determined to interrupt the Missions and do our best. But an excess of work must tell sooner or later, and one fine day, towards the end of August, Father Marelli, whose health had, for some time past, been declining, fell sick. It may well be said of him that he fell in harness, for being unable to sustain himself, he fainted in the middle of the yard surrounded by the boys who, terror-struck, thought for the moment he was dead. I had him carried to bed and after some care he regained consciousness, but he was so prostrated that he looked like a corpse just come from the grave. To crown all an inflammation appeared above the artery of the neck on the left side which caused him intense pain.

I sent for the doctor who arrived on the second day, and found that the patient was dangerously ill. Fortunately in our House we have a small dispensary for our own use and this proved of great service enabling the doctor to apply at once some remedies, which if they did not cure the disease, served at least to check its progress and to assuage the pains caused by the inflammation. Three days passed thus in anxious expectation of a reassuring word from the doctor. At last on the third day, the fever having disappeared, and every means which science could suggest to dispel the inflammation having failed, the good doctor, a great friend of ours, prompted by charity and by the desire of our welfare, said that the excrescence formed on the artery was to be removed. He added, however that the operation was both difficult and dangerous, and therefore, as soon as the patient had regained enough strength, he was to be conveyed as soon as possible to Buenos Ayres, where he might be successfully operated upon.

He made this declaration to us both, and afterwards privately he set the matter before me in the gloomiest colours, arguing from the natural course of the malady and the nature of the part affected which might give rise to a fatal hemorrhage. Seeing that things were becoming serious, we hastened to the feet of Our Lord, we prayed and got our boys to pray. We did not forget to have recourse to Mary and placed our whole confidence in her intercession. Next morning to our surprise and joy, we observed that the whole inflammation, having gathered to-

gether in one spot, had opened and a quantity of matter had come out during the night. The doctor arrived and, at the sight of so unexpected a change, he declared that all danger was past and that a fortnight or twenty days would suffice for the recovery.

But as mishaps never come alone, that same day I myself was confined to my bed with a violent fever, and we had to telegraph to Mgr. Cagliero for help, and he sent us Father Carrena. He reached us on the day before the beginning of the novena in preparation for the feast of Our Lady of Mercy. We had at first arranged to give this feast the greatest importance owing to the Jubilee and to obtain the rain which we had been expecting for six whole months. But the above-named circumstances modified our plans and we put off till later the gaining of the Jubilee.

We had nevertheless three days retreat preached by Fr. Carrena, and on the feast itself 46 boys and 5 girls made their first Communion, whilst 60 persons and upwards, who had come to honour their Patron and implore her help, also approached the holy table. But what about the rain, you will ask. Great was the anxiety felt by all, but still greater their confidence in Mary Help of Christians. But our hopes were not frustrated; for the sky became clouded in the morning and just as the high Mass began the rain came down in torrents and kept on falling the whole day. Oh! may Our Lord be blessed Who thus listens to and grants the prayers of the innocent ones who had prayed to Him.

As I said in the beginning, our feasts are very homely and quiet, such as one may expect in these deserts. We did not have any noisy entertainment on account of the sickness reigning in the house, but we all of us nevertheless felt quite happy and contented, full of love and gratitude to Mary Help of Christians for so many graces received within so short a space of time.

Thanks be to God for all; and our thanks also to the good people who co-operate so effectively by their prayers and alms in the salvation of countless souls, who, without their help, would be lost in these savage regions. May God reward their generosity and their zeal, shower down his blessings on them and enable them to persevere.

I bring this short account to a close by recommending myself and my whole Mission to your prayers, and kissing your hand, I remain

Your devoted

FR. PETER BONACINA.

TIERRA DEL FUEGO

(Extracts from Fr. Beauvoir's notes).

(Continued)

In pursuit of the Indians—Desperate resistance—Where are the children?—New guests—The end of Joseph Abuelo.

Some Indians who came to the mission a few days after, related to us that "Commissary and christians, viz. his policemen, very bad, *pum, pum*, at Indians—*Viluck* many," that is to say, that the chief with his men will chase the Indians and put many of them to death. From a new visit of the Commissary we learnt that, after a long search amongst the hills, they had fallen, at last, upon a tribe, which he warmly pursued and overtook on the banks of the Riochico. Here the Indians determined to resist the enemy and discharged a shower of darts on him: the police answered with a shower of bullets. The fight however soon ended with the death of some Indians and the unconditional surrender of the rest. The prisoners, men, women and children, some 90 in all, were led to St. Sebastian and shut up in prison till the departure of some vessel for Ushawaia. I got the following details from a member of the chief's escort: "The night after our departure from the mission we saw, from our camp at the foot of a hill, a column of smoke issuing from a wood not far distant. Guessing that the Indians were there, we kept watch all night and on the following morning, before dawn, we set out in order to surprise them, but we found that they had already quitted the place. Seeing however that the fire was not quite extinguished, we inferred that they could not have gone far, and that perhaps by an active pursuit we might soon come in touch with them.

Guided by their foot-prints we turned towards the north. After two hours march, we descried something looming in the distance and moving onward, but we could not at once ascertain whether it was an Indian or a guanaco. It was soon found out that it was an Indian; nay we noticed a second, then a third and finally a numerous group making quickly for the Riochico.

We spurred on our horses in the hope of overtaking them before they had time to disperse and hide themselves. But cunningly they had crossed the river in an extremely

marshy spot purposely so that we might get entangled and thus give them time to evade the pursuit.

In fact, whilst we were looking for a spot where we might cross the river more easily, they had gained a hill at some distance and there, since all hopes of escape had vanished, they intrenched themselves determined to make a desperate resistance. Meantime the women had made deep excavations in the

explain this sudden disappearance. What had become of them?.... There we saw the women crying and screaming and tearing their hair, but not a single child. Where they had gone to none of us was able to say. At last some one suggested that, perchance, they might have buried them. Then on closer examination of the ground, we observed some traces which led us to regard this surmise as probable. With feverish anxiety we set

to work and at about half a yard's depth we found a child, then a second then others, till at last not without mingled feelings of horror and satisfaction, we found them all."

At St. Sebastian they were kept enclosed in a dreary prison till a ship came to transfer them to the capital of the territory. But several of them managed to escape both from St. Sebastian and from Ushawaia and after several months' absence reappeared in the mission and related to us what had happened.

On my visit to Ushawaia in October 1896 I recognised several of them, who greeted my arrival as best they could, and expressed their regret for having disregarded my advice and warnings showing themselves very grateful at the same time. They aided me also in the administration of holy Baptism to a few of their companions.

The chief of the police thought himself offended by me, the cause of the offence being nothing else than the plain-spoken truths which he had heard from me. He thereupon resolved to avenge himself by denouncing me to his superiors and by publishing an article in *La Prensa* of Buenos Ayres to the effect that Joseph Maria Beauvoir, Superior of the mission was holding

communications with the Indians, concealed and protected them, in a word that he was a suspected character and, therefore, demanding his removal.

All this I came to know later on through the *Magallanes* a worthless paper of Punta Arenas, which seems to be taken up with the publishing of all the calumnies uttered against the Missionaries by their enemies.

Among the Indians of the Mission, who were now the object of all our care, there was a certain Matthew del Frio, brother to Simon. He was a lad of 18 who presented



The Very Rev. Canon Belloni.

earth and buried therein all the children, levelling the ground so that only by looking closely one could notice that it had been moved recently. They received us with a shower of arrows, but these soon proved inferior to our bullets which killed some and frightened the others into surrender. Our next step was to take the women and children prisoners; but great was our surprise in not finding even one child amongst them. Yet we ourselves had seen several of them. We looked all round but we could see no hiding place. We were utterly at a loss how to

himself to us of his own accord after reverently closing the eyes of his step-father Joseph Abuelo. Of the latter it may not be out of place to say a few words here.

About the beginning of June there came to the mission some 30 *carpas* as they call them, that is to say 153 persons, who settled down close to a hill, not far from the mission. Though we had seen them coming, we deemed it well, before paying them a visit, to give the women time to fix the tents. It is they who do this kind of work, whereas the men's duty is to carry from place to place the enormous bundles containing skins, tent-poles, leather pouches for the victuals etc., and any furniture they may have.

When they reach the place where they intend to pitch their tents, they lay down their bundles, which the women undo placing the contents aside one by one. Then they fix the stakes in the ground with the upper part somewhat inclined inwardly; over these they spread old guanaco skins, and fill up the holes with a sort of paste. The utensils are next taken inside and placed around the tent and a fire lit at the entrance. As soon as I saw that they had all things in order, lest they might scatter themselves, I went to pay them a visit accompanied by a brother, and took them some biscuits. During our stay we observed many among them, pale, thin, and so feeble that they were hardly able to stand, whilst others suffered from a severe cough. I examined them and found that some were feverish, and one in particular was very bad indeed; this was Joseph Abuelo, the aged Father of Captain Paul and of Sebastian. He had married, first the mother of Simon and Matthew del Frio and a second time a certain Indian woman named Carmen.

I availed myself of the occasion to offer them all and the sick man in particular, the little cottages, long since prepared and which as yet no one had wished to accept. I myself with the aid of others removed Joseph Abuelo to the one nearest to hand, and prepared a bed for him with straw and woollen blankets. I let him rest a few hours, after which I made him some broth, and next day I gave him some medicine.

Captain Paul too with the pretext of being nearer to his dying father accepted a little cottage and went to live in it with his wife and a little daughter. His example was soon followed by Sebastian and others. This was the providential manner by which they were induced to live under a roof, a life strange indeed to them at first, accustomed as they

were to the open air and to the wind, rain and snow. Praised be God who draws good from evil! With a few sick people we started a fixed population, small indeed, but which still continues to grow larger from day to day.

The rest of the tribe, whether through jealousy or envy I know not, highly disapproved of their chief leaders thus abandoning their old ways and customs and manifested it to the captain, nay, they even threatened to expel him from their company. He however simply smiled at their threats and remained quietly in his house to nurse his sick father. The state of the sick man was very serious both on account of the illness and of his advanced age. All the remedies administered to him had little effect, and 15 days later, notwithstanding all our cures we lost all hope of saving his life.

One evening—I shall always remember it with horror—I stepped into the old man's room unexpectedly. On my entering I saw Sebastian, the youngest son, cover his Father's face with his mantle and with his finger at his throat choking him. The poor victim was uttering pitiful moanings. "What are you doing inhuman wretch," I shouted full of indignation and horror; "let go you villain or I will strike you." Terrified at my voice he let go and left the room with his brother Paul. I remained at the bedside with Simon suggesting short prayers to the dying man and preparing him for holy Baptism. I administered it to him and stayed at his side for about an hour; but seeing that death was not imminent I left him in charge of Carmen and retired to supper.

But before we had finished they came to inform me of his death. It appears that after my departure the two men went back to the room and, it seems, delivered their father from suffering by choking him. This we all suspected but as we had no sufficient evidence we had to keep silent. That day a brother stayed by the corpse as we feared they might steal it, as, in effect, they tried to do. Next day it was placed in a modest coffin made by Brother Bergese.

In order also to make a good impression on the Indians, we buried him with all the ceremonies of the Church on the 28th of June, and raised a large cross over his last resting place.

(To be continued)





BOTH the feast of St. Francis of Sales and the anniversary of the death of Don Bosco were kept at the Oratory in Turin with the customary solemnity. On both occasions His Lordship Mgr. Rossi, Bishop of Pinerolo, officiated pontifically.

The prescribed Conference to the Salesian Co-operators was held on the 6th of Feb. in the Church of St. John Evangelist in Turin. After the singing of appropriate motets the Very Rev. J. Bertello addressed a numerous assembly, and sketched the origin and progress of the many works of Don Bosco. He began by showing how Don Bosco, wishing to give a protector to his Institutions, chose St. Francis of Sales, not only because he wished that his followers should copy in themselves the spirit of charity and sweetness so necessary in the office of education, but even more because he perceived a striking resemblance between the age in which St. Francis lived and our own.

Already then, as we see it now with our own eyes, the enemies of God assail the conscience of men, the safety of the family and of society by trying to estrange them from Religion and from the Catholic Faith. The enemies of God knew and know from their experience, that once Faith is banished from men's hearts, there is no longer any restraint on vice and passions; hence the many evils and the unsettled state of every class of society. As St. Francis set about to deal with the enemies of Religion in his days, so did Don Bosco in ours; he applied himself to stave off the evil chiefly by taking care of youth, by opening Oratories where, along with the enticements of innocent amusements, they might be trained to the practice of christian virtues.

And to cope with the growing evils he multiplied his institutions which, in his ardent and boundless zeal, he extended far

and wide beyond the limits of his native land. The preacher very effectively dwelt on the vicissitudes of the Missions, illustrating his narrative with many touching anecdotes. The meeting was closed with the Benediction of the Blessed Sacrament.



Too numerous even for a bare enumeration are the other places where the feast of our Patron was solemnly kept, and the conference held for the Co-operators. To mention some:—In Rome at the Sanctuary of the Sacred Heart, the services were well attended, and distinguished personages took part in the functions. The first vespers were sung by Mgr. A. Valbonesi, and Benediction given by H. E. Card. Gennari. On the morning of the feast, the Community Mass was celebrated by H. E. Card. Cassetta, and the solemn high Mass by His Grace Mgr. Zardetti. At the second vespers His Grace Mgr. Grazioli officiated, and the Benediction was given by H. E. P. Bepighi, the Cardinal Vicar.

At Bologna the conference was held on the 31st of Jan. in the church of Corpus Domini, and given by Mgr. Marchi, Bishop of Reggio Emilia. His Eminence Card. Svampa, who misses no opportunity of giving proofs of his great benevolence, presided. Notwithstanding the exceedingly bad weather the attendance was great. Bologna, the seat of the first congress, showed again in a practical way her sympathy for the works of Don Bosco.

At Milan a solemn high Mass was sung in one of the principal churches of the city. In the afternoon a large number of Co-operators and friends attended the conference held at the Salesian Institute of St. Ambrose and H. E. Card. Ferrari presided. The Bishop of Fiesole, Mgr. Camilli, was also

present. The Rev. P. Morganti, the active chairman of the committee of Co-operators, addressed the audience sketching the rapid growth of the Institute of St. Ambrose, and expressed the hope of seeing the church in course of erection soon brought to completion. Addresses were also given in turn by Rev. Prof. Cerruti, and Mgr. Camilli. The Cardinal in closing the meeting expressed his great satisfaction at the good already achieved, and his confidence that much more will be done when the buildings are completed.

Similar functions were held at Genoa, Spezia, Pavia, Ferrara, Orvieto, Florence, Biella, Verona, Legnago, Chieri etc.



Among the many occurrences of the present year not the least, we think, is the fiftieth anniversary of the publication of the *Letture Cattoliche* and it should not be passed unnoticed.

Among the manifold work which the zeal of Don Bosco led him to undertake, the bringing out of the monthly pamphlets of Catholic readings ought certainly to hold a foremost place. Day by day he had watched errors creeping in, as well as the maxims of Protestantism and other sects which were conspiring under new forms to ensnare consciences, and even to undermine, if possible, the whole fabric of Religion. He did not rest content with deploring this destructive war but rose up to fight in the cause of the Faith. He threw himself with energy into the contest; and in spite of toil and struggles, contradiction and persecution, aye, and even dangers to his own life, he succeeded in establishing the *Letture Cattoliche*. He saw in the end the diffusion of his publications, and God rewarded him with the sympathy of a wide circle of readers, with the approval of all well-meaning people, with the commendations of the episcopate, and with the blessing of the Holy Father himself, Pius IX of happy memory.



Although engaged in a multitude of pressing affairs, Don Bosco applied himself most heartily to their publication and he knew how to make it flourish with an ever growing vigour. It is well worth repeating what he used to say concerning good books. "Circulate good books as much as you can among your friends and acquaintances. A good book can penetrate into houses where the priest is not admitted, and is received even

by evil persons as a souvenir, or a present. It is a friend that does not blush in your presence; if neglected it is not annoyed; when read, it teaches truth calmly; if despised it does not complain, and at times leaves a remorse which may kindle a desire of knowing the truth which it is always ready to teach. A good book, when given, may at times remain on a table covered with dust and no one thinks of it; but sooner or later the hour of sadness or of affliction will come, and then this book, this faithful friend, shakes off the dust and opens its pages. Then the wonderful conversions such as those of St. Augustine, Blessed Colombini, and St. Ignatius take place.

How many souls have been rescued by good books! How many preserved from error! How many encouraged to do good! He who gives a good book even if he did not succeed in doing anything else than suggesting a good thought, has already acquired great merit before God.

A book in a family, even if not read by the one to whom it was given, may at times be read by a son or daughter or friend; at times it is circulated among acquaintances and God alone knows the good which is thus achieved."



But our good Father Don Bosco has passed away, and he left the care of the *Letture Cattoliche* to his sons who following in his footsteps, and with the help of all those who have at heart the diffusion of good reading, strive to carry on this work and even extend it more and more.

From the time of its foundation in 1853, namely for the space of forty-nine years, the publications have gained singular favour and sympathy, spreading among the people, and disseminating the healthy maxims of christian morality made attractive under the different forms either of biographies, tales, travels or instructions. The printing also, especially of late years, has been considerably improved thus making the volumes more attractive, and adding to their merit.

The number of volumes published from 1853 to Dec. 1901 was 588, with an average edition of 15,000 copies each. Hence, not considering that many of these have been again and again reprinted, we reach the grand total of 9,200,000 volumes. May God be praised for this good work.

The great success obtained throughout Italy is re-echoed in other countries; similar

publications are now issued and circulated in French, Spanish, and Portuguese: at Marseilles in France since 1896, at Sarrià in Spain since 1893, at Buenos Ayres in the Argentine republic since 1883, at Nietheroy in Brazil since 1890 and at Bogotà in Columbia since 1896. This diffusion of good books is still carried on to the great satisfaction and advantage of the people.



Hence, most appropriately we think, the present editor of the *Letture Cattoliche* has brought out in the beginning of this year a life of their founder. Under the modest title of *Short and popular life of Don Bosco* we have an account which is in many ways quite an addition to what has been published hitherto about him. Although necessarily sketchy, it abounds in anecdotes and sharpens the desire that the day may soon come when we shall have a fuller account. It is written with fluency and charm breathing throughout the intense affection of a devoted son. The author is the Very Rev. Prof. Francesia, well known for other popular and literary productions.



In *The Catholic Times*, Febr. 28th, we find the following:

"On Sunday last the Salesians, West Battersea, asked the members of their flock to rejoice with them, for six of their number had been ordained—four to be priests and two to be deacons. This is not a bad record at one ordination for one order in Protestant England. Father Brown belonged to the Salesian House at Burwash, and returned there for the purpose of celebrating his first Mass, but Fathers Williams, De Bary, and Jeffery had the happiness of offering up their first sacrifice at the above church. The members of the congregation were fully alive to the fact that many graces are to be derived in devoutly assisting at a first Mass, and attended in large numbers accordingly. The Community Mass, at 7 a.m., at which all the community received Holy Communion, was celebrated by Father Williams, and the eight o'clock Mass was celebrated by Father De Bary many of the faithful approaching the Altar rails and receiving the Bread of Life at the hands of the newly anointed one. During the Masses the choir sweetly sang appropriate music. High Mass was celebrated by Father Jeffery, the deacon and sub-deacon

being the newly ordained deacons, Brothers John and Francis. The choir devoutly rendered the singing of the Mass, under the leadership of Father Rabagliati. The Congregation was large and most devout, and many were the prayers uttered that the generous and noble hearted young priests might long be spared to labour for the salvation of souls.

The sermon was preached by the Rev. A. Hawarden, S.C."



Mention has been made already of the advanced courses of Religious Instruction in connexion with the festive Oratory of Catania.

The progress has been steady and the attendance considerably increased, chiefly from the higher schools and university students. The manner in which it is conducted is well calculated to arouse interest, and to make it attractive and profitable. Lately the distribution of prizes took place. In the morning the members approached the sacraments, and in the afternoon an entertainment was given for the occasion and in honour of the Very Rev. F. Piccollo, Provincial of the Salesians in Sicily, and first Superior of that Oratory. The first prize consisted of a valuable collection of juridical works, and the recipient was a young lawyer, M. Tropea, who had also been recently appointed manager of a rural bank, and president of a Catholic Workmen's Society. There were besides several medals for other distinguished students. The flourishing condition attained in a few years bids well for the future.



The *Diario de Cordoba* gives a detailed account of the opening of a new House in that town in which ceremony the civil and ecclesiastical authorities took part, and it says that this fact will leave a lasting record on the people of Cordoba and will be of great importance for youth. This foundation is due to the initiative of a zealous parish priest, Fr. Mariano Amaya, and to the liberality of an anonymous benefactor who enabled them to procure suitable premises. The goodwill and sympathy displayed by the inhabitants of Cordoba will, we hope, continue and find an adequate recompense and correspondence in the results of the new foundation.



The following is the report of the Religious Examination of the day schools at Battersea.

Boys' School—The boys give every sign of having been carefully and conscientiously taught. The prayers and repetition were well known, and the answering was very even in all the divisions. The instruction given is of a practical and useful kind, and had evidently been thoroughly grasped by the children.

Girls' School—The order and discipline in this school are strikingly good, and the highest class (Division *E* and *F*) has a very good proportion of the children on the books.

The work throughout is exceedingly carefully done. Div. *B* deserves special remark for its knowledge of the Mass, and Divisions *E* and *F* showed very full acquaintance with the whole of the syllabus including a good knowledge, according to their age, of the Acts of Apostles, and the Geography of Our Lord's life. Eighty-nine per cent of the children were present.

Infants' School—The children throughout the school did great credit to their teachers.

Careful prayers, bright and eager answering, and 90% present of the children on the books make the work of examining such a school a pleasure to the Inspectors.



Among the gifts that the Lombard pilgrimage presented to the Holy Father in February last, there was a *basso-rilievo* representing the Redeemer executed at the Ceramic School of the Salesian Institute of St. Ambrose. Some members of the Milanese Committee of Co-operators kindly undertook to make the presentation. They were introduced by Card. Ferrari who informed His Holiness of the present. The Holy Father observing it closely exclaimed: "Oh, pretty! very pretty!" and on being asked to bless the Institute, its pupils and benefactors, he said: "I bless all the Salesians. Yes, they are all my children, the Salesians; I bless them with all my heart."

The blessing and kindness of the Sovereign Pontiff is a precious reward and encouragement to all, and especially to those who have taken so much interest in the Institute at Milan.

VARIOUS GLEANINGS

BETHLEHEM (PALESTINE).—Towards the end of last year the venerable Canon Belloni, Founder of the Orphanages in Palestine, had been visiting several parts of Europe, in search of means wherewith to maintain the numerous family of orphans that depend upon him. The prayers of the little ones whom he had left for a time, were not altogether unanswered. His return was hailed with such manifestations of esteem and affection that showed how popular he was in Palestine, and how he had endeared himself to the neighbouring population even non-catholic. With what he had been able to bring together, he was able to settle some standing debts, and venture to provide shelter for a larger number of boys, who if not rescued by catholic charity, are exposed to loss of the Faith. In a recent communication he pleads the cause of his protégés.

The orphanage, he writes, which, with the help of God, I was able to found at Bethlehem thirty-

eight years ago, begins to be better known. It is destined to shelter poor boys and to rescue them from falling into the hands of protestants and schismatics. On account of the long drought of this year the country is in a poverty-stricken state. The crops and the olives have failed entirely. The victuals have become much dearer, many are out of work, and from Bethlehem, which numbers about 10,000 inhabitants, more than 1500 have emigrated, either to Europe or America. In face of the dire necessity in which many children are found, we thought it unavoidable, in spite of our straits, to add thirty-five to the number of our pupils. Thus we have at present 120 inmates: there are besides 210 day scholars, without speaking of the Festive Oratories. They all receive a christian education, and their success is an encouragement to us and to our benefactors. Most of the schismatic children with the consent of their parents become

Catholics. They are taught languages and the principal elementary subjects, and the boarders when above twelve years of age are apprenticed to a trade: there are now carpenters, and sculptors, shoemakers, tailors, blacksmiths, and bookbinders. Our greatest sorrow is to have, through lack of means, to refuse admittance to many poor boys, who are thus exposed to the danger of being lost to the faith in non-catholic establishments. They come sometimes from distant places entreating to be received. It would be too long for me to relate the heart-rending scenes at which I often have to assist.

I cannot pass by in silence how some, at times, without father or mother and utterly destitute, catch hold of my cassock or hands, or stay for hours before my door imploring pity and succour. Only a few days ago I had great difficulty in getting rid of three orphans from Jaffa, who had been temporarily cared for by a poor neighbour. They kept promising to be good and obedient, and do anything I liked. But what could I do, I had no room for them.

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JAMAICA.—In *The Daily Gleaner* of Kingston we find the following:

Amongst the passengers who arrived in the Royal Mail steamer Trent from England yesterday were Fathers Riccardi, Deehan, and Valloggia, and Brothers Tedeschi, and Vulpinari of the Roman Catholic body. Father Deehan is an Irishman, but the others are Italians.

They are expert agriculturists, and have been secured by His Lordship Bishop Gordon to instruct the boys and young men at Reading in St. James, a property of 700 acres belonging to the Roman Catholic denomination. They will give the boys practical and expert instruction; and will at the same time be able to undertake church work in the surrounding districts and parishes, thus extending the Roman Catholic mission in Jamaica.

The agricultural training which is being given to boys by the Roman Catholics is well-known, but efforts are now being made by Bishop Gordon to develop this useful and important work. Several boys have already been trained at St. Claver's Orphanage, near Spanish Town, and many others have gone from there to Reading to work on a larger and more effective scale. As we have already stated, Bishop Gordon's idea is that after being made real farmers, through the instruction the lads will receive at Reading, they will go to Domington, a property of 1,600 acres where they can settle down. When they get married they will be given ten acres each free

for their own use—in fact, there will be houses erected and a real settlement will be formed.

The priests and brothers left Kingston by the 11,30 a.m. train yesterday for Reading. Bishop Gordon, who met them on the steamer yesterday, also accompanied them, and will pay frequent visits to Reading until everything is in thorough working order.

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ALMAGRO (BUENOS AYRES.-ARG. REP.)—The *El Pueblo* of Buenos Ayres relates how the many friends and admirers of Mgr. Cagliero wished to join with the Salesians and their pupils in marking in some particular way the fiftieth year of Salesian life of the first Bishop of the society, about half of which have been spent in missionary work. He it was who at the head of the first band of missionaries, landed in the Argentine Republic, and later on advanced into Patagonia of which he has now been Vicar Apostolic for the last eighteen years. The marvellous development of Don Bosco's works in South America and especially of the missions, is in great part due to his untiring, undaunted zeal, and wise direction. The journeys he undertook on behalf of the missions are calculated to extend over 500,000 kilometres.

His Lordship sang Pontifical Mass in the Church of St. Carlos. Distinguished personages deigned to honour the feast held on that day with their presence to show their esteem for him. Among them was the Apostolic Inter-nunzio Mgr. Sabatucci, His Grace the Archbishop, Mgr. Espinosa, Mgrs. Ferrero, Alberti, Romero, Costamagna etc. Drs. L. Saenz Peña, A. Bazan, J. Cullen, A. Pizarro, A. Lodola, and numerous Co-operators. Among the toasts and speeches one given by a pupil, the son of Cacique Namuncurá who had been baptized in 1884, would deserve special mention.

A dramatic entertainment was given, at the close of which Mgr. Villanova Sanz, Domestic Prelate, in a finished address mentioned touching reminiscences of his personal knowledge, expressing wishes that we willingly and cordially make our own, for the good of the society and especially for the missions.





Salesian Orphanage, Bethlehem.



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.]

Villanova d'Asti (ITALY).—A child of mine was afflicted with a painful disease in the eyes. Although she had been under treatment for twenty days, she was not even able to open them. This was a cause of great anxiety to me. Several doctors of the neighbourhood visited her, and they found that one eye was completely blind, and the other in a very serious condition, and exhorted me to take her without delay to the hospital at Turin. In my grief I followed their advice at once and took the child to the ophthalmic hospital. There some doctors examined the eyes carefully and concluded that one was irreparably lost, and very little could be done for the other, and with these words they dismissed me. Very disheartened I turned to the Madonna of Don Bosco and took the child to her Sanctuary at Valdocco. There prostrated on the ground, with eyes full of tears, but trusting in the power and goodness of Mary, I prayed.... O Mary, if you wish it, you can obtain my child's cure.... In that moment the child who had till then clung to me, suddenly let go and uttered a cry; then opened her eyes and looked at me fixedly.... She was cured. I shouted for joy; several persons who happened to be in the church came near and saw what had taken place. Infinite thanks and eternal gratitude to Mary Most Holy.

September, 1901.

TERESA BOSCO.

Belfast (IRELAND).—Will you please kindly put down a thanksgiving to Our Lady Help of Christians for my recovery to health after prayers to Our Blessed Lady and promising publication in the *Salesian Bulletin*.

March 17th, 1902.

JOSEPH REA.

Waterford (IRELAND).—The undersigned wishes to thank Our Lady Help of Christians for a favour received, and wishes now to fulfil her promise by having the favour published in the *Salesian Bulletin*, and by sending an offering for Our Lady's shrine to have a novena of Masses said in her honour and for the relief of the souls in Purgatory.

March 15th, 1902.

Mrs. KEATING.

Oswiecim (GALICIA-AUSTRIA).—Full of joy I wish to offer public thanks to Mary Help of Christians, in order to move others to have recourse to her maternal goodness.

A family, with whom I am very intimately acquainted, were in danger of having to leave their home, to which they were much attached both by early remembrances and by long possession from their ancestors. It was mortgaged for nearly 3,000 francs which was due on the 21st of December. November was already nearing its close and they had but two or three hundred francs in hand. The whole family was plunged in grief, and knew not in what direction to turn for aid. The thought of having to quit their house and give it up to strangers weighed heavily on all, and left them not a moment's repose.

In the day of your sorrow turn to Mary

and you shall be consoled. They determined to cast themselves on the goodness of Our Lady and invoke her aid by a novena, making at the same time a pilgrimage to her Sanctuary in Turin, and promising an offering if their prayer was heard. The mere act of offering up their petition in this majestic temple, before the miraculous image of Mary Help of Christians which is venerated far and wide, filled the two pilgrims with a lively faith, and they returned home full of confidence that speedy succour was at hand.

It was the vigil of the feast of the Immaculate Conception. That day a letter arrived from a good priest saying that he was moved to pity on hearing of their painful circumstances, and that he desired to come and console them personally. This was truly Mary's help, who wished to show her patronage on the very day of her feast. The aged priest, in fact, notwithstanding the cold weather and his advanced years began the journey which was to bring peace to that family. He arrived after three day's journey just before the debt became due, and on the following day all was settled without any difficulty.

The family fully convinced that this timely succour was due to Mary's help send the promised offering, and beg me to have the grace published for the encouragement of others, and to discharge their debt of gratitude.

January, 1902.

FR. D. CAGGESE.



Coblentz (RHENISH-PRUSSIA).—In fulfilment of my promise I give public thanks to Mary Help of Christians for her protection which I experienced in a very important affair. May she deign to continue to watch over my family. I enclose an offering as the expression of my gratitude.

Jan. 4th, 1902.

A. SCHÄFER.



Graz (AUSTRIA).—Please offer a Mass in honour of Our Lady Help of Christians for graces received which I promised to publish in the *Salesian Bulletin*.

Jan., 1902.

Y. SCHÖRGY.

Berne (SWITZERLAND).—In special difficulties I had recourse to Mary Help of Christians, and promised to forward an offering for a Novena of Masses which I now enclose. Be good enough to give public expression to my grateful feelings.

Jan., 1902.

F. MÜLLER.

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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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.



A Son of Don Bosco.

1850—1895

LIFE OF MONSIGNOR LASAGNA, Salesian Missionary, Titular Bishop of Tripoli.

It was but a momentary discouragement, which he soon got over, thanks to the kind exhortations and advice which he received. These as also the words of the Director he treasured up and they served to spur him on in the course he had undertaken.

During this year of probation his superiors took every care that he should lack nothing which might contribute to a thorough religious training, and he on his part, fought unremittingly against his passions with the energy that was his characteristic. He took for his Master and Model Jesus Christ, and spared no pains in copying His virtues; thus at the end of his probation he was so well forearmed against the trials of the religious life, that he, like a rock in the midst of the surging waves, stood firm against all the attacks of the devil to make him sway, and overcame the great obstacles he met with from his strong passions. If perchance in daily life some little short comings were still to be found, admirable also were the earnestness and efforts he used in correcting them, so that those few flaws were entirely overshadowed by his splendid qualities. During this year the religious practices and other occupations never withdrew him from his favourite studies which he rather continued with renewed ardour. He studied philosophy under the distinguished Prof. Fr. Cerruti, now Prefect of studies for the whole of our Pious Society. To him he owed if he was not tainted with certain philosophical errors then spread even in certain seminaries, and from which the very text-book in use was not altogether free. The young cleric Lasagna not long after, gave an evident proof of his

progress in philosophic science by upholding, with respect and ability, the theory of St. Thomas on the origin of ideas against a learned prelate who, on this point, followed another system. Accustomed as he was to earnestness and thoroughness in his studies, his close application to philosophy was attended with such profit that, when he was in his turn appointed to teach it, he was able to fulfil his duty with great facility and to the great advantage of his pupils. Nay, when Director of the College Pio IX at Montevideo, he was frequently invited to hold the examinations of philosophy in the University of that town, and he questioned the candidates and judged of their answers as one quite fresh from such studies. Yet for years his manifold and burdensome occupations had not allowed him to open a book on philosophy. His intellect was naturally and forcibly carried to a high and sublime order of ideas, and in grasping and retaining them, it was aided powerfully by his many-sided talent, retentive memory and energetic will.

CHAPTER IX.

Appointed as professor at Turin—Revisits his home—His edifying conduct—School commences—Disappointments—*Esto vir*—Consecration of the Sanctuary of Mary Help of Christians—His devotion and pious industries.

In September 1867 the Salesian family, which at that time was not very large, assembled together with its Founder for the spiritual retreat at Trofarello, a small town not far from Turin, and Lasagna was one of the number. The retreat was preached by Don Bosco and Fr. Bona of Brescia, and Louis drew from it great profit in the way of religious perfection becoming more and

more indifferent to whatever his Superiors might dispose in his regard. He therefore readily complied with the order he received to betake himself to Turin to take charge of the lowest class of the classical course. He would have set out at once, but family affairs compelled him to ask leave to go home with his brother for a short time.

It was the first time that his acquaintances had seen him in the clerical habit, and they admired the decorum with which he behaved. They were especially edified by his modesty, and still more, by the piety with which he served at the altar and approached Holy Communion. There were not wanting some who thought the clerical habit ill-befitted one so lively, and first in every sport. One of these approached him with a friendly countenance, and had the boldness to say: "When are you going to throw off this cassock which is so much in your way?" A severe frown and a look of disdain were the only answer of the young cleric.

He did not content himself with edifying others by his example: mindful that he was a son of Don Bosco who was ever saying *da mihi animas*—"give me souls," he also felt within himself a most ardent desire for souls and urged by it to devote himself to the salvation of his neighbour. Whenever there was an occasion of preventing evil or of doing good, he never failed to do so. It was during this vacation that, on perceiving in one of his friends older than himself and who had already completed his military service, a vocation for the priesthood, he did not rest until he had induced him to accompany him to Turin. Here that young man completed his studies and became a zealous priest and religious in the Salesian Society. This was Fr. Louis Porta, afterwards Director of the Salesian Oratory at Pavia.

Meanwhile the days were flying and the time soon arrived when he was to commence the class entrusted to him by his Superiors. Don Bosco, following the example of other distinguished persons, considered teaching as an excellent and efficacious means for perfecting the religious and scientific training of his sons. It is in fact by teaching others that we clear up and complete notions already acquired, which were perhaps before somewhat hazy and lacking precision; and it is exactly in the teaching imparted according to D. Bosco's system that the young Salesian is best fitted for his sublime mission. In many cases the class is for him an apprenticeship to his apostolate, although he may be later

on employed in other offices, either in Europe or in the missions. Hence the young cleric Lasagna, having finished his philosophical course, had in his turn to fulfil this office.

The first class at the Salesian Oratory is rightly considered one of the most important on account of the care that the master ought to have that the pupils should lay a solid foundation for their course of studies, and it is generally also one of the most fatiguing on account of the number of the pupils. Our young professor applied himself with all his energies to the work which obedience had assigned to him, and in his method of teaching he united the clearness that made his lessons easy to grasp with a geniality of manner that rendered the school itself attracting and agreeable. The fruits of his zeal and unremitting labour were abundant and most consoling, but still he was not without his share of pains, disappointments and ingratitude. For a temperament such as his, so fiery, life in common with others gave rise to many a conflict. Oftentimes in his intercourse with others he did not always have sufficient control of himself, nor forbearance for the defects of others. Moreover, of the most noble mission of the educator he had hitherto only known its beauty and that in theory, now he had to experience the many and great difficulties of the practice, so that, as was to be expected, his habitual enthusiasm was followed by the most crushing discouragement. One cannot say what anguish this caused to a heart so sensitive and delicate; it went so far, that his health would have broken down, if D. Bosco had not been ready to sustain him and raise his courage. He recounted afterwards to a friend, the magical effects that were produced in him by the words: "*Esto vir*" that the beloved Superior used to say to him, and he avowed that in going out of that humble room, where D. Bosco had so kindly received him, he used to feel as if relieved of a great weight and even physically restored. It is to be noted that in the moments in which his soul was so oppressed and disconsolate, he was not in the habit of abandoning himself to indiscreet complaints and vain confidence; if in his pains and sorrow he was not able to turn at once to the paternal heart of Don Bosco, he hastened to throw himself at the feet of Mary Most Holy who never betrayed the confidence he had in Her.

(To be continued.)

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

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

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

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

There is no fixed charge or subscription for the Magazine, but the amount which anyone may wish to devote towards defraying the expenses in connection with its production and distribution should be addressed as above.

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