



# SALESIAN-BULETIN



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Idem socii curent ut bonos libros in vulgus spargant, omnibusque rationibus utantur, quae a sedula charitate proficiuntur.  
J. Bosco.

# BIBLIA SACRA

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« Cum sacrorum Bibliorum vulgatae editionis textus summis laboribus ac vigiliis restitutus, et quam accuratissime mendis expurgatus, benedicente Domino, ex nostra typographia Vaticana in lucem prodeat: Nos, ut in posterum idem textus incorruptus, ut decet, conservetur, opportune providere volentes, auctoritate Apostolica, tenore praesentium districtius inhibemus, ne intra decem annos, a data praesentium numerandos, tam citra quam ultra montes, alibi quam in nostra Vaticana typographia, a quoquam imprimatur. Elapso autem praefato decennio, eam cautionem adhiberi praecipimus, ut nemo hanc sanctorum Scripturarum editionem typis mandare praesumat, nisi habito prius exemplari in typographia Vaticana excuso; cuius exemplaris forma, ne minima quidam particula de textu mutata, addita, vel ab eo detracta, nisi aliquod occurrat, quod typograficae incuriae manifestae adscribendum sit, inviolabiliter observetur ». CLEMENS PAPA VIII.

« Concedimus licentiam publicandi infra enunciata Sacrorum Bibliorum editionem rite recognitam, et iam paratam ».

FRANSONI.

« Qui bono sacrae Scripturae prospicientes litteras super dabamus de praesidio apparando incrementis ipsius maxime congruo delectati valde sumus quod magnis letitiis exceptae caedem sint cum te, qui sedulam geris curam biblicae disciplinae, tum etiam a sacro isto Seminario, in decus divinarum doctrinarum sapienter constituto. Talis sane gratulatio ea est quae cum episcopali sollicitudine probe concinat; neque enim possunt fideles in sacrarum litterarum notitia proficere, nisi gestiant praesules eam adjumentorum segetem amplecti ac praebere quae et accomodata temporibus existat, et circumiecta pericula repulset et Pontificia, ut par est, perscripta religiosa sequatur.

(LEO PP. XIII ad Card. RICHELMY).

## BREVIS THEOLOGIAE SPECULATIVAE CURSUS

AUCTORE FRANCISCO PAGLIA

Doctore in sacra Theologia atque in Asceterio Salesiano Professore

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B) Tomus secundus vocatur *De Locis theologicis*, et in quatuor etiam Tractatus discriminatur: — a) De vera Ecclesia; — b) De Sacra Scriptura; — c) De divina Traditione; — d) De Ratione humana.

C) Tomus tertius nuncupatur *De Deo*, ac tres continet Tractatus: — a) De Deo uno; — b) De Deo trino; — c) De Deo Creatore.

D) Demum tomus quartus inseribitur *De Deo Redemptore*, et quatuor Tractatus complectitur: — a) De divina Incarnatione; — b) De gratia Christi; — c) De Vita aeterna; — d) De gloria sanctorum.

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# 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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## DON RUA'S ANNUAL REPORT to the Salesian Co-operators

Dear Friends and Co-operators,

**I**T gives me great pleasure to lay before you, at the beginning of each year, a short account of the good which has been accomplished by means of your effective concourse, since it affords me also a most favourable opportunity for expressing to you my sincere and deep gratitude.

This year, however, this satisfaction is

even greater, for it is now fifteen years since, having succeeded our beloved Father Don Bosco, I have also been able to witness more closely and experience the wonderful effects of your co-operation and the prodigies of your charity towards the Salesian works.

Looking back over the course of these fifteen years, I find a long succession of marks of unfailing good-will and support given to the Successor of Don Bosco—a good-will and support which have enabled me, not only to keep going the

works already undertaken by our great Founder, but even to increase their number and spread them in almost every country.

In the course of this considerable period of time Divine Providence has raised up on all sides numbers of generous Salesian Co-operators; and on this occasion I would fain find expressions that could fully convey to all of them the sentiments of joy and gratitude which fill my heart at the present time.

I should like to offer you my thanks with feelings such as those which Don Bosco harboured in his great heart and which he knew so well how to make known in his letters. For, if the sphere of the works entrusted to us by Divine Providence during these fifteen years has become so vastly extended, the needs have also grown apace and they weigh upon me; hence I should like, by my grateful acknowledgment, to find new ways to excite you, if possible, to even a more active co-operation. Since this is beyond my power, allow me to renew here my sincerest good wishes and to invoke upon you the choicest blessings for the year which we have just begun; assuring you at the same time that all the Salesians, and Daughters of Mary Help of Christians, the boys and girls under their care are praying and will always pray for you—and prayer, you well know, is the most solemn expression of a grateful soul.

We should all raise a hymn of thanksgiving and praise to God Almighty, Who in His Goodness has lavished upon us so many favours during the year which has just drawn to its close. A most signal favour is that of having preserved us in life and giving us more time in which we may help one another in performing good works, in doing good to our own soul, and thus secure a right to the kingdom of Heaven, whilst so many of our acquaintances and friends have been called to eternity. We should indeed

rejoice and thank God from our inmost soul for so precious a gift.

You, the instruments of Divine Providence in bringing about what good has been effected by the Salesians and Daughters of Mary Help of Christians—you, dear Co-operators, should also join with us in rendering thanks to God, and you will likewise feel the satisfaction which is experienced in benefiting one's neighbour for God's sake in the assurance of an eternal reward.

### New Foundations.

The summary review of what by God's help, and through your charity has been accomplished in the year 1902 is in itself the best tribute of thanks.

To follow out some order in this report I will speak first of the new foundations which, notwithstanding straitened means and scarcity of subjects, have been made.

**ITALY.**—At **Lanusei** in Sardinia in the month of June last a boarding-school was solemnly opened which promises to be of great benefit to that island, both from a religious and a social point of view. May I be allowed here a slight digression. Among the memories most cherished and more deeply graven on my mind is certainly that of my journey through Sardinia. There the poor Successor of Don Bosco was made the object of so many and so thoughtful marks of benevolence and consideration that I was confounded; so great was the enthusiasm aroused, that I realised then more and more how the work of our dear, lamented Don Bosco has been blessed by Heaven. I wish here to give expression once more to my most grateful sentiments.

At **Palermo** in Sicily, where the Salesians had been expected for several years, a Festive Oratory has at last been opened with suitable schools.

At **San Giuseppe a Jato** and at **Terranova** an Agricultural Colony has

been started and, at the request of some distinguished personages, we have taken over at **Ragusa Inferiore** the direction of the Institute dedicated to the Most Holy Redeemer.

At **Vomero** near Naples beside the Oratory we have begun the building of a Home for destitute boys.

At **Pisa** and **Livorno** two new Festive Oratories have been opened and at **Biella** we were able to lay the foundation stone of the new Oratory dedicated to St. Cassianus.

**AUSTRIA.**—At **Lubiana** the new Institute of Mary Help of Christians has begun its work to the great satisfaction of the Co-operators of that place.

**BELGIUM.**—At **Liège** the management of a *Maison de Famille* or boarding-house has been undertaken for the working lads of that industrious city. This is a work somewhat new for us, and it will also render easier the care of the immigrants.

At **Ghent** we have taken over the direction of an Institute of Arts and Trades together with the Elementary Schools.

**SWITZERLAND**—The Festive Oratory which has been opened this year at **Lugano** is thriving and prosperous, and at **Zurich** the mission for the immigrants, which has been blessed by the Holy See, continues also to be flourishing. They are now collecting funds in order to erect a church which is much needed.

**SPAIN.**—Two Houses have been opened in this country; one at **Ronda** near Malaga, and the other at **Cordova**. The latter indeed was opened at the end of 1901, but I mention it here as it had been omitted in the last circular.

**AMERICA.**—In America several new churches have been opened for divine worship. The first was erected at **Quito** in Ecuador dedicated to Mary Help of

Christians. A second and yet larger one dedicated to the Sacred Heart has been raised at **La Plata** in Argentina.

A third at **Villa Colon** in Uruguay in honour of Mary Help of Christians which has been declared a National Sanctuary by His Grace the Archbishop of Monte Video.

At **Sorriano** in the same Republic, the Archbishop has entrusted to us the care of the oldest church in the country. One also has been confided to our missionaries at **Corumbà** in Matto Grosso.

At **Almagro** near Buenos Ayres the works of the majestic church of St. Charles have been actively pushed on.

A Festive Oratory has been opened at **Ladario** in Matto Grosso, a second at **Lima** in Peru and a third at **San Salvador** in the Republic of that name in Central America.

New Foundations—Institutes—Festive Oratories, etc.—have been started at **Maracaybo** in Venezuela, at **Bosa** in Colombia, at **Guayaquil** in Ecuador, **Pernambuco** and **Sergipe**, North Brazil, and **New York** (where they have also undertaken to serve the church of the Transfiguration) and at **Oakland** in North America.

But of all the foundations made in the past year, the one dearest to my heart, and at the same time the most difficult and expensive, is certainly the new **Colony of the Sacred Heart** amongst the poor *Coroados-Borörös* Indians of Matto Grosso. Of all our missions this is the one which at the present time stands in greatest need of help both spiritual and material; I commend it therefore in a special manner to your generosity and prayers.

These confrères of ours, three hundred and twenty miles away from the nearest centre of civilization, amongst truly savage tribes, are constantly in grave danger; and perhaps whilst I am writing these lines they may have been massacred with unheard of barbarity. Let

us pray to the Sacred Heart that they may be delivered from all danger and consoled in their heroic sacrifice.

### The Daughters of Mary Help of Christians

are visibly blessed by their Mother and Patroness who obtains for them numerous vocations; their foundations also are steadily increasing.

In **Italy**, besides the Church of the Sacred Heart at *Nizza Monferrato* for the outside girls, they have been able to open schools or work-rooms in connection with Festive Oratories, and undertake infant schools in several places, such as *Varese* in Lombardy, at *Paullo*, in the diocese of Lodi, at *Asti*, at *Arquata Scrivia*, at *San Secondo di Parma*, at *Ameglia* near Spezia and at *Sanluri* in Sardinia. At *Giaveno* a middle class boarding school has been opened and at *Villa d'Ossola* of Novara, and at *Vigevano* an establishment for working girls. At *Asti* they have undertaken the direction of an orphanage for girls; finally they have settled at **Battersea** (London).

In **America** they have also gone among the Coroados Indians of **Matto Grosso**. Other houses have been opened in *Morrela* in **Mexico**, at *Bosa* in **Colombia**, and at *Rodeo del Medio* in the **Argentine Republic**.

### Progress of the other Houses.

After briefly touching on the new foundations I must not pass over in silence, dear Co-operators, the real development of our other works. And I wish to speak first of all of the *impulse given to our Missions*.

With regard to **Patagonia** we have the word of Mgr. Cagliero who, in a long visitation of all the inhabited parts of his Vicariate, was able to see for himself the great good which the grace of God is effecting in those regions.

News, in every way as consoling, has reached us from **Tierra del Fuego** with the letters of the zealous Prefect Apostolic Mgr. Fagnano; in these despatches, however he assures me that the missions would make much more rapid progress if he had more means at his disposal.

The Vicar Apostolic of **Mendez and Gualaquiza**, Mgr. Costamagna, has at last been able to enter his Vicariate, and he, in sending news concerning the poor savages confided to his pastoral care, whilst praising highly the work of our confrères of Gualaquiza, especially of Fr. Mattana widely popular in Eastern Ecuador as Father Francis, tells us that the terrible Jivaros will, by means of their children, be very soon won over to Christianity and civilized life.

I have already mentioned the mission at **Matto Grosso**; I recommend this with all the other American missions to your good prayers.

Secondly, our **Agricultural Colonies** provided with all the necessary implements, and following out the methods of competent agronomists, have given every satisfaction. This must be said of all, but it applies in a special manner to the Faravelli Colony near *Canelli*, of the Comi Colony at *Corigliano di Otranto*, of the Juan Jackson Colony in *Uruguay*, where other necessary buildings are being raised, and to the Orphanage at *Nazareth* in Palestine. This last has at length obtained the much desired firman, and the building of the workshops, though progressing, is somewhat retarded through lack of means. The Richelmy Colony near *Ivrea* in Italy also deserves special mention. Through the untiring efforts of its director it has come to such perfection that it has been singled out as a model for the government schools of agriculture, and for two months the teachers of the State schools went there for practical lessons in the different branches of agriculture.

## New expedition of Missionaries.

There is one other great work which, relying on God and your generosity, we were able to accomplish last December. As I had already announced to you in a

sionaries to preach the Gospel, it is all due to your charity.

Yes, and gratitude compels us to proclaim it, it is your alms which have sustained, founded, and enlarged our Institutions, thus enabling us to shelter a greater number of children who might



Salesian Mission of Gualaquiza among the Jivaros.

1 Vincent Tauda — 2 Fr. Mattana, missionary — 3 Joachim Pondhra — 4 Mgr. Costamagna —  
5 Andrew Tuinti — 6 Fr. Felix Tallachini, missionary — 7 Dominic Tuyasa.

special letter, during the novena for the Immaculate Conception a numerous band of missionaries set out from the Sanctuary of Mary Help of Christians. Whilst gladly renewing here my thanks to those who responded to my appeal I would also entreat others to come to my help.

It must be ever borne in mind that if the Salesians and the Daughters of Mary Help of Christians have been able to found new Houses, to enlarge those already in existence, and to send mis-

perhaps have become the grief of their parents and the scourge of society: it is your alms which by providing them with the necessaries of life, have enabled them, at the same time, to grow up good christians and maintained so many missionaries to save countless souls making them children of God and of the Church.

## Proposals for 1903.

As you may see, dear Co-operators, our Society, by the grace of God and through your charity, is spreading wider

and wider. But we should not slacken our zeal in doing good, for the needs are great and much remains to be done. A few of them are set before you.

#### **The formation of suitable subjects.**

From many parts pressing invitations have been received during the year to make new foundations, but of these mention will be made in the *Bulletin* in due time, unless perhaps they have to be refused through scarcity of personnel.

It happens at times that good Co-operators insistently ask for the Salesians or the Daughters of Mary Help of Christians to take over the management of Festive Oratories, Homes, etc. They promise to procure all that is necessary for the establishment and, at times, even offer an annual subsidy in order to place the work on a safe footing. These seem to have a special claim to be heard and would almost take amiss an answer in the negative. O my dear and zealous Co-operators! You especially who take such kindly interest in the spreading of our Society by promoting new foundations in places where the need seems most urgent, this year, rather than to the preparation of new Houses, turn, I pray you, your solicitude in supplying me with the means requisite to form suitable subjects; for without them, the material edifices are of no avail.

I therefore ardently entreat you to help in raising and fostering vocations, and to direct to our Houses those who by their good conduct show dispositions of embracing this state of life, and becoming worthy disciples of Don Bosco. Moreover, it is not enough to raise up vocations but it is necessary to bring them to maturity.

Thanks to the Divine Goodness there is no lack of vocations, but the means for developing them are scarce. The many Houses in which the new members are being trained have to cope with great difficulties in the maintenance of

those destined to work in the Salesian fields of labour; and if the necessary means should fail, much to my regret, the number of vocations must be unavoidably reduced, and prevent me from accepting new foundations. If you wish the Salesian work to spread ever more and more do not allow its source to become dried up.

This is the first work which I would propose to your charity. Concur according to your means, and even at the cost of some sacrifice, and I on my part will gratefully acknowledge it and have it applied for that end. This is a practical help lent to our Society, and without which desires and words are of no avail.

#### **The increase of Festive Oratories.**

The thought of this work, which is wholly Salesian, was suggested to me by the gratifying results of the second Congress of Festive Oratories held in Turin last May.

The primary object of the Salesian Society, and also one of the principal works proposed to the Salesian Co-operators is just this:—"To promote the religious education of so many boys and girls by assembling them in Festive Oratories."

I should like all to realise the importance of this work as Don Bosco understood it. I remember hearing him say on many occasions that this is the only means to save many boys, and it is besides the easiest and the best adapted for that effect. Let us then set to work this year to get the existing Oratories well attended and promote the foundation of new ones.

And here allow me to remark that it is not enough to give moral support, but it is very often an urgent need to give personal help in instructing and carrying it on. Lend, then, your co-operation in the development of the one you are most interested in. There are Festive Ora-



tories in all parts, it only remains for you to choose.

Among the means by which the Co-operators are exhorted to promote the good of religion and society is the *spreading of good literature*, chiefly of popular instruction. This need is more than ever urgent nowadays. The occurrence of the fiftieth year of the *Letture Cattoliche* (Catholic Readings) which have been the means of effecting so much good, is an eloquent proof of the strenuous efforts of Don Bosco in the diffusion of good books, and an excitement to us to further it with all the means at our disposal.

### Domestic items and Conclusion.

Before bringing this letter to a close I wish to touch on some facts that afforded me much consolation.

The year just ended was signalled by a marked *increase of devotion to Mary Help of Christians*. The Pilgrimages to her Sanctuary at Valdocco were more numerous; more numerous also were the graces obtained, and, what is even more surprising, many churches dedicated to Mary Help of Christians were opened. America was foremost in this movement.

Another occurrence perhaps worth recording was the manner in which the twenty-fifth year of the opening of the *paper-mills* at Mathi near Turin was commemorated. This factory has been of great service to several of our printing establishments in promoting vigorously the diffusion of good books.

An event well worth mention was the *Meeting of the Local Directors* of Salesian Co-operators near the tomb of Don Bosco at Valsalice. The meeting was animated by the spirit of the most benevolent sympathy for all the works of our Founder and for promoting their extension.

It is a particular pleasure for me to speak of the enthusiasm with which the boys under our care responded to my appeal calling on them to render *special*

*homage to the Supreme Pontiff* now gloriously reigning, Leo XIII, on the twenty-fifth year of his pontificate. The *thirty three francs* (£1 6s 8d) collected in 1849 among Don Bosco's poor boys for Pius IX then in exile at Gaeta, have in 1902 so increased as to reach the sum of 12,000 francs (£480).

If you, dear Co-operators, exert yourselves with ever increasing zeal in all that appertains to the works of the Association of Co-operators, the day, it seems to me, is not very far off when those words of Don Bosco will be realised:—"A time will come when the name of Co-operator will be synonymous of a true christian."

Let this be the homage that the Association makes to Him who proclaimed that he wishes to be not only the first Salesian Co-operator, but also the first *operator* (viz. first in action), and who is now completing the twenty fifth year of his Pontificate—an object of admiration to the whole world.

May Our Divine Saviour preserve him yet for many years and crown his labours with success. *Oremus pro Pontifice nostro Leone. Let us pray for our Sovereign Pontiff Leo.*

With this exhortation I bring this letter to a close, but not without expressing once more my lasting gratitude. May Our Lady Help of Christians keep you always under her maternal protection, and, even during this life, obtain for you a plentiful reward for your good works and above all for the charity you have shown towards the children of Don Bosco's institutions.

Pray for me, dear Co-operators, and believe me

Your humble servant

MICHAEL RUA

Turin, January 1st, 1903.





## MATTO GROSSO

From Cuyaba to the banks of the Araguaya.

(Correspondence of Fr. A. Malan).

(Continued).

**Providential hurricane.—A robber's den.—And the Indians?—A fierce tribe.—A poisoned Well.—A brave servant.**

**T**HE date of our return was fixed for the 26th of September, but one of the hurricanes, so frequent in hot countries, obliged us to postpone our departure. Providence so arranged for the greater good of souls, for much to our surprise, whilst, we were thus detained, a priest accompanied by several persons arrived at our encampment. He was a French Missionary, Fr. Charles Bourel, who had been for seven years in the forests of the river Claro, in the diocese of Goyaz, and for two years had not seen a priest to whom he could make his confession. He told us that his parish was the resort of robbers and assassins, not only from the State of Goyaz, but from the whole of Brazil. What sufferings and privations had he not endured! The short time he spent with us was like a glimpse of Paradise, but the hour of separation was sad for him and for the inhabitants of both banks of the river. We had crossed the Araguaya and were the first Salesians to set foot on the territory of Goyaz. Having celebrated one Mass only, on account of the scarcity of wine, we bid adieu to the people of Registro, to the river Araguaya, to those regions. One feels overwhelmed at the sight of the immense field of labours but satisfied in the fulfilment of

God's will. How much good could be done in the midst of this simple and patriarchal population, if the wealthy inhabitants of the old and new world, by their alms, contribute to the maintenance of several priests.

My Mission was drawing to its close: the regions frequented by Indians had been explored, the position of our new Colony of the Sacred Heart had been selected, the site of the future buildings had been chosen, a little good had been done amongst the civilized families scattered here and there, entirely engrossed with material cares...

And what of the Indians? Why have I not mentioned them?

Because theirs is a sad page I would keep to the last; and now the time has come for narrating the late sad events, all the particulars of those horrible tragedies in which the actors were the settlers and the Indian population,—good Christian families and treacherous monsters, the Borörös, robbers and murderers of those good people who were quietly occupied in the cultivation of their land... My hand trembles at the mere thought of recounting the doleful history of what is continually occurring in the country we passed through, because at the very moment in which I am writing these lines, perhaps, I say, the guardians of the frontier posts of the telegraph lines may be expiring under the blows of the knives and hatchets wielded by the strong arms of the Indians. Perhaps, at this very moment, many of the farms where we met with such cordial hospitality are now besieged by these ferocious savages, many perhaps have already fallen a prey to the flames—and who knows what horrible tortures may have been endured by those to whom I administered the Sacraments! Some, perhaps, brutally massacred and others, more fortunate, pierced by poisoned arrows which cause instant death.

But wherefore all these conjectures? The future belongs to God; let us leave it in His Hands and merely relate a recent occurrence of which all the particulars were given us by one of the victims who escaped

from the horrible scene. The bare narrative is enough to fill every one with horror. But I will first make one remark worthy of consideration. In the greater number of the places where we halted during our journey from Captain Branco to Registro, we found many crosses and heaps of stone marking the burial place of the whites assassinated by the Borörös. Between Barreiro and Registro, a journey of only twenty hours, Mr. Peter Fernandes, pointed out twelve places where the Borörös had attacked either the soldiers, the guardians of the telegraph line, or simple country people.

From the first years after the discovery of Matto Grosso the terrible tribe of the Coroados-Borörös was always greatly feared by the hardy explorers from San Paulo on account of the numbers of these fierce warriors and also from their natural inclination towards revenge, and their treachery in dealing with those who had shown them kindness. This tribe has hitherto eluded the forces of the Government. Many times formidable battalions have been sent in pursuit to avenge the weak; more than one governor has essayed to drown in blood the ferocious and sanguinary instincts of this tribe; but, so far, all has been in vain: the Borörös still exist and still defy the rifles and bayonets of the soldiers.

According to the general opinion the late attacks have been made in revenge for a horrible crime committed in 1890 by a farmer of Goyaz. This monster having assembled about two hundred Indians took them to a well into which, with an unheard of malice, he had thrown a quantity of poison. The unfortunate Indians attracted by the pure cold water drank largely of it and perished miserably. In revenge for such an inhuman and horrible crime (condemned by the whole Brazilian Press), the Indians, in their turn, treacherously murdered all the white settlers who were unable to defend themselves. In these sudden attacks whole families perished and many farms were burnt to the ground.

There is no security even for those farmers and labourers who are generous in assisting the Indians.

A few months before our arrival at Araguaya the household of Mr. Emanuele Ignacio perished entirely, with the exception of one female servant who, by her intrepidity, escaped the massacre. On her return from the river where she had gone to fetch water, when she drew near the house she heard dreadful groans. She hastened her steps when alas! What a horrible sight met her gaze on en-

tering the house! The ground was strewn with corpses barely recognizable. Nearest the door lay her master, a good old man who, with a long white beard, resembled a patriarch. Near him were his sons, strong men who would have sold their lives dearly had they not been treacherously surprised: there also were nursing mothers with their infants.

What had happened? A band of Indians, concealed probably for some time in the forest, had chosen the hour when all were asleep to attack the farmhouse of Mr. Ignacio. The unfortunate man was dragged from his hammock and clubbed to death: the other victims were shot with arrows, or stabbed with long knives. After the butchery the Indians turned their attention to the sacking of the premises and thus the servant was able to enter unobserved. It is generally supposed that the negro is a coward, but if this be true there are exceptions; this poor woman was a negress, nevertheless she gave proofs of heroic courage. With this horrible spectacle before her eyes, she did not lose heart, but at the risk of a thousand dangers and even of a fearful death if discovered, she went to the place where her master kept his gun, and seated on the ground she discharged it at the Indians, who, fearing firearms like death itself, fled in haste through the forest.

**Clarismundo's Farm—Refusal of a Zapadura — Treacherous assault — Heroic courage—Brutal revenge —Extraordinary cruelty—Apprehension of a general attack—Prayer and help necessary.**

In this neighbourhood Mr. Clarismundo was the owner of a farm, where he had many happy and peaceful years. He was frequently visited by the Indians with whom he shared the gifts of God. One day he was, as usual, surrounded by a considerable number of Borörös, who, having eaten well and drunk many toasts, begged in addition for a *Zapadura*, brown sugar in the shape of a brick. Mr. Clarismundo, having already given liberally what they had asked, decided to refuse this last request. This refusal served as a pretext to the Borörös for putting into execution the designs they had already planned. After exchanging a few words two by two they rushed upon each of the fourteen members of the family. Three of the most powerful attacked Mr. Clarismundo who, wounded in the leg, received a blow from a club over his ear and a deep gash in the

ribs, nearly piercing the right lung. Although weakened by loss of blood he strove to defend himself; the instinct of self-preservation and the desire of vengeance gave him fresh courage and with a powerful kick he prostrated one of his assailants, then withdrawing the murderous weapon from his own wound he made use of it to run through the second aggressor, whilst the third took to flight through the corridors. Then, endeavouring with the left hand to close his wound, half mad with pain and covered with blood from head to foot, he hastened to the assistance of his old mother and his younger brothers who were falling under the heavy blows of the Indians' clubs. He killed another Indian and wounded a fourth and then, in his turn, fell bleeding and almost lifeless.

But with the fall he recovered his senses; with troubled sight and blood-stained eyes he gazed around, but the murderers of his family were no longer to be seen; the Indians had fled, thinking this red spectre who attacked them must be immortal. The unhappy Clarismondo, finding a bag of salt, dissolved some in water and washed his wounds. But what had become of his mother and his brothers? They were all frightfully injured; a child of ten years had its skull fractured and the brains scattered on the ground, an innocent babe lay on the hearthstone covered with ashes, the next youngest had its legs broken and his old mother had a large, ghastly wound on her head. Clarismondo, who had suffered least, keeping one hand on his bleeding wound, with the other hand washed his mother's wounds, withdrew the half burnt child from the ashes, laid out the body of his dead brother, in a word, with unexampled courage he passed from one to the other of the thirteen members of his family, forgetting his own sufferings to relieve those dear to him, and by his exertions saved the lives of almost all with his own, for the terrible wound in his breast had, well-nigh miraculously, left untouched any vital part. Would that those who read the account of this horrible tragedy could have heard it, as I did, from the very lips of the victims and could have touched their unhealed wounds, thus realizing the horror experienced in listening to the description of these bloody scenes, in which strong love alone had power to overcome enemies superior in numbers and in vile treachery.

The above details were all given to me by Mr. Clarismondo, a person of distinction and of imposing aspect who presented his com-

panions in misfortune to me. All joined with me in offering the unbloody Sacrifice of the Victim of Golgotha in thanksgiving for the life given back to the chief members of the family and also to implore God's mercy on these unhappy savages still seated in the shades of death.

Yet one more black page before concluding this long account. It will fill your heart, dear Father, with sorrow, still I must tell you all; it is a painful, but sacred duty so that you may realize the great need of helping and gaining to Christ these miserable Indians, assuredly more to be pitied than blamed. Revenge, to which in ignorance of the law of forgiveness, the Indians devote themselves, body and soul, reigns not only in the hearts of these poor creatures still in darkness, but this terrible passion takes possession also of the settlers, making them as cruel as wild beasts. We have an example of it in this case; it is horrible to be obliged to relate such things, but they are true.

Hardly were the family of Mr. Clarismondo fit to travel than they hastened to quit this neighbourhood; but in doing so Clarismondo did not put aside the thought of vengeance. Having in vain sought help from the Government, he collected together sixteen men of indomitable courage, and, armed to the teeth, they searched the forests on the banks of the Barreiro in order to track the Indians who had so barbarously attacked the family of Clarismondo. They soon discovered the fresh foot-prints of two savages who had been fishing in the stream; these they followed, and one dark night reached a village of eighteen *ranchos*. A smouldering torch showed that the Indians were sleeping quietly and they also awaited the morning. In the early dawn they approached the village noiselessly, they saw a Borörö busy rekindling with his breath some expiring embers. One of the assailants raised his gun and fired. The ball pierced the heart of the unfortunate Indian who fell dead uttering a hoarse cry *ahi*, which resounded mournfully in that beautiful spot.

Suddenly aroused by the discharge of the dreaded fire-arm, the poor Indians rushed out of their huts, but repeated volleys soon covered the ground with corpses. Blood flowed on all sides, the settlers, drunk with blood and revenge, spared no one. Those who had succeeded in hiding themselves in the branches of the trees, when discovered, became living targets, and their bodies fell heavily to the ground crushed by the fall from such a height... In this and another

similar attack more than a hundred Indians, men and women, old and young, were pitilessly massacred.

The companions of Clarismondo, covered with blood and with their thirst for vengeance still unquenched, passing over the corpses of the Borörös, entered the village and began to visit the *ranchos*. In one they found, stretched out on the ground as if dead, a woman with an infant in her arms. One of the assailants struck her with a knife causing a deep wound, and whilst the pain roused her from her corpse-like immobility a gun shot ended her days. Nor did these cruel men spare the innocent babe which was stabbed and killed...

This, Venerable Father, is a brief and imperfect account of the scenes enacted a few months ago, repeated a few weeks since, and which, whilst I am writing these lines, may again be taking place.

From all this you will understand how it was that in my long expedition I did not encounter a single Indian. All the Borörös, exasperated by the death of their companions, have retired to distant and impenetrable fastnesses where, with feverish activity they are busy night and day making bows and arrows, clubs and all kinds of weapons needful for attack or defence. The settlers in these regions who live at a distance of twenty or even fifty miles from other centres are terror stricken, fearing an attack from the whole tribe: many have already fled and others are preparing to follow them. The last telegram from Barreiro is of sinister augury: *Only yesterday, it says, the guard Magalhães was pursued by the Indians and his position is very unsafe.*—*Fernandes.*—The fears of a general attack by this tribe are not therefore without foundation. May God and Our Lady, Help of Christians, protect and defend us!

Having completed my account of the expedition from Cuyaba to Araguaya, I beg of you, dear Don Rua, with all the fervour of a Salesian heart for a special prayer for the Mission of Matto Grosso. Oh! ask Our Lady

Help of Christians, implore the Sacred Heart of Jesus to guide and sustain us in the difficult undertaking to which we are about to devote ourselves. I trust you will be able to send us the staff necessary to obtain satisfactory results.

When this letter reaches you a party of Missionaries and Sisters of Our Lady Help of Christians, under the guidance of the courageous Fr. J. Balzola, will already be on their way towards the new colony of the Sacred Heart. May God preserve them from all dangers of soul and body. Pray, therefore, for these Missionaries, and when you address our Co-operators in Europe ask them to help us in our innumerable wants, assisting us to maintain the apostles of this new mission,



Second Expedition of Salesian Missionaries, November 12th, 1876.

to clothe and feed the poor Indian Borörös to whom we desire to teach the arts of civilization and above all the knowledge and love of the Sacred Hearts of Jesus and Mary. Tell them that all who assist us with small or large offerings will have a special memento in the prayers of the Salesians of Matto Grosso and that one day they will share in the promises made by Jesus, the Divine Missionary, promises which won the heart of Zaccheus and caused him to distribute his goods to the poor and needy.

Bless, beloved Father, all your affectionate sons of this Mission and especially

Your affectionate son in J. and M.

(Fr.) ANTHONY MALAN.



## PATAGONIA

### Missionary Rambles in Central Pampas.

General Acha.

VERY REV. AND DEAR FATHER,

**I**T is with heart-felt pleasure that I fulfil my duty by sending you a short account of the missions given in the vast territory of Central Pampas. The Pampas mission is a very difficult one, indeed more difficult than one would think at first, and the fruit, besides being small, is to be brought about by dint of great sacrifice; the missionary has no other consolation but that of suffering for Our Lord's sake. Much had to be borne and it was borne in the hope that God, in His goodness, does not overlook the labours and sufferings endured solely for His glory and through the desire of doing some good to souls as well as of saving so many children who might otherwise have died without baptism—an occurrence which is alas! but too frequent in these regions.

However great the perils to be encountered on account of the immense distances, the dangerous rivers and torrents to be crossed and the character and customs of the people who inhabit those regions, one can always find means of doing good and the satisfaction to be derived from it is in proportion to the amount of self-sacrifice displayed for the salvation of souls.

#### **Journey to Victorica—A hearty welcome—Victorica and its inhabitants—Departure for the mission.**

Towards the end of September, shortly after my return from a mission given at Ramon Blanco, I left for Victorica, passing by St. Rosa of Toay which serves as the Capital of the Territory, and is the most important town of the Pampas. Although of recent foundation St. Rosa is the most flourishing because it is in direct communication with Buenos Ayres and Bahia Blanca, being connected by two railway lines which have given it a great commercial impulse.

The journey from St. Rosa to Victorica is most picturesque: after crossing vast plains one roams through shady woods which recall to mind the hardy, and now almost extinct, race of Pampas Indians. From lofty hills one descends to spacious valleys which in

bygone days must have been the beds of impetuous rivers or vast lakes: however, owing to the bad state of the roads and the poor service of the *galera* (a sort of clumsy vehicle) the journey is fatiguing and by no means easy. Our own conveyance came to grief and we had to seek hospitality from the owner of a *rancho*. Considering that the owner is a *gaucho*, I was treated with the greatest consideration; he provided me with a room, with some supper and with all that was required; the rest of the travellers passed the night on the hill round a huge bonfire. The poor fellows felt the pinch of hunger and had to put up with the inclemency of the season.

On the following day towards nine o'clock, we set out on foot in order to reach as soon as possible the nearest house at Nereco about three leagues distant; we had already walked more than fifty *cuadras* when we were overtaken by the *mayorales* or drivers who, during the night, had fetched from a neighbouring place two small cars. Towards two p. m. we again set out, and, after four long hours, arrived at Victorica all covered with mud and dust.

Our confrères gave us a hearty welcome: they were awaiting me anxiously for the feast of Our Lady of Mercy, patroness of that place. I too should have been very glad to take part in it and thus witness the devotion and piety of this people. This was, however, impossible: the mishap on the way and the delay of the *galera* in starting from St. Rosa, deprived me of this good fortune.

Victorica is forty leagues from St. Rosa towards the North East, and although its foundation dates from an earlier period, it is less important and does not promise much for the future. It will probably acquire importance when the railway line is laid which is to pass at no great distance, viz. at San Raphael, in the province of Mendoza. It has few buildings worthy of the name: the church is in a bad state and hardly fit to hold divine service in. Thanks to the exertions of the Missionary and Parish priest, F. Roggerone, and the help of some good women it has been provided with a wooden floor and a roof; the doors also have been mended, as previously both wind and dust had free access. The inhabitants of Victorica are almost all from the country, poor, but very good and religious. It is evident that the Franciscan Fathers, to whom this Mission was formerly entrusted, have worked very hard for the good of souls and of religion.

I stayed here two weeks preparing for the missionary excursion which was to last more than three months. A merchant lent me a brake and two horses, but I was yet without a catechist and a travelling companion. I had already given up all hopes of meeting one and had made up my mind to set out in company with some travelling merchants who were about to start on a journey across the country as far as the river Salado, when a smart lad offered to be my fellow-traveller and he eventually rendered me great services. When everything was ready I set out on the 12th of October, on a fine day but under a broiling sun. After much fatigue we reached by nightfall the house of Mr. J. Azevedo Diaz, at eleven leagues from Victoria towards the North West. This good Chilian gentleman vied with his wife in kindness and attention showing himself delighted at my arrival.

I stayed there five days, saying Mass every morning, at which the master of the house assisted together with his family and some people from the neighbourhood. I had the consolation of administering first Communion to several children and of blessing a marriage. The administration of the Sacraments, viz. Baptisms, Confirmation, Confession, Communions, marriages, is of course the ordinary occurrence in the missions and one to be expected. The difficulty consists chiefly in preparing these poor people to receive the Sacraments well, and it is here that the virtue, patience and industry of the missionary are put to the test and find free scope; those that come from the country are so ignorant that it is impossible to form a just idea of how much their instruction costs.

**Mission in the house of Messrs. Videla, Contreras, Silvera, Casanave and Faggetti—Crossing the Salado and Atuel rivers—At Mr. Silva's and Mr. Aralla's house.**

In the evening of the fifth day, I took leave of Mr. Diaz and reached the house of Mr. Videla. This kind gentleman placed at my disposal the only room he had, a very poor apartment which I quickly left for it had been flooded during the terrible storm which burst upon us. I was very sorry to think that both he and his family should have to sleep under a shed exposed to the wind and rain. On the following day I was unable to say Mass as everything was soaked with the rain. I only stayed a day because the village was very near and I was able in

the course of the day to attend to all the inhabitants. Moreover, the owner of an *Acienda*, some five leagues distant, was already informed of my arrival: I at once administered several baptisms and gave Confirmation to some others including two daughters of Mr. Videla, who would have been greatly pleased if I had been able to prepare them for their first Communion. Towards dusk I arrived at Mr. Contrera's house, and, as I was unable to continue the journey, for my horses were exhausted, I decided to stop there over night. You would hardly imagine the misery and poverty I witnessed: the whole family slept in the open air, and only the grandmother who was in bad health had a small room which was almost full of wool; the poor woman would not be satisfied until I accepted this small room, whilst she submitted to do the same as the others.

At Mr. Silvera's house I administered fifteen Baptisms and several Confirmations, but to my regret more than twenty went away without it. They were coming from Costa a hamlet in the province of St. Louis, and were misled by the false report which announced that the missionary was already on the river Salado. I was much grieved at this because among so many children there were some already twelve or fourteen years old. Almost the same happened to me at Mr. Casanave's *estancia* where I only administered five baptisms, blessed one marriage and conferred two Confirmations. The mission on the river Salado, at Mr. Faggetti's house was more successful. The road which leads to it is anything but good; first of all one has to climb a mountain, then cross an immense plain intersected by vast sandy tracts. The population is very scarce owing to the salt water, and the wells are one hundred yards deep or more. Woe to the one who loses himself in such regions! He would surely die of hunger or thirst! Thank God my journey was successful although when we got there our horses were completely tired out.

The Mission at Mr. Faggetti's house was a success because the owner, with a holy zeal, had it published throughout the neighbourhood. Mr. Ferdinand Faggetti is an Italian, a kind-hearted man, who has promised to build a chapel in these parts and begged me to come every year as he intends to do everything in his power to draw his neighbours to the practise of religion. However wretched the moral condition of these unfortunate people, they are to be excused partly through their almost invincible ignor-

ance, through the extreme poverty in which they live and the great distance which separates them from any centre of civilisation: I found that to get married they have to go to Victorica, or a place near the river Atuel or as far as Villa Mercedes, places thirty, forty, and fifty leagues distant respectively. Here I administered sixty Baptisms, blessed several marriages, not to mention the confessions, confirmations and communions.

The river Salado is formed by the two affluents, the Diamante and the Desaguadero and forms a natural boundary between the Provinces of St. Louis and Mendoza. It enters immediately into the Central Pampas where it joins the river Atuel, traverses the territory from N. W. to S. E. and passing by lake Ure Sanguen, it flows into the Colorado. It is not of much importance, because for the greater part of the year it is almost dry; however when the snow on the Grand Cordillera begins to thaw it rapidly swells and overflows, flooding an immense expanse of land: then the roads become almost impracticable, or at the least are extremely dangerous.

I learnt from Mr. Faggetti that the river was already gradually increasing, but as I was also told it only reaches its high tide in January, I decided to ford it and visit the district on the opposite side. Luckily there was a raft there made of barrels joined together with planks which formed a kind of ferryboat: by means of this small barque without oars, but dragged from shore to shore by means of a rope, I contrived to get across without the least mishap.

In order to get the brake across we had to take it to pieces, an operation which required both time and patience. The horses swam across. At 6 p. m. we reached the river Atuel after travelling the whole day under a burning sun, passing through spacious valleys, vast salt-pits, horrible quagmires running the risk of getting lost in them.

The Atuel rises in the Andes in the province of Mendoza: it is very narrow and not at all deep; it is connected with the numerous lagoons and marshes which cover the greater part of the angle formed by it and the river Salado. The population, owing to the frequent inundations, is very scarce; it is greater however in other parts, especially towards the North and the West. With

great difficulty and with the help of some neighbours I succeeded in crossing it, arriving famished and covered with dust at St. Isabella formerly the residence of the Commissary at the river Atuel district. This house was unfortunately abandoned; there was however a *rancho* a little way off and its owner lent me a few *ponches* and blankets to make myself a bed on the ground. God knows what had to be put up with during the five days spent there: to the torment of insects of various descriptions was also added that of hunger and thirst. It was borne for God's sake; here also several baptisms and confirmations were administered. We fared better at the house of Mr. Silva and in Mr. Aralla's *estancia*, both from Mendoza, excellent persons and the only two who in all these missions



Indians of Tierra del Fuego.

1 Joseph Isidore Pelado — 2 Mary Eulalia, his wife —  
3 Joseph Baptist Roca — Mary Teresa G. de Diaz.

treated the Missionary with that respect and reverence which faith alone can inspire.

In these places I baptized and confirmed forty children, blessed a number of marriages and prepared some for their first Communion. I was sorry not to be able to stay there longer, the people of this hamlet were so well disposed that undoubtedly a larger number could have been prepared for Communion.

But I knew that the river Salado was daily rising, and therefore I had to be on my guard against being surprised by the heavy swelling which occurs in the river every year, in the months of December, January and February.

**Mission in Mr. Coggiola's estancia—  
Alarming increase of the Salado—  
Risks and losses—Return to Victorica.**

As the time for the high tide was drawing near I took leave of the Aralla family, and,



in order to hasten to cross the river, I left out Missions on the rivers Colorado and Juzgado which borders on the province of Mendoza, and reached the *estancia* of Mr. Coggiola a former inhabitant of Tigre. Tigre is a village in another part of this territory; there, Mr. Coggiola had an important settlement. Anxious to increase his fortune, he came with 15,000 head of cattle to settle near the river Salado. This change cost him dearly, for, during the journey he lost no less than 10,000 of them which either strayed or died from thirst. Mr. Coggiola is a kind hearted man, but unfortunately, as happens to so many immigrants when they come to settle in these faraway places, he has lost his faith and he has married, if the report be true, a protestant lady. He nevertheless treated me very well; and I am sure he will put his house at my disposal whenever I happen to pass through these regions.

At *Copelina* I stayed two days; and as the owner had spread the news of the coming of the Missionary, I was able to exercise my ministry with fruit. However, not all the families of the neighbourhood were able to come owing to the great distances, and those who did come were well-nigh exhausted on account of the intense heat. Thirty children were baptized, several others confirmed, and there were also some Communion and Marriages.

In the meantime, I was informed that the river Salado had flowed over and flooded the plain for some leagues. What was to be done? Remain there for whole months or take the risk of crossing the rapid river? I decided to attempt the passage near Algarrobos. It was indeed to run great risk to trust one's life to its muddy waters; but Almighty God does not forsake whoever labours for Him and places his trust in Him.

On the 23d December at night, I arrived at Ramada a village five leagues from the river, where some families were awaiting me to get their children christened. I satisfied their pious desire that very night, and baptized ten infants by the light of a small bonfire. I intended to set out at day-break; but my horses had strayed away and I was compelled to delay my departure till the afternoon, and only reached the Salado at sunset. Naturally, the night was spent in the open at the mercy of the mosquitos, but the worst of it was that there was no raft in that neighbourhood. Fortunately there arrived the foreman and day-labourers of Mr. Otto with a cart and a small canoe, to take

some merchandise deposited on the opposite bank of the small Salado. How skilful these men were at so difficult a task! As the river was impetuous and the banks were all mire, I was afraid of losing my horses, which were exhausted and also the brake. But the skill of these men saved everything and I, on the raft, was quite safe. But it was not all over, for I had to cross the innumerable quagmires which lay between the great and small Salados and cross the latter.

Between the two rivers there is a distance of about six leagues, most of it flooded, but with God's help, I arrived without any untoward accident on the bank of the small Salado on the 25th December and on the 26th we were out of all danger. The passage across the small Salado was also effected without incident thanks to the help of Mr. Otto's men. How much I owe these good people! But for them I should have been hopelessly lost, as it happens sometimes even to those best acquainted with these places and most experienced as was the case of Mr. Otto's foreman, who shortly after saving me, was drowned whilst hastening to the rescue of his companions.

*La Esperanza* is Mr. Avellino Covian's business house, but here the mission did not yield the fruits expected on account of the overflow of the river which prevented the greater part of the inhabitants from coming. Mr. Covian is a Spaniard and one of the few good people who live in these regions; the rest of them abandon themselves to the most degrading drunkenness. I stayed there six days and then moved towards Victoria passing Mr. Rodriguez's *estancia*. I had a narrow escape from sinking in a quagmire. In Mr. Rodriguez's *estancia* I administered over thirty Baptisms; at Pozos of Leonte Blanco I blessed a marriage and a few days later I was able to exchange greetings with Fr. Roggiero who thought I had lost myself in the plain. This mission indeed was rather long; but taking into account the grave difficulties and the immense distances, the time was not wasted. We trudged for more than 625 miles, I administered in all 130 Baptisms, 400 Confirmations, forty-two Marriages and about forty Communion.

I now bring my narrative to a close and beg you to bless your most affectionate

in J. C.

(Fr.) JOSEPH HELLESTERN.



## TIERRA DEL FUEGO

### Amongst the Fuegians of Candelara.

(Letter of Mgr. Joseph Fagnano)

Puntarenas, April 1902.

VERY REV. AND DEAR DON RUA,



have returned from the Mission of Candelara, where I spent twenty-five days

besides the Spanish language which is new to them. All understand this language, men, women, boys and girls and even the little ones can make themselves understood; many know how to serve Mass, all in the Church pray in Spanish and sing hymns, thus engraving in their minds thoughts and words in this language.

Visiting the women's work-rooms and the girls' school, I found a great improvement in the needlework, making of blankets, etc., for their own use, greater cleanliness in the



Group of Missionaries and primitive Indians, assembled in the Mission of Rio Grande, Tierra del Fuego.

assisting at and giving the Spiritual Exercises to the Brothers and Sisters separately, and I have visited all our Indians, speaking to each individually.

The schools are going on well though we do not see much progress; but we must be satisfied with a little if the poor Indians' health is to be preserved, for a sedentary and confined life does them much harm. For this reason we employ them chiefly in manual labour in the open air, so that they may grow stronger.

By this I do not mean to say that they learn nothing, for they can answer questions on the Catechism, Sacred History, the geography of their own country, arithmetic,

laundry, the school and the court-yards, and anxious to do their best.

Amongst the men and boys I found greater skill in their handiwork, they had learnt how to yoke the oxen, to drive carts, to make wooden and wire fences, to take care of the sheep collect them together and shear them, to take care of the cows and milk them, to break in horses and oxen, to work in the garden, to make the bread, etc., so that many could now obtain work on the large grazing farms, if those in charge would take into account their physical condition, for they are weakly although of great size.

I have noticed that they have made progress in religious knowledge having questioned

them collectively and individually, but we have not yet succeeded in rooting out certain superstitions. They believe that their *medicine men* can cure their maladies by signs, by cries or by merely touching them, and we have found in several of the sick a great unwillingness to receive Extreme Unction. I speak of the old people, for the young ones, educated by us, not only make no objection, but are even anxious to receive all the consolations of our holy religion.

A month ago a woman, thirty-five years old, died fortified with the last Sacraments; all accompanied her to the Church for Mass and afterwards processionaly to the cemetery. This function made a good impression on all and was a proof of the Brothers' affection for the Indians. Her husband has remained quietly at the Mission with his boy of about six years old, very lively and intelligent, but unfortunately deaf and dumb. All do not act thus; many on the death of children or relations leave the Mission for some months and many return to their former wandering life.

I notice with pleasure that our Missions serve as places of refuge not only for the Indians, but also for poor immigrants, who through shipwreck or sickness come to our houses, where we assist them as far as we can and preserve them from death. For three months we had bed-ridden in our infirmary at Candelara Charles Peruzzi, aged 48, a gold-digger from Maggianico (Prov. of Milan), suffering from acute rheumatism of the spine. Poor man! he was attacked by this malady in the South of Tierra del Fuego, and started at once for the North with two companions, one of whom lost his life in fording the Rio Grande and the others were able to reach our Mission, where they solicited our charity. The one in good health, an Austrian, we helped and he continued his journey in search of work, but the sick man could go no further, so we took him into the infirmary, where by good care and nursing he is now able to sit up a little, but it will be two or three months yet before he is well enough to leave, especially in this bleak country.

As you see, dear Don Rua, our Missions are carrying out a grand work of civilization; they do good not only by preaching the

Gospel, but also by rendering services to humanity, thus fulfilling the end which our Co-operators have in view in their prayers and alms. The Brothers are all well and send you their respectful remembrances, thanking you for the help you have afforded them by adding to the staff and the welcome sum lent us to relieve the Mission from the heavy burden of interest we have had to pay for borrowed money. Accept my best wishes which I pray you to present to the Chapter and to all our benefactors.

Your affectionally in J. and M.

Mgr. JOSEPH FAGNANO.

### TO THE READER.

When applying for a copy of this periodical, please state whether you already receive our "Bulletin" (Italian, French, Spanish, German, Portuguese, or Polish) and if you desire to have it suspended henceforth, or not.

Communications and offerings may be addressed to our Superior-General:

The Very Rev. MICHAEL RUA,  
Salesian Oratory, Turin, Italy.

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## The Salesian Bulletin

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# Salesian



WE call the attention of the members of the Association of Salesian Co-operators to the two memorable dates of this month.

On the 29th of January occurs the feast of **Our Patron, St. Francis of Sales**. In many places, thanks to the zeal of local Directors, this feast is kept with special solemnity either on the day itself or on the following Sunday, and the Conference held for the members, to which also the faithful who are not members are invited. We would exhort all to mark this occasion by taking part in these public celebrations, wherever it is possible for them to do so, and to approach the sacraments of Penance and Holy Eucharist.

THE other date, we need hardly mention it, is the 31st of this same month—the **anniversary** of our beloved **Don Bosco**.

The fifteen years that have passed have deepened his memory, have made his name a household word and revered to a much wider circle. That day too must not pass without a loving tribute, a prayer in suffrage, some act of beneficence towards the works he had so much at heart and which he entrusted to the benevolent support of the Co-operators.

FOR the thirty-fifth time, the Sanctuary of Mary Help of Christians in Turin has witnessed the solemn and always impressive ceremony of the departure of the missionaries. A letter of the Successor of Don Bosco had announced the 4th of November as the day fixed, and invited the Co-operators and faithful of Turin and neighbourhood to take part. The service began at 3 p. m. After the singing of sacred mottets, the Rev. Fr. Julius Bar-

beris ascended the pulpit in the place of Fr. Joseph Misieri, Superior of the Agricultural Colony of San Salvador, who had been prevented through ill health from addressing the audience. The preacher drew a rapid sketch of the work accomplished in the missions. His expressions simple and eloquent, the outcome of a thorough knowledge of facts, and great earnestness appealed strongly to his hearers. Then the Litanies were sung and H. E. Card. Richelmy gave the Benediction of the Blessed Sacrament. After the prayers of the ritual the Cardinal Archbishop from the steps of the altar addressed the missionaries assembled in the sanctuary in terms full of paternal affection; he exhorted them to confidence in Mary Immaculate who crushed the head of the serpent in order to destroy the reign of sin, and to have recourse to that Virgin most prudent, the treasury of divine blessings. The most touching part of the ceremony then followed: the venerable Successor of Don Bosco and the principal superiors gave the last salutations and parting embrace. Those are moments of deep emotion fraught with holy, generous resolves and, not unfrequently, the seed of other vocations.

Our Co-operators will join with us in praying for the missionaries so that they may be blessed with a prosperous voyage and a fruitful apostolate.

THE long dark days of the civil war that has been raging in Colombia have not been without their bright intervals, which, like a rift in the clouds, came as a welcome relief. Such was the event which occurred a few months back in the Salesian Institute of Bogotà the capital. That was a day of peace and joy.

Six had been raised to the dignity of the priesthood, and the President of the Republic himself had accepted the invitation to take part in the feast, and to assist at the first Masses. The last was a Solemn High Mass sung in the presence of the Apostolic Delegate. At the Gospel Fr. Rabagliati



Statue of St. Francis of Sales.

(Carved at the Salesian Schools, Sarriá, Spain).

preached the sermon of the occasion. The distinguished guests, besides the Archbishop of Bogota, deigned to spend the day with the community. The Minister of Public Instruction had encouraging words for the work done by the Institute, and His Excellency the President on leaving expressed again and again his entire satisfaction, adding: "I have at last spent a few hours of solace and comfort in the midst of the perils

of war. I have found an oasis amid the desert of public strife."



THE orphanage opened at Nazareth some years back is extending more and more. The firman has been obtained and the works proceed as fast as funds will allow. Its work has been all uphill, but notwithstanding the many odds its progress has been steady, and it has proved quite a providence to many a poor youth.

These services and the self-denying devotedness and exertions have been appreciated by kindly disposed persons, who have even obtained a recognition from the Sultan.

This recognition took the form of a decoration with the dignity of *Commander of the Medjidiè*, conferred on the Superior of the Institute, Fr. A. Prun, who has been already labouring for some twenty years in the East for the good of the Catholic religion.



THE *Irish Catholic* of November 29th, gave an account of the visit which the St. Leo Section of the Irish Pilgrimage to Rome paid to the Salesian Oratory in Turin, and of which we also spoke in our last issue.

The same paper contained the following: In a recent issue of the *Irish Catholic*, we published an interesting article entitled, "Ivrea and the Blessed Thaddeus MacCarthy." We deem it well now to call the attention of our readers to the fact that the beatification of this saintly Irish Bishop in the year 1896 was in a great measure due to the efforts of Monsignor Richelmy, then Bishop of Ivrea, now Cardinal Archbishop of Turin. In the article in question, we showed how, ever since the times of St. Patrick, Ireland has been closely connected with Ivrea, the old Italian city where Blessed Thaddeus died and where his precious relics are still preserved and honoured. To perpetuate this connection, the Salesian Fathers of Don Bosco founded an Irish College in the very place where Blessed Thaddeus died. There Irish boys and even adults are received on easy conditions, and educated for the holy priesthood. Any information required may be obtained by applying to the Very Rev. Father Rua, Superior General of the Salesian Society, Turin, Italy; or to the Very Rev. Eugene Bianchi, Rector of the Salesian Irish College, Ivrea, Italy.



# RACES AND FAVOURS OBTAINED

through the intercession of

# MARY HELP of CHRISTIANS

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

**Polonghera (ITALY).**—On the 22nd of May last my nephew, a lad fifteen years of age, had taken part in a pilgrimage from San Remo to the Sanctuary of Our Lady at Turin. On returning after the celebration of the solemn feast-day, he stayed with me for a short time before going to his native place. During this stay he was attacked by acute pains in the face similar to a severe toothache. On going to his own home the violence of the pains increased, bringing attacks of delirium and contraction of the facial muscles.

The doctors after examining the case declared it to be tetanus, and soon thought it beyond all aid. It was now discovered also that two days before the pilgrimage the boy whilst working in the garden had slightly wounded his left arm, but thinking it only a trifle, he had said nothing about it lest he should be kept from making the pilgrimage.

Moved to pity by this sorrowful occurrence, I could not believe that Our Lady would allow such an untimely end to befall one, who out of devotion to her, had so lately made a pilgrimage to her Sanctuary. With all confidence I promised to celebrate Mass at her altar, and to go on pilgrimage with my nephew on the 24th of May 1903, if she granted the favour, which I would make public.

The next day a pious person of my acquaintance, but who knew nothing of my nephew's state, made me a present of a small statue of Mary Help of Christians which had come from the Oratory at Turin, and had been

blessed by the Very Rev. Don Rua. For this we made a small altar and offered up our fervent prayers.

Days passed by. The poor lad suffered greatly; death seemed fast approaching much to the distress of his parents; but the prayers were still offered up. The favour was not long delayed. Our Lady placed her protecting hand upon the youth, staying the advance of death, restoring the vigour and freshness of health.

Truly Mary Help of Christians never abandons those who appeal confidently to her.

August, 1902.

Fr. L. J.



**Traversella (ITALY).**—Last April my nephew and god-son caught a serious illness which soon brought him to death's door. After a short time the doctor who attended him, as well as others called in to give their opinion, declared there was no hope and left us sadly to await the end. Almost continually a prey to delirium, his excessive pain rendered him incapable of receiving the last comforts of religion.

My grief and anguish of heart cannot be imagined. But one hope was still left to me. I turned with fervent prayers to Mary Help of Christians with a promise of an offering in her honour. Our good Mother granted the favour. After lingering for some time, to the great surprise of all who had witnessed his sufferings, the young man was not only restored to health, but took up at once his usual occupations.

Another consolation was also added. What a pleasure it was to see him go to church and the sacraments which for several years past he had abandoned. Beseeking Our Lady to continue to watch over him I render to her my heartfelt thanks for the double restoration.

August, 1902.

B. E.



**Bagnacavallo** (ITALY).—A young man was received in this hospital last April, suffering from pneumonia accompanied with high fever. The next day he was much worse, and according to the skilled physicians he could not live more than a few days. She who watched the sick bed earnestly desired and prayed for the salvation of the soul of the poor man whose absolute indifference to religion she had discovered. On the first of May delirium was added to fever, and in a moment while the attendants were out, the young man seized with an extraordinary attack, jumped out of his bed, and threw himself from a window nearly twenty feet high and fell on the pavement. A priest was immediately called, but the evil spirit seemed to gather all his forces to protest that he would have nothing to do with the priest or the Sacraments.

The brother of the sick man who was present foolishly aided this effort of Satan to cause the damnation of the poor soul. In an opportune moment I had procured a medal of Mary Help of Christians, and full of confidence I placed it under the head of the dying man.

Next morning I approached the bed and asked him how he was. He said he felt better but it was a vain hope, for shortly afterwards he was in his agony. I suggested some ejaculations and the dying man willingly repeated them. Mary had touched his heart.

These favourable dispositions were a great encouragement. I offered him a picture of Our Lady and the sick man pressed it to his lips with tender piety. What more was needed to assure me that Mary had triumphed? When the priest was called the dying man confessed with all clearness, and the fervour with which he shortly afterwards received the Sacred Host moved all who witnessed the scene. He survived a few hours and then expired calm and peaceful in the protecting arms of the Most Holy Virgin.

January, 1902.

Sister E. B.

(*Sister of Charity*).



**Mascali Nunziata** (SICILY).—On the 10th of May last I was on a journey in company with a young lady, a former pupil of ours. After some conversation I asked: What

are you doing in this month for Our Blessed Lady?

Oh I am letting it pass by: I have given up praying: I have deserted the saints and even Our Lady, as my mother is getting worse. She was attacked by fever last September, we came over to Nunziata for a change of air, and here she has become worse.

Very unfortunate, I replied.

Last week we went to Catania for a consultation, but after taking the fresh medicine my mother became so bad that there is now no hope of a cure and....

Oh! I rejoined: the Novena of the feast of Mary Help of Christians is drawing near. I will send you a medal, both of you join in the novena and go to Holy Communion at the close, making also a promise of an offering and publication.

Very well.

The novena was commenced; from its very beginning the fever abated and the convalescence was so rapid that all the relations were astonished. On the 24th of May they made the Holy Communion in thanksgiving, and eight days afterwards the lady, in perfect health, returned to her home, leaving me the enclosed offering for the Sanctuary in Turin.

C. P.

(*Daughter of Mary Help of Christians*).

June, 1902.

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





## A Son of Don Bosco.

1850 — 1895

### LIFE OF MONSIGNOR LASAGNA,

Salesian Missionary, Titular Bishop of Tripoli.

#### CHAPTRE XIV (Continued).

"Listen, my dear Fr. Lasagna," I replied, "God alone knows how much I regret your departure for my sake and for the sake of the college of Alassio; but neither I nor you could be tranquil, if, at this juncture, we were not to stifle the voice of sentiment in order to listen only to that of duty. I do not feel able to plead for you that you might remain at Alassio; I should feel remorse for doing it; for, if Don Bosco has made such a proposal, he has his motives for doing so and some special end in view which it would be wrong to oppose. Act then in this way: go back to him, tell him, or rather state again your difficulties, your repugnance, the conflict you feel in your heart, and then leave the whole matter to him to dispose as he thinks best for the glory of God and for the good of your soul."

"The following day he returned to me, tranquil and resigned, and said: "I have done as you advised me;" Don Bosco after listening to all I had to say, answered: "Very well, get ready to set out; and I," he added. "I will set out."

"This incident which shows forth the efficacy of God's grace and the power of man's will was often repeated to me by Fr. Lasagna both by letter and in conversation, adding that from that moment, he had no longer felt any doubt or disquietude concerning his vocation as a Missionary, and he was also wont to relate it to the confrères in conference as an evidence of the advantages of obeying and of how Don Bosco, as a true father, knew, when necessary, to be not only kind but firm also."

Three years afterwards, April 3rd 1880, in writing about the angelic death of one of the

Daughters of Mary Help of Christian, Virginia Magone, Fr. Lasagna himself made an allusion to the anxieties of this period, and wrote: "When I received the order to set out for the missions, sickly as I then was, I said to myself: Oh, why should I go to die alone and unconsolated a thousand miles away from my venerated father Don Bosco and from the Sanctuary of my dearest mother, Mary Help of Christians?"

"Well now; not only am I not yet dead, but I hope, in spite of my weak health, to be able to labour yet a great deal for the glory of God. Moreover, I have seen how Mary Help of Christians is with us everywhere, a Mother watchful during life, and most solicitous and loving at the moment of death, as if wishing to make some compensation for the sacrifice we have made in quitting home in order to come and make her Son known and loved in these far away lands. Oh, who does not envy the death of Sister Virginia? I do envy it, and hope for a similar one. I too am a child of Mary Help of Christians and of Don Bosco, and, when my hour comes, I too have a right to hope for a peaceful death in the arms of Jesus and Mary."

#### CHAPTER XV.

**Farewell to home—The souvenir of his tutor—Anxiety on account of his health—Journey to Rome—At the feet of Pope Pius IX—The 12th of November 1876 in the Sanctuary of Mary Help of Christians—Address of Don Bosco—The departure.**

The day was fast approaching on which the second band of Salesian Missionaries was to set sail for South America. They were all busy in making preparations for the voyage and at the same time applying themselves hard to the study of the Spanish language so that on their arriving at their desti-



nation, they might be able to transact at least the most ordinary business and obtain necessary information. Their enthusiasm for the missions instead of abating kept every day increasing. Father Lasagna alone, although he had offered his life to God and was more than ever determined to set out, was pining away in consequence of an internal complaint that was torturing him day and night. The medical assistance of the most skilful physicians of Turin had been procured but it all proved of little avail to the sick man. In this painful situation there were not wanting some who pronounced it a downright cruelty to expose so promising a young priest in so delicate a state of health to the discomforts of a voyage of nearly a month's duration. Besides, even if he arrived in America how would he be able to undertake the work that was there in store for him; how could he get the medical assistance needed to preserve his life? Such were the remarks of those who little understood God's designs, and reasoned after their purblind view of things; but not so with Don Bosco who yet had the tenderest love for his children whose health was always so dear to his heart. No doubt, he was guided by other light in which those wordly-wise werelacking: hence he remained fixed in his decision that Lasagna should set out.

The brave Missionary on his part, since the acute pains caused by the nephritis had somewhat abated, assured Don Bosco that he felt able to safely undertake the voyage and hastened to bid adieu to those to whom he was bound by ties of gratitude and friendship. He did not forget his native place, his mother, his relatives, his tutor. Accordingly he betook himself to Montemagno to acquaint them with his approaching departure for America.

Dr. Rinetti, his tutor, wished to honour him in a fitting manner. He invited to a banquet all the Authorities of the place and the principal friends of Fr. Lasagna; and, amidst a thousand demonstrations of esteem and affection presented him with a costly chalice. He thus placed him in the agreeable necessity of often returning in thought to Montemagno and of praying for his friends every time he should celebrate the holy Mass. The good Doctor felt keenly this separation from his pupil, but mastering his deep emotion he limited himself with calm and serene countenance to enjoin on him to take great care of his health and not to overtax his strength by undertaking too much, being otherwise fully satisfied that, by following the directions of Don Bosco, all would go well. He then embraced him and bade him farewell.

Fr. Lasagna showed the most loving attentions towards his mother who was in-

consolable at the thought of the impending separation. As she was making all the opposition in her power, the good priest showed her a picture of Our Lady of Sorrows which he had brought with him intending to give it to her as a keepsake and token of his filial affection. On presenting her with it he said: "My good mother, if the sacrifice you are now called upon to make is great and painful, I assure you that the one which Almighty God imposes on me through my Superiors is by no means less. Nevertheless, I wish to make it generously, and I entreat you to be also very generous with Almighty God. Another Mother, whose image I ask you to accept as a souvenir of your loving son, had to separate herself from a Son Whom she loved most tenderly, and on account of this her most cruel anguish the Mother of Jesus is called the Queen of Martyrs. Join your sacrifice with hers, and for the love of the Mother of Sorrows allow me to go whither I am sent by obedience. Pray before this image and you will find comfort in your affliction." He likewise received the most touching marks of affection from his friends and acquaintances: but he hastened his departure, for if all this on the one hand proved a source of comfort, on the other it was making the separation all the more painful. There still remained another visit and this of great importance for all the missionaries.

It was Don Bosco's wont never to undertake any work of importance without first obtaining the approval and the blessing of the Father of the whole Christian family. This time also, though he was then in straitened circumstances, still he wished that, even at the cost of much expense and great sacrifices, the Missionaries of the second expedition, to the number of twenty three, should have the happiness of going to Rome and prostrating themselves at the feet of His Holiness Pius IX, the most distinguished benefactor of the Salesian Society. The aged Pontiff, in his goodness, deigned to receive them in a special audience of an intimate character, and addressed to them words of encouragement which remained deeply graven in the mind and in the heart of those young ministers of the Gospel. He commissioned them to go and evangelize, repeating and commenting on the words of our Divine Master: "Go and teach all nations" *Euntes docete omnes gentes*; invoking on them the choice blessings, imparting the Apostolical Benediction on them and on their future Missions.

Blessed by the Vicar of Christ Himself, and commissioned by him to exercise their apostolate among the inhabitants of those distant lands, our missionaries were filled with the most joyful hopes. Fr. Lasagna's soul more especially was then stirred and was roused in him that enthusiasm which was

already so natural to him when engaged in any noble undertaking. It was there at the feet of Pius IX that the idea flashed through his mind of dedicating to the August Pontiff the College which was to be established at Villa Colon. To have witnessed the great esteem and fatherly affection that the Head of the Church cherished for Don Bosco, and how much good the Pope expected from the humble Salesian Society founded, so to speak, but the day before, strengthened him powerfully to face bravely all the difficulties of his life as a Salesian. Furthermore, this visit to the Successor of St. Peter increased in him a thousandfold his attachment to the Holy See and the agreeable impressions of those days contributed not a little to lighten the fatigues of the voyage and to assuage his sorrows.

On the evening of the twelfth of November 1876, the farewell service was held in the Sanctuary of Mary Help of Christians in Turin. It was a ceremony that touched the heart and brought to many eyes mingled tears of joy and sorrow.

What a spectacle to see assembled in the spacious sanctuary twenty young missionaries many of whom too well knew they would never enter that Church again, nor return to their fatherland, to revisit their parents, and, what was even more poignant, never again to see their beloved Father, Don Bosco. They had met there to implore from Almighty God, through the intercession of Mary most holy, a safe voyage and an abundant harvest in the new field entrusted to them.

Meanwhile Don Bosco went up into the pulpit, and, though worn out by the fatigues and worries entailed by the departure of so many missionaries, with matchless eloquence he kept spell-bound for a full half hour the large audience, which contained the elite of the citizens of Turin. He recalled the anxieties of the previous November when the first band was setting out for South America, uncertain as to what kind of reception they would receive there. Then he related about the vast field of action that Providence had since opened out to them and how they were insistently asking for help; it was precisely in order to meet these demands and to prevent their breaking down through overwork that a new expedition of missionaries had been set on foot, some of whom, he added, were destined for the Republic of Uruguay where, it seems, a large harvest was awaiting them. He announced to those Co-operators the good tidings that the day was perhaps not far distant when the Salesians would go among the tribes of the Pampas and of Patagonia and reach the furthest shores of South America where, to all appearance, no priest had yet gone. He exhorted the missionaries to start bravely

and to bear generously the hardships inseparable from apostolic life, assuring them that they would go with the prayers and good wishes of their confrères and of the Co-operators and under the protection of Mary Help of Christians. He ended with a warm appeal to the charity of his hearers exhorting them to contribute with their alms to the happy success of those missions and thus share in the merits of those brave propagators of the Gospel and of civilization.

The Benediction of the Most Holy Sacrament was then imparted and after the prayers of the *itinerarium clericorum* for a happy voyage had been recited, the missionaries went one by one to each of the Superiors and confrères there assembled to bid them adieu. Knowing as we do how sensible was the heart of Fr. Lasagna we can imagine how it must have beaten fast at this juncture, how it must have been wrung at this separation when nature loudly asserted its claims. One could not expect that such a scene should pass without betraying the internal emotions and with tearless eyes. They were tears of tenderness and resignation which God Himself has gathered to turn them into precious gems to be set in the crown which He would one day give to His faithful servant. Amidst the pangs of those moments, there still remained one comfort for Fr. Lasagna in the fact that Don Bosco was to go with him as far as Sampierdarena. While passing through the crowd which filled the church many were the marks of veneration shown to him by the Co-operators to whom he was already well known, who vied to kiss his hands or give him a last farewell. All wondered at the sight of so much fortitude in so shattered a frame.

On reaching the door of the Church they found the carriages waiting, ready to take them to the station. Fr. Lasagna with Fr. Bodrato and Don Bosco got into the nearest which was soon out of sight of the pious crowd. After a few minutes of silence, Don Bosco restored calm to his heart and the usual cheerfulness to his countenance.

The anguish experienced during that day convinced him more and more that he who would reap in joy must sow in tears: *qui seminant in lacrymis in exultatione metent*; and that if the seed dies not in the earth, it cannot bring forth fruit: *Nisi granum frumenti mortuum fuerit, ipsum solum manet.*

(To be continued).

PERMISSU SUPERIORUM

Gerent, GIUSEPPE GAMBINO. —Salesian Press.—Turin, 1903

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SEU

TOTIUS SACRAE SCRIPTURAE CONCORDANTIAE

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A

SAC. MICHAELE BECHIS

ET INFALLIBILI ECCLESIAE MAGISTRO

SANCTISSIMO D. NOSTRO LEONI PAPAE XIII DICATAE

2 Vol. in-4 L. 22.

Seminariorum et Collegiorum Rectoribus, Religiosis Ordinibus, nec non Domibus quibusve adolescentibus rite instituendis addictis pretium nimium quantum imminuetur.

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Omnes sacrorum ministri, iique praesertim, qui arti concionatoriae incumbunt, apprime norunt, difficile admodum esse, ne dicam supra hominum vires, certas quasdam Sac. Scripturarum sententias extemplo in memorie revocare, vel etiam reperire in Concordantiis hucusque vulgatis, maxime si de illis sententiis agatur, quae iisdem pene phrasibus ac vocibus constant.

Hisce in angustiis egomet saepe constitus, et post longissimas inquisitiones defatigatus, mihi tandem persuasi, rem optime feliciterque cessuram, si nova aliqua Concordantia ederetur, quae faciliorem commodioremque viam praeberet ad singula scripturarum dicta, quae inquiruntur, invenienda.

Fateor equidem, magno prorsus affectum fuisse gaudio, cum primum ad manus venit eximium illud *Manuale*, seu Compendium, egregia sane industria elaboratum a tribus viris S. J., pluriesque typis mandatum, quodque magni est in hac re momenti, ordine grammaticali cum alphabetico digesto. Verumtamen, re attentius perpensa, facile comperi, non pauca ibi deesse, quae non solum utilia, sed prorsus necessaria mihi videntur. Quapropter animum subiit cogitatio, illud ipsum opus reficiendi, vel novum potius condendi, quod eundem ordinem retineret, plurimis tamen additis, quae in illo desiderantur, ita ut omnium copiosissimum evaderet, et, ni fallor, Divini Verbi praeconibus maxime accomodatum.

At quis ego, et unde mihi tanta eruditionis doctrinaeque supellex, tantaque otii commoditas ad immane opus conficiendum, cui, multis abhinc annis animarum saluti procurandae unice intento sacrarum litterarum studio subsecivis tantum horis vacare hucusque licuit? Nihilominus potenti ac benigno Deiparae Virginis patrocinio fretus, manum operi admovere constitui, et post diuturnos, nec unquam intermissos labores, ad exitum perduxi.

..... Omnia ad Majorem Dei Gloriam, et Immaculatae Virginis Dei Genitricis Mariae hujusque Purissimi Sponsi Joseph, nec non omnium Sanctorum, praesertim S. Michaëlis Arcangeli, et S. Francisci Salesii, quorum nomina, heu mihi! nimis indigne defero. Amen. Amen.

Sac. BECHIS MICHAEL.

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JOANNIS BAPTISTAE FRANCESIAE SACERDOTIS

Brevis Narratio De JOANNE BOSCO Sacerdote Taurinensi

Editio tertia emendatior et plurimis additamentis locupletata.

Vol. unic. in-16 L. 1,00.

# 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 persons desiring to become Members of this Association are respectfully solicited to send their name and address to the *Very Rev. Michael Rua, Superior General, Salesian Oratory, Turin, Italy*, who will be most happy to enrol them and forward their Diploma of Admission, as well as the *Salesian Bulletin* every month.