

# The Association of Salesian Co-operators

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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:

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 heathens, 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.



# 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 Congress of the Festive Oratories.

**T**HE Congress of the Festive Oratories previously announced was held in Turin on the 21st and 22nd of last May. Great hopes were entertained that this meeting would produce good results, by showing the advantages to be derived from such institutions, and, by making them better known, to invite practical suggestions for extending their influence and increasing their fruitfulness.

The welcome given to this proposal promised well for its success; but we must confess that the event surpassed our highest expectations. The assembly met under the patronage of four Car-

dinals, and it included several Bishops and great numbers of the zealous clergy and laity, all of whom contributed cordially their co-operation and experience.

The various reports read in the above assembly all tended to show that this institution is truly Providential and a most efficacious means for keeping up the practice of religion amongst the young, and through them, amongst the entire population; and that they are also most efficacious in renewing the Spirit of Christianity where it has nearly died out.

The Festive Oratories, as one who knows them well, His Eminence Cardinal Svampa, says, should be looked upon as the first-born work of Don

Bosco's heart. They include a variety of works and numerous methods of Catholic activity eminently adapted to different times and places, attracting the young, especially during those years in which, having passed beyond the control of their family and school, their surroundings expose them to a disastrous shipwreck.

In these Oratories, besides being preserved from the dangerous occasions of sin, they receive the instruction which has been either wanting or defective, and they are trained in the practice of a Christian life.

As it was but natural, the Congress of Salesian Co-operators, held at Bologna in 1895, which embraced the whole of Don Bosco's vast plan of work, had already considered the question of the Festive Oratories; for in more than one Session, they were the subject of learned discussions and investigations which resulted in the practical suggestions and resolutions which were published in the *Bulletin* of that year.

But more remained to be done, and the special object of the present Congress was to treat more fully of this matter, making use of the experience of past years, to seek for the best means for the development of these institutions, and also, encouraged by the good already done, to excite all to greater zeal in this work for souls. This object was attained by God's help, and also thanks to the sympathy and co-operation of so many eminent persons, with the assistance of the parish priests who, more than others, are in a position to appreciate the beneficial effects of the Festive Oratories, and finally by the help of the laity desirous to work for the good of society.

Postponing a fuller account to a later date, we now give the programme, divided into seven sections.

- 1st Erection, Organization and Staff of the Festive Oratories.
- 2nd Religious functions, frequentation

of the Sacraments, Sermons and Catechism.

3rd Discipline, Amusements, Musical and Dramatic Classes.

4th Adult Classes, Sodalities and Clubs, Boys' Section, Circulating Library, Magazine.

5th Oratory on week-days, Patronage, Night schools.

6th Advanced courses of Religious Instruction.

7th Festive Oratories for girls.

Each of these Sections was entrusted to a Committee composed of Salesians and distinguished Co-operators, ecclesiastics and also laymen, who discussed the matter in question, and this was afterwards explained in the general assemblies by chosen orators.



At the time of the Bologna Congress, the illustrious Oratorian, His Eminence Cardinal Capecepolo, made a happy comparison between Don Bosco and his own Father St. Philip, writing: Don Bosco had the sweetness and meekness of St. Philip, imitating his spirit of joyful charity and singular affection for youths and children, whom he always drew to God and to the practice of virtue. Finally, Don Bosco, like St. Philip, did all in his power to make piety attractive to children by means of innocent pleasures and games.

We see the truth of this comparison more especially in the influence exercised by means of the Festive Oratories over the children of the poor.

A recent writer on this subject has remarked that this work, though modest in appearance, is great in its results both religious and social; and continues:

In the days of St. Philip the educated and wealthy classes, though keeping up an outward show of christianity through fidelity to old traditions, were in their manners and education little more than pagans. To renew within them the Spirit

of Christianity, the Apostle of Rome could devise no better means than that of imparting to the young a solid religious instruction, and for this end he founded his Sunday Sodalities.

Since the beginning of the last century the Church has been confronted with a strange phenomenon; the estrangement of the children of the people from her influence and that of her Ministers. This is the result of the political and social

“rapprochement” between young people and the priest is to-day in many places an accomplished fact.

It is certainly a great consolation to witness this happy re-awakening of Catholic activity in favour of youth; this is mainly due to the action of the Festive Oratories amongst the people. The type of Christian workman who, at the present day, forms the strength and mainstay of Catholic Society in large towns is gener-



The President and Representatives of the Congress of Festive Oratories held at Turin.

revolutions chiefly fostered by different sects. Don Bosco, seeing the lamentable consequences of such an estrangement, approached the people in a new fashion. He did not quit the Sanctuary, but instead, he drew the boys thither, by a variety of methods, simple yet wise, which form the genial and popular work of the Festive Oratory. From the beginning this work has spread rapidly, thanks to the powerful support given to it by the Clergy of Turin, who have devoted themselves with so much zeal to this new apostolate, that in almost every parish, an Oratory may now be found. Thus the great social and religious reform, the

ally recruited from these Oratories. It is also through this “rapprochement” between youth and the priest that in the towns fortunate enough to possess Festive Oratories, a respectful deference, or the christian salutation, “Praised be Jesus Christ” have taken the place of that distrustful aloofness, and even scorn and insult, which formerly greeted the approach of a priest. Turin, Sampierdarena, Savona, Faenza, Parma, Novara, Messina, Catania, etc, etc. have all witnessed a happy transformation of the youthful population thanks to the Festive Oratories. This wonderful change visible in the larger towns may also be remarked in

country villages, where the parish priests and their zealous fellow-workers see the religious spirit revived and the Churches once more frequented, owing to the Catholic instruction given in the Festive Oratories.

The marvellous development of the Salesian Missions in America, continues the same writer, is a surprise to many. The secret is easily discovered; a Festive Oratory for boys and one for girls—these are the foundation-stones of these flourishing Missions.

To counteract the evil influence of the age must be one of the chief objects of the Oratories. It was necessary to examine the new tendencies and needs of our time, to see what prudent concessions might be made, and to contribute to the common benefit the results of any new method in the working of the Oratories. This was the object that the Congress had in view, and which has been attained in a satisfactory manner.

## Don Rua's Representative IN AMERICA

*(Extracts from his Secretary's Correspondence.)*

*(Continued)*

**I** mentioned the sodality of St. Aloysius in particular, because its flourishing condition seemed to call for a special notice. The members of the Sodality number one hundred and eighty, most of them being from the upper classes of the Institute, but many are former pupils about eighteen or twenty years of age. Among their associates they even number a member of Parliament. Wherever there is some good work to be done, there they are found. In the processions they add greatly to the splendour, in the religious ceremonies they maintain order and regularity. They give an excellent example by their behaviour, by the frequency and devotion with which they approach the sacraments, as they all do every month.

On every first and third Sunday they hold their conference, and the minutes are duly drawn up. The associates who are scattered here and there throughout the Republic, are in communication with the centre of the Association by means of its Secretary. They receive and give accounts of the work being done, thus spreading by their example the good odour of Jesus Christ. They excel in the dramatic art, and some of them are so

accomplished, that when they appear in public from time to time, the President of the State himself, and the General of the district find great pleasure in their representations. It is a pity that the accommodation at their disposal is insufficient for the numbers that flock to these entertainments. I have seen many turn home again for want even of standing room. The plays:—St. Eustachius, Christopher Columbus, The Prodigal son, *Le Pistrine*, and the others written by Fr. Lemoyne all have a place in their repertoire. We hope that the work of this sodality will continue to flourish and spread its beneficial influence.

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I do not however mean you to infer from this, that here at Cuyabá there is no more good to be done. The ministers of Satan are at work here as elsewhere, but the effects resulting from the Catholic movement are truly consoling. In the church of Mary Help of Christians, and in the parish church of St. Gonzalez Fr. Albera distributed the Bread of Life to hundreds of the faithful on each of the feasts we celebrated there, namely

those of The Ascension, Pentecost, Mary Help of Christians, Corpus Christi, and the Sacred Heart.

On the feast of Mary Help of Christians the communicants at the church of St. Gonzalez had their names enrolled, and asked Fr. Albera to lay them on the tomb of Don Bosco. Our venerated Superior General on reading those names will have proof that members of all classes of society are regular in the practice of their religious duties.

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Cuyabá has a population of 18,000 inhabitants. The Salesians, besides serving the College chapel which is also open to the public, and that of the Institute of St. Rita which is directed by the Daughters of Mary Help of Christians, have charge of the parish of St. Gonzalez: they celebrate Mass in the Cathedral, and also in the church of the Passion; they also attend daily the church of Our Lady of Guia, and direct the Festive Oratory attached to it. Their novitiate is at Coxipó, where there is also one for the Daughters of Mary Help of Christians. It was certainly one of Fr. Albera's greatest consolations, as the professor of Mgr. Lasagna, to be able to reap the first fruits of the good seed his pupil had sown, by receiving the professions of seven new associates, four of whom were from Cuyabá; and of clothing five others from Matto Grosso. He also received the professions and gave the habit to some postulants of the Daughters of Mary Help of Christians, all of whom were from this place. In both novitiates, the Representative of Don Rua was received with enthusiasm and the touching affection of loyal children.

A gentleman from Cuyabá remarked to me that, since the erection of the state of Matto Grosso, this was the largest number of its children that had at one time consecrated themselves to God in religion. At the present the Salesians and the Daughters of Mary Help of Christians are the only religious communities in the whole of Matto Grosso.

They have now the charge of an Institute for day-scholars at Corumbá, a town inferior to Cuyabá in point of population but possessing a far more important commercial position. Further on still, our two priests exercise their sacred ministry at Ladario where the chief arsenal in Brazil is situated; but all this work assumes a different appearance when we consider that, although Matto Grosso alone is about ten times the

size of England and Wales, nevertheless it has but seven priests of its own, two of whom reside at the capital. One is eighty two years old, and the other the Vicar General of the Bishop, has been ill for a long time. He told us that he had not been able to say Mass since last November, and had not seen his bishop since then. The other five priests, perhaps in a worse plight still, are scattered here and there over this large diocese, which is in fact one of the largest in the world. Add to this that the seminary is completely empty, and has been so for many years, and we shall not cease to admire and bless Divine Providence who has deigned to render so fruitful the labours of the sons of Don Bosco.

Our confrères could promise themselves many more vocations if they had not to fight against the vigorous and systematic opposition of the parents. As their faith is so weak, their attachment to their children is strong beyond imagination. How many youths have shown under these circumstances a constancy far above their years.

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The Institute of St. Gonzalez is now quite full, and has not sufficient accommodation to cope with the growing needs. Hammocks have to be fitted up at night in the school rooms, turning them into dormitories. The foundation stone of a new building has already been laid, the patrons of the movement being the wife of the President of the State, and Dr. Martino the former president.

I must omit the description of the theatre, the representations at the Institute of St. Gonzalez, at the Schools of St. Rita, at the novitiates of Coxipó, all of which were most successfully given. I might mention however that on the feast of the Apparition of St. Michael on the 18th of May, the day after our arrival, and the first feast we celebrated in Matto Grosso, it was announced to us that a group of Indians consisting of ten men and three women were approaching the capital. After being dressed as well as the circumstances allowed, they were presented to Fr. Albera, to his great pleasure and surprise. We took a photo of the group which I will send on to you. "We have come" they said, "to complain to the President that we desire to remain under military rule no longer, but we want the Missionaries." Poor Indians, they have good reasons to desire to exchange, which there is no necessity for me to mention. Our confrères are now settling

a new colony in the midst of the Coroados; they have already bought the land near Goyaz so as not to be affected by political changes, and thus the desire of the Apostle of the Indians, which Don Rua and his Representative have so much at heart, will be accomplished.

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Our departure from Cuyabá was somewhat sudden, for the steamer was to sail earlier

for a whole month, if not longer—and we certainly could not afford to wait all that time at Cuyabá.

Fr. Albera was then called, for he was not in the house, and all prepared to go to the station, for the confrères and pupils wished to accompany us. At the pier there was quite a world of people. The bands played a sad, almost sorrowful adieu. The President of the state, the General, and all the other local authorities were waiting to bid him



Don Rua's Representative at Nictheroy (Brazil).

than the appointed date. There is no other means of communication here, and it is only on the arrival of the boat that any letters can be sent or received, for in the vast district of Matto Grosso there is not yet one line of railway.

In the three or four days that the boat is loading up, all business is suspended, and everybody attends to his correspondence. As soon as the last signal announces the departure all the letters are carried on board, and woe to one who lets the occasion slip. He must put off the business he had

good-bye. We then embraced the confrères and the pupils. You may understand what this separation means; they realise what a distance they are from their Superiors, and they can hardly cherish the hope of seeing them soon again. Out there all are missionaries. The young Brazilian priest himself must make a journey of forty days or more to revisit his native place. How they rejoice, how much they are consoled in the thought that they are brothers united in the one common and holy cause. And yet the parting had to come so soon. I need not



assure you that their affection found a ready response in our hearts, and that the many and great proofs of sympathy there received will never be forgotten.

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How sad is the heart of the christian and the religious at the sight of this fertile country, these docile people eager after the divine word, who yet are deprived of it on account of the scarcity of the labourers of the Gospel. It is no wonder to me now, that, notwithstanding the distance from his country and relatives, in the midst of so many troubles, in our fifteen months of continual journeys and visits we did not find one Salesian who repented of having followed his vocation in coming out to America.

Tell those who are preparing for the missions what a vast field of labour is awaiting them; they shall have to bear excessive heat and great privations; they will have to cross treacherous rivers, passing the night in the woods; but the consolation of bringing peace to so many souls, of gaining them to Our Lord makes them forget all their labour, and fully recompenses the fatigues of the missionary, and gives him joys which he alone can realise in their intensity.

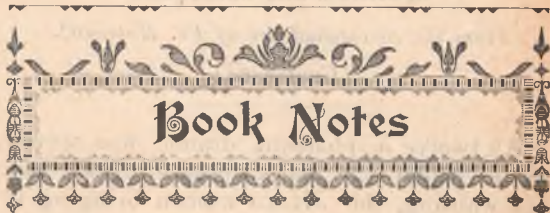
Fr. Balzola in his last mission of four months was obliged to place twenty or thirty infants in a row so as to baptize them all at once, because so many others were awaiting him. Fr. Albera when going to Matto Grosso administered Baptism to four children, taking advantage of the steamer stopping to take in a stock of wood. When visiting one day a house of the Sisters, a girl, about fourteen years of age, came to Fr. Albera and earnestly besought him to send a priest to her country, as her sister who had previously left the Institute had not been able to go to the Sacraments since, and there were many marriages to bless and children to be baptized. How can you resist these entreaties. When you are unable to supply such urgent necessities you would give anything not to be a witness of them.

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Whilst I sat there pensively reflecting on these things, we were sailing farther and farther from the distant shore, from which we had so lately heard the farewells of the people and the pupils gathered there. All had now sunk below the distant horizon save the campanile of St. Gonzalez, which still reminded us of the zealous labours and fati-

gues of our Confrères. Being forty metres high it towers over all the other buildings. It is almost entirely the work of Fr. Solari; he was the architect of it, and designed the ornamentation which he modelled first, and then had reproduced by the builder. What difficulties the raising of such a church implies. The cement, iron and other materials all had to be brought down from Buenos Ayres, and the construction pulled on slowly for months and months. The statue of Our Blessed Redeemer, which is to surmount the whole, was cast in Milan, but is now lying at the Custom House at Corumbá, for they have been unable as yet to find a steamer willing or even able to transport it, since the river is not deep, and the weight might be a serious hindrance. But now the campanile is lost to sight and we are sailing quickly away.

(To be continued.)



**Abbeys Around London.** The writer gives a clear and accurate account of upwards of twenty Religious Houses once flourishing, but most of which are now in ruins or completely demolished. The book is well written, well printed and enriched with numerous illustrations. It is sure to prove a work of great value to all interested in the History of the Catholic Church in England, and we warmly recommend it to our readers. It may be had either from: The Mercantile Press, London, or directly from the author Mr. John A. Raulolph, 128, Alexandra Road, Wimbledon, S. W. for one shilling, postage extra.

**The Faith of Old England.** By the Rev. Vincent Hornoyold, S. J. Catholic Truth Society, London. Price 6d.

It is a manual of instructions written in simple language, and abounding in arguments drawn from Holy Scripture, the Councils of the Church, and the teaching of the primitive Christian writers.

The Catholic Truth Society, has also issued the following penny pamphlets:

*The Prospects of Catholicism.* By Rev. William Barry, D. D.

*The End Justifies the Means.* By Rev. John Gerard, S. J.

*The French Associations Bill: Its Authors and Objects.* By Rev. John Gerard, S. J.

*Christian Civilization and the Perils that now threaten it.* A lecture by Most Rev. P. W. Ryan, Archbishop of Philadelphia.



## EQUADOR.

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

(From the correspondence of Fr. Mattana).

(Continued)

At twelve a plentiful dinner was served us in which the indispensable *chicha* was not wanting, the Jivaro women bringing it in a kind of bowls. Each Jivaro woman came to offer me some of her own *chicha* and, as I was very thirsty owing to the excessive heat, I found it a not unsavoury beverage. Dinner over, I made them play for about an hour, the sport consisting in trying to reach certain objects which I tied to a long cane, something after the style of a fish-hook. I noticed that many, especially the women and the children kept staring at me; I inquired the reason of this and was informed that their astonishment was caused by my beard and they wished me to give it to them or at least to allow them to touch it.

Towards evening, after trying to instruct them a little, knowing that Captain Cuca's house would be unable to receive all, I decided to send some of our party to Chupianza which was only a few hours distant. What was the surprise of the Jivaros when they heard that I was to set out again that very day! They entreated and pressed me to stay with them, but in spite of all these entreaties I kept to my purpose. I distributed some presents as a reward for the enthusiastic reception given me and of the veneration they had shown towards me, and promised them that, if it pleased God, I would soon return to visit them; then I set out with the

compère Avolos, with Mr. Coronel, and a number of Jivaros carrying the baggage. Camillo Torres, my interpreter and several Indians with their baggage remained at Captain Cuca's with orders to join me on the following morning, following the course of the Chinpanza as far as the houses of the Chupí Jivaros where I was to await them. We journeyed under a scorching sun; we had to cross again and again the Chinpanza, and met the Chupí Jivaros carrying gifts and full of joy. The residences of these Jivaros are situated in a small island in the Chinpanza, a river which flows from the North-East to the South-West. Here the same scenes were repeated. I tried to instruct them and to do them as much good as possible. With what attention they listened to me! They seemed to be illumined with a light from above and guided by divine grace! Many learnt how to make the sign of the Cross, others how to recite the *Patet noster* and the *Ave Maria*.

On the following morning I received visits from several families of other Jivaros who invited me to call on them. On the arrival of my companions who had stayed at Captain Cuca's house, I offered up Holy Mass, baptized forty children and five old men close on a hundred years old. We then had some refreshment and having distributed presents to all, we prepared to continue our journey. The Chupí Jivaros with all their relatives, men and women, offered to accompany me everywhere, along with the Jivaros of Gualaquiza. I willingly accepted their proposal because they were well acquainted with the places, so after dismissing the other Jivaros, I set out in their company.

#### **The visit to Captain Nuñinga— Strong opposition of the Jivaros —Precautions—In a plight—Good results—Conclusion.**

On the 19th of December, after the celebration of Holy Mass, we continued our journey; nothing particular happened except that we found a tree which exhales for miles around a most sweet fragrance. We cut off some chips of the bark the perfume of which

soon permeated our whole person. How much one would have to pay in Europe for such a delicate perfume!

Towards evening we reached the house of the Jivaro Nanchima, a relative of the Jivaro John Cayapa, the chief of those who formed my escort. It is situated on a fine hill which commands a most charming panorama. We were treated with every mark of attention and many Jivaros from the neighbourhood came to see us. I administered many baptisms, and the instruction imparted to these poor people was not without fruit.

We then went on through vast fields of Indian corn of wonderful size and luxuriance and we came across many Jivaros who had

difficulty prevailed on a small number of Jivaros of Chupianza and Mendez to accompany me. I succeeded in persuading Captains Zamoreño and Anguazha to help me to cross the Pante and send two strong, brave men to announce to the great Captain Nuñinga and to the tribes, that, in two or three days, Father Francis would arrive with a few Christians and Jivaros to visit them.

On the following morning we set out and soon arrived at the Pante, and as there were no boats, they having been carried away a few days before by the current, I was obliged to cross clinging to a long pole so pliable, that we were dangling and occasionally ducking in the waters below. There the river



Church and College of the Salesian Mission of Gualaquiza

known us before; they were therefore filled with joy and accompanied us to the house of Captains Anguazha and Zamareño, situated on the banks of the great river Pante, called by the Jivaros Jamangas.

They gave us a hearty reception and I stayed there a day, occupied with the duties of the sacred ministry. Here I declared to the Jivaros that accompanied me that it was my intention to cross the Pante and to go as far as the house of the great Captain Nuñinga, who lives on the borders of the Macabeo territory on the right bank of the river Macas, and that they should follow on after me. But to my great astonishment all, without exception, refused to obey, alleging as the cause of their refusal, that Captain Nuñinga was very bad and sought to kill them. I tried to persuade them to lay aside all fear, but in vain; I had to content myself with telling them to wait till I returned, and with great

Pante is more than twenty metres deep and is bordered by two high banks. It runs from the North to the South-East and is navigable for any kind of vessel. Were it equally so as far as its junction with the Zamora, it would greatly facilitate the commerce with the republic of Perú. Along the way I visited several sick Jivaros, and those who accompanied me spent the time hunting birds and beasts to procure the necessary food.

Towards evening we met the two Jivaros whom I had sent two days before to Captain Nuñinga on the banks of the Macas: they were sad, pale and full of fear: "Father Francis," they said to me, "we must go back for Captain Nuñinga is very bad and does not want you. He told us so."

It occurred to me that these two poor fellows must not only have received a cold reception, but had even been threatened with

death; and in their own tongue they were persuading those who accompanied me to desist from going any further. Their words had the desired effect, and on all sides I heard nothing but resolutions of turning back. It was useless to try and persuade them to the contrary, and thinking that such a panic must have been raised by the devil to prevent the great good that might be done in visiting Captain Nuñinga, I summoned up all my authority and gave them clearly to understand that I had no intention of turning back, that I scorned their cowardice as well as the threats of Captain Nuñinga; and in order to make them submit, "No one," I said to them, "absolutely no one shall turn back, but we shall all continue together in the name of God. I shall lead the way and be responsible for you all, and before they cut off my head and my long beard they will have to work pretty hard, I assure you. Have no fear therefore, and let no one be a coward." So saying I disposed them with their arms in readiness, as though they were about to begin a fight. When they saw me so determined they gave way in the end, and we continued our journey. We crossed the Macas and on arriving at the distance of a league from the house of the fierce Nuñinga, to show that I was not afraid of his threats, I ordered our guns to be discharged, to which Nuñinga's Jivaros answered by another discharge. Fearing treason, I ordered my men to stand close together and with arms ready, but always to await my orders. Thus disposed we came within half an hour's journey from the Captain's house: we again fired off our guns and were answered again by a renewed discharge, but no one came to meet us. I determined that we should enter the yard surrounding the house in groups, but none of my followers dared to approach the house, from the interior of which we could hear a noise of the clashing of arms and infernal shouts. Things were becoming serious, and I did not know what decision to come to: to turn back was to throw up the sponge, the more so as we were exhausted with fatigue and hunger. I determined to make one last effort. I took out of my sack looking-glasses, coloured cloths, knives, spoons etc. and arranged them so as to give quite a showy appearance. The Jivaros who were looking on from the door of the house, seeing this, made a still greater noise, but no one came out.

Then I ordered my men to prepare for a

final *coup*, but in the meanwhile some Jivaro children began to run round and round, and lastly came up to look at the objects laid out, and asked us, by signs, to give them some.

I satisfied them, and they returned home to show their presents. The others asked if Father Francis had not some more nice things, and on being answered in the affirmative, they all came out of the house to ask me for presents. Captain Nuñinga also, accompanied by six robust Jivaros, came hurriedly towards me, and grasping my beard requested me to give it to him as a present. I tried to persuade him that I could, on no account, satisfy him, but in vain; he showed himself determined to take not only my beard but even... my head.

Finding myself in such a plight, I recommended myself to Our Lord, and then, drawing out my revolver, and seizing the Captain by the arm, I bade him leave me and bring out at once something for me and all my companions to eat, threatening him with the severest chastisement if he refused to comply.

This step had the desired effect: all retired, and soon after, the Captain himself with a number of Jivaro men and women brought us *chicha*, meat, *yuca* etc. showing us at the same time every respect. My companions however, fearing treason, declared they would not spend the night there unless one of their number was allowed to keep watch. Everything however went off peacefully: on the following morning I offered up Holy Mass. I was visited by many other Jivaros, and, during the two days I spent there, I tried to instruct them a little in our Holy Religion, baptising 150 children and a certain number of sick people. Even the fierce Captain Nuñinga, touched by divine grace, asked for holy baptism. I did not wish to baptise him, but as he had made up for the bad reception he had given us, I poured the salutary waters on his grey head, amidst the general rejoicings of all his Jivaros.

After having done to these poor creatures all the good that I was able, and giving away a number of little nicknacks, I intended to go on to the people of Macas and proceed as far as Riobamba. Captain Nuñinga offered to give me as guides some trusty Jivaros, but as my Jivaros from Gualaquiza had stayed on the opposite bank of the river Jamangas, we were compelled to return to Captain Zamareño. I said good-bye to all of them and promised to return soon to their

midst; then I set out. About four p. m. we reached the river Jamangas and crossed it, and at five o'clock we came to the dwellings of the Zamareñi. The Jivaros of Gualaquiza, thinking that I was already dead, had already returned to their homes and friends who live on the right bank of the river Macas. I let them know of my return, and they were filled with astonishment: they really thought that I had been disposed of by the fierce Maca-bean tribes.

Two days afterwards we came to the Chupianza and swam across; I ran great risk of being drowned along with a poor Jivaro whom I tried to save. In the evening we reached Mendez where I stayed for a few days to receive the visits of the neighbouring tribes. Finally I returned to Gualaquiza, but only to gain fresh strength to undertake new excursions, which I shall relate some other time.

Bless me, dear Don Rua, and bless also the inhabitants of these endless Ecuadorian forests.

I kiss your hand and remain your most obedient and loving son

(Fr.) FRANCIS MATTANA.

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## TIERRA DEL FUEGO

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(Extracts from Fr. Beauvoir's notes).

(Continued)

### Sailing up the Riogrande—Poor Sanmartin—The Justice of the Peace—The end of Copelo—Fervet opus.

I must now go back a little. I was at a loss how to account for the reason why the *Amadeo* refused to enter Riogrande; for the *Maria Auxiliadora* had succeeded in doing so without any difficulty. This refusal of the *Amadeo* caused us a financial loss of 20,000 pesos besides the moral consequences, the gravity of which I could only realize, when, having grown tired of waiting, I went myself to Puntarenas.

To counteract the bad impression caused by his failure, the Captain of the *Amadeo* gave out that it was impossible to sail up the Riogrande. I freighted two goletas which entered the river quite easily; their example was soon followed by others, and, ere long the *Amadeo* herself cast anchor in front

of the Mission, six miles up the river. This happened on August 10th 1894. Mgr. Fagnano availed himself of this occasion in order to visit the Mission, and brought with him two carpenters and a cook, and also some timber and provisions.

Whilst he was staying with us we had a visit from the Chief of the Commission of Limits, James Sanmartin, who used to reside in Cabo Espiritu Santo. He said he had come to visit his district, but his real object was to settle down in Cabo San Pablo for the purpose of searching for gold on that shore. He had six men with him besides some mules and horses carrying provisions.

One of these men, whom a severe illness had left feeble and emaciated, was reported to be a Polish count.

Sanmartin spoke in high terms of the Indians praising their simplicity and described them as more trustworthy than many christians. "Would it were so!" I remarked "But I fear you have been deceived. They are to be treated with the greatest kindness and prudence, but at the same time one must always be on his guard, for they are suspicious beyond conception."

"There is no danger, Father," said he "I know them by experience; in the long time I have been dealing with them they never caused me any injury." "I hope, Sir," I rejoined, "that you will not have to regret your having overrated their goodness, but if you take a friend's advice you will not place unbounded confidence in them."

So it happened to poor Sanmartin:—After sharing our hospitality for a few days, they all, with the exception of the Count, set out for their destination. As a certain Miguel, who was one of the number, informed us afterwards, some Indians came to live close by. They were soon on very familiar terms, but this familiarity was of short duration. They came to visit him one morning earlier than usual and when Sanmartin had sat down to take his *maté*, at a signal agreed on before, the Indians dashed upon him and with knives, which they had concealed under their clothes, they beheaded him and two others. Miguel realising the danger of his position, ran to the field for a horse and fled to give notice of what had happened to some shepherds, who were tending their flocks at some distance. After a day and a night of almost uninterrupted galloping he reached the mission.

One morning I saw a horse coming towards the House in great haste; I soon recognised

the rider and thought he was coming for provisions.

I wished him good morning, out to my surprise I found that he could hardly speak... "Ah father" he said falteringly "what a disaster." I took him in and offered a chair. and, seeing him in such a pitiable state, I tried to calm and comfort him as much as I could. When he was somewhat restored by a cup of coffee, he related to us the sad story. "And for what reason?" said I, "Perhaps you did something to them?... Did you threaten or chastise them, or take any of their children?..."

"Sanmartin," he replied, "was too free in admitting them into his tent and in visiting them in their *carpas*. One day he tried to take a child away against the mother's will. She, with tears in her eyes, conjured him not to take it, and at last he left it, saying however that he would come for it on the morrow. This was the cause of the atrocious deed." "And what do you intend doing now?" "I have come to see if you would kindly lend us a few horses and rifles and send four or five men with us to recover, at least, our property." "Too late, sir. By this time the Indians have surely fled, and what they have not taken with them, they have delivered to the flames. In any case I could not comply with your request; I could not send these Indians in pursuit of their companions without jeopardising the future of the Mission. You might appeal to the Commissariat of St. Sebastian. I will give you a letter of recommendation and send a man with you." In the letter I reported the crime committed and earnestly begged the Commissary to give the case all his attention. Miguel and another companion waited for the answer in our house.

In about a week's time the Justice of the Peace arrived from St. Sebastian with eleven men and stayed in our house two days. The Judge wanted me to go with them at any cost, and it was only with great difficulty I made him understand that it would be very imprudent and dangerous for me to leave the house, as the Indians were continually about, spying us and observing every movement we made. Besides it seemed to me to be quite too late for any such expedition, as the culprits must already have got right away. I said to him "I understand, sir, that, as Judge, you must see and examine the very spot where the crime has been perpetrated, but you may rest assured you will find nothing." In fact they were back again

three days after, and had found out for themselves the truth of what I had told them. After a stay of some days they left for St. Sebastian without even thanking us for the hospitality.

Copelo and his followers were said to have been the assassins, but it has never been proved. A few months after, Copelo, wander-



**Saint Augustin**

Sculptured at the Salesian School of Arts and Trades.  
Sarriá (Spain).

ing through the mountains, reached Beagle channel, there he broke into the house of the protestant ex-minister, Mr. Breadges, and threatened to take his life and set fire to his house, if he did not give him and his companions what they wanted. The minister sent a servant secretly to inform the police, who came and surprised the Indians; they killed several and amongst others Copelo.

Who Copelo was we shall soon see. The trick he had played on the minister, he intended, it appears, to repeat also in our Mission, but Providence had disposed otherwise.

Who was this Copelo? He seemed to have been a fellow who had frequented a certain class of people civilised *à la mode*, bred and trained in godless schools. When he came to the Mission he appeared a good young fellow, and you would hardly have taken him for an Indian.

His dress was more elegant, his manners more polite as though had come from a city. I was told that before coming to us he had committed two murders and that he came to the Mission with no good intention. He had in his possession a stiletto, an old revolver and a few bullets. During his stay he gave us every reason to be pleased with him, he worked well and was very obedient, so I doubt whether he really had any bad end in view. Perhaps a longer stay in our house would have changed him for the better. Copelo, offers a sad picture of a class, alas too numerous, without respect for law, for their fellow men or for the voice of conscience.

In compliance with Mgr. Fagnano's wishes we built a little storehouse in the centre of the square. This took us about a month; after which we began to prepare the site chosen for the Mission House, and on Oct. 4th. we were able to lay the foundation stone. The arrival of Fr. Bernabé and some carpenters who brought with them a supply of wood and iron, enabled us to proceed very rapidly.

As soon as Fr. Bernabé came, I placed the direction of the house in his hands and went off to Puntarenas on some urgent business. On my return to the Mission after two months absence, I found that they had already left the old house and were occupying the first story of the new one.

I brought more workmen and material with me so that in a few months we were able to finish our house and begin that of the Nuns; whilst some were working at this, others were erecting a spacious chapel large enough for one thousand. The body of the church, which has the form of a Latin Cross, is for the people, and the arms for the children of the house. The words *fervet opus* might well be applied to us at this moment. Our day's work begins at 4 o'clock in the morning and ends at dusk. After morning prayers each one goes to his work. Fr. Bernabé, as architect, has charge of the carpenters

and masons; J. Fernando directs the excavations and teaches the Indians how to use the shovel and the pickaxe; Br. Bergese works in his shop and J. Ronchi has to prepare the food for this large and daily increasing family. I myself go here and there to see that each one does his duty and that all is right. The four boys I brought from Puntarenas behave much better and are more willing now than before; they take more interest in their work, which, for the present, consists in carting the iron and wood from the shore to the building. It is indeed consoling to see these poor Indians, once rude and savage, now so obedient and docile. Never indeed, have they deserved the title of cannibals and anthropophagi which some writers have erroneously given them. What they stand in need of, is a friend to guide them out of their ignorance into the light of civilization. That friend is the catholic missionary, always self-sacrificing, always patient and interested in the needy and the outcast. This is the reason why the Indians look upon the catholic missionary as a friend and a brother, and as brothers and fathers the Indians of this island regard the Salesians to-day. Indeed this gratitude and love, to some extent is deserved, for, whatever have been the results, it can be said that at least no pains were spared in order to better their condition.

About this time we were visited by a Commission of the Ordnance Survey under the direction of Mr. Albert Palacio and Mr. Moneta, who were our guests for several days. They were very grateful for the kindness we had bestowed upon them *amore Dei et patriae*.

(To be continued).

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

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

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



THIS year also, and with stronger reason, we should call *Triumphs of Mary Help of Christians* the unusual scenes witnessed at her Sanctuary in Turin during the month of May. Triumphs of Mary's power, goodness, and loving kindness towards those who have recourse to her with confidence. Triumphs with which Almighty God is pleased to show forth her glory in the spot where she has given so many proofs of her unfailing protection towards Don Bosco and his institutions. The most glowing account of ours would fail to convey an adequate idea of what takes place on such occasions. We will only glean a few statements from the *Italia Reale* of Turin.



During the whole month, and more especially in the days of the novena, there has been an unceasing flow of pilgrims from every part of Italy, from the borders of France and Switzerland, to honour and render thanks to the Madonna of Don Bosco for countless favours obtained through her intercession. What is more surprising about these pilgrimages is that they have not been noisily organized, and sometimes not even arranged beforehand; they come in groups, town by town, country by country, often even without attracting attention. They come prompted by feelings of personal devotion, drawn by a mysterious force that moves each one independently of the other, each one thinking himself or herself the privileged of the Help of Christians.

It is a long stream of men and women, young and old resorting to Valdocco, where, in the Sanctuary which proclaims the marvels wrought by her through Don Bosco, her child of predilection, they pour out their feelings of gratitude, and raise their suppliant voices to heaven to obtain new graces. Every year on this occasion this solemn

manifestation of faith takes place, and every year Our Lady bestows in return new and more copious favours.



As in previous years, a conference of the Salesian Co-operators was held in the Sanctuary of Mary Help of Christians on the eve of the feast, May 23rd. A large number of Co-operators attended from the city and from neighbouring places: Mgr. Marchese, Bishop of Acqui, Don Rua and other ecclesiastical dignitaries were also present.

After a short reading and the singing of sacred motets, Fr. Michael Borghino, who had arrived from the Missions some days before, ascended the pulpit. The place and the occasion were too suggestive, and he dwelt on the wonders worked by Mary Help of Christians on behalf of the Missions in the course of the twenty-seven years that have elapsed since they commenced—and especially of the Missions of Patagonia.

It was a hymn of praise and thanksgiving uttered with the feeling and vehemence proper to a son who revisits his home after the absence of many years;—a heartfelt tribute of gratitude for many benefits received in the course of a long and laborious apostolate.



The concourse of people on the 24th of May at this, one of the most famous of Mary's Sanctuaries—to use Cardinal Richelmy's expression—was truly enormous. From 3 o'clock in the morning the Church was crowded with faithful anxious to approach the Sacraments and to satisfy their devotion; but many were unable to do so for want of space. More than 10,000 Particles were consecrated and distributed at one Communion which lasted the whole morning, although it was almost impossible to move about.



In the sacristies it was a continual come and go of people who asked for the blessing of Mary Help of Christians, or wished to give accounts of favours received through her intercession.



***Ecce Homo***

Sculptured at the Salesian School of Arts and Trades, Sarriá, (Spain).

The low Masses succeeded each other at the various altars till 12 o'clock. The Pontifical High Mass at 10 o'clock was sung by Mgr. Marchese; and the music, as in the other functions, was rendered by the *Schola*

*Cantorum* of the Salesian Oratory with the customary ability.

After the Communion the preacher of the month, Fr. E. Talice, delivered the panegyric of the feast.

As darkness set in, the adjoining grounds and buildings were artistically illuminated, and on the very summit of the dome the gilt statue glistened, surrounded as it was by countless lights. This illumination has now become a popular feature, taken up spontaneously by the good people of Valdocco.

A number of pilgrims came from Lombardy and from the valleys of Susa, and more were due on the following day, Sunday, chiefly working people of the neighbourhood.



We were labouring under no delusion, continues the same writer, when we foretold that the procession in honour of Mary Help of Christians would be a real triumph. Those who were not present at that spectacle of faith cannot form an idea of what the working men and women of Valdocco were capable of, in order to render their demonstration of piety solemn and imposing.

As was anticipated, all the manufactories of Valdocco were closed earlier, so that the workmen might be in the procession at the proper time; and for this, great praise is due to the directors of the various establishments.

From 4 o'clock the vast square in front of the Church and the grounds of the Oratory begun to be thronged with people, and the route fixed for the procession, was gradually crowded. Most of the houses on the way were decorated, and flowers were in great profusion. The sun, at first thinly veiled, became more clouded as the procession was about to start, thus lending a touch of devout recollection. At 6.30 the procession filed out, and it lasted some forty minutes. This procession had a character of its own; if we except the noble ladies, *Dames di Maria Ausiliatrice*, it consisted almost exclusively of youths and working people who had flocked there to form the cortege of Mary Most Holy. The appearance of the statue on the threshold of the Church was greeted with enthusiastic acclamations. Numerous representatives of societies and clubs with their respective banners followed, and then a crowd of people.

Towards 9 o'clock the procession was over and was succeeded by another most solemn and imposing scene: H. E. Cardinal Richelmy, after giving the benediction from the High Altar, went with the Blessed Sacrament

to the gates of the temple to bless the mass of people devoutly waiting outside and who joined afterwards in singing the Divine Praises.

Notwithstanding such an extraordinary concourse, not the slightest accident occurred, thanks to the excellent arrangements of the Authorities and of the organizing Committee.

The procession was intended to crown, as it were, the festivities at Valdocco; the people however seemed to have extended them, and more pilgrims kept arriving for some time. After satisfying their devotion in the Sanctuary, a large number of them went to visit Don Bosco's room, and his tomb at Val-salice.



It is indeed a consoling and hopeful sign, concludes the same writer, to see how the concourse of the faithful to the Sanctuary of Mary Help of Christians keeps increasing from year to year. There could be no clearer token of the goodness of Mary towards those who invoke her devoutly.

Turin has given during those days a most striking example of religious sentiment and piety, which has not failed to make a great impression on the numerous strangers staying there at that time.



ON the 25th of May occurred the silver jubilee of the ordination of Mgr. Spandre, auxiliary bishop of H. E. Card. Richelmy. His Lordship was formerly a pupil of the Oratory of Don Bosco towards whom he always cherished sentiments of the liveliest affection and gratitude. Seldom was there a more unanimous and cordial display of attachment, esteem and reverence than that which took place on this occasion, not only from the members of his own parish whom he has governed for so many years, but from all the citizens of Turin. The Festive Oratory established in his parish and directed by the Salesians, owes its flourishing state to the kindly interest he has taken in it. Not the least item of the celebrations was a grand musical and literary séance held there at the close of that memorable day. The Sons of Don Bosco heartily re-echo the wishes of his thirty-two thousand parishoners.—*Ad multos annos.*



THE feast of Our Lady Help of Christians, marks, of course, an epoch in the year in every Salesian House, and it was kept

with befitting splendour in the Church of the Sacred Heart at Battersea.

This year, by a happy coincidence, the 24th of May was also the day of the Sacred Ordinations, on which one received minor orders, another was ordained Deacon, and one was raised to the Priesthood. There is an analogy, says a learned and pious author, between the priest and the August Mother of the Word Incarnate. Without Mary we should not have a Saviour, without the priest, who daily at the Altar reproduces and distributes the Flesh of God-made-Man, we should not be able to unite ourselves with Him, and draw from Him a new and divine life.

This two-fold occurrence lent a special character to this year's feast and made it a memorable one. On the Sunday the new priest, Fr. Mc Court, who has been connected with the day schools since their opening in 1890, sung his first Mass, and the Very Rev. Fr. Macey preached the sermon of the occasion. At the evening service a devotional procession in honour of Our Lady took place, in which was carried a new statue recently presented to the Church by a parishioner Thomas Holland Esq. Barrister-at-Law.



THE *Cronaca Ticinese* and the *Patria* of Lugano gave long and detailed relations of the enthusiastic receptions accorded to Don Rua on his visits to the Colleges of Ascona, Balerna and at Lugano in Switzerland. At the last mentioned town, his visit was also the occasion of the opening of a new Festive Oratory, and the laying of the foundation stone of a church to be attached to it. The site was gorgeously decorated with flags and bunting. A temporary chapel was blessed on Saturday the 5th of April by Mgr. Pisoni, Chairman of the Committee of Co-operators and Promoters, who had been delegated by the Bishop of the Diocese for that function.

When on Sunday, says a writer in the *Patria*, we visited the new Oratory, we were agreeably surprised to find there already a swarm of boys enjoying themselves in the new place prepared for them. Several members of the Committee and friends from the Conference of St. Vincent de Paul were at their posts busy with the youthful crowd which grew rapidly in numbers. Meanwhile the Superiors and some of the boys from the College and Festive Oratory at Balerna arrived with the band to take part in the service of the morning and the ceremonies of the day.



In the afternoon the foundation stone of the new church was laid, in the presence of a large concourse of people who attended in spite of the unfavourable weather. Numerous friends and well-wishers had come from different parts of the Canton, among whom were Dr. Casella, State Councillor, the lawyers Moroni, Riva, Albrizzi, etc. the members of the committee, and the architect and contractor, formerly pupils of the College of Balerna.

When the ceremony was over, they returned to the temporary chapel, and Mgr. Pisoni in an eloquent address stated how the work just begun was the fulfilment of the wishes and efforts of many years. He explained that the work of the Oratory is nothing else than the realisation of the words of Christ "Suffer the little ones to come unto Me," and its scope the religious, moral, and social restoration of the people.

Don Rua in his turn, while he thanked Co-operators, benefactors and friends, evoked the memory of Don Bosco who had always shown a predilection for the Canton Ticino, and related how already in 1875 a foundation had been projected. The Bishop of the diocese expressed the great joy and consolation he felt on seeing the commencement of a work so dear to his heart, and expressed the great hopes he cherishes for the future of the youth of Lugano.



A special feature in most of the Festive Oratories, and one well calculated to rouse interest and emulation in the study of religion, are the public catechism competitions. On the eventful day the plucky candidates who compete for the prize are usually arrayed on a platform in the presence of a large audience, which often includes a bishop and other distinguished personages. Special examiners open the questioning, and the answers must be faultlessly correct. If one wavers or misses a word he has to withdraw. The questioning goes on till the number dwindles away, generally to six. Then the survivors question each other in quick succession. It is often a stiff fight which lasts till but one remains. He is then proclaimed the victor and receives his well-earned prize. Minor ones are given to the few next in merit.

One of these competitions took place recently at the Festive Oratory of St. Francis of Sales at Valdocco. Although there they are a regular occurrence, still they never fail

to be interesting and to attract a large number of witnesses. This time the competitors were fifty lads, mostly occupied all during the week in the work-shops and factories of that industrial neighbourhood. The assembly was honoured by the presence of, among others, a distinguished ecclesiastic from Switzerland. The contest highly interested the audience and was frequently interrupted by cheers and applause. The band, which had played selections during the intervals, proclaimed the victory by striking up the royal march.



THE following is the report of the Religious Inspection of the Salesian Schools, Surrey Lane, Battersea, London, held on June 5th 1902:

"This is a fine School and is doing admirable work. The whole Syllabus for each division has been fully and carefully taught and a feature of the instruction in all the classes was the exceedingly intelligent knowledge of Holy Scripture shown by the boys.

The top class presented St. Mark's Gospel and the greater part of the Acts with great credit to themselves and their masters. The written work seems well done. A special report on the papers will be sent when they have been classified."



TWENTY five years ago Don Bosco took over a paper-mill in Mathi, a village not far from Turin, and placed it under the patronage of St. Francis of Sales. Since then it has been considerably developed, and supplies the paper to several of our printing establishments and to other firms, employing a goodly number of workmen from the neighbourhood. Year after year a reunion used to be held, which afforded an opportunity of expressing the sentiments of good feeling and harmony which have always existed.

This year however it was marked by unusual solemnity. The 1st of June was the day fixed upon, and religious functions were held in the parish church, followed by the reunion at the manufactory itself. It will be a memorable day for the industrious workers there employed, and it furnished a truly christian holiday—one of rejoicing for all without distinction of grade or condition.

As soon as the 8.30 train slowed into Mathi, the royal march immediately burst forth, and amidst general applause and acclamations,

H. E. Card. Archbishop Richelmy stepped on to the platform. In a specially decorated saloon the Authorities paid their respects to the Cardinal and he expressed himself most happy to see the leaders of the people giving such an excellent and edifying example. The clergy of Mathi and neighbouring towns were there to greet their archbishop who was accompanied from Turin by Don Rua and Fr. Barberis.

The journey from the station was one long ovation, the people renewing their cheers and applause till the parish church was reached. The streets were decorated with arches and festoons in honour of the distinguished visitors. At 10.30 Solemn High Mass was celebrated. At the Post-communion His Eminence ascended the pulpit, and the concourse of listeners eagerly drank in the words of their revered Pastor. From the fact of the closing of the Month of Mary, and the opening of that of the Sacred Heart, the Cardinal took the opportunity of encouraging all in these two pious devotions, as the sources of all the graces necessary in the vicissitudes of domestic and social life. After the Mass a solemn *Te Deum* was intoned, and benediction given by the Archbishop.

The second part of the feast was then held at the Factory itself. The Cardinal said the grace for the banquet which had been prepared, and the partakers of it not only included the Prince of the Church, the clergy and distinguished persons, but also all the workmen of the paper-mills. The women employed in the lighter branches had already had their celebrations on the Feast of the Patronage of St. Joseph.

At the end, the toasts, which could not be omitted in such a joyous assembly, were given. We ought to mention the address read by one of the workmen in the name of all his fellows, in which they expressed their gratitude to the Salesians, and respectful homage to the Cardinal who had deigned to be present at their feast of labour. Long applause congratulated the worthy reader who promised for all, that they would never show themselves undeserving of the name they bore. Prof. E. Franchi representing the press of Turin also gave a toast, in which he paid a tribute to the memory of Don Bosco, who was always such an active champion of the Catholic press. He concluded by calling for cheers for the Successor of Don Bosco, the venerated Cardinal and the Holy Father.

The assembly was all attention when the Very Rev. Don Rua rose to speak. He praised the good conduct and conscientious diligence of the workmen, giving them a paternal exhortation to persevere in uprightness, and to be on their guard against the alluring prospects which are nowadays, often thrown out to the workmen to lead them astray. He then announced that the managers, desiring to give a proof of their entire satisfaction both of the men and women employed, and an encouragement for the future, had passed a resolution containing several articles which he called upon the secretary to read.

Amidst general curiosity, the secretary read that to the men and women, who had completed twenty years service, a certain sum would be allotted at four per cent interest, and a smaller one to the others in proportion to their years of service. Special arrangements were made for cases of death or illness. Other changes in the salaries, and improvements in the existing conditions were also added.

Loud cheers hailed this communication, but the Cardinal himself rose to thank Don Rua in the name of the workmen, expressing the hope that all heavenly blessings would descend upon the managers of the manufactory, drawn down by the grateful prayers of the men and their children.

His Eminence most appropriately concluded by calling for cheers for Leo XIII on the tenth year of the publication of the encyclical *Rerum Novarum*, on the condition of labour, of whose principles and their happy results that feast itself was an apt illustration.

From time to time in speaking of the Co-operators of Milan we have had occasion to mention the name of their local Director, the Very Rev. P. Morganti, who is also the Spiritual Director, of the Grand Seminary of that Archdiocese. He has been for years the life and soul of the Salesian movement in that Metropolis. To his enterprising spirit and unflagging energy is due, to a large extent, the foundation and the present flourishing condition of the St. Ambrose Institute. We are glad to announce that recently the Sovereign Pontiff has been pleased to nominate him Bishop of Bobbio, the ancient town where the Irish saint and scholar Columban founded a famous abbey in the beginning of the 7th century, and died as its abbot in

the year 615. In offering our congratulations to the new Bishop we are but voicing the joyful feelings of the whole Salesian family, a joy which is natural on seeing another of the most devoted and affectionate pupils of the Oratory raised to the Episcopate.



**A**T the Salesian Institute, Cape Town, the feast of Mary Help of Christians was a day longed for by all, and every preparation had been made in order to make it as solemn as possible. The chapel presented quite a new appearance thanks to the contributions of kind Co-operators and to the tasteful decorations of one of them, Mrs. Gatley.

His Lordship Mgr. Rooney, always so benevolent towards the Institute, came to say the Community Mass, which was also that of the general Communion. At ten o'clock the solemn High Mass was sung; the choir made its first attempt which was a very creditable one; its success is due to the ability and painstaking interest of Professor Sykes who also accompanied it.

The weather, somewhat cloudy and drizzly in the forenoon, in no way marred the feast which was one of unmingled joy. The day was closed by the solemn Benediction of the Blessed Sacrament.



**T**HE *Cape Times* of the 1st of May contained the following.

"Lady Hely-Hutchinson yesterday afternoon paid a visit to the Salesian Institute in Roeland-street. She was met by Father Tozzi (Superior), Mrs. T. J. O'Reilly, Mrs. Gatley, Mr. T. J. O'Reilly, C. M. G., and Mr. O. Nannucci. One of the boys of the institute presented her ladyship with a beautiful bouquet of flowers. The various workshops and buildings were inspected by her ladyship, who expressed herself well pleased with the good work she saw in progress. During the inspection the boys' band of the institute played several popular airs. Mr. T. J. O'Reilly thanked her ladyship for her kindness in coming to see the work that has been carried on by the institute, and expressed a hope that on her second visit, she would find the institute in a larger and more commodious building."



**U**NDER the heading "Ordination of a Priest, First Ceremony in Jamaica" *The Kingston Gleaner* of April 8th writes:

A very impressive ceremony was witnessed

at Holy Trinity Church yesterday morning, when a deacon of the Roman Catholic Church was ordained to the priesthood. It was the first time such a ceremony has been performed in Jamaica and there was a fairly large number of persons at the church to witness it.

The newly ordained priest was the Rev. Thomas Deehan of the order of Salesians, who arrived in the Island a few months ago along with two priests and two brothers of the same order. They were brought out here by His Lordship Bishop Gordon to teach agricultural work at the Catholic Mission at Reading, St. James, at which place they are now stationed.

The ceremony took place during the mass which commenced at 6.30 o'clock, and at which His Lordship Bishop Gordon officiated, Father Magrath and Mathews assisted in the ceremony. It was also the first time that the Bishop ordained a priest.

At certain parts of the ceremony the deacon repeated what the Bishop said, and towards the end of the service the deacon received the power from the Bishop to forgive sins. The deacon also received the Holy Communion from the Bishop, and at the end of the Mass the kissing of the hands of the newly ordained priest took place.

Father Deehan will say his first mass at Holy Trinity Church this morning, and will leave for Reading during the day.

It is expected that Father Broderick, who has been in charge of the Reading mission for some time, will come to fill the vacancy caused by the death of Father Spillman. The Salesian priests will be left in charge of the Reading district.

### 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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# GRACES 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.]

**Spezia (ITALY).**—Praise and thanks be to Mary, so powerful and so merciful. Our dear mother after feeling unwell for some days had to take to her bed with fever. The family doctor, who sedulously attended, found that she was suffering from a serious lung disease. Although we were much afflicted at this news, still we hoped that by assiduous and affectionate care she might soon be restored and regain her former health. Eight days afterwards however when all danger seemed to be averted, a serious complication set in. The doctor himself felt somewhat alarmed, chiefly as the patient was now very weak and any error in treatment, no matter how slight, might prove fatal.

He on his part tried every means in his power to arrest the progress, but with little or no result. In a short time her condition became more and more alarming and she became gradually unconscious. After three days she fell in a state of lethargy, giving hardly any sign of life. Thinking that death was at hand we left the priest at her side, and he could only give her a blessing. In the midst of our grief however, we thought of Our Lady Help of Christians, of her powerful intercession; we turned to her with lively faith and firm confidence and prayed that she might obtain that the life of our dear mother should be spared.

The doctor seeing that all means had failed, told us that we should be resigned, and to

expect the painful separation. But just then Mary showed her power. Shortly after we had recourse to her in prayer, our mother as if waking from a profound sleep, opened her eyes and called us all to her. Her recovery was rapid; in a few days she was able to quit her bed, and to the great surprise of all soon regained her former health.

May we then be permitted to give Her a public tribute of praise and express our most profound gratitude.

October 1901.

M. GATTINI.



**Neive (ITALY).**—A young man, Charles Bosco by name, had been confined to his bed for two months, with a serious illness. We had almost lost all hope. He was quite unable to move, suffering from acute pains accompanied by prolonged high fever. You may imagine the grief in which his family was plunged just at the moment when a bright future seemed to be opening before him.

As a last resource a consultation by several skilful doctors was held, but they too were of opinion that the catastrophe could not be long delayed.

But praise be to God, and thanks to His Blessed Mother, the Help of Christians, for she deigned to obtain for us the needed favour just when, after having lost all hope in human means, we had recourse to her. A pious person, aware of the desperate condition of the young man, suggested to his family to begin at once a novena to Our Lady Help of Christians, and to have a Mass said at her Sanctuary in Turin, with a promise to have the grace published in the *Bulletin*, and of sending a second offering.

At once the family began a novena before a picture obtained from that same person,

and they had not to wait long for the grace; a change for the better set in and the young man gradually recovered. Full of gratitude towards her who obtained the favour, he now fulfils his promise, entreating the most holy Virgin always to be propitious to him and to his family.

March 1902.

JOHN BOELLA (Priest).



**Quito (ECUADOR).**—A pupil of our Schools had gone home for his holidays. While there he fell dangerously ill, and the doctors entertained little hope of his recovery. His mother full of grief recommended him to Our

favour she has obtained for us as an encouragement to others in their necessities. Not in vain is she the treasurer of divine graces, and of her Don Bosco used often to say "How good is Mary!"

February 15th 1902.

H. I. C.

**Cork (IRELAND).**—I enclose an offering in honour of Mary Help of Christians for favours received.

June 15th 1902.

H. WICHSTEED.

**Harrow of the Hill (England).**—Thanksgiving for three favours granted after



Group of Old Boys of Don Bosco College (Balerna).

Lady Help of Christians and came to tell me of the state of her son.

She was resigned to the Holy Will of God; I advised her to make a novena to Our Lady and said that I would have a Mass offered up, a novena made in our house, and that I myself would put an ex-voto near the picture of Our Lady and have the grace published.

We began a novena with all the pupils, and said the mass at which nearly all his school-fellows received Holy Communion. Mary listened to our prayers, for, as we came to know afterwards, on the very day in which we began the novena the sick boy began to improve, so that at the end of the novena he was altogether out of danger.

Some time afterwards he had a relapse, and again our prayers were heard. He is now going on well, and it is hoped he will soon be able to return to college to resume his studies.

In fulfilment of my promise I have placed the ex-voto near the picture of our good Mother, and now make publicly known the

a novena in honour of the Sacred Heart and Our Lady Help of Christians. promise of publication having been made.

June 8th 1902.

SISTERS OF ST. DOMINIC.



**Belfast (IRELAND).**— Please acknowledge in the *Salesian Bulletin* a favour received through the intercession of Our Lady Help of Christians.

May 26th 1902.

A.

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To obtain favours needed, Don Bosco recommended the frequent use of the Sacraments and the practice of a novena consisting of 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.



## A Son of Don Bosco.

1850 — 1895

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

#### CHAPTER XI

(Continued.)

To frequent the Sacraments we were induced more by his example than by his exhortations. In his desire that we should embrace the Salesian life he spoke to us often and with enthusiasm of Don Bosco and of his Congregation.

After my confessor I owe to Louis Lasagna the grace of being a Salesian. As I judged myself but little prepared to take this step, he by private conversations helped me to come to this decision, as he likewise led my brother to choose this same career. Three others also put on the clerical habit at the same time, but they did not persevere; Lasagna will nevertheless have the same merit before God.

"In various circumstances, in the study, in the entertainment hall, in school I saw him refrain his anger at the cost of great efforts. Though kind-hearted towards children and expansive by nature, he was at the same time most strict in everything that concerned the beautiful virtue, modesty. If notwithstanding all these good qualities he was not spared by some evil tongue, he in the secret of his heart offered to Our Lord those painful trials, and continued on his way with increased ardour, knowing well that the whole world is seated in wickedness, *mundus totus in maligno positus est*.

"He belonged wholly, body and soul to Don Bosco, so that the word of Don Bosco was for him the word of an oracle. On account of his very lively temperament and weak health he had to suffer much, and at

times, to undergo very painful privations, which made him appear ruffled and even disheartened in his vocation. To these struggles with himself were added the solicitations of his relatives and even those of a distinguished ecclesiastic who would have wished to have him in the diocese; but in this terrible conflict, a word from Don Bosco sufficed to smooth away all difficulties, to restore calm to his mind and clear away all doubts.

Having been appointed professor of the fifth class and later on of the *Liceo* or preparatory courses for University, he pursued literary studies by preference, and became so passionately fond of profane writers as to neglect somewhat for a time ascetical ones, but he was not slow in making also the latter his favourite study, and that to the great advantage of souls; for, when ordained priest, people flocked to listen to his inspiring eloquence. Though his first sermons savoured somewhat of profane erudition, the others were those of an ardent apostle."

This testimony is as precious as it is impartial.

#### CHAPTER XII.

He receives Holy Orders—Heavenly joy—His activity and zeal—Solicitude in cultivating vocations—New trials—His University examinations.

The years of preparation were now coming to an end; the Superiors thought that the cleric Lasagna possessed the virtue and the science which a priest should have, and hence they proposed his promotion to Holy Orders. He on his part, easily agreed when it was question only of the tonsure and the Minor Orders, and these were conferred on him on the 4th of June 1871; but it was far otherwise when he was called upon to take the great step, that is, to receive the Subdeaconate. At the approach of the ordination he felt



troubled and overpowered by sentiments of awe and dismay.

Conscious of his unworthiness, and according to the saying of the Proverbs (1) the just is first accuser of himself—*Justus prior est accusator sui*—he did not dare to advance to the priesthood. How pure should be the hands that are to touch the Sacred Host! Lasagna was fully convinced of it. Here again, a voice of authority—a voice which we already know—urged him forward; he was ordained Subdeacon on the 21st of December 1872 and deacon on the 9th of March 1873. It was intended that he should receive the priesthood on Holy Saturday; but God so disposed, that, on account of unforeseen circumstances, his ordination should be postponed until June. Lasagna, far from regretting this delay, looked upon it as a providential disposition so that he might be better prepared.

On the 7th of June of the same year, having obtained a dispensation for thirteen months that he was under age, he was raised to the priesthood by Mgr. Peter M. Ferrè, Bishop of Casale Monferrato his native diocese.

He celebrated his first Mass in the Oratory of the Children of Mary in Casale, the deacon being his fellow-student and friend Dr. Louis Calcagno, who became later on Canon and Professor of dogmatic theology in that Seminary. His emotion and love towards the Divine Victim he was offering up for the first time, was sensibly increased by the polished discourse delivered by a pious and learned preacher, Canon Provera, a friend of Don Bosco and a good Co-operator of the Salesian work.

Great were the feasts prepared for the new priest at Montemagno. Following the impulse of his zeal, and realizing even then the sublime and generous meaning of the words *da mihi animas* which Don Bosco had so often on his lips, he on that occasion addressed his countrymen with such earnest and glowing language, that those who listened to him were deeply moved. He was unwilling to leave his native place without offering thanks to Our Lady of Valino for the favour of being raised to so high a dignity, and he offered to this good Mother the first fruits of his ministry on behalf of souls.

But it seemed as if something was still wanting to make his happiness complete. He desired eagerly to celebrate Holy Mass at the Altar of Mary Help of Christians in

Turin, and to thank Don Bosco for having sustained and guided him through so many difficulties, and for having procured him the blessings he now enjoyed. He also longed to be present again at Lanzo among his confrères and pupils, who in their turn had prepared for him a hearty welcome. In fact, after the religious functions celebrated with all pomp and solemnity, the pupils, and especially those of his own class, had full opportunity in a literary *séance* of expressing in many different ways the gladness they felt at seeing him invested with the sacerdotal character. It was a feast of love and gratitude, the memory of which remained indelible in the master not less than in the pupils.

Louis Lasagna, even before he was a priest could be looked upon as a good educator profoundly convinced of the nobility of his mission on behalf of youth: he was moreover a clever professor who did not spare himself any pain in order to store with knowledge the mind of his pupils and enrich their heart with virtue; but when he presented himself before his pupils adorned with the character of the priesthood, they found more than an educator and a master, they found in him a true father. He did not content himself with preparing them for the examination; he had at heart their welfare, not only for those few months during which he was with them in the school, but, with the ardour of an apostle, he looked forward into the future, and, whatever their career might be, he wished that, among the uncertain vicissitudes of life, the good principles they had learnt might remain deeply rooted in their hearts. In a word, as a true minister of Jesus Christ who shed his precious blood for the ransom of men, he felt that he was called upon to make not only upright citizens, but fervent christians, and to save a great number of souls. Hence it is not surprising if his zeal, so to speak, knew no bounds.

He never shrunk from labour and sacrifice, when it was question of the religious, moral, and scientific training of the boys entrusted to him; and, as if that did not suffice him, he laboured much also in the neighbouring parishes, even with detriment to his delicate health. He used to take countless pains in order to foster the religious and priestly vocations which he found among his pupils. In the course of the year 1873 he met a certain Joseph Leveratto of Pontedecimo, who for some years had been devoted to commercial life; and knowing his good dispositions

(1) Prov. XVIII, 17.

and desire for the priesthood, he so managed as to induce him to resume his interrupted studies, and to betake himself to the College of Lanzo.

Every day after he had finished his ordinary classes, he spent many hours with this friend of his in explaining to him the Latin authors. Thanks to his help, Leveratto made such rapid progress, that, after a year and a few months, he was able to commence the study of philosophy, and then also to join the Salesian Society, to which he has rendered most important services. How edifying it was to hear this good Salesian rendering thanks to Fr. Lasagna for the blessing of being a member of the Congregation.

In the following year Fr. Lasagna was by his Superiors chosen to be Prefect of Studies in the same College, and here he found a vast field for his prodigious activity. Although continuing to give every attention to the highest class of which he still remained professor, he found time and means to direct and look after the other classes, to superintend the recreation, the walks, to attend to the religious services in the chapel and also prepare the academies and theatrical entertainments. To some he even seemed to assume undue authority, and to be encroaching on the sphere of others, and this gave rise to painful occurrences and no little friction.

It became expedient to moderate his ardour, and his sensitive heart felt all this most keenly. He could no longer endure such torture, and once, late in the night, he went to the room of the Director to pour out his heart full of bitterness and disappointment. It was his good fortune to have in his Director one who could listen to him patiently and prudently console him. Almighty God permitted that this young priest should have these struggles in order that he should be aware that the time of combat was not finished, and that He had placed him in the conflict so that he might overcome all—*certainamen forte dedit illi ut vinceret*. If the battle was fierce so much greater was the merit, while it was not without temporal advantage. At the end of the scholastic year, which for him had been one of toil and troubles, he presented himself for the examinations at the University of Turin and obtained the title of Professor. God rewarded his obedience and sacrifices, and blessed his efforts which were crowned with brilliant results.

(To be continued.)



### Mrs. Henry Whiting.

IT is with deep regret that we announce the death of Mrs. Henry Whiting, who passed peacefully away on Monday June 16th after a long and trying sickness, borne with admirable patience and resignation.

Her death will be felt very deeply by many, but none will more sincerely mourn her loss than the poor of Battersea to whom she was ever a devoted friend. The Mission and Schools of the Sacred Heart, in which she took the greatest interest, have lost in her a generous benefactress, for her name was associated with all the good works that were accomplished in the parish.

Whilst offering our deepest sympathy to her afflicted family in their irreparable loss, we earnestly recommend all our Co-operators to pray for the soul of the deceased lady whose name we shall ever hold in benediction.

R. I. P.

The following is the report of H. M. I. on the day schools of Battersea.

*Boys' School.*—"The instruction is given diligently and with satisfactory results on the whole. Considerable improvement was noted at the second visit of Inspection".

*Girls' School.*—"The discipline and training are excellent. The teaching is earnest, and good sound progress is being made by the scholars."

*Infant School.*—"The children are trained and taught with good method and very successful results. The general efficiency of the School does the staff much credit."

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It is edited monthly in seven languages, namely: English, Italian, French, Spanish, German, Portuguese and Polish.

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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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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