

Vol. IV. No. 18

JUNE

1904



THE SALESIAN BULLETIN



Turin

PUBLISHED at the "CRATORIO SALESIANO"

Italy

CHARITABLE ASSOCIATION OF THE SACRED HEART OF JESUS

FOUNDED IN FAVOUR OF

THE ORATORY OF THE SACRED HEART

AT THE CASTRO PRETORIO IN ROME

TO WHICH IS ATTACHED THE CELEBRATION OF

SIX MASSES DAILY IN PERPETUITY

offered for the intentions of those who make a single contribution
OF ONE SHILLING

ADVANTAGES.

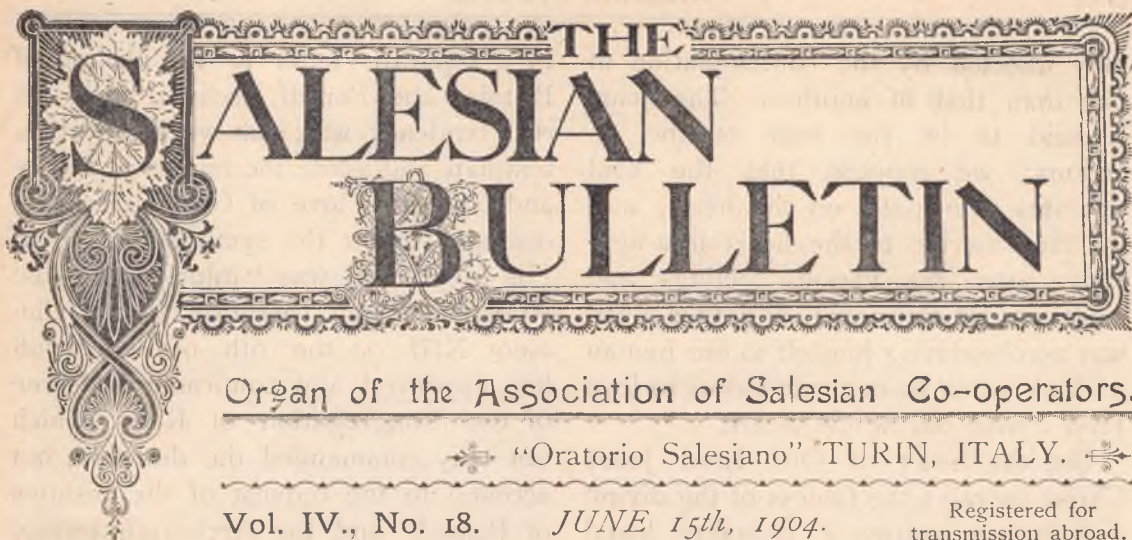
1. During the erection of the magnificent Temple, recently consecrated to the Sacred Heart of Jesus, at the Castro Pretorio in Rome, it was established that, as soon as the grand edifice were finished, the Rosary of the Blessed Virgin and other prayers should be daily recited therein, and Holy Mass offered on Fridays for all Contributors to the Building Fund of this International Monument of devotion to the Sacred Heart. In order to augment these spiritual advantages and admit to their enjoyment a greater number of the faithful, the Charitable Association of the Sacred Heart of Jesus has been established in the above-named church; whereby all the members participate in the fruit of six Masses daily, in perpetuity, offered for the intentions of those who are inscribed in the books of the Association and have given an alms of One Shilling once for ever towards the Oratory of the Sacred Heart of Jesus.



2. Two of these daily Masses will be celebrated at the Altar of the Sacred Heart of Jesus, two at that of Mary Help of Christians, and two at St. Joseph's. We may remark that Don Bosco's venerable name is associated with the two last-mentioned Altars, for on them he offered the Holy Sacrifice during his last stay in Rome.

3. Besides the six daily Masses all MEMBERS, both living and dead, participate in the fruits attached to:

(a) The recital of the Rosary and the imparting of Benediction of the Blessed Sacrament, which takes place every day in this church;



THE SALESIAN BULLETIN

Organ of the Association of Salesian Co-operators.
 "Oratorio Salesiano" TURIN, ITALY.

Vol. IV., No. 18. JUNE 15th, 1904. Registered for transmission abroad.

CONTENTS.—		page		page
The Month of the Sacred Heart	409	Salesian Notes and News	425	
Don Rua's Representative in America (<i>Continued</i>)	412	Graces and favours obtained	430	
News from the Missions	417	The Story of the Oratory: Chap. L (<i>Continued</i>)	432	

The Month of the Sacred Heart.

THE month of Our Lady has once more passed away from us; that time of renewed piety and love towards the gentle Queen of Heaven, which is such a befitting prelude to the present month, when, through the devotion to the Sacred Heart, the divine Son of that spotless Virgin is especially honoured in the fulness of His love.

Perhaps the history of the Church can furnish no instance of any devotion which has more rapidly extended throughout the whole christian world, or has been more eagerly embraced by numerous bodies of the faithful. It encountered for a long time great op-

position, but it has been since established by the solemn and formal sanction of the Holy See, and the approbation of every part of the Catholic world.

Holy Church teaches that, in the second Person of the adorable Trinity there are two natures, the divine and human; that, without being confounded, they are united in him by a mysterious and incomprehensible union; and that this union of the divinity exists in each and every part of the human nature of Christ. Though each part therefore is equally worthy of adoration from its union with the divinity, yet our hearts and minds may be more power-

fully affected by the contemplation of one than that of another. The heart is said to be the seat of the affections; we suppose that the soul operates principally on the heart, and we thus ascribe to the heart in a figurative sense the various feelings and emotions of the soul; and Our Lord was accommodating himself to our human notions when he commanded us to love Him "with our whole heart."

But the heart of Our Lord Jesus Christ contains the fulness of the divine and human nature; it therefore loved us from the moment of His incarnation, and will love us for ever, and thus the heart of Jesus reminds us most forcibly of his infinite love for mankind. We do not adore it as a material thing, nor taken in itself separately or abstractedly; but we adore it because it is united to His divine body, and is one with the soul and the Divine Person. Thus from the Hypostatic union of the humanity and divinity of Christ, the sacred Heart as well as every other part of the divine body is a legitimate object of adoration.

*
*
*

In a synod held at Pistoia in 1786, and presided over by the Bishop of that city, the enemies of the devotion condemned it as new, erroneous and dangerous; but eight years afterwards in 1794 Pope Pius VI, published his bull *Auctorem Fidei*, which the whole Church has unanimously received. Among other articles of the Synod condemned by the Pope, those relating to this devotion were denounced as "false, rash, pernicious, offensive to pious ears, injurious to the Apostolic See, captious and injurious to the faithful worshippers of the Heart of Jesus."

In a separate letter to the Bishop of Pistoia, the Pontiff declared that its real tendency was, that we should contemplate and adore the immense charity and boundless love of Our Divine Redeemer, under the symbolic image of His Heart. It was "injurious to the Apostolic See" because Pope Clement XIII. on the 6th of Feb. 1768 had approved and confirmed a decree of the Congregation of Rites, which not only commended the devotion, but acceded to the request of the bishops of Poland, and the Arch-confraternity of the Sacred Heart in Rome, who had petitioned for a proper office and Mass of the most Sacred Heart of Jesus.

The devotion under this august title was practised long before the revelations of the Blessed Margaret Mary Alacoque, in whose life we read, that Our Lord frequently communicated to her his desire of having the devotion to His Sacred Heart propagated throughout the Church; that he even vouchsafed to disclose to her His adorable Heart; and after having spoken of its tender and infinite love for mankind, complained in the most pathetic terms of the ingratitude which it experienced in return. These revelations are not alluded to in the various decrees of the Holy See on this subject; but although this devotion did not arise from them, they are to many an incentive to piety and devotion to this divine Heart, and coming from a person of such eminent virtue should command the highest respect. St. Augustine, St. Bernard, St. Thomas of Aquin, St. Bernardine of Sienna, St. Bonaventure have all written in sentiments of the most tender devotion to the Heart of Jesus; and St. Francis of Sales cries out. "O sovereign love of the heart of Jesus!

what heart can praise and bless thee as thou dost desire?"

We believe therefore that this love affects His tender heart in the highest degree, and surely, there can be no more worthy object of our adoration and homage. What more calculated to enkindle the fire of divine love in our tepid souls, than the contemplation of that immense love, with which this heart burns for us? Who can conceive or penetrate the height and depth, and sublime intensity of that love, which immolated his adorable body as a victim for our sins on the altar of the cross?

*
* *

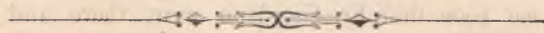
Coming to more modern times we must notice that period in the development of this devotion which resulted in the erection of the monumental church to the Sacred Heart on the Esquiline Hill. In 1871, when all the bishops of Italy had agreed to consecrate their dioceses to the most Sacred Heart, the idea arose, that in the Holy City, the centre of Catholic piety, second to none in every devotion as in this to Our Blessed Lord, there should arise a sanctuary under this holy title, from which, as from a focus, catholic life might radiate over the city and the whole world. Pius IX. chose the spot on the Esquiline Hill, and all the bishops were invited to co-operate in the building of this international monument; and, on the 17th of August 1878 the Cardinal Vicar, in the name of his Holiness Leo XIII., who had just succeeded to the Pontifical throne, solemnly blessed the foundations of the building. In 1880 however the funds had so diminished that the work was dropped. But Leo XIII. much desired to see the completion of this new

temple, as the growing needs daily rendered a parish church more necessary; he therefore decided to entrust the work to Don Bosco. "We charge you," he said, with the erection of the new Sanctuary in Rome which is to be consecrated to the Sacred Heart. We will assist you with our co-operation, and reserve to ourselves the construction of the facade."

Receiving this heavy task as an honour, and not wishing to disappoint the expectations of the Holy Father, Don Bosco centred all his thoughts in this great work, and after immense labour had the consolation of seeing it consecrated on the 14th of May 1877 by His Eminence Cardinal Parocchi who was then protector of our society.

Many privileges and spiritual favours were bestowed upon it by the late Holy Father, which have since been added to, by his successor Pius X. Great celebrations will take place there during the month, and innumerable indulgences are to be obtained by those having the good fortune to be present at them. But all those belonging to any recognised association, which is in connection with the parent institution at Rome, may avail themselves of the many indulgences granted to this devotion by succeeding Pontiffs, who have rejoiced to witness the spread of this religious fervour amongst their flock.

And here we may well close with the words of a pious Carthusian: Let us take care to entertain in our souls, by oft-repeated acts, a constant devotion to the amiable heart of Jesus, which is overflowing with mercy and love; for we find in it, the most valuable treasure and inestimable blessing.



Don Rua's Representative in America

(Extracts from his Secretary's Correspondence)

*(Continued)**

At Bahia (Brazil)

The last portion of this correspondence which appeared in these columns, gave a record of Fr. Albera's visit to the House at Rio Janeiro. From the capital he passed on to the other houses in Brazil, and going by way of the coast the port of Bahia was soon reached.

That voyage, his secretary says, commenced unfortunately, and during the whole night the sea was so rough that the cabins on the second deck, were flooded. Fr. Giordano indeed had quite enough with his first bath, but this second one was most uncomfortable for him, as he was already suffering from rheumatism. We however could give him little help, for, as generally happens at the commencement of a sea voyage, we also were sick and could not take food the whole day. But at last the city of Bahia, the old capital of Brazil, the emporium of its wealth, the centre of Portugese domination in the New World, showed its roofs above the horizon. The town falls easily into two parts, the smaller, lying along the sea-shore, being occupied by those engaged in sea-faring pursuits. The different agencies and customs houses are also in this quarter. The larger part stands on an eminence, and from on board it was quite interesting to count its numerous spires. We are told that Bahia possesses seventy churches, but none of them are conspicuous for size or grandeur. The cathedral itself is nothing beyond a fine church.

After journeying about half an hour from the harbour, our House is reached. Even in Don Bosco's time there had been numerous requests, especially from the zealous Archbishop, for a foundation in the town. But it was not until the year 1900 that Fr. Giordano went there, and with some gentlemen of the committee found a

suitable place, an old villa which was immediately purchased for £3,600. The Archbishop himself had thought of buying it, as a retreat from the oppressive heat of summer, but as soon as he heard to what use it was going to be put, he said "Even if I had already bought it, I would have yielded all the same."

Crossing the city one cannot help remarking the number of negroes. The thoughts immediately turn to the Congo and Senegambia and the inhuman traffic of the slave trade. They had been the labourers in the innumerable establishments of speculators, and even used as beasts of burden. During our five month's stay in Brazil we heard incredible accounts of the doings of those "dark ages." And yet it is but a few years ago that this state of things ceased to exist. In the year of the sacerdotal jubilee of Leo XIII., 1888, Princess Isabella signed the decree by which thousands of slaves were freed; this was done as an act of homage to the Pope, and was certainly not one of the least gratifying. And who but the Holy Father merited such an act of homage, since the Popes alone had from the very first denounced this barbarous practice. Paul III. and Urban VIII. added weighty penalties to their protestations in this regard. But it is now more than ever that the negroes need the missionary's help. Suddenly freed from all restraint, the thought of the past makes them fear the least subjection; they are deprived of the means of subsistence, but slightly instructed in Religion, and badly in want of some charitable helping hand.

A little surprise awaited us at the entrance of the school. There stood the band giving us a lively welcome, and all the little musicians were negroes. The seventy boarders are all engaged in the different workshops or in the farming and agricultural department. While the building is

yet unfinished the number of students is restricted to about a hundred day-scholars.

The large hall of the old building is used as a chapel, and provides opportunity for the faithful to perform their religious duties. Fr. Albera heard nothing but words of esteem and gratitude towards the confrères, who have won the good-will of all, especially of their bishop, the Governor of the State and the city authorities. These and many Co-operators were present at the reception

Sons of Don Bosco. Don Rua had already promised him a foundation in the neighbouring province of Sergipe, and Fr. Albera has already appointed the personnel, who will set out as soon as reinforcements arrive from Turin.

At Pernambuco.

As we were travelling in haste we took the first steamer available, and on the 9th of October we found ourselves on board the *Pernambuco* one



Salesian College (St. Joachim), Pernambuco, Brazil.

given to Fr. Albera in which the Very Rev. Mgr. Machado, a zealous promoter of these good works, spoke with great enthusiasm on D. Bosco and the manner of developing and taking the best advantage of his institutions.

The Archbishop besought Fr. Albera to use the power given him by Don Rua, and grant dimissorial letters to a number of clerics. Some of the Holy Orders were conferred in the chapel of the House, to the great pleasure and encouragement of the pupils. This zealous Pastor would desire to entrust numerous works to the

of the oldest steamers of the Lloyd Company. The journey is not a long one, but it was uncomfortable enough. One of our fellow passengers was His Lordship the bishop of Paraniba. He had a long and earnest conversation with Fr. Albera, but I am afraid he could get nothing more than an assurance of the willingness of the Salesians to labour in his diocese.

Halfway along the Brazilian coast, between Bahia and Pernambuco, is the port of Maceio. Our boat cast anchor there for some hours, and we were ready enough to go on shore and take

some long-needed refreshment. We called on the bishop also, Mgr. Brandao; he had met our Superior General at Rome on the occasion of the Latin-American Council. But our few hours were soon over, and the Lloyd steamer was again on the bosom of the Atlantic. It took us two days and a half to reach Pernambuco, but our little steamer had the advantage of being able to come close up to the shore, and of avoiding the many rocks which make the entrances of the harbour difficult. A gaily decked boat, belonging to the master of the harbour rowed out to meet us, and as we approached, the strains of the band from the Salesian Institute met our ears. The shore was packed by a most enthusiastic crowd and Fr. Albera was soon in the midst of it, surrounded by children, citizens of different classes, Salesian Co-operators and priests, who all disputed the right of being the first to salute him. The boys from the Salesian House were in smart uniforms. Fr. Albera returned the salutations and good-wishes of the various representatives and associations; then all, proceeding to the trams, set off for the Salesian Institute.

October 12th.

It was 9 o'clock on the morning of October 12th, the anniversary of the discovery of the new world. So much enthusiasm recalled most vividly the prayer of Christopher Columbus. "O, Omnipotent God who by thy Word didst create the heavens, the earth and the sea, be thou glorified and blessed in every place, who hast permitted that though thy humble servant, thy Name should be carried to this new world." This was the prayer that ascended from the newly discovered shores four hundred and nine years ago. This is also the prayer of the people who in their enthusiasm apply the words to Don Bosco. "Blessed be thou O God who hast deigned to choose so many from the Sons of Don Bosco to continue the work of that noble hero, whom all the world admires." Though recurring year after year this date never passes by unnoticed. On that day the barriers of sea and distance are overcome, and a united prayer of thanks arises to the Creator of the universe, who on that occasion revealed the vast unknown land to the Christian world.

In recalling the discoverer of the new world, we recall the apostle and the missionary; for, as Pope Leo XIII. noticed in his encyclical on the centenary, Columbus, in sailing westwards, had higher aims than those of the ordinary adventurer. He meant to open up these unknown lands to the light of the gospel and the preaching of the missionaries. Thus they have all a share in his glory and triumph. During four hundred and nine years what countless examples of virtue and heroism have been witnessed in this land. The Franciscans, the Dominicans, the Benedictines, the Jesuits all have their heroes; and cannot the Sons of Don Bosco, during these last twenty-six or eight years, count their victims to self-sacrificing zeal, the victims of Juiz de Fora (the scene of the railway catastrophe which cost the life of Mgr. Lasagna, and his accompanying band of missionaries) and those who have braved the ferocity of the Savage. But by the side of these must be placed the numbers snatched away from the power of Satan, and the thousands of youths of both sexes who have had a good christian education in one or other of the two hundred Salesian Houses in South America.

Pernambuco is in the first rank of South American cities, and holds the third place in Brazil. It can boast of over 200,000 inhabitants, and commercial enterprise has made it a depot for ocean-going vessels from all the ports of the world. Various sects had long made it a hotbed of secret hatred towards the Church of God, which culminated in the strife between the Church and State during the last years of the Pontificate of Pius IX. and which almost recalled the struggles of the early days of Christianity. We visited the spot where the Bishop of Olinda was arrested and carried off to Rio. He is called here the Athanasius of Brazil, and certainly he followed faithfully in the footsteps of that glorious saint, by the constancy with which he defended the rights of the Church and flock entrusted to his care. He was but twenty-seven years of age when he was raised to the episcopate, and died seven years afterwards at Paris whilst on his return from a visit *ad limina*. His compatriots gained possession of his mortal remains, and his religious brethren, the Capuchins, gave him honourable burial in their church in the city. We knelt to pay our respects at his tomb.

The Salesian Institute.

Our confreres at this important school have to contend with many disheartening difficulties; the climate is by no means inviting, the weather is frequently bad, and many cases of illness consequently occur. At one time so many were sick, that were there not enough left to tend them, and several benefactors, with true christian charity, took some into their families and nursed them with every attention.

What a trial for the Director, Fr. Giordano! Whispers went round that the House was to be closed, that they could not longer bear the existing state of things, that it was not the Will of God that they should remain longer. He said to me

But now after so many storms our House enjoys a prosperous calm; the principal citizens send their sons here, and are perfectly satisfied with the results. On Sundays our former pupils seem to be boarders once more, and remain attached to their old surroundings, and are deeply grateful to their superior whose trials they are now in a position to understand. Although in various situations in the world, Fr. Giordano is always their Director, and they share with him their joys and sorrows."

To mark the occasion of the visit of Don Rua's Representative a new statue of the Sacred Heart from Paris had been blessed and set up in the courtyard. The former pupils prevailed upon Fr. Albera to be photographed in their midst around



Salesian College (Sacred Heart), Pernambuco, Brazil.

on one occasion. "I do not know how we managed to bear it; we were in want of everything, even the most indispensable articles. We had no gas or the equivalent for lighting at night-time, and many debts had already been incurred. We seemed indeed to be hopelessly lost. It was the Sacred Heart, to whom the House is dedicated, that came to our relief. The trial was a tremendous one. Almighty God was satisfied with one victim, although others were attacked by that disease, which one cannot define, but which attacks stomach and head and deranges the nervous system. The poor Franciscans were far more unfortunate than we, for within a short space they lost eight young and vigorous associates. The other religious orders also suffered severely in their confreres who had come from Europe.

this new statue, and he, after the group was taken, spoke to them on this devotion, a heritage of our Founder Don Bosco, and expressed the hope that as they stood there round the image of the Sacred Heart, they might all one day be grouped around Our Blessed Lord in heaven.

That feast of the Sacred Heart will never be forgotten. The chief service was held in one of the parish churches, and the bishop, who was then on one of his diocesan visits, telegraphed to say that he would put it off to pay his respects to the Visitor of the Salesian Houses, and to give a conference to the Co-operators. The vicar-general sung the Mass and His Lordship entered the pulpit at the Gospel. The fame of his eloquence had drawn an immense throng; corridors and chapels were crammed. His vigorous words cer-

tainly had the effect of making many fervent christians and enthusiastic Co-operators.

The School of St. Joachim.

On one of the days of our stay at Pernambuco, we visited an orphanage where many of the poorest children of the town, some of whom have never known their parents, are brought up. There were about one hundred and thirty-five children distributed in different workshops. The administration is in the hands of laymen, and although the superintendent is a zealous and worthy man all his assistants cannot be considered so. The work is certainly an honour to its founders, but how much better might it not be carried on. They themselves have proposed to our Director to take over its administration. The condition of these poor children puts them in the greatest need of a sound christian training, before they go out to make their own living. When we first entered, the boys were shy and afraid, but a few gentle words from Fr. Albera put them at their ease, and many followed him as he made the rounds of the workshops. There is a universal desire that our confrères should take charge of this charitable work, but a personnel barely sufficient for one school could hardly be divided into two. Before long it will surely come into our hands. On leaving, Fr. Albera gave each one a medal of Our Lady Help of Christians. The Madonna of Don Bosco has taken possession of it; his sons will not be long following. Fr. Albera has in fact promised to take possession as soon as Don Rua will send the associates for its staff.

It is certainly very painful to Don Rua's Representative to see the good that must be left undone for want of personnel; for this reason he avoided going to Para where the zealous bishop has awaited the Salesians for the last nineteen years, and had even recourse to the late Holy Father to obtain his request. But while Fr. Albera was avoiding a journey to Para, the arrival of the bishop of another neighbouring state, Maranhao, was announced, also begging for a foundation. This illustrious prelate, while yet a student at Saint Sulpice had known Don Bosco and greatly admired his work on behalf of youth. The cruel

deed committed by the Indians some months back in murdering some Capuchins and nuns with their pupils, about two hundred persons in all was well known. Those good religious in the midst of their sufferings had no other words for their murderers than a prayer for mercy on their innocent children. But still, exclaimed Fr. Albera we cannot on that account abandon so many unfortunate souls. If the greed of wealth will draw to the Brazilian shores so many traders from Europe, who often fall victims to their love of gain, will not zeal for souls draw missionaries, who have consecrated their lives to gain new children to Our Lord. But the means, not the good-will are wanting.

On board the Alagoas.

The 25th of October had been settled for our departure. This time also we happened to embark on a Brazilian vessel, the *Alagoas*, the same that had borne the Bishop of Olinda to Rio Janeiro, and which in 1889, when the government of the country was changed, carried D. Pedro II to Europe. We called at Victoria not far north of Rio, where the ecclesiastical delegate treated us with great kindness and courtesy. He insisted on our dining with him, accompanied us on board with his coadjutor, who was also from Italy, and had formerly been a pupil in one of our Houses. The last night of the voyage was a terrible one, and Fr. Albera suffered severely; the doctor could give him no relief, but through the care of our confrères of Nictheroy he recovered somewhat. However he had to reject the idea of calling at San Paolo for the blessing of the monumental statue of the Sacred Heart, and where many bishops, confrères and Co-operators were awaiting his arrival.

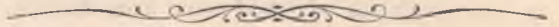
Before long we shall have started westwards, whence I hope to have other news of the visitation of Don Rua's Representative.

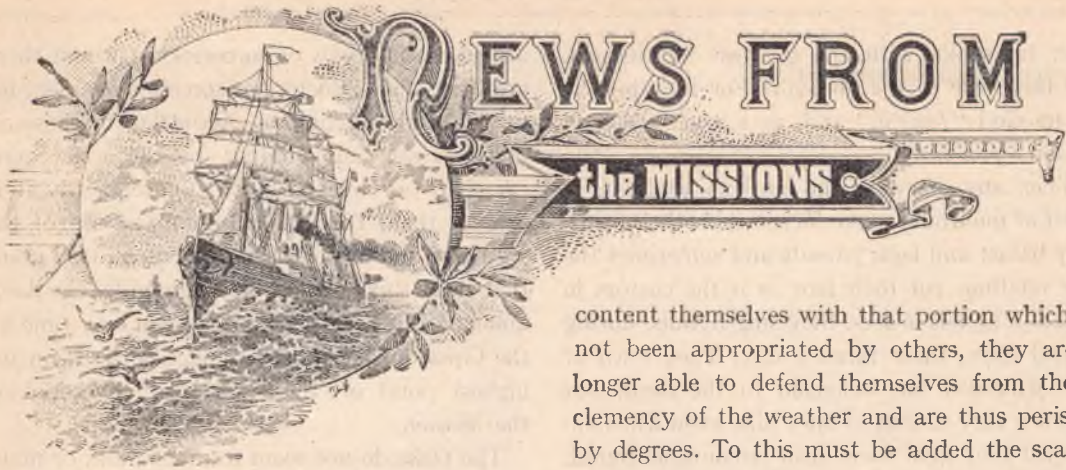
Begging your prayers for a successful voyage.

I am

Your most obedient and affectionate Son

Fr. G. GUSMANO.





TERRA DEL FUOCO

The Onas Indians and their territory.

(Letter of the Rev. G. Del Turco.)

VERY REV. DON RUA,

It is at the request of our Prefect Apostolic and Provincial Mgr. G. Fagnano, and to fulfil the promise I made in one of my letters, that I now lay before you an account of the customs of the Onas Indians, and of the flora and fauna of this their ancient abode. What is related here has been gathered from the missionary records, or is the result of personal experience, and may therefore be relief upon as a faithful representation.

The Onas Indians dying out — Their religious ideas — Funeral rites — Intelligence of the children.

The noble tribe of the Onas, of athletic build, and of not entirely uncivilised manners, seems destined to disappear.

“During their long-continued tranquil possession of this land, they must have lived to a great age, for we have known Indians, both men and women, who certainly appeared to have attained the age of ninety; whereas today the average term of life amongst the *Onas* does not exceed forty-five years.

Before the hordes of greedy speculators, like so many harpies, descended upon this land, the *Onas* seem to have divided the island into different zones, which they inhabited in succession according to the season. But now, having to

content themselves with that portion which has not been appropriated by others, they are no longer able to defend themselves from the inclemency of the weather and are thus perishing by degrees. To this must be added the scarcity of food, for the *Guanacos*, being pursued by the colonists' dogs, are now difficult to kill, and one can well understand the misery to which this noble tribe has been reduced. Well is it for them that Christian charity founded, ten years ago, this important Mission, where so many Indians have been hospitably received, where many have died happily and where others now live in peace; for together with the conveniences of civilization, they find also on the extensive property of the Mission, ample scope for that free life in the open air so necessary for them. Others also, please God, will join them, for it appears certain that several hundreds of these poor *Onas* are still living a savage life in the most inaccessible parts of the island.

After this preliminary explanation, it may be well to describe their superstitions. The *Ona* Indian believes firmly in an evil spirit “*Ksoord*.” He is afraid of it, fights against it and makes use of the strangest exorcisms to ensure his safety. In the same way he uses these strange exorcisms against the Moon. The evil spirit has his abode in the earth, but to God belongs the sky. The moon, until it is full, devours children; but, when it is full moon, even they can go forth in safety. When an eclipse occurs all take their weapons.

One of them said that after death souls travel a long way in a lake of blood. Can this refer to the Redemption? Perhaps there is a clearer allusion to the Mystery of Redemption in their belief in a Son of God “*Jow-liston*.” One of the most intelligent boys one day gave a description of a being, who had descended from heaven in the form of an angel, encompassed with light, and with other particulars recalling the Apocal-

ypse; he spoke with the greatest enthusiasm. Did this refer to the Messiah? For they believe in one God "*Jowe'n*," and, as I said before, in his son "*Jow-liston*."

When any one dies, the mothers, at least, in token of mourning make incisions on their arms, their breast and legs; parents and sometimes the near relations cut their hair as is the custom in certain religious orders; they sing hymns, during several days, three times a day. They burn at once whatever has belonged to the dead: but they are very careful to bury him; even when encamped they give their dead honourable burial.

Naturally they are quite uneducated. They can count up to five on the fingers of one hand. Above this number, they open both hands to-

ations of his *brujos* or sorcerers, of whom there are three kinds; doctors or sorcerers for men, for women and for children. According to these all maladies are caused either by the evil Spirit "*Ksoord*," or by the moon. Consequently it is against these that the *brujos* make use of the strangest and most terrible exorcisms. God grant that these superstitions, propagated by the devil amongst those poor people, be soon overcome by the Cross of Christ, whose image is raised on the highest point of the "*barranca*," over-looking the Mission.

The *Onas* do not seem to understand or make use of any kind of medicine; exorcisms are their one powerful remedy. To defend themselves against the wintry cold and the strong winds,



Panorama of the Candelara Mission, Terra del Fuego (S. America).

gether and cry out, "*Mucho!*" much! But our best educated children might well envy the memory of some of these boys. Having shown them a few times the portraits of certain persons and the pictures of Saints, and especially those of Our Lord and of Our Blessed Lady, they never forgot the names. One day, not long ago, a poor boy deaf and dumb, but very clever, was examining with several of his companions some illustrated almanacs, on the desk in front of me; he opened one of ours, the "*Buona Strenna*", and finding a page of music, he stopped and began to strike the table with his fingers as if he were playing the piano. And this poor boy was as capable of careful thought in handicrafts as those who were older and better instructed. He was barely eight years old.

Doctors and medicine — Domestic utensils — Nomad life — Ceremonies, tournaments and games.

One of the Missionary's greatest difficulties is that of delivering the poor *Ona* from the machin-

they smear their bodies with a certain red earth which they first of all make into a paste, then dry it over the burning embers, and after reducing it to powder, mix it with the fat of some animal.

To comb their hair, they use the jawbone of a fish. For carrying and storing water they have buckets made of *Guanaco* skin and they use a shell instead of a drinking glass.

Loving, as they do, a wandering life, they move their houses from one spot to another with the greatest facility, carrying the materials for their re-construction, and not forgetting their furniture. The order and promptitude with which they change their camps would do honour to a troop of soldiers. The work is divided. The old women and those who have no children have to carry the various portions of the hut, which consist of stakes of different lengths and skins of the guanaco and seal; the nursing mothers carry their infants on their backs folded in a guanaco skin, the ends of which are fastened

round the waist; the boys follow the father; the girls go with the mother. A strong and well-armed company of men takes the lead and another forms the rear-guard. I have myself witnessed one of these migrations, as I also saw the crossing of a river, which is a very dangerous proceeding. A third company of the strongest men carry the children across on their shoulders, one at a time.

The ceremonial in use when one tribe meets another is singular. Halting at various distances they make three bows, before approaching each other.

They indulge also in tournaments and dances accompanied with singing, races (on foot, as the horse is an unknown animal) shooting with bows and arrows, and their favourite game



Indians in the Salesian Mission of Candelara, Terra del Fuego.

of foot-ball, the latter made of guanaco skin stuffed with that animal's hair, bird's feathers and other elastic substances; and between the more powerful men (some of whom are of gigantic stature) there are also gladiatorial contests.

A glance at the property of the Mission — Wood and water — Fruits and vegetables.

On looking out across the land belonging to our Mission, the view, though not enchanting, is very pleasant; it is a continual succession of low hills and plateaus including in the landscape thirteen or fourteen small lakes, the abode of many varieties of birds, chiefly wild ducks. Majestic swans are also occasionally seen. It is a pity that the water of all these lakes is salt, like the sea, with which there may be some underground communication. Fresh water, how-

ever, is not wanting. There is enough for us and for the flocks and herds wandering over the plains. At almost every step springs are found which give forth a limpid stream, even in winter when the lakes and rivers are frozen. The ground, owing to the perpetual and piercing winds, is unfit for agriculture, but gives abundant pasture for animals and provides them with a bed at night, so that the flocks require no shelter or covering.

At the first glance the most obvious want is that of wood. There is not a tree to be seen on the plain. One must ride about four hours before seeing any woods. But Divine Providence which orders all things well, and tempers the wind to the shorn lamb, has here provided a small plant with thousands of little interlaced branches, about three feet high, keeping its diminutive foliage, like that of rosemary, even in winter; when uprooted it makes a good fire at once. It is called *mata negra*, its short and twisted stem, not thicker than the finger, is covered with a thin bark, a fibrous cuticle of the colour of the soil. Several thickets of these bushes are fortunately to

be found at an hour or two from the Mission. To cut and bring in these bushes is always an employment for the Indians, when we have no other work to give them.

I must also mention a thorny shrub, not unlike the *mata negra*, which produces berries like those of the guniper, sufficiently palatable. *Montilla* is another similar fruit of a red colour, which grows everywhere, hidden amongst the grass, the produce of a tiny plant. But in the woods one finds lofty trees and different kinds of tasteless fruit, much esteemed by the Indians. There are also various kinds of fungus, fit to eat and several species of endive. Another plant is found resembling moss, but it has a large thick root about eight inches in length and half or three-quarters of an inch thick. The Indians eat this with avidity, quite raw and without any seasoning. They call it in their language *csdl* (which

means white) giving the same name to other smaller roots also of a white colour.

Notes of the fauna — Conclusion.

Passing from the vegetable to the animal kingdom, I must mention in the first place the *guanaco*, the *zocco* or wolf, and the *cururo* (a kind of rat) which supply the *Onas* Indians with meat. Then, besides the swans I spoke of and the wild ducks, we see here also storks, falcons, hawks, crows, sea-gulls, as well as a kind of eagle, much feared, as it carries off the young lambs. There is also the bustard, the beautiful bird called *carpintero* (worthy of a place in our finest museums) and the *Fil-fil* with black plumage and a long red beak, a famous fisher. The *fil-fil* fly in such large flocks as to cover more than half a square mile of ground, when at low tide they go to the sea to feed. There are also the flamingo and the penguin, the latter amphibious, which when out of the water and walking on its webbed feet resembles a dancing bear; the *ketro* and *kailleue*, long-legged, which allow no one to get near them; and sometimes we even see swallows and sky-larks.

In fine, animal life in this country is well developed, but vital power is too evidently failing in the few remaining hundreds of *Onas*, whose hundreds of tribes at one time covered this island. The heart bleeds to see the sad end awaiting these Indians, and our one comfort is the thought that, in dying out, even this brave and strong race is gathered together under the shadow of the Cross.

When I returned here about two years ago, on the 16th February 1901, nineteen children were confided to my care. My enjoyment of their sprightliness lasted but a short time; in two months one after the other developed symptoms of consumption, and I was obliged to suspend their lessons and attend only to their religious instruction. But this they took so much to heart that they became my masters in the art of dying. They desired to confess frequently, most of them being conscious to the last; they all wished for the Holy Viaticum. There was no difficulty about Extreme Unction. Some even asked for the Recommendation of the departing

Soul. All wished for a Scapular of Our Lady, a medal, a crucifix or other object that had been blessed.

Of these nineteen, five only are now alive! No effort on our part will be wanting to strengthen their feeble constitutions and we trust that God will bless our efforts with success. Do you also get prayers for us, dear D. Rua, that these few survivors of the *Onas* race, amidst the comforts of civilisation and in the sanctity of a Christian life, may acquire new strength, so as to leave in this island a vigorous posterity who, during succeeding ages, may extol the blessings of Redemption.

Asking your blessing and a memento in the Holy Mass, I remain

Your devoted Son in J. C.

WILLIAM DEL TURCO.

Mission of Candelara

Rio Grande, Terra del Fuego.

MATTO GROSSO (Brazil)

Good news from the Mission to the *Co-roados-Borörös* Indians.

(*Letter from the Rev. John Balzola*).

Barreiro, Cuyaba, Colony of the S. Heart.

VERY REV. DON RUA,

My first words must be those of praise and thanksgiving to the Sacred Heart and to Mary Help of Christians. One hundred and forty Indians have already come to live in the settlement!

The long desired supplies from Cuyabá had at last reached me, when just in the middle of the beautiful month of the Sacred Heart, Captain Joachim with his wife and children, twelve persons in all, came to give notice that on the opposite bank of the Barreiro, at a place called *Iacko*, many Indians were encamped, on their way to our settlement. On the following afternoon, having clothed the twelve and saddled the mules, we set out in that direction and very soon the sound of their shouts reached our ears. On the bank of the *Barreiro* we halted; the Captain went forward giving notice that the Father had

come to meet them. This announcement was received with strange shouts of frantic joy. Dismounting from my steed I was borne across the river on the shoulders of an Indian. When I entered the camp, it resembled an ant's nest. I was conducted to the spot where the men were assembled and offered a drink made with cocoa-nut milk; after which they took me to see their families with a courtesy resembling that of civilised nations. Everywhere they offered me something, cocoa-nuts, small pieces of roasted *anto* and other things, all of which I had to accept so as not to vex them. Having spent some hours pleasantly amongst them, I returned with several boys and young men to make the necessary preparation for receiving our guests hospitably.

The next day, June 17th, before seven in the morning, they were all on the height called *Bella vista* or *Belvedere*, from whence they moved in a body towards our settlement. Having reached the fence, eight hundred yards in length which surrounds the huts they again halted; then, preceded by Captain Joachim dressed in a jacket, they advanced as far as the huts, all, both men and women, carrying their weapons of the chase and their other belongings. You can well understand, that we shall never forget that scene. "Who but the Sacred Heart can have brought them here" I said to myself "and just during the triduum preceding the Feast?..."

They were conducted to the appointed place. I explained the plan of the camp and in the twinkling of an eye, all ran to select the tree near which they desired to construct their hut. How happy were those who could get a hut already well built! Desiring to count them I mentioned my wish to the Captain, who collected them together and I counted forty-two men, forty-one women and fifty-seven children. I smoked their cigars, that is I took two whiffs from the roll of burning leaves which men, wo-

men and children had in their mouths, this being a token of close friendship. For the rest of the day they were solely employed in constructing their huts with the leaves of the *acury*, a magnificent palm-tree of these woods; and we were busy distributing blankets, clothing and whatever they stood most in need of. The following day they went early to work in the fields returning about eleven o'clock for breakfast. These poor people seem quite different from those of the Teresa Christina Colony, who, after working one half hour, complain of sore hands.

The next day was the Feast of the Sacred



Indians in the Salesian Mission of Candelara, Terra del Fuego.

Heart and I was anxious that they should all be present at Holy Mass. "They understand nothing as yet," we said to one another, "but it is impossible that the gathering of these one hundred and forty Indians round the altar on the day of the feast should not be a pleasing homage to the Sacred Heart, and draw down upon us His choicest blessings".... We spoke to the Captain and notice was given to all the families.

But the night between the 18th and 19th had been chosen for the feast of the *bacururù* and the next day for hunting. In fact the night was very noisy and in the morning when I rang the bell to call them to Mass, they were still making *bacururù* and it seemed impossible they should at once put a stop to their frenzied feast. And yet, scarcely had they heard my summons, when they promptly left everything to approach the *Great Father*. They all assisted at Mass in perfect

silence and with open mouths. I must add that when entering the chapel one carried in his hand a lighted torch. As soon as I perceived it I sent him out saying that this could not be allowed, for fear of setting fire to the hut, and he, making a humble excuse threw away the torch and returned to the Chapel. Another was quietly smoking a cigar, whilst a third kept his cap on. These, also, being corrected, received the admonition in good part and obeyed. After Mass I read the act of Consecration to the Sacred Heart and preached a short sermon in their language which gave them great satisfaction.

After the service they went out hunting; in the evening they returned with thirty-eight wild boars and an *anta*, having gone only about three miles. They were transported with joy, and I took the opportunity to assure them that if they felt so happy, it was because they had heard Holy Mass and had promised the *Great Father* to be good. They knew not how to show their gratitude and they kept on repeating: "The *Great Father* is truly good!..."

Whilst I am writing both old and young are working in the fields and the huts, and the boys and girls are at school. Everything so far has gone on regularly. The little girls learn domestic work with great facility, and the boys are so sharp that one of them, after the first lesson, knew his letters. The parents are delighted with all we are doing for their children.

Today, two Indians will start for the South to visit their friends and tell them that the Missionaries have arrived. These neophytes assure us that in *Rio das Mortes*, in every settlement there are more natives than we have at present in our colony. Already the old Great Chief is with us; and very soon hundreds and hundreds of these children of the forest will have found shelter under the mantle of the Sacred Heart. What an immense harvest lies before us!

Now, Very Rev. Father Superior do not fail to send us from time to time a share of the alms placed in your hands by our good Cooperators. One must say that amongst savages *faith enters through the month*: the better they are treated, the more quickly will they be converted... ah! if we could... but let us put our trust in Providence.

The Sacred Heart of Jesus, to Whom this

Colony is dedicated will, I trust, pour down upon it both spiritual and temporal blessings in abundance. And that these hopes may be realized more speedily I recommend myself, Reverend Father, to your fervent prayers.

Bless us all, but more specially
Your obedt. and devoted son

in Corde Jesu

JOHN BALZOLA, Priest.

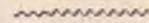
PATAGONIA

(TERRITORY OF NEUQUEN.)



Pastoral Visit and Mission of His Lordship Mgr. Cagliero Vicar Apostolic of Patagonia.

(Continued)



This small frontier town, situated on the right bank of the river *Chimehuin*, and about 2,500 feet above the sea level enjoys a splendid prospect surrounded by five beautiful lakes. From these issue numerous streams which water the surrounding country, rendering it fertile and productive. To the north rises *Lanin*, an extinct volcano, 10,000 feet in height, to the West the chain of the Andes, and to the South the lofty Serra de *Chapelc6*.

The foundation of Junin dates only from 1879, when during the conquest of the desert, the Argentine army established here a military outpost. It is the centre of the *Manzanera* (apple bearing) Region, the richest in Neuquen; it has a most promising future, owing to the wonderful fertility of the soil, the numerous streams, the valuable timber in the forests and the extensive limestone quarries. Corn and vegetables, in fact almost all the plants and seeds of southern Europe, flourish here exceedingly.

Junin was visited for the first time by our Missionaries Fr. Milanesio and Fr. John Roggerone in February 1892. In the neighbourhood they found many tribes of Patagonian Indians, as well as nomad parties of *Araucanians*. When

these had been taught the principal mysteries of the faith, they were regenerated in the waters of Baptism, and the family having been sanctified by the Sacrament of Matrimony, fathers and mothers, young and old were fortified with the Bread of Life.

In 1894 Fr. Milaneseo visited the *Manzanera* Region for the second time, baptizing and confirming (having received the necessary faculties) many hundreds of these poor children of the desert, who still exist in their original savage state along the banks of the rivers, or hidden

the almost impassable state of the roads, the want of means, in fine the poverty of the inhabitants who, having no land of their own, had to struggle for their own subsistence.

Last year Mr. Charles Gernada, owner of a large eslate of twenty-four square leagues most generously presented about thirty-seven acres of fertile soil to the Missionaries of Junin. They have already begun to cultivate the land, the produce of which will be a great help towards the support of our Mission-house.

The Bishop had long wished to visit the new



Salesian House at Junin of the Andes (Patagonia).

amongst the gorges and lofty plateaus of the Cordilleras.

In this same year the inhabitants of Junin, by means of alms and their own exertions, built a Chapel dedicated to Our Lady of the Snow, and in January 1895 the above named Missionary, by His Lordship's orders, once more visited this distant village of the Argentine Republic, and took up his abode there. He furnished the new Chapel with bells and vestments; he founded a Salesian House as the Centre of the Mission, with two schools one for orphans and destitute Indian boys under the care of the Missionaries, the other for girls of the same condition under the Sisters of Mary Help of Christians.

It is impossible to form any idea of the enormous difficulties which had to be overcome, in the completion of these two buildings; such as the immense distance materials had to be carried,

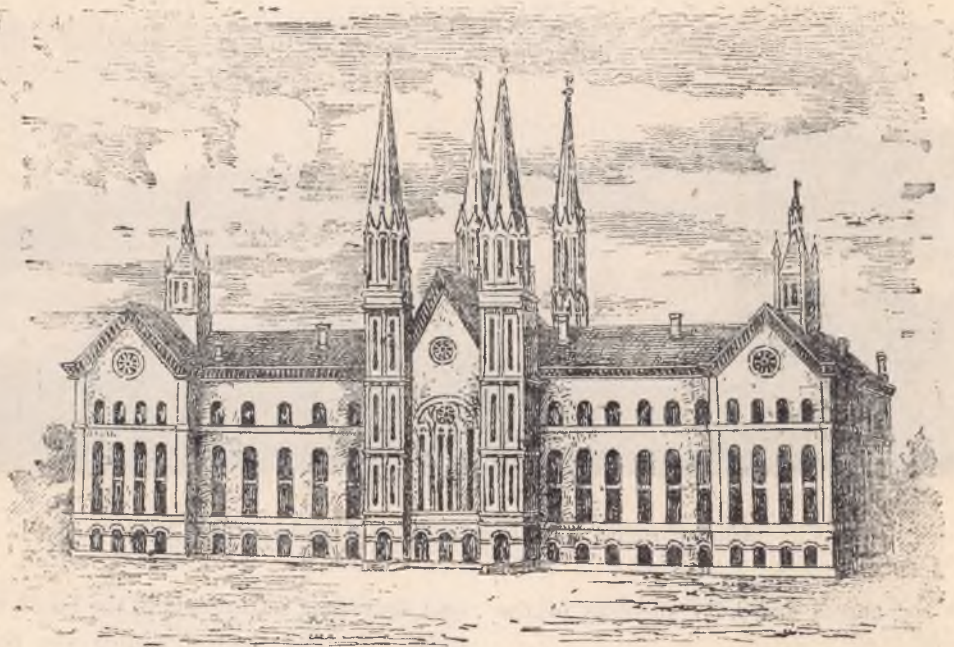
and flourishing settlements in the South of Neuquen. In 1887 he had visited the Northern district, but had never succeeded in reaching Junin of the Andes. His visit to this frontier village was providential and fruitful in every way, and marks a new epoch in its development both moral and Christian.

Scarcely had His Lordship returned from his apostolic expedition to St. Ignatius on the Aluminé when he inaugurated on the following day (Wednesday in Holy Week) the exercises of the Mission and his Pastoral Visitation of Junin, preaching every evening himself, his eloquent and touching words producing the greatest impression on his large audience. The order of the day was so well arranged, that the Offices of Holy Week did not interfere with those of the Mission, but added to their solemnity, and the spiritual profit of the congregation. The Word of God

was preached three times a day and Catechism was explained to the children of the parish who were preparing for their First Communion and Confirmation. On Monday, Thursday the inhabitants of Junin assisted for the first time at a Pontifical Mass and the Blessing of the Holy Oils. The service on Good Friday was most devotional. Nearly the whole population were present at the Blessing of the Baptismal Font and the Mass of Holy Saturday. The glorious Feast of the Resurrection was celebrated with

mothers and their daughters, by the clothing in the religious habit of the young lady Marietta Vera, (a pupil of the Sisters of Mary Help of Christians) belonging to one of the most wealthy families of the place. The father of the happy novice was present at the ceremony, and knew not how to express his gratitude to God and Our Lady, for this grace granted to his daughter.

On the First Friday of April there was another important celebration, the inauguration of the Apostleship of Prayer of the Sacred Heart of



St. Joseph's Salesian College, Troy (New York).

great rejoicings and was for us and for the whole village, a memorable day, a glorious triumph and true resurrection to a new life. The Mass of General Communion was celebrated by the Bishop, who had the happiness of giving the Bread of Angels to a large number of young children who approached the Holy Altar for the first time. In the evening His Lordship gave Confirmation to many children and adults. Easter Monday and Tuesday were also employed in administering the Holy Sacraments especially Confirmation. But without doubt the greatest miracles of grace worked during the Mission were the large number of marriages legitimized and blessed.

An excellent impression was made on the

Jesus. The day before, His Lordship gave a conference to the ladies, both old and young, in which he established the Pious Union, as a means of preserving the fruits of the Mission, and to promote the spirit of piety in family life. The Consecration of the Associates to the Sacred Heart of Jesus, the devout prayers which ascended to heaven and the Communions of Atonement offered on this memorable day will draw down God's blessing on the future of this newly established village in the Cordilleras. The erection and benediction of the Cross in memory of the Pastoral Visitation, the procession to the Cemetery, and the final discourse on Low Sunday closed this most fruitful Mission of Junin of the Andes.



The 24th of May.

The accounts of the celebrations of the feast of Mary Help of Christians, are seldom received in time for publication in the ensuing month; but an early item has come in from nearer home; it is from a correspondent at our novitiate house, Burwash, Sussex, who writes as follow: The Superior General of the Salesians, the Very Rev. Don Rua, in his recent letter to the Co-operators, made special mention of the Novitiates and warmly recommended their support to the charity of the Salesian benefactors: It is interesting to read of the work of our missionaries in far off lands, and to note the spirit of enterprise that marks the many undertakings in the various Houses in Europe. The thought naturally arises, where do all these labourers come from. Almighty God is never lacking in the supply of labourers for His vineyard, and very many are the applications for a share in so noble a mission. It is in the Novitiate House that all such postulants learn the nature of their vocation and prepare to follow it. The English house of novices is at Burwash. In the midst of the beautiful country scenes of Sussex, it is admirably suited to its object, isolated, undisturbed, free from the noise and turmoil of city life. There is a beautiful church attached to the novitiate which is greatly admired by all who have seen it.

The house itself is a simple unadorned brick structure large enough to accommodate forty novices. Year by year this novitiate adds new members to the Congregation and not a few

have already, for some years engaged in our Institutes in various parts of the world.

The life in the novitiate is quiet and regular, uneventful as far as the outside world is concerned, but not so for those engaged there. Even the great feasts do not interrupt, but rather intensify fervour and devotion. Such a day was the feast of Our Lady Help of Christians, May 24th, a day memorable and dear to all Salesians.

The office of the Blessed Virgin was sung by the Community in the simple and effective manner adopted by Don Bosco himself. Solemn High Mass followed, and the Commission on Church Music would have found very little to blame in the slow and impressive Plain Chant sung with becoming fervour. In the afternoon was held an *Academy* in honour of Our Lady. This consisted of short discourses, poems, hymns etc. describing the glories of Mary. The chief item this year was appropriately the Immaculate Conception. No doubt the doings of the feast-day are not unlike those of similar occasions throughout the year, but still they are signalled by some particular outpouring of grace, and so their recurrence, by marking an event, increases our love and devotion.

*
*
*

His Grace Archbishop Cagliero.

The name of the Vicar Apostolic of Patagonia is well known to the readers of the *Bulletin*. After labouring for nearly thirty years in the southern lands of South America, during twenty

of which he has been Bishop and Vicar Apostolic, Mgr. John Cagliero has been appointed titular Archbishop of Sebaste. Mgr. Cagliero is a native of Castelnuovo d'Asti, Don Bosco's birthplace, and was one of the first clerics and priests of the Salesian Congregation. In 1875 he offered himself as a missionary in the first expedition from the Oratory, and Don Bosco placed him at its head. Since then he has continued his apostolic labours, accounts of which are still given from time to time in the missionary news of this periodical. We add our good wishes to the many congratulations which His Grace has received.

*
* *

Guernsey.

In a former issue mention was made of the work entrusted to the sons of Don Bosco in the island of Guernsey by His Lordship Mgr. Cahill, Bishop of Portsmouth. The districts confided to the Salesians comprise six parishes, but not one of them as yet possesses a Catholic Church. The numerous catholic settlers, chiefly from Brittany, by constant intercourse with followers of other religions, lose much of their fervour, and faith grows weak, even where it does not entirely disappear.

To combat these evils, the Salesians, soon after their arrival, opened a chapel not far from their House. Many of the faithful at once took the opportunity of attending to their religious duties, but distance prevents others from following their example. Other churches were indispensable. The bishop had already secured a site in another part of the island, and the Salesians relying on Divine Providence, commenced the building of a church in that place. The walls are already above ground, and it is hoped the church may be speedily finished. Schools and churches are badly needed in each district, but they must have the support of generous alms from both sides of the water, as the neighbourhood, being strictly protestant, can furnish but little. The Sons of Don Bosco are relying on the benevolence of Co-operators both in England and France that they may successfully cope with the difficulties of religious work in that island.

The Salesian Institute at Troy (New York).

When His Grace the Archbishop of New York visited the eternal city a month or two ago, he was the bearer of an address and offering to His Holiness from the Salesians and students of the seminary at Troy. In return Pope Pius X. gave Mgr. Farley a letter for the Rev. Ernest Coppo, the Director of the Institute. It is given here as received from a correspondent at New York.

"To the Rev. Ernest Coppo S. C.

Rector of St. Joseph's Seminary.

Troy, U. S. A.

Beloved Son, Health and Apostolic Benediction :

Be it hereby known, that the expression of filial love shown towards Us by your confrères and students was most acceptable. And much more so, because in expressing your affection towards us, you showed your love and gratitude for your excellent Pastor the Archbishop of New York, through whose generosity your Seminary was opened. Hence we confidently hope that the students, by corresponding faithfully to such generosity, will one day, as zealous priests, become the crown and joy of your beloved Archbishop. For the accomplishment of all this we trust in your diligence, and in that of the confrères who assist you in the direction of the Seminary. And while thanking you for the offering of Peter's Pence so kindly sent, as a pledge of the divine blessings and of our good-will, with all our heart we impart to you, your confrères and students the Apostolic Benediction.

Given at St. Peter's, Rome, this 1st day of March 1904, in the first year of Our Pontificate.

PIUS X. Pope."

The New York "Catholic News" of April 16th contains a notice of the above communication, and some details of an entertainment given for the benefit of the same good work. It says: "The concert given by the Don Bosco Benevolent Society for the benefit of St. Joseph's Seminary at Troy was a complete success. It took place at the Madison Square Garden Music Hall on the 10th of April, when a large and representative audience assembled to enjoy the *musicale*, which consisted of selections from such composers as

Verdi, Paganini, Wagner, Chopin, Schumann and others, rendered by artists of unquestioned rank in the musical world.

The opening address was made by Judge Roesch. He referred to the establishment of the new seminary, spoke of its need of financial support, and told of the great part it is destined to play in the work of keeping alive the faith of the immigrants to the country."

The judge then read in Italian and in English the above mentioned letter from His Holiness. Our Associates in America would once more express in these columns their gratitude to the Holy Father, to their Archbishop, and to those



Most Rev. John M. Farley, D. D. Archbishop of New York.

good Co-operators who have exerted themselves so zealously to support the work entrusted to them in the United States.

* * *

ROME. — *The Easter Communion.*

The *Osservatore Romano* contains a pleasing item concerning the Salesian Institute at Rome. On Easter Sunday, about two hundred children, boys and girls made their first Communion at the church of the Sacred Heart. They had been prepared for it by a little retreat of eight days given by the Salesian Fathers assisted by the nuns of Mary Help of Christians. On the Com-

munion morning the children renewed their baptismal vows, and many of them were accompanied by their parents to the Holy Table. It was a touching spectacle of faith and love.

But another honour was in store for that juvenile band. About eleven o'clock they were all presented to the Holy Father Pius X. He received them with marks of special affection, congratulated them on the great event of the morning, and exhorted them to keep steadfastly the resolutions of that memorable day. He gave each a medal as a souvenir, and in presenting it, he had a word and smile for every one and dismissed them with his blessing. The happy children had thus the good fortune of receiving Our Divine Lord in the early Easter morning, and of being received in audience by His Vicar on earth — a most befitting close to the long preparation for their First Communion.

* * *

LIMA (Peru). — *An exhibition of the work done in the Schools of Arts and Trades.*

The Directors of a number of Salesian Institutes in South America, among them those of Arequipa, La Paz, and Sucre, arranged an interesting exhibition of work as a close to the last scholastic year. Their united efforts resulted in a splendid collection of the works done in the schools of the provinces of Peru and Bolivia. The Apostolic Delegate, the Italian and Spanish ministers, many senators and deputies were present at the opening. The journals of the Capital had lengthy reports of the exhibition and none could find other than words of praise for the excellence attained. One of them says that beyond the specimens of the more ordinary trades, some splendid examples of a high quality deserved every commendation; such as the specialities of the agricultural produce from the Institute of Arequipa, and some of the cabinet work and patterns of excellence in book-binding, most of which would have an honourable place in any important industrial exhibition. The movement was a means of increased energy and emulation among the houses of the different provinces, and considering the advantages derived from such schools, a sum of money was voted by

Congress for a new Institute at the town of Cuzco, an important centre in Peru. After the exhibition a diploma of honour was sent to each of the colleges taking part. It was worded as follows.

“From the Embassy of the King of Italy in the Republics of Peru, Bolivia and Ecuador.

In view of the works shown at the exhibition in the Salesian Institute at Lima, and in recognition of the progress of the different sections of Arts and

VALPARAISO. — From the other side of the South American Continent comes the echo of another message from the Holy Father. The old pupils of the House in that city had formed a society for past students under the patronage and title of Pius X. On the day of the solemn inaugural ceremony, a message was received from the Papal secretary of State. “To the Director of the Salesian House, Valparaiso: The



At the Exhibition of our professional Schools in Lima (S. America).

Trades in the above school, this diploma of honour and merit is presented to the Director.

G. PIRRONE
(Minister).

*
**

In connection with this local exhibition it is worthy of note that the School of Arts and Trades at San Paolo, Brazil, has been invited by the Brazilian Committee to forward some specimens of its works to the International Exhibition to be held in St. Louis in the United States. This is a splendid recognition of the high standing of this Professional School, which numbers 350 boarders and 450 day scholars. The typographical department is especially to the front, and has reached a high standard of excellence.



Holy Father, pleased at the news of the formation of the society under his name, sends his blessing to its founders and associates.”

(Card.) MERRY DEL VAL.

*
**

The centenary of the “Consolata.”

Those who have followed the “Story of the Oratory” as it has appeared in former issues will easily recall the name of the Sanctuary of Our Lady of Consolation at Turin. Before the Church of Mary Help of Christians had been built, Don Bosco and his children used to frequent that of Our Lady of Consolation, which is not far from the Oratory of St. Francis de Sales. It was there that in 1846 the boys prayed unceasingly for Don Bosco’s restoration to health; it was there that Don Bosco himself prayed for

strength and comfort on the morning of his mother's death, when she, who had so long shared his trials and labours, was taken from him; moreover the first images he set up in his Institutes were taken from that of the *Consolata*. The devotion is a long established one in Turin, and through it the Mother of God has, on innumerable occasions, brought the city relief and consolation, notably in the times of plague, cholera and other public calamities.

The Cardinal Archbishop of Turin, in an article concerning the approaching festivities, recalled some of the proofs of the protection of Our Lady towards this favoured city. He said, among other things, that the Queen of Heaven, to whose temple the great Bishop of Geneva had previously come, had called from the neighbouring district of Castelnuovo that holy priest, who, from St. Francis of Sales took not only the name for the new congregation of his innumerable children, but also the precious secret of uniting with a meekness of spirit the most enlightened zeal and untiring charity.

The miraculous image of the *Consolata* which was crowned about seventy-five years ago, in accordance with a decree of the Vatican Chapter, will be adorned on the occasion of the coming centenary by a rich crown of diamonds, presented by a number of devout clients of Our Lady, among whom is the present Holy Father Pius X.



A souvenir of Don Bosco's stay in France.

In 1883 Don Bosco paid his memorable visit to the French Capital. Since that time, right up until a very recent date, his works of beneficence on behalf of youth had been flourishing in Paris, and his visit, with the many remarkable incidents in connection with it, has been often called to mind.

One of the most valuable souvenirs of that event was an imposing statue of Our Lady Help of Christians, which was blessed by Don Bosco, and had for so long been an object of veneration in the chapel of the Salesian House at Paris. By the wish of Don Bosco's Successor the statue has been sent to the Salesian Institute at Buenos

Aires where it has been received with due solemnity. It will find a fitting throne, in that capital of another Republic, in the stately church which is being built and is to be dedicated to the Sacred Heart of Jesus, and Mary Help of Christians.

TO THE READER

When applying for a copy of this periodical, please state whether you already receive our "Bulletin" (Italian, French, Spanish, German, 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.

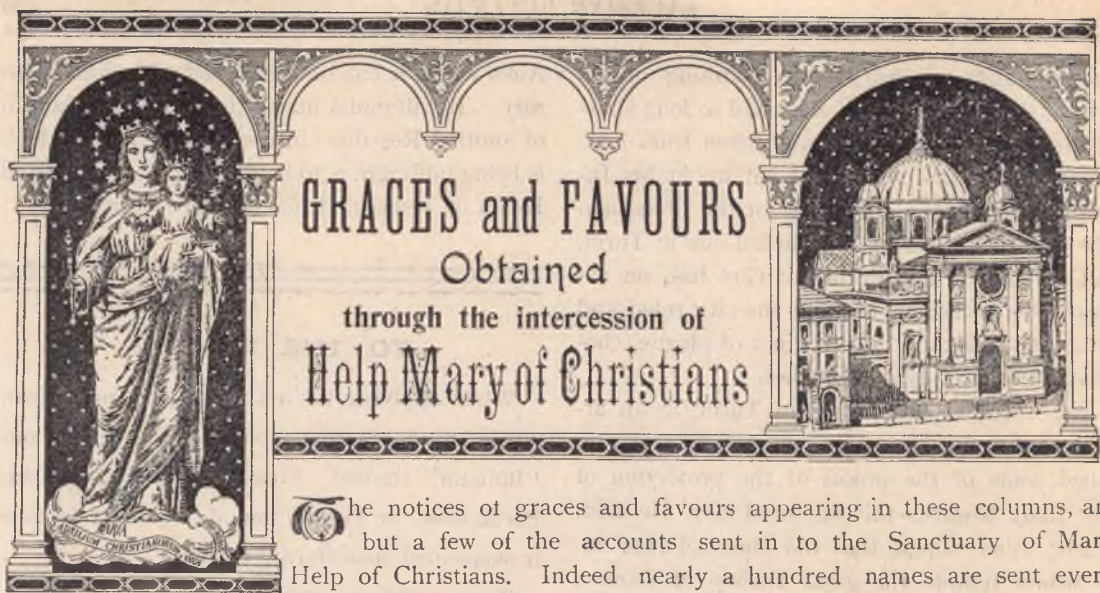
International Postal Orders to be made payable at the P. O. Turin — **Cheques** on the National, or other Banks, Turin. — **Paper Currency** (Bank-notes, Dollars, etc.) can be cashed at Turin without loss or discount, — **Letters** containing money or objects of value should be registered.

The Salesian Bulletin

Printed and Published at the
Salesian Oratory, Turin, Italy.

This Magazine is sent to Catholics who manifest a desire to become Members of the Association of Salesian Co-operators, and concur in helping our Society in any way whatsoever.





The notices of graces and favours appearing in these columns, are but a few of the accounts sent in to the Sanctuary of Mary Help of Christians. Indeed nearly a hundred names are sent every month to the Oratory at Turin. It is a pleasure to note that hardly a month occurs, in which there is not some account from English-speaking countries, and these are steadily increasing. These are of course the most welcome to the readers of the English edition, and they with others are put in, always by request, as a continuous record of the glories of Mary; serving at the same time to excite devotion and confidence in her all-powerful intercession. It is quite certain that those sent in from English-speaking countries cannot represent anything like a part of the favours received by our readers. Accounts can be published without disclosing names, or even the nature of the requests if so desired. These can be sent to the Sanctuary itself at Turin, or to the Salesian House at London, from which they are forwarded for insertion.

Belfast (IRELAND).—I enclose an offering for a Mass in thanksgiving for a favour received, after a promise of publication and prayers to Our Lady Help of Christians. Another offering is also sent for a Mass to obtain a much needed favour: I have promised to send a thank-offering, and publication if this second request is granted.

R. M.

April 1904.

Killashandra (IRELAND).—I wrote to you some time ago asking prayers for the settlement of some grave difficulties, concerning myself and my brother. We much desired a long needed temporal blessing, and Our Lady Help of Christians has obtained it for us. An offering is enclosed and I would ask you to publish the favour according to our promise.

M. O'R.

April 1904.

San Stefano (ITALY).—A little child, hardly two years old was one day lost sight of by his nurse. His parents in the greatest anxiety made every effort to recover him, but

all search seemed useless. Tired of their seekings and inquiries they turned to Mary Help of Christians asking her to restore their lost child. Going on further, the little one was found lying in a ditch of water. The little body was carefully taken out, but all life seemed to have gone. It so chanced that a doctor was passing at the time. He declared that there was no hope of saving the child, but the anxious parents continued to beg Our Lady's intercession. After repeated efforts to restore respiration the little one opened its eyes, breathed freely again, and was soon out of danger. We enclose a thank-offering for the Sanctuary of Mary Help of Christians.

L. D.

1903.

Rome.—One night last December, my son was arrested by two policemen on a charge of robbery. At the trial an alibi was clearly proved, but relying on the testimony of the guard, the magistrate condemned the unfortunate young man to twenty month's imprisonment. The testimony of five witnesses to prove that

he was in their company at the time of the deed was passed over. An appeal was made against this unjust sentence, but as there seemed to be little hope I placed his case under the protection of Mary Help of Christians, promising to publish the favour if she obtained his release.

Some days afterwards his case was reconsidered. The one in whose hands the defence was placed had little hope of the reversion of the sentence, but my confidence in the Mother of God was not misplaced. After a lengthy consideration the judge declared the young man innocent, and he was once more at liberty. With feelings of gratitude to our heavenly protectress I beg to make the favour known according to my promise.

E. P.

March 1904.

Frassineto (ITALY).—Some time back Don Rua's annual letter to the Salesian Co-operators chanced to come into my hands.

That was a day of great anxiety for me as my father's serious illness had made a dangerous operation necessary; it was merely by way of some relief that I took up the *Bulletin* to read. As I read through the letter, the thought struck me that the intercession of Our Blessed Lady, and an offering for the works of Don Bosco spoken of by his successor, would obtain the much desired cure.

The promise was made, the operation was entirely successful and now with heartfelt thanks I send the proposed offering, and would ask your prayers that Our Lady may obtain a complete recovery,

A. B.

Jan. 1904.

Macerata (ITALY).—It is out of a deep sense of gratitude to Our Lady Help of Christians, that I now most willingly publish the following favours, having through negligence and partly through ignorance put off this duty so long.

A few years back I had left my native place and was on my way to America. To occupy some of my time on board, I asked a fellow passenger to lend me one of his books, and he offered me, almost providentially, a little book written by Don Bosco on the Devotion to Our Lady Help of Christians, and the many favours obtained through her intercession. It was a most interesting little work, and served also to strengthen my faith and confidence in our Blessed Lady.

For some years I had been afflicted by rheumatic pains which greatly inconvenienced

me, and almost prevented my getting about at all. In the month of May I commenced a novena to Mary Help of Christians, and on the last day of it, the feast of the 24th, I was perfectly cured. Following close upon this, Our Lady restored to health two other members of our family who were in serious danger.

These timely cures I ascribe wholly to the intercession of the Mother of God, and would ask you to make them known, as a public declaration of my indebtedness to Mary Help of Christians.

V. B.

March 1904.

Lugo (ITALY).—Some time ago I was suddenly attacked by severe pains in the right ear. At first I thought it quite a temporary matter, but the pain became so violent and persistent that I was compelled to visit a hospital and an operation was declared necessary. I made a promise to send an offering to the Sanctuary at Valdocco and to have the favour published in the *Salesian Bulletin* if the operation was successful. In fact the result was fortunate beyond expectation, so that, although it is a year ago, not the slightest pain has since been felt. I beg you now to publish the favour in thanksgiving to Mary Help of Christians.

V. N. (priest).

October 1903.

London.—On a certain Wednesday in the month of May, a Lady suddenly lost the sight of one eye. Her affliction was very great, but it was increased the following Saturday, when the other eye also lost all power of sight. A doctor was immediately consulted. He declared that there was no possibility of regaining her sight, and the opinion of a specialist only went to confirm his statement.

On the following day (Sunday), a novena to Our Lady Help of Christians was commenced. Publication of the favour and a thank-offering were promised, and Our Lady's intercession was earnestly implored that the restoration might be granted during the novena. On one of the days, special prayers were being offered, when about midday the lady suddenly found her sight return, and her power of vision was as strong as though nothing had occurred. The doctor, on visiting, would not believe the cure at first, but was convinced of it to his great astonishment. I now beg to publish the favour according to the promise made, and express our deepest gratitude to Mary, Help of Christians.

Anon.

May, 1904.



THE STORY OF THE ORATORY

OR

DON BOSCO'S OPENING APOSTOLATE

CHAPTER L.

(Continued).

At the sight of Cavour and from his friendly words, Don Bosco anticipated a favourable termination of this affair; not, indeed, that Cavour's politics were any better than those of Farini, as they were of one mind on that point; but because he was on friendly terms with Don Bosco, understood the nature and object of our Oratory and had been there many times, assisting even at the religious services. Therefore with renewed courage he answered:

"That house at Valdocco, which you Count Cavour, have so often visited, praised and benefited, is now doomed to destruction; those poor children rescued from the streets and trained to a life of honest labour, in whom you took a kindly interest, are to be cast adrift and exposed to danger; that priest, who though unworthy, Your Excellency has often praised to the skies, is now accused of being a reactionary, and even a leader of rebels. And what gives me the greatest pain is that without any reason alleged I have been searched, molested and publicly dishonoured, to the grave injury of my institution, hitherto maintained by charity on account of its good reputation. In addition, morality, religion and the Sacraments have been made subjects of derision by the agents of the Government in my house, and in the presence of the boys, who were greatly scandalized. I pass over other serious causes of complaint as it seems impossible that your Excellency can have given your consent to them. I do not know what will become of me; but such actions cannot long remain hidden from men and sooner or later God will avenge them."

— "Calm yourself dear Don Bosco," rejoined Cavour, and rest assured that none of us wish you any harm. We two have always been friends and I trust we shall remain so for the future. But you have been deceived, dear Don Bosco, and others taking advantage of your kindness, have induced you to adopt an attitude in politics which can only lead to evil consequences."

— "What politics and what consequences do you refer to? A Catholic priest has no other politics than those of the Gospel, and fears no consequences. The Ministers, meanwhile, hold me guilty and proclaim me as such to the world, without bringing

forward a single proof of the accusations published against me and my Institute."

— "As you force me to speak," replied Cavour, "I must tell you candidly that, for some time past, your spirit and that of your Institute is incompatible with the politics of the Government; therefore I reason thus: You are for the Pope; but the Government is against the Pope; consequently you are against the Government. From this there is no escape."

— "And yet, Count, I can escape from your syllogism. Let me observe that, if I am for the Pope and the Government is against the Pope, it does not follow that I am against the Government, but rather that the Government is against me; but leaving that aside I say:— In the matter of religion I am with the Pope, and with the Pope I intend to remain a good Catholic till death; but that does not prevent my being also a good citizen; since it is not my business to treat of politics, I do not meddle with them, and I do nothing against the Government. During the twenty years I have been living in Turin, I have written, spoken and worked in public, and I defy any one to pick out a line, a word, or an act deserving censure from the governing authorities. If this be not so, prove it; if I am guilty, let me be punished; but if I am not, allow me to continue my work in peace."

"You may say what you like," exclaimed Farini, "but you will never convince me that you share our ideas, the ideas of the Government."

"Indeed! in this era of liberty, would you then molest a citizen for his private opinions? Is tyranny to be carried so far as to fetter one's ideas? And is not a man free to judge that another is doing wrong, whilst he neither says nor does anything against him, because this would be useless or harmful, or because it is not his business to interfere. Now, whatever may be my private opinion as to the conduct of the Government regarding questions of the day, I repeat that, neither in my house, nor outside, have I ever said or done anything which could give occasion to treat me as an enemy of the country and this ought to suffice for the authorities. But, Your Excellency, I must add that receiving into my house hundreds of poor and destitute children and bringing them up to gain an honest livelihood, I am co-operating with the Government in procuring the well-being of families and society at large, diminishing the number of the idle and vagabond population and increasing the number of hardworking, decent and well-informed citizens. These are my politics and I have no other."

(To be continued).

PERMISSU SUPERIORUM

Gerent, GIUSEPPE GAMBINO—Salesian Press, Turin, 1904

(b) The devotions performed by the little boys of the Oratory in their own private Chapel, including also the Mass at which they daily assist;

(c) All the Services, Novenas, Feasts and Solemnities whatsoever, that are celebrated in the aforesaid church;

(d) The prayers and good works performed by the Salesians themselves and by their protégés in their Homes, Colleges, Hospices, Oratories, Missions, etc., in Italy, in France, in Spain, in England, in Austria, in Switzerland, in America, in Asia, in Africa,—in a word, wherever they are established or may be called by Divine Providence.

4. Participation in the holy Masses will commence on the day after the alms have come to hand; all the other spiritual advantages are enjoyed from the moment of inscription.

5. The contributor, we repeat, of one shilling given once for all, is entitled to put his intentions in all the six Masses and all the other pious works, for his own advantage or for that of his friends, living or dead, and to change the intention in every circumstance according to his particular wants or desires.

6. Inscriptions may also be made in favour of departed friends, of children, and of any class whatsoever of persons, even without their knowledge or consent.

7. Persons desiring to participate more abundantly in these spiritual advantages may do so by repeating the alms of one shilling, thereby multiplying the inscriptions as often as they please.

8. The offerings thus collected are destined for the maintenance of the boys of the Hospice or Oratory founded by Don Bosco on the grounds annexed to the Church of the Sacred Heart of Jesus. The Salesians are in duty bound to fulfil all the obligations of the Charitable Association as above described.

9. The names of subscribers will be entered on the Registers of the Association and preserved in the Temple of the Sacred Heart, in Rome, for perpetual remembrance.

10. There are two centres for enrolment, one in Rome the other in Turin. Address: The Rev. Rector, Ospizio del Sacro Cuore di Gesù, Via Porta S. Lorenzo, 42, Rome; or, The V. Rev. Michael Rua, Salesian Oratory, Turin, Italy.

APPROBATION.

Pium Opus adprobamus. eidemque largissimam fidelium opem ominamur,
Ex Aed. Vic., die 27 Junii 1888.

L. M. PAROCCHI, Card. Vic.

We approve the "Charitable Association" and we wish it the greatest concourse of the faithful.
Given at Rome, etc.

THE PAPAL BLESSING.

The Holy Father has deigned to accord the blessing asked for the Charitable Association of the Sacred Heart.

1. Given from the Vatican, June 30th, 1888.

ANGELO RINALDI, Chaplain, Sec.

THE "SALESIAN BULLETIN"

is the Organ of the Salesian Congregation and of the Association of the Salesian Co-operators.

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

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

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

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

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

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

To our friends and Co-operators, who would like to make Don Bosco's works more widely known, we strongly recommend the circulation of a pamphlet entitled: *Don Bosco's Apostolate and other Sketches*. As many copies as are requested will be forwarded in return for any offering. Apply to the *Editor* of the Salesian Bulletin, *Salesian Oratory, Turin, Italy*; or to the *Very Rev. C. B. Macey, Salesian Schools, Surrey Lane, Battersea, London, S. W.*

SALESIAN INSTITUTE — Cape Town — South Africa.

School of Arts and Trades. — Theoretical and practical instruction given to Boarders on the premises.

Printing, Binding, Carpentry, Cabinet-making, Shoemaking, Tailoring, executed promptly and at moderate terms. A richly assorted Catholic Repository.

All communications and orders to be addressed to the

Very Rev. E. M. Tozzi — 59, Buitenkant St. Cape Town.

The Catholic Magazine For South Africa.

Printed and published by the SALESIAN INSTITUTE, 59, Buitenkant St. Cape Town.

Subscription — 10s. a year throughout South Africa, 12s. a year to countries within the Postal Union; single copies 1s. each.

SALESIAN SCHOOLS

SURREY HOUSE, SURREY LANE

BATTERSEA, LONDON, S. W.

DIRECTED AND TAUGHT BY THE SALESIAN FATHERS.

The principal object of this School (which is distinct from the Orphanage) is to provide a classical education at a moderate charge for those boys who desire to study for the priesthood. The course is arranged to meet the requirements of the College of Preceptors and the London University Examinations. Boys who have no vocation for the Ecclesiastical state are prepared for any other career that they may wish to follow. The House is surrounded by a large garden and playground, and is situated in a most healthy locality, a few minutes' walk from the Park.

For particulars apply to the Superior, the *Very Rev. Father Macey, Salesian Schools, Surrey Lane, Battersea, London, S. W.*