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THE SALESIAN BULLETIN



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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.

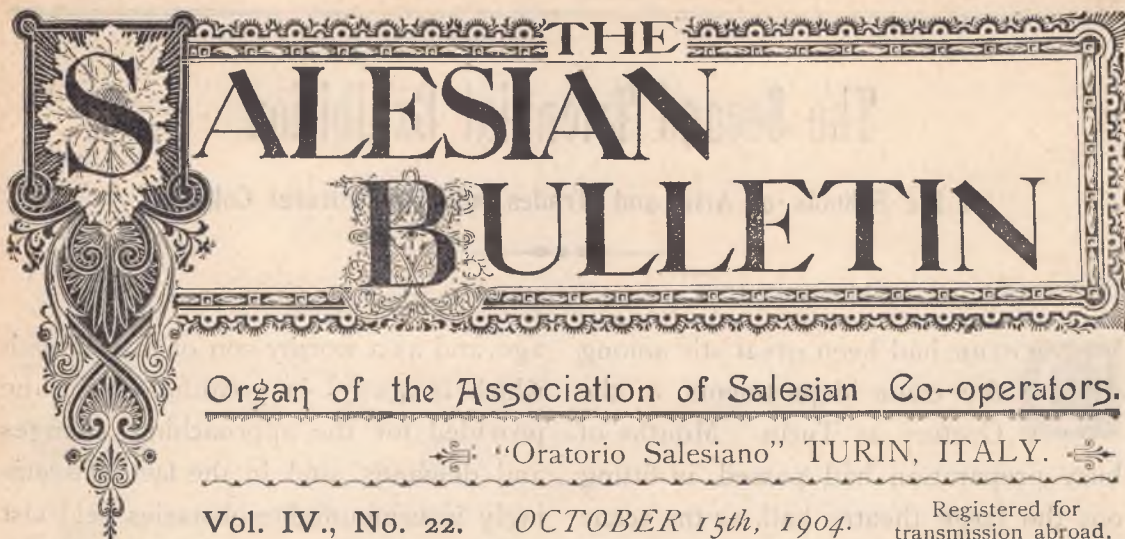
1. During the erection of the magnificent Temple, recently consecrated to the Sacred Heart of Jesus, at the Castro Pretorio in Rome, it was established that, as soon as the grand edifice were finished, the Rosary of the Blessed Virgin and other prayers should be daily recited therein, and Holy Mass offered 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.

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THE HOLY ROSARY

THE Rosary month is almost like another month of May, in the associations it brings with the devotion to the Blessed Mother of God. Our Lady of the Rosary is an old familiar title, and the month seems to bring a new charm to the favourite practice, as well as a new supply of favours and graces to those who honour Our Lady through it.

It contains in itself enough matter for meditation during a whole lifetime, and some of the saints have not allowed those under their spiritual direction, to devote their meditation time to any other subject for many years. And indeed, who could too often meditate on the life and passion of Our Lord, and this is after all what the Rosary brings before us.

What better way could there be of celebrating this period of Jubilee of the Immaculate Conception, than by frequent consideration of the mysteries that followed from it. If we would make this a period of spiritual and temporal blessings, let the recital of the Rosary become a familiar practice with us, that it may bring us an increase of devotion to the mother of God, and consequently to her Divine Son who is honoured through Mary.

The Second Triennial Exhibition

of the Schools of Arts and Trades and Agricultural Colonies.

HERE had been great stir among the trade departments of the Oratory at Turin. Months of busy preparation had passed, in fitting out the large theatre hall, as the scene of the approaching exhibition. Large packages from other Houses containing specimens of their best productions were being received and appointed to their stalls. It was therefore with no small degree of enthusiasm and excitement that the dawn of the 21st of August brought the day of the inaugural ceremony.

The President, His Grace, the Most Rev. Mgr. Cagliero, titular Archbishop of Sebaste, was surrounded by many of the first ecclesiastics of Turin and a large group of Don Bosco's Co-operators. It was the crowning of long and persistent efforts, of patient, persevering toil,—the triumph of the creation of a humble priest.

Is it possible that in the year 1853 when the professional schools were set on foot, Don Bosco foresaw the prodigious outcome of his lowly beginnings? We do not know; he had often spoken of the workshops and schools that would rise up in the place where he stood; at any rate he had the gift of knowledge of the needs of the modern

age, and as a worthy son of that Church which is always in youthful vigour, he provided for the approaching changes and demands, and in the face of seemingly insurmountable obstacles held fast in the way till the goal was reached.

Those were difficult and dangerous times in more ways than one. Religion and its ministers were being made the object of a sneering and mocking ridicule, and the need of the priest was thought to have disappeared with forgotten regimes. But Don Bosco was more modern than many thought. His simple faith led him to foresee the aspirations of the masses, and the fatal consequences of the spreading apostasy from the Church; while the sound of far-off machines, and the reports of every day inventions enabled him to see in which direction the remedy lay. Relying on the providence of God, and sacrificing his time, comfort, health and even life itself he applied himself to the task. The children of the people must be gained over and provision be made both for body and soul.

The undertaking was a most serious one. The Church had always had colleges and schools for young students; but institutions on similar lines for artisans were wanting; hence out of a

hundred boys, sixty or eighty perhaps, were placed in the impossibility of any education worthy of the name, and were without direction in the most important period of their life. Don Bosco commenced by instructing in the evening those who were at work during the day, and afterwards by keeping them all day. He had first a shoemaker's bench, and the boys, who already called him Father, came gladly; Divine Providence sent boy after boy, and this gave him confidence to extend his work. Little by little, houses and workshops increased and other schools were opened, until now, through the co-operation of benefactors, the institutes, furnished with every modern appliance are able to train thousands of young boys.

We have said that it was through the co-operation of benefactors; for how could he otherwise have accomplished such works, or how could the professional schools have been set on foot at all. Of the pupils many could give nothing whatever towards their maintenance, the others only a part; and yet, buildings, machinery and a constant supply of material had to be forthcoming. Little boys, who must first of all have schooling, before they reach the legal age to commence an apprenticeship, must evidently be supported by the institute. But these are schools and not workshops, at least not in the sense of gaining money; the great aim is the training of the apprenticeship, and all other results are secondary.

Religion has never held up its hand

to arrest the onward march of progress, nor does it strive to keep the light hidden away as some maintain. If there be a strife between the age and religion, the fault is not on the part of religion which has been the constant patron of learning, science and art in the persons of some of its greatest leaders.

Our own age seeks to put the supernatural out of its thoughts, to be entirely self-existent; but then, even in the time of Noah, men thought they could touch heaven with their hand, but the confusion of tongues immediately brought about the downfall of their project. Folly it is to ignore the mission which God has entrusted to his Church; for He is constantly watching over it, and according to His divine pleasure the amelioration of the lot of man is gradually being accomplished, thus displaying another effect of His infinite mercy. Among those whom He has chosen to take a foremost part in this work was Don Bosco, whose mission among the children has borne such abundant fruits.

Among other influences the Exhibition will serve to clear away some of the prejudices against the Church and her Ministers, as well as to enlist generous co-operation in the work of the christian training of the sons of the people.

The opening ceremony.

Many journals and periodicals, both of Turin and the provinces, had their

representatives at the opening of the exhibition. One of these in chronicling the event said:—

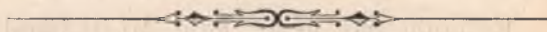
It is a memorable occurrence, and of double importance on account of the object in view and the vigorous rivalry of the different Institutes taking part. The persevering efforts of the Sons of Don Bosco on behalf of the children of the people, is well known, and a general admiration is awakened at the zeal with which they carry on their founder's work. At the cost of untold sacrifices they have opened schools of Arts and Trades especially in the south of Europe, and in the East, and established agricultural colonies, all with the object of giving, along with a training in some branch of industry, that intellectual culture which modern society demands even of the artisan. Hence the meaning of the Second General Exhibition, which not only encourages the work of the schools, but gives the Co-operators a bird's-eye-view almost, of what is being done through their assistance.

The exhibition opened yesterday is divided into five sections:

1st. The Artistic side, showing designs, drawings etc; 2nd the so-called liberal arts, including sculpture and work in plaster or ceramics; 3rd the Trade sections of all descriptions; 4th Exhibits from the Agricultural Colonies, and lastly the methods of instruction. The Rev. Dr. Joseph Bertello, Professional Consultor of the Salesian Society gave the opening words, showing briefly

the scope of the exhibition. The inaugural address was made by the eminent lawyer Mr. Charles Bianchetti. Its principal ideas were to show how the Church has overcome the evil influences of rationalism and materialism in the field of philosophy, and of marxism in the field of social industry. Her sons have shown that Religion is still the guardian of labour, and is still solicitous for the bodily and spiritual welfare of the people. Hence he passed to the development of the work of Don Bosco which has now been just fifty years in existence. His speech was frequently interrupted by cheers, and at the close received a great ovation. A young artisan then read a short paper, offering a tribute of gratitude to Don Bosco and his successor, the two leaders in the development of this work so beneficial to the youthful artisans.

Our Superior General the Very Rev. Don Rua thanked all present for their co-operation, and urged them to invite others to visit the exhibition during the month, so as to enlist a wider sympathy. He then asked the Archbishop to bless the assembly, and the inaugural ceremony was at an end. The exhibits will be on view during the whole of the month of September, when the awards of the juries will be made known, and resolutions adopted for the three following years; but these items must necessarily be withheld for the next issue.



Don Rua's Representative in America

(Extracts from his Secretary's Correspondence)

(Continued)

Valparaiso.

Leaving Concepcion with many pleasant and grateful recollections, we journeyed on northwards to Valparaiso, where Fr. Albera was present at the opening of a new Institute of Arts and Trades. The spacious harbour, nestling on the borders of the vast Pacific, marks the commercial metropolis of Chili. On the rising ground overlooking the sea stands the newly opened Institute, which is capable of accomodating four hundred day-pupils. Between the two buildings for the students and artisans stands the chapel, which was blessed by Mgr. Jara the year before.

The ceremony of the inauguration was a most imposing one, and all the leading civil and ecclesiastical authorities were present at it. A certain Dr. Darius Urzua gave the opening discourse, in which he dwelt on the benefit they might look forward to as the outcome of the movement. At the close he said: "There can be no doubt that Don Bosco's schools of Arts and Trades satisfy the crying needs of our time, giving to thousands in different parts of the world, who will sooner or later form part of modern society, that training in morality and industry which is sadly wanting in so many of the working populations of our day. Don Bosco's mission lay in raising a barrier against the destructive principles of anarchy and irreligious education; his work (by the various and far reaching influences of its manifold development) will overthrow the destructive agencies in the numerous centres where it is established."

The President of the Republic had also promised to be present, but some important duties hindered him, and he sent a representative. This gentleman rose to speak after the act of

inauguration. Among other things he said: "Of the many branches of Don Bosco's work, it is in our midst under a very attractive form, the College of Valparaiso. Under this unassuming name, and the simple garb of its directors, there are hidden great designs, an institution which merits the gratitude of society, and the appreciation of all lovers of their country. In this place where bounteous nature seems to smile amid enchanting scenery, and the perfume of flowers is borne on the sea-breeze, in this spot which dominates the busy metropolis, here within reach of thousands of children who need physical, moral and intellectual training, here indeed one seems to hear the gentle words of the Divine Master: *Suffer little children to come unto me.* They are to us at once a hope and a danger. The child is here; we have not always the power to ask him *whence he came*, but we have always the duty of asking him *whither he goes*. The child, by the fact of its existence, has the right of presenting itself to society and saying; "Here I am; I may be a help to my family and useful to society, able to defend my country if you take proper care of me; I may lead a useless life, caring neither for God nor man, become degraded to a human beast, a menace and a danger to the state." Educate him in the love of truth and justice, and in the practice of good works; give him the knowledge that will direct him in his opening difficulties, and enable him to work; less words and more deeds as Don Bosco taught; that will give him a proper stimulus and an encouraging beginning, which will lead him on into a successful career fulfilling the divine and human law. Such is the work which individuals and community alike, philosophers, politicians and legislators have before them in the instruction and education of the people. This is the work proposed to be carried

on here. A commencement was made in 1894 with a few rooms and sixteen boys; now four hundred are sheltered, many of them destitute, others very poor, all in need of training. Here they will grow in body and mind, and obtain all that will fit them for self-support, with the blessings of temperance and tranquillity of conscience. I shall end by expressing the confidential hope that this Institute, as it has been founded by the generous Co-operator Mrs. Ross Edwards, so may it continue to win the support

and no one wondered at it, for her humility and modesty are as well known as her generosity, all offspring of the charity of Jesus Christ. She visits the school from time to time, coming down on foot or by the tramway, mixing freely with the people of Valparaiso which owes so much to her.

On the Sunday Fr. Albera was pleased to find himself in the midst of 800 boys at the Festive Oratory, drawn away from the dangers of the harbour and city.



View of the Salesian School at Serena, Chili.

and appreciation of all, and the gratitude of those brought up within its walls. After this Mgr. Costamagna in pontifical vestments blessed the new workshops according to the rite.

But nothing has been said as yet of the excellent lady and benefactress Mrs. J. Ross Edwards. All that one need say is that she is the benefactress of Valparaiso: there is no good work to which she has not lent generous aid, and many owe their existence and maintenance to her: and they are works which cost a good deal. On our Institute she has expended 800,000 francs (£. 32,000). She was not present at the inaugura-

At Serena.

Coasting northwards from Valparaiso the steamer puts in at the rising port of Serena. The Bishop of the diocese had had a house ready for seven years, and when in Italy on the occasion of the Latin-American Council he obtained a promise from the Very Rev. Don Rua that the personnel would be sent. Some were given from the neighbouring houses, and the two workshops and schools are already attended by eighty externs. Throughout this extensive diocese there is no other boarding school for

such children and His Lordship looks forward to early developments.

At Iquique.

The most northerly portion of Chili is the province of Tarapaca, which was annexed after the Pacific war with Peru. Its capital is Iquique a town of some twenty-eight thousand people, which number however is subject to fluctuations as many only come to seek their fortune and travel from place to place. The city is therefore a cosmopolitan one, the English-speaking races predominating; they are the chief proprietors of the saltpetre mines, of which mineral a great quantity is exported to Europe. We visited one of the fourteen factories of the Province, at which six hundred workers were employed. We were shown the various processes, from the mining and washing to the packing, and then visited the infant town which has grown up around the factory. It possesses a small church as well, at which we celebrated Holy Mass, though but few were present at it.

The railways are in the hands of English companies and priests are given a first class passage free; we took advantage of this to have a good five hours ride, and on our arrival at the town, a special tram had been set off to conduct us to the Institute. No one will be surprised to hear that Iquique is not one of the most religious of cities. One of the Salesian priests Fr. Ortuzar, after acting as chaplain in the Pacific war, was nominated the first Vicar Apostolic of the district. He might be able to tell us what was the religious status of the province at that time. The present parish church was built by him, but he then retired to our House, partly because he feared the burden of the Episcopate and also to be again among his own, whom he edified for some years by his zeal and piety. It was but right that we should afterwards take up his work again, in that place made fertile in good works by his tears and labours. A House was opened there in 1897, immediately after the exile from Ecuador. There was a great deal to be done among the people, to reawaken a sense of religion and the habits of attending church and Sacraments; now the Holy Viaticum is carried publicly to the houses of the dying. Fr. Albera gave the Conference to the Salesian Co-operators and the Church was crowded. But the words of a good benefactor who has spent forty years

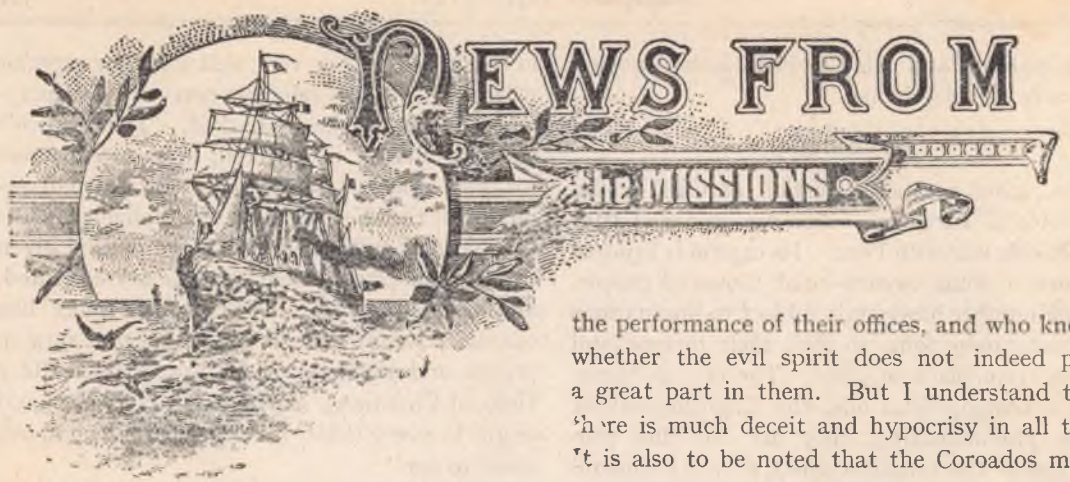
in that place express very well what our superior witnessed in this religious revival." "Everywhere around" he remarked, "Don Bosco's spirit of charity is reflected; in the instruction for the people at large, in the successful management of the Festive Oratory; religious ideas revived and cultivated; the Word of God given from the pulpit; the confessionals so frequented, and the Eucharistic Bread become more like *our daily bread*; there is one name that now in prayer and hymn is on all lips, that of Mary Help of Christians, and through her, Our Lord reigns in every heart; it is all this that you have come to see."

But there is yet much to be done. Though the Schools of Don Bosco, and those of the Sisters of Mary Help of Christians are well attended, Protestant schools belonging to various nationalities are springing up, and the faith is often in danger; the children besides must be at work as soon as they reach fourteen years, on account of the frequent migrations of many of the population, who are simply striving to earn as much as possible.

The foundation of the House of the Sisters had a rather curious commencement. For some years many had wished to arrange for a school, and one lady, of lively faith, having noticed a house which she thought very suitable, managed to get a medal of Mary Help of Christians put under the door. Some years passed and nobody gave further thought to the matter; but in 1899 Mgr. Costamagna called at the town, and conferred with the ladies on the founding of a school for girls, and spoke of the scheme from the pulpit. One month later while he was at Lima, he received a telegram stating that £1200 was already collected. He sent it to the sisters who purchased a house, which afterwards turned out to be the very one in which the medal had been placed.

A great deal of the merit of all these good works is due to Mgr. Carter the Vicar Apostolic; it was he who furnished the houses and the church served by the Salesians, and who has befriended them in every difficulty. Fr. Albera was received by the most distinguished persons of the town, including the Prefect of the city, who gave us his own steamer on departing, so that we might embark with more quiet and comfort, for the sea had been wild and stormy for some days.

(To be continued).



MATTO GROSSO

Missionary labours.

"Exorcisms"—Fall of a thunderbolt.

The Bororos believe that in all food many *Bope* conceal themselves in order to injure them; for this reason, before eating, all meat and fish is presented to the Bari, as well as the first fruits of the season, so that he may drive out the enemy. The Bari declare that by the performance of this ceremony the *Bope* is really cast out, but that he enters into them and must be cast out afresh by the help of Marebba.

Their exorcisms, if I may call them so, are most curious. They begin by words pronounced singly and in a low voice; they go on raising the voice, throwing themselves backward to increase the volume of sound, and finally the shouting becomes so loud as to be deafening. Then they give forth a species of cry, the body trembling, sweating and working as if possessed. Then in a fury, they snatch up bits of meat and gnaw them with terrifying gestures. To excuse their manner of acting, they say it is the *Bope* that eats so ravenously and not they. When the Bari Michael who recounted these things, was asked to say how *Bope* entered into him, and whilst he was trying to give us an explanation he began to tremble, his eyes filled with great tears, and he fled saying that *Bope* had already entered his body.

The Bari seem to be really possessed during

the performance of their offices, and who knows whether the evil spirit does not indeed play a great part in them. But I understand that there is much deceit and hypocrisy in all this. It is also to be noted that the Coroados make use of religion to keep the women in subjection, for the men will believe only what they please. Still, although it seems contradictory, these Indians are very much afraid of *Bope*.

One evening we had just finished supper and were talking together, when suddenly we were interrupted by an infernal noise coming from the village. Fr. Balzola assured me he had never heard anything like it.

"Let us go", he said, "and see what has happened."

We went, and on reaching the square we found everything in the greatest disorder and confusion. Men, women and children were all struck with terror. After many enquiries we found that the panic was caused by the fall of a thunderbolt, and the Indians believed that it was a *Bope* who had come down to injure them. With difficulty we succeeded in convincing them that there was nothing to fear, and it seemed as if we had gained our end when the Bari Michael arrived, accompanied by the Bari Totò Pais, who raising his voice above all the rest, once more filled them with alarm. Then they made three fires and sat round them, trembling with fear. The Bari only stood up, covered from head to foot with *aricu* (coloured varnish). They behaved as if possessed, and whilst circling round the groups they shouted continually, sometimes lowering and then raising the voice while the Indians joined in to swell the chorus. The Bari having returned to their seats, asked for cigars and raised them as if offering them to heaven, shouting all the time. They lighted the cigars, smoked and offered them to the good god, still

weeping and crying. This curious scene lasted an hour. How it excited our pity, and how grieved we felt at being unable to stop it.

The Bari Totò Pais put an end to the scene by retiring to his hut, screaming like a madman. But Michael knelt down, then sitting on his heels the others gathered round him to learn what had happened. We also drew near and heard the Bari say that at last they had succeeded in making Marebba hear, and that he had gone in pursuit of Bope with his knife and his gun. At this news they rose, full of joy, and retired to rest. From this you can understand the power of the Bari.

Transmigration of Souls—Apparitions of the Aruè, or the souls of the departed.

The Bororos believe also in the transmigration of souls into other bodies. The good will be happy in heaven with Marebba, and the wicked will suffer hunger and thirst without ever being able to assuage them. But, according to them the Coroados are good and will certainly go to join Marebba. When any one dies, they believe the soul passes into an animal, from which it may be set free. For this reason they will not eat deer, ostriches, or tigers, saying that in them are the souls of the dead, but they kill only the tigers. The death of a tiger is necessary in order that a widower may contract a second marriage, because in this way only can the first wife be set free from suffering and can he regain his liberty.

When a tiger is killed they make a great feast. I was present at one of these, and will give you a short account of it. These feasts are held at night. At sunset, I saw them take the skin of a tiger fixed on a kind of frame. They placed it upright securing it with sticks and in front of it the Bari Michael took his seat; accompanying himself on the *poare* (a gourd full of pebbles which when shaken produces a dull sound like that of a flabby tambourine) he began muttering some words in a low voice. Then three captains wearing enormous *panicos* came forward. They also struck the *poare* and began to sing with their eyes shut; keeping time with the strange music, they bowed to the

ground and raised themselves again continually. Then the women came in and placing themselves behind the captains joined in the singing, taking an octave higher. The boys and children also joined in taking their places round the tiger skin, twisting round and stamping their feet in time to the music. Bands of children succeeded each other, all with masks of various kinds, seemingly unwearied in prolonging this curious ceremony. We, on the contrary, were



Idols of the Bororos Indians of Matto Grosso, Brazil.

soon tired and thought it best to retire; at five o'clock the next morning on rising from our beds, we found the Indians still at their ceremony, as fresh as when they began at seven o'clock on the previous evening.

The Bororos believe also that the *Aruè* (the souls of the dead) can appear again in this world and show themselves to their relatives; but those who have spoken of these things tell me that frequently religion is used by the Coroados for the subjection of the women making them believe things which the men do

not credit. It is believed by many, if not by all, that when ten years have elapsed since the death of a relative, one can recall him if desired. This desire, it seems, they make known to the Bari, who must fix the day on which the soul is to appear. The appointed day having arrived, a semicircular fence with sticks and branches is made round the Baito as if to prevent the passage of strangers. Early notice is given to the relations of the souls who are to appear, they assemble bringing presents and are ready to give the greatest proof of their affection by cutting their flesh so as to shed tears of blood. The barrier of the Baito, on these occasions, is of colossal dimensions and is so arranged that, on a given signal, it falls suddenly, to allow of the souls passing through, amidst the weeping of the relatives... Generally speaking the souls are only two in number and appear with their faces covered and without speaking. They approach with a peculiar dancing step, but like statues they are not influenced either by the tears or the generosity of their relations, who are all women and manifest the greatest signs of affection and tenderness. The fact is these souls are veiled youths or girls; and on one occasion when the Sister Superior, assisting at the ceremony, recognized the individuals, she was obliged to promise the Bari to keep the secret and not divulge it to the Indian women. It was only on this condition that the men were pacified.

It is curious to notice how they arrange and clothe these souls. The body is that of a woman, as according to the Coroados, in the other life there is no difference of sex and the souls are all women: on the head they wear an enormous helmet of wax several centimetres thick, in which a number of arrows, sometimes as many as thirty are fixed, giving them the appearance of giants; over the face they have a mask made of waxed vegetable fibre and from the waist hangs a kind of skirt made of palm leaves.

Ceremonial for the departed.

In the Bacururù of the dead, they practise another ceremony which confirms what I have said. They give the name of *Aigi* to a flat piece of wood thicker at one end than at the

other, about a foot in length and a few inches in breadth, to one end of which is fastened a long cord; this they whirl swiftly round their head, saying it is a symbol of the soul's passage to another life. As soon as this ceremony begins the women run away, hide themselves and cover their faces. If any one saw it they would certainly perish. On one occasion a girl looked up through curiosity; for doing this her father allowed her to die of starvation, since according to them it would have been useless to attempt to save her, death being the necessary consequence of her fault. They believe also that the souls of the departed can help them, and for this reason during the night preceding the day fixed for hunting, and on the morning of the day itself, they beseech the souls to assist them in the chase. I wish you could see and hear the men assembled in the Baito, when they surround the Bari or the Captain with their arms crossed over their shoulders, bowing the body to the knees, and sometimes in chorus sometimes alone singing in imitation of the Bari whenever stops humming, accompanying himself on the famous *poare!* One cannot do otherwise than pity them. In these grave and melancholy songs they play a strange instrument... four gourds joined together into which they blow producing a muffled sound like the low notes of a bass viol. These are sounded in turn as if it were a real musical instrument, the notes of which serve to mark the time.

The Coroados sometimes invite the souls to a meal, especially when it is a question of first-fruits. One evening I was walking through the village with my note-book when I heard shouting in the Baito and with Fr. Balzola hastened there expecting to find the Bari officiating. But at our approach two dogs barked and immediately the voice was hushed. We entered and found the Bari Toto Paiz seated, eating wild fruits as if nothing were the matter. Astonished, we asked him what had happened, and he replied that he had called the souls of the dead inviting them to eat, that they had already drawn near, but being alarmed by the barking of the dogs, they had withdrawn. From what I have been told, they seem to understand clearly that death separates the soul from the

body: that is, according to them, what communicates life to the flesh and bones is separated from the body, and it is this principle of activity which passes into other animals, and which does not lose its love for those who remain in the world. To this belief, no doubt, are due the ceremonies in use for the dead, and who knows whether the care taken of the bones of the departed does not show a belief in the resurrection. Although these ceremonies have been described by the late lamented Mgr. Lasagna, still I shall say a few words about them, having witnessed them myself. It happened that my arrival in the Colony coincided with the last days of the Bacururù for two deceased persons, of whom I spoke in describing the village. As they had died within a few days of each other, the same ceremony served for both.

The Bacururù of the dead—Two days watching and twenty of funeral services—At the river and in the Baito.

To begin with, Fr. Balzola gained a great victory in persuading the Indians and even the Bari that it was better to bury the dead a hundred metres from the village where they died, than at a few paces as was their custom. Any one, who knows the obstinacy with which the Indians cling to their customs, will appreciate this victory. But to continue my account. When a person is dead the lamentations begin at once; these consist not only in shedding tears, but also in recalling the virtues and merits of the deceased in a song which they repeat for many days, and every time that a relative is successful in hunting. They watch the corpse forty-eight hours during which time the mournful songs, the prayers and weeping never cease for a single moment; these are all included under the name of Bacururù. Whilst the watching lasts, the tools and arms used by the deceased are broken up and whatever remains of these are knocked to pieces by the Bari on the last day of the funeral services. The time of watching being over they dig a grave scarcely a foot deep, in which they place the corpse, barely covered with a mat. For the next twenty days, during the evening and night, the mourning and weeping of the relatives

continue in the village, and once a day the nearest relatives, accompanied by the Bari and some of the Captains who seem to be praying, go to the grave, raise the mat and throw water upon the corpse. You can imagine what a pestilential odour is emitted. Lastly on the twentieth day of mourning, the Indians assemble and whilst some put in motion the *Aigi*, a symbol of the departing soul, others hasten to the grave, raise the mat in which the decomposing corpse is wrapped and take it to the nearest stream; there with great care they clean all the bones and place them in a small basket prepared for that purpose. Then the relations all assemble and proceed to the village accompanied by the weeping of some and the singing of others. In this ceremony the lead is taken by a youth with a kind of flute. With the sound of this instrument they endeavour to imitate the voice of the deceased, seeming to signify that nothing now remains of him but his bones. The most impressive of the ceremonies takes place when they reach the Baito. Whilst several take hold of the skull, which is entirely covered with small feathers of various colours, forming curious designs, the Bari burns all that remains of what belonged to the deceased, and sometimes even destroys the animals which were in his rancho at the time of his death; then the relations one after another approach the receptacle of the bones and cutting their flesh, sprinkle them with their own blood! And so great is their excitement that they beg others to make incisions if they cannot make them with their own hands, and the children anxiously desire to attain the prescribed age (14 to 15 years) so as to join in this barbarous display of sorrow and affection. The female relatives, the wife, mother and sisters tear out their hair, so that they undergo at the same time two kinds of suffering. To conclude these lugubrious ceremonies the skull and bones are enclosed in a new basket which is made away with. It is placed at the bottom of a river, but no one knows the exact spot.

Influence of Fr. Balzola over the Indians and their respect for him—Hopes and conclusion.

When we have mastered the Bororo dialect and the Indians are able to converse with us,

it is possible that we may discovered many points of resemblance between their belief about the dead, and what we have to teach them. From what has been said it is easy to see that once we are able to set aside the authority of the Bari it will be easy to make the Coroados renounce their superstitions, to retain only what is true. The Missionaries have already gained much in a short time and it is consoling to notice that these Indians have never shown any aversion to the teaching of the Priests and have not taken it ill when Fr. Balzola has made a jest of their ceremonies. I have seen the Bari who acts as doctor called to the sick, but I have noticed that they do not fail to call also Fr. Balzola or the Sisters without causing any disagreement. The Bari Michael himself called his colleague Totó Paisto to his sick wife, but at the same time he asked for Fr. Balzola and I noticed that the greatest attention was paid to the missionary's advice.

For my part I judge that their natural dispositions are good and that it will be easy to instruct them. Already they assist at Mass on the Feasts of Obligation, and it is most consoling to hear the little Indian boys and girls reciting the Rosary. Our Lady Help of Christians will undoubtedly bless our labours in these distant regions. The poor Indians believe that Marebba loves the Salesians and sometimes they beg them to intercede with him for what they want. One day Fr. Balzola invited them to hear Mass before going out hunting saying that this would be more pleasing to Marebba than the Bacururù; they consented and were very well satisfied, for in a few hours they returned with thirty-five wild boars. The Spiritual Exercises made by our community produced a strange impression. The Indians could not understand the reason of the silence, and whilst I was preaching they surrounded the doors and windows of the *ranchito* with great curiosity. When the sermon was over they gathered round Fr. Balzola, anxious to hear what had been my message from the *Papai Grande*, and they were delighted when told that it consisted in encouraging the Salesians to treat the Coroados kindly, assuring them that thus they would become more pleasing to the *Papai Grande* (that is to the *Good God*.)

Our Missionaries are filled with the greatest hopes of success, and with the necessary means and staff we may hope to reap abundant fruit in a short time. So far the Indian thinks only of providing his daily wants, and therefore the Missionary to induce him to work must have not only the necessary tools, but also food, clothing and a hundred other things to attract these poor children of the forest. The incredible sufferings and privations, from the climate and the immense distance from civilized communities, which the Sons of Don Bosco have to endure, must not be forgotten. May our worthy Co-operators help us by their alms and their daily prayers, and we beg of you, dearest Father, to be mindful every day in Holy Mass of your sons in the Colony of the S. Heart.

Bless also your devoted son in *Corde Jesu*

AMBROSE M. TURRICCIA

Salesian Missionary.

COLOMBIA



I.

Mission and Holy Week Services at the Lazaretto of Agua de Dios.

Agua de Dios, April 3, 1904.

Very Revd. Father,

It is a fortnight since I came here and tomorrow I must leave for Bogotá, where I hope to find horses sent by the Bishop of Socorro, to enable me to reach that place, and visit the lepers in the Lazaretto of Contratacion.

It is eighteen months since I was at this Lazaretto of Agua de Dios, and how many things have happened during that time! In the first place I found about a hundred new lepers, who have taken the place of those who have died or escaped, the former more numerous than the latter, as you may easily understand. Amongst the grand results of the thirty-seven months of war in Colombia, famine is the most conspicuous; it reigns everywhere, but most of all in the lazarettos. During the last years, charity has worked wonders in supporting these colonies of

invalids; but there have been so many calls upon its resources for great and urgent needs, that the lepers have been somewhat neglected and forgotten; thus several dozens of them have died of slow, though real, starvation. Many others, to escape the fate of their brethren, decided to leave and seek in their own country or their families, the alms by which they might support themselves. If the numbers who escaped were not greater, this was owing, not to a want of will, but sheer impossibility. And how could they escape, poor lepers weakened by disease, many having lost their members and having been bedridden for many years? And so many others without hands, or minus a leg or a foot, others with hands and feet so deformed and swollen, that in size they resemble an elephant (whence the name of *elephantiasis* has been given to one form of this disease) how could these escape? In spite of all this the Lazaretto of Agua de Dios is by no means empty; I counted as many as 1,015 lepers on the day when I distributed the generous alms confided to me for this purpose, by the good people of Bogotá and other places. What a hearty *May God reward you!* came from their lips and their heart in receiving the fifty pesos I placed in their hands. So, for at least the eight days of the Mission no one suffered the pangs of hunger, and with this slight alms I won all hearts, for actually with only two exceptions all responded with docility to my invitation to the Mission. I speak of the sick. Two only refused to come to the church for the sermons, in spite of the solicitation of friends and the good example of the other 1,013 lepers, even the most suffering, who, either in the public Church, in the hospital or in their own huts fulfilled their duties, confessing their sins and gaining the jubilee Indulgence previously granted by His Holiness.

The number of Communions, during the Mission, was about four thousand, including those of many in health who wished to gain the jubilee, or to make their Easter duties. Thus we were able to cure the soul's leprosy, being unable to heal their bodily sickness.

Those two poor creatures who were deaf to the divine call were more to be pitied than

blamed. Probably they had never been inside a Church, and had received no Sacrament but that of Baptism, through physical impossibility, rather than through malice, as certain authorities have absolutely prohibited the entrance of lepers into the Churches. This is the cause of the loss of faith, hope and the other theological and moral virtues in so many of these poor sick, who, when they come to the lazarettos and are well instructed in their religious duties become real saints. They have sinned chiefly through ignorance; when properly instructed they become excellent Christians and as I have said, almost Saints, like many I have known.

But I am sure that these two stray sheep will also soon return to the right path, for it is impossible to remain long deaf to the divine calls, which in the lazarettos are louder and more frequent than elsewhere, or to disregard the good example of hundreds and hundreds of the sick, who, enriched with the treasures of divine grace, esteem themselves happy in the midst of their sufferings. For twelve years the Salesians have had the spiritual care of this lazaretto, and there has not yet been one case of a leper who at the point of death has refused to make his peace with God; even those who had been most obstinate when death seemed far off, repented at the approach of their last hour. One only (two years ago, during the war) yielded to the temptation to take his own life, and he was fortunately moved not to give this scandal in the lazaretto, but committed suicide in a neighbouring village several miles from Agua de Dios. Indeed I think this poor suffering creature took his life, not so much through despair, as because he had lost his senses.

The Mission was followed by the Holy Week Services, carried out with great solemnity and very numerous attendance, doubtless because all had made their peace with God. The procession on Good Friday was a touching sight, the ladies of the lazaretto carrying the statue of Our Lady of Dolours through the principal streets. To our brethren it was most affecting to behold a thousand lepers preceding and following, with hymns and prayers that Mother who had suffered more than they. And as all these friends belonged to some pious as-

sociation they each bore on their breast a medal, or scapular of Our Lady, or their patron saint.

The Confraternity of St. Aloysius headed the procession; these were followed by a large number of Children of Mary who during two long hours went on singing indefatigably the Litany of Loretto; after these came the Confraternity of St. Joseph and then the Associates of the Sacred Heart and of Perpetual Adoration; nearer the statue was the band of musicians composed of youthful lepers. Next to the Statue walked the five Salesian Fathers followed by a great multitude of the sick and those in health, not only from the lazaretto, but also from the neighbouring villages, all assembled to witness this unique spectacle, for I think nowhere else would you see so many lepers mingled with so many free from disease, as in Agua de Dios.

After the procession the sermon of the *Solledad* was preached by our novice Fr. Richard Aguilera, who was visiting for the first time this lazaretto, meeting here, after nineteen years of separation, his brother, who during twelve years has been the greatest friend of the Salesians of Agua de Dios. The motive of this excellent priest's religious vocation, was precisely the thought of devoting himself to the spiritual care of the poor Colombian lepers; how many difficulties had he not to overcome! Now his only desire is to make his profession speedily and then set off for some Lazaretto where his help may be most needed.

Before concluding I must say a word about the new building at Agua de Dios. The size of the church of the lazaretto has been doubled and it has been adorned with a pretty cupola in the centre; a choir and pulpit equal to those of the other churches in Bogotá have been added. All this is the work of Fr. Crippa, chaplain of the Lazaretto, during the three years' war, and what is most surprising this has been done with alms contributed in great part by the lepers themselves; so that, of the money given for their food they have sacrificed a portion for their church. I found the Refuge named after our Fr. Michael Unia, almost completed. The staircase to the higher floor and a few minor details only are wanting so as

to be ready for use. Here one hundred and fifty orphan leper boys will be received, to save them from the leprosy of the soul. This was Fr. Unia's great ambition when he had charge of the lazaretto, and he would certainly have carried out his wish, but for his early death. With what pleasure will he look down from heaven on the Refuge now finished, and bless his successors in the apostolate and the benefactors of his cherished work. This building which has cost more than 200,000 *pesos* (or crowns) was also erected during the war and the Colombian children with their *cuartillos* (pence) paid for a great part of it. We hope to open it before the end of the year.

What is the object of Fr. Unia's Refuge?

It is destined for poor leper boys who are orphans or homeless. Those who have still the use of their hands will be taught some trade or business; those who are unable to work will study, but all will be taught with the greatest care that which is above all necessary, the art of living a good life and of dying a good death, since their miserable state forbids the indulgence of earthly hopes. I found also that one of inmates had turned butcher to save our poor lepers from the exorbitant charges for meat. This at first excited so much opposition that for a time it had to be discontinued, but afterwards he was entreated to resume his charitable work, with immense profit not only to the lepers of the Lazaretto, but also to those in good health. Formerly the price of meat increased every week; now this does not happen, on the contrary it is frequently decreased in order to help the poor lepers in the lazaretto.

I found three of the Sisters suffering from disease, but it was not contracted in the Lazaretto; one of our Community also, whose name is known to you. Our brothers are very much exhausted. But Fr. Aime will write of this and I must say no more as the horses are saddled and I must set off.

Bless all our associates and the poor lepers, and remember every day the needs of

Your devoted son in Our Lord

EVASIUS RABAGLIATI,
(Salesian Missionary).

II.

Life amongst the Lepers.

(Letter from the Provincial, Fr. Antony Aime
the Very Revd. Don Rua.)

Bogotá, April, 17, 1904.

Very Reverend Father,

Through Fr. Rabagliati I have received your last letter, and a short time back one you wrote in January also.

If you only knew what pleasure we experience, when the post brings us some message from our superiors in Europe. This day is for us all, for me in particular, a festival. Receive, dearest Father, our heartfelt thanks.

Things are going on fairly well with us, and I receive good reports from each of our houses in Colombia. Here in Bogotá the house is full to overflowing with boys, of whom there are two hundred and thirty and we can take no more from want of room. All our brothers are zealously employed in teaching and in the care of the boys, order and piety reign everywhere; therefore I have hopes that next year we may re-open the novitiate. ●

My great anxiety is for the lazarettos where the staff are suffering much in health.

A few days ago I was at Agua de Dios, during the period of the Mission and saw the absolute necessity of changing all the brothers of that house, if they are not to perish of the *anemia* from which they are now suffering. I do not exaggerate, when I say that they resemble corpses, and look worse than the greater number of the lepers. Fr. Crippa has since become much worse.

The work which our brethren have undertaken at Agua de Dios is so heavy and continuous, that it leaves them not a moment's rest. On the other hand it is a most consoling sight. I do not think that in any part of the world there exists a church in which the Blessed Sacrament is more honoured, or where, in proportion to the number of parishioners there are more daily Communion. Confessions begin early in the morning and last, with a brief in-

terval, till night. And how fatiguing are these Confessions. Besides the wearisome position, one must inhale the fetid breath, the result of this loathsome disease, breath which in a short time causes violent sickness... The spirit of self sacrifice manifested by our brethren in charge of the lazaretto is truly admirable.

During my visit to Agua de Dios, I also learnt by my own experience the immense difficulties attending the sacred ministry in this country truly named *the country of suffering*.

Add to this the temperature which, in the shade, is never lower than 91° Fahrenheit, and you will easily understand why our brethren are now in such a lamentable state of health. Indeed I believe it is owing to a special grace of Mary Help of Christians, that they have not died of exhaustion, or fallen victims to this terrible disease.

At the lazaretto of Contratacion things are still worse. I am told that the climate is as hot as that of Agua de Dios. but it is also very damp and there are no houses there, only huts...

It is not therefore surprising that our brethren and the Sisters are all sick. Poor Fr. Garbari has had a serious illness, which brought him to the brink of the grave. Fr. Rizzardi is also very much exhausted.

On learning the state of the case on my arrival, I proposed at once to change part of the staff at Contratacion as these were the worst; and I seized the opportunity of Fr. Rabagliati's journey to send with him Fr. Cattaneo, the Subdeacon Diaz and a lay brother, so that their cooking may be done at home, instead of waiting for their meals to be sent from the Sister's house, situated at some distance. The Sister Visitor has also gone to Contratacion, taking three sisters who will replace three others who are obliged to return to Bogotá on account of their health.

It seems that the grand new leper hospital of Medellin, capital of the Department of Antioquia, will soon be completed, and it will be necessary to send there at least three priests and two lay-brothers.

At Agua de Dios, one half of the large Refuge for leper boys is finished, where it will be ne-

cessary to open workshops for carpenters, tailors, shoe-makers and blacksmiths.

From all this you will easily understand, how much we stand in need of a fresh supply of strong, well-selected subjects, full of piety and the spirit of self-sacrifice. For Agua de Dios two priests, two lay-brothers and four others to teach respectively the trades of tailor, shoe-maker, carpenter and blacksmith are needed. For Contratacion one priest and one lay brother; for Medellin, three priests and two lay brothers.

In Colombia, the case of the poor lepers is looked upon as the special work of the Salesians, and this conviction increases daily through the active, persevering and indefatigable propaganda of Father Evasius Rabagliati. This is the precious inheritance left us by Fr. Unia and I am sure our associates will respond generously to this appeal.

After this long list of wants, I send you a piece of good news. At Easter I went to offer my good wishes to his Excellency the President of the Republic, who was much pleased with this attention, and promised to return the visit as soon as possible. So yesterday the 16th inst. our house was honoured by the presence of the Head of the Republic accompanied by the Minister of Public Instruction. They were greeted by the strains of the National Hymn, and visited the various divisions of the School of Arts and Trades, examining with interest the work done by our pupils. Their satisfaction could not have been greater, for on leaving, His Excellency addressed me in the following words; "I thank you for the pleasure you have given me; I congratulate the Salesians on the great good they are doing to the working class in these schools, and I pray that God may raise up a similar house in all the larger cities of the Republic."

I had also the pleasure of calling upon His Excellency Dr. Joachim Velez, formerly Ambassador to the Holy See, who may again fill an honourable post in this Republic. He received us most kindly and spoke much of Turin, of the Oratory and of our house in Rome. He asked after Your Reverence, spoke of Fr. Unia and of the banquet given in his honour. On

leaving he said: "Remember that I am a Salesian; treat me always as one and pray for me."

May Our Lord enable us by His Holy grace to correspond less unworthily to our holy vocation, and to what is expected from us. Give us also your blessing, beloved Father and a special one to

Your affectionate son in Christ

ANTONY AIME,
(Salesian Missionary).

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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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 Co-operators at the Exhibition.

The exhibition at the Oratory mentioned elsewhere, drew a great number of our Co-operators and friends, some of whom took an active part in the organising of the first in 1901. At the opening there were present the whole of the Jury, composed of experts in the different branches of the trades, representatives of working men's institutions and societies. The honorary committee included the mayor of Turin as president, Baron Manno and the senator of Sambuy as vice-presidents. The committee of Turin ladies, patronesses of Don Bosco's works was also present. Their president is Her Royal Highness Princess Laetitia of Savoy.

The arrangements for this second exhibition had gained by the experience of the first. The exhibits also show a greater perfection and every modern detail. The galleries around the central hall have been put into use, and specimens from upwards of sixty professional schools in Europe and America were on view in the different sections.

The 25th year of the Institute of San Benigno.

Within easy train distance of Turin is situated the village of San Benigno. In connexion with this ancient borough, two illustrious names were associated in the recent jubilee celebrations, the names of two who are worthily considered benefactors of their country—St. William of Volpiano and Don Bosco.

Away back in the middle ages St. William of Volpiano founded several monasteries in the district, which became the refuges and homes of learning and art in those troublous times. In

the year 1003 he founded the abbey of San Benigno, which was long the peaceful retreat of the monks, who combined the solemn chant of choir duties with the cultivation of arts and sciences, and works of charity. After 875 years, our holy Founder Don Bosco, in 1879, opened a school of Arts and Trades in the abbatial palace, which was erected through the munificence of the Cardinal of Lancia. Thus the former inhabitants of the monastery to whose peaceful labours the district was greatly indebted, have been followed by the Sons of Don Bosco, in whose innumerable workshops the sound of hammer and anvil and rumbling of machines is not unmingled with the sound of prayer and the thought of God. These two dates, the founding of the abbey nine centuries ago, and the Institute of Don Bosco twenty-five years since, were the occasion of the late festivities. Great events had been arranged, but their accomplishment surpassed expectations. On the 14th of August, Fr. Stephen Trione, gave a conference in the parish church, which both in structure and decoration is worthy of its celebrated neighbourhood.

In the afternoon a grand meeting was held, presided over by His Grace Archbishop Cagliari, surrounded by the local clergy and gentry and many of the Superiors of the Congregation. The opening address was followed by the reading of telegrams from H. E. the Cardinal Archbishop of Turin, the Bishop of the diocese and the Mayor of Turin. The Provincial of the Houses in Palestine, Fr. Louis Nai, a former Director of the Institute sang the solemn High Mass, and in the evening after the Vespers and procession the whole village assembled to witness the illuminations.

It was also decided to erect a monument by public subscription to the Cardinal of Lancia, whose remains, which lie in the crypt of the parish church, built by himself, are held in veneration by the whole country side.

The typographical department had brought out a special work, treating of the foundations by St. William and Don Bosco, with suitable illustrations. A copy of this was presented to the Holy Father, who replied to the Director sending his thanks and blessing to the Institute and its benefactors.

Buenos Ayres. The return of His Grace Archbishop Cagliari.

The southern provinces of South America have now lost a well-respected and beloved pastor, by the return of His Grace Archbishop Cagliari to Italy. Being such a well-known and highly esteemed prelate, it is not surprising to hear that his departure was made the occasion of farewell send-offs in many places.

The President of the Argentine Republic, General Roca, gave him a special and lengthy interview, and before separating he wished to be photographed with him, to which the Archbishop consented. The Archbishop of Buenos Aires, Mgr. Espinosa, and Mgr. Sabatucci, Apostolic Nuncio also conferred with His Grace before he left. After speaking of a send-off gathering at the College of Pius IX. a local paper said :

"Having accomplished his mission in Patagonia, His Grace Mgr. Cagliari, Archbishop of Sebaste is now about to leave for his native land.

From the first day that the Salesians set foot in Patagonia in 1879, Mgr. Cagliari exerted all his strength, zeal and intellectual acumen with the fervour of a devoted priest, profoundly impressed with the gravity of his mission of charity, the establishment of the christian faith in those far off solitudes. Neither drawbacks nor difficulties, lack of means nor dangers of any kind could lessen his courage, or stay the progress of his labours on behalf of the civilization and

conversion of the almost savage tribes.

After twenty-five years of persistent toil, of sacrifices too numerous to relate, of strife and danger, he is leaving in the territory between the Rio Negra and Tierra del Fuego, a district 35,000 square leagues in area, twenty four scholastic Institutes, four orphanages, two hospitals and many churches. What was then but the home of savage tribes is now a civilised and increasingly prosperous land. Through the instru-



mentality of the Salesians led by Mgr. Cagliari, Patagonia has undergone a transformation."

Though moving now mid different scenes, his work will remain, and he will have the happiness of knowing, that the Sons of Don Bosco whom he led for so many years will carry on his peaceful crusade, with his ideals and example for their encouragement and inspiration.

Ordination day at St. George's Cathedral (South-wark).

On September the 24th a large number of

clerics were promoted to the different degrees of Holy Orders in the above cathedral. It will be of interest to the readers of this periodical to learn, that several members of the community of the Salesian House in London were among the ordinandi. This being the principal ordination of the year the number was by no means inconsiderate, since six were ordained priests, one subdeacon, and three received minor orders. The number of priests was especially gratifying, and is indeed a subject of thankfulness to Almighty God, for as one writer says: "Through not everyone understands the vocation it is an event of immeasurable efficacy, of an importance which reaches beyond the narrow limits of human life." And going on further he says: "The priest is a miracle of grace, a living temple of God in which He has deposited the greatest power ever bestowed on man. What are shrines and reliquaries when compared to the sacredness of a priest who in very deed has become the sanctuary of the Holy Spirit."

Though the church of the Sacred Heart at Battersea is but of ten years' standing, a good number of first Masses have been celebrated within its walls. But it never looked better than on the day following the ordination, and all was in harmony with the solemnity of the event and the singularity of the occasion.

Whilst offering our congratulations on the happy consummation of the vocation received from God, we can aid the favoured recipients by our prayers that they may walk steadfastly in the way wherein they have been called.

The first fruits of the forest.

In connexion with the accounts from the new Indian colony in Matto Grosso (Brazil), it may be added here that a few months back the Provincial of the district which includes those vast stretches of virgin forest, went to Rio Janeiro to seek help for the new establish-

ment of Indians which now includes two hundred and seventeen of the Coroados tribe.

Fr. Malan had an audience with the President of the Republic, who showed much concern and satisfaction in the progress of this embryo state, and made over to him a consignment of some hundreds of military suits. The minister of public works was not to be outdone by his chief; he gave Fr. Malan a free railway passport for any goods that he might desire to be conveyed to the colony. The Provincial set out after a lengthy stay by way of Cuyaba, and partly by rail and partly on horseback completed his



Abbatial Palace of the Salesian Oratory at San Benigno.

journey in sixty-two days.

During this visit he had the happiness of baptizing fifty-five savages who had been prepared by Fr. Balzola and his associates. They form the first batch of new christians, whose example we hope, will lead the whole of the tribe, and the neighbouring ones as well, to enter the true fold of Christ.

We can well imagine the joy of the missionary at the thought that through his humble, although extremely self-sacrificing labours, the kingdom of God has been extended to a few more hearts, and the blessings of redemption have been conferred on another band of christians. It is a well-earned consolation. We can participate in it by our prayers on behalf of the

missionaries, and those who can share more largely by enabling him, according to their means, to reclaim greater numbers of the children of the forest.

These and other good works, mentioned in this periodical, such as the re-establishment of the missionaries' settlement in Jamaica, may often be greatly assisted by placing the copy in the hands of friends and neighbours, who may perhaps be in a better position to give material aid.

JAMAICA.



The terrible destruction caused by the hurricane of the 11th of August 1903.

Montego Bay (Jamaica), May 1st 1904.

Very Rev. Don Rua.

It has been suggested to me that the readers of the *Bulletin* would welcome some notes on the flora and fauna of the islands of the Caribbean sea, anticipating a glowing description of the prodigious fecundity of the tropics. Some might expect a short description of the vicissitudes of the sugar trade, with the lives of the famous planters of past centuries, and anecdotes of the slave trade; or the history of the depredations of the bucaniers and the plunder they carried off.

But everyone knows that a period of protracted oppression is followed by one of reaction, the more extreme according to the severity of the bondage; hence one will ask: "And did this reaction follow in Jamaica? Is it possible that those poor negroes etc." Certain it is that the reaction took place, and few can judge to what extremities it was carried; the negro *Cojoe* covered himself with glory, his name being immortalised in the patriotic songs of his race. He with an immense number of fugitive slaves, made the heights of the mountains re-echo with the cry of liberty. Master of the so-called cockpits and the hidden valleys and caverns he defied all attempts of the soldiers sent by the governor. Fire and blood followed them everywhere; and finally by an act of franchise they became independent and masters of an immense territory. That fierce people still exists under the name of Maroons.

But by short allusions and sidelights one would be led to give a compendium of the history of Jamaica; and if I were to dwell on the migrations of the natives from Guiana, the discovery of the island by Columbus, his landing and impressions, and then to describe the views of the rosy tinted peaks against the azure sky; seeking out then in the

valleys and caverns the remains of the 100,000 natives who disappeared within sixty years of barbarous treatment, touching on the growth of the modern negro populations, a whole volume would be needed in which the flora and fauna would demand a chapter for themselves. But something else must be done first: with the help of God let us first seek out a Salesian Co-operator who will become the first and greatest benefactor of the Salesian Missions in the Antilles, and then the book will be written, and dedicated to our worthy patron. All else is useless without that, and in our humble prayers and those of the poor negroes we already repeat in anticipation. *Retribuere dignare, Domine, omnibus nobis bona facientibus, propter nomen tuum, vitam æternam!* Vouchsafe, O Lord, for Thy Name's sake, to reward with eternal life all those who do us good.

And how much do we stand in need of?

Two thousand francs for a commencement and to provide a little work for the people. Famine rages through much of the island which makes plundering a common occurrence; while the natives are going about almost or quite naked, and the idea of revolt is beginning to spread among them. The other day one of the negroes said to me: "The black people will kill all the whites in the island."

"For what reason?" I asked.

He looked hard at me and stepping nearer while his eyes shone with anger, he answered:

"Because the whites are trying to take advantage of us."

"What do you mean to do?"

"Kill them all."

The outlook indeed is far from favourable, while on the other hand the Salesians, with some help from their Co-operators, could give many of the natives work on the soil and enable them to get something to eat. But the means are entirely wanting. Listen for a moment to this fact.

A sorrowful episode.

The sun was rapidly declining as I was riding at a rapid pace along the shore towards our house. The waters were roaring like thunder as they rose and fell in gigantic billows, and there was danger of a wetting if I loitered on the way. The horse cantered rapidly past the huts of the negroes, with some of whom I exchanged a *good night* or *good evening*. I was thinking to myself "What is to be done, hunger does not stop to reason but is desperate." But then I saw something in front of me, something tossing about and bending backwards and forwards; I drew rapidly near, and a negress, frightful to behold, seized the reins of my horse crying out: "O white man, stay, listen to me, brother, sir, master, governor! do not drive me off."

"What do you want. Are you mad" I said, "Move aside or the horse will crush you; what do you want?"

"Do you not see" I am hungry, I am...

"Oh, now I recognise you."

"My child and I are dying of hunger, do not abandon me."

"But I have no money."

"Give me some work, if only a little."

"You are indeed in a pitiable state" I said "but last week you were in prison for stealing, were you not?"

I looked at her to see if she were ashamed of the act, but with indignation she replied:

"Do not cast your blame on a poor negress. A short time back my baby was born and I had no nourishment to support it; it's weeping struck into my soul. That continual cry worrying me day and night, drove me almost to madness; so one night I took my knife and waited by the water's edge to catch a fish, but none came. I went under the cocoa-nut plantations but not one had fallen; I then got into a plantation of young bananas and was caught by the police. I wept aloud and besought him for pity on my child; but he was inexorable. You cannot imagine my sufferings and the anguish at the thought of my little one dying of hunger, and then to go to prison besides; but my tears could not move him."

"Go and get ready" he said, "in a little while the police will be at your house to take you to prison."

"I went home and tried to quiet the little one."

"And what happened?"

"An hour afterwards I was on the way to Montego. It was well for me that we met the mayor, who ordered me to be released and gave me a shilling to get some bread. Would you have me go and steal again; oh find me some work to do.

"Well, well," I said "Come round to-morrow and see if the lemons are being picked." I then shook the reins and galloped home in gloomy sadness.

Here you have a picture of a great part of the black population; clime and misery are rife especially after the hurricane of the 11th of August last year. What a day that was! Only a genius could describe it; such dismay and terror caused by the ruin that preceded, accompanied and followed it. It will never fade from my memory.

The Hurricane.

From January to May a destructive drought had prevailed. There was scarcely a blade of grass to be seen, and so parched was the whole island that one would think a fire had passed over the land. June and July however brought a few showers which restored the drooping plants, and the tropics

smiled once more in their perennial verdure, under the glory of their brilliant sky. Our hopes were at their highest.

On the evening of the 10th of August, the sun sank rapidly into the west, and at half past three next morning I arose and noticed that it was unusually cold for the early morning in Jamaica; but the sky all around was serene and cloudless, the stars had hardly disappeared and the sun was majestically mounting in the ruddy east.

At 6 o'clock we were at Mass, when a slight wind arose. It seemed to gather strength rather quickly and we shut the doors to prevent it from blowing the candles out. By the end of the Mass it was blowing hard and we heard the shaking of the forest trees, the falling of some of the branches, and the noise of the cocoa-nut palms as they bent their lofty tufts in the wind. We began to fear for our banana groves and hastened away to see the ocean which rumbled with a deep sound.

A dark cloud was borne onwards with great rapidity driven by the north east wind that blew furiously. It touched the shore and then seemed raised to the tops of the mountains; then circling round it caught up the whole island filling every valley and cavern. The hurricane was accompanied by a roaring noise like the eruption of Vesuvius, whose fearful bellowing struck terror into all hearts.

The negroes ran here and there crying out *Storm! Storm! The Hurricane! The Hurricane!* and mad with fear they crouched away in their huts; but to no purpose. The wind caught them up and blew them away killing many by the falling timbers. Then the rain came pelting down adding to the evils and it seemed that the last day had really come. The falling of the water, the cracking of the trees, the rumblings of the thunder, the hoarse, despairing cries of the negroes, the bellowing of the animals, the darened atmosphere, full of sulphur, and branches of trees and pieces of roofs brought Dante's inferno to the mind.

Although strongly built our house could not resist the storm; the zinc was blown about like feathers, the doors and windows were smashed and the water came through in torrents. All trembling and frightened we hurried from one room to the other to stop the holes with whatever came to hand, anything to prevent the wind having free passage, for if it did, all was lost; but a sudden crash made our blood run cold, as we saw that the veranda was blown down in a heap of planks and iron rafters. That was the last piece of destruction, the exterminator had passed, a profound quiet followed; the sky became clear, the ocean heaved with a gentle swell, zephyrs of spring floated by, and the tropical sun shone out again in all his glory and splendour, casting tints and shades

unequaled anywhere. What profound irony! All around was ruin and destruction, desolation and misery. The banana plantations which had cost immense sacrifices had disappeared, the cocoa-nuts and bread fruit, the vegetables, oranges and lemons all were destroyed. Immense trees, the witnesses of by-gone ages were laid low in the midst of ruined huts. But to describe the mourning of the negroes deprived of home and subsistence is beyond me.

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* *

On taking up my pen again after an interval of some days, it must be to give a few of the after effects. The negroes have taken to laying their hands on everything, so that continual watch has to be kept up, and we have no peace night or day. The scarcity of food must excuse some of their depredations. Our Director, Fr. Barni, sought help from the Municipality so that the natives might be enabled to rebuild their huts; he has been able to give shelter to the most destitute, and trusting in Divine Providence, has set several families to work, hoping that the means to pay them with will not fail.

"May Almighty God bless you, Father" the negroes say, "you are now our only father." And indeed most of them displayed quite an unexpected resignation.

"Let us thank God that we are yet alive" said one.

"When God visits us, we must be silent, for to murmur would be a sin."

But the best example of all, was an old man familiarly known to all the negroes as Father Robinson. He is good catholic, a pure negro, and very intelligent. He is a carpenter by trade, has journeyed a good deal which makes him full of stories of his experiences, and explains the negroes, regard for him. On the Sunday after the disaster he came to the Church and went to Holy Communion as is his weekly practice. As he lives some distance away and would feel such a long fast, our Superior always gives him his bread and coffee. That morning I gave it to him, and sitting down on the steps he said:

"Well how are you brother,"

"Fairly well," Father Robinson, "but almost sick at heart on account of our misfortune."

"Listen brother" he said. "There is no need to be despondent; look at me, all my goods are in heaps of rubbish, my bananas uprooted and trees broken down. I have nothing else left; but my soul is there in church, at the feet of my Sav-

iour. When you were nearer I could go three times a week to Confession and Communion, but now I can only go on Sundays, as my legs are growing weak. But God will provide for me, and for you too if you have hope."

"I looked at him in surprise; his eyes were shining with a holy peace and joy."

"Good old man" I replied "May God help you, and us too, that we may be able to assist the negroes.

"Good-bye brother" and he took his old stick and started down the hill.

Just two lines more. Our Superior was coming in from Montego, in his cart, one Monday morning when he met at the entrance of the village some dozen negroes dancing away to their heart's content.

"What are you doing, my good women" he said. "Why all this singing and dancing."

"Oh we come from another district, where God did not allow the hurricane to do so much harm. We have still our bananas and beans and fruit; we are not suffering from hunger, and so we are rejoicing."

But Father Biebuyck has great trouble in getting the many catholics in different parts to their spiritual exercises.

"Why don't you come to church" he will say.

"We have no clothes to go in Father." Then to another:

"And when are you coming to have your marriage ceremony performed."

"When my wife and I are decently clad."

"And you, what is the matter? Are you ill?" "Yes Father."

"What are you suffering from?" "From hunger."

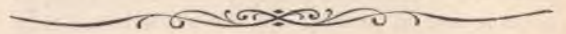
You can well imagine what poverty and misery are visible in all directions. If the natives are to be civilised and made Catholics, pecuniary help must come from somewhere. Otherwise they will become more and more degraded and there will be little hope left.

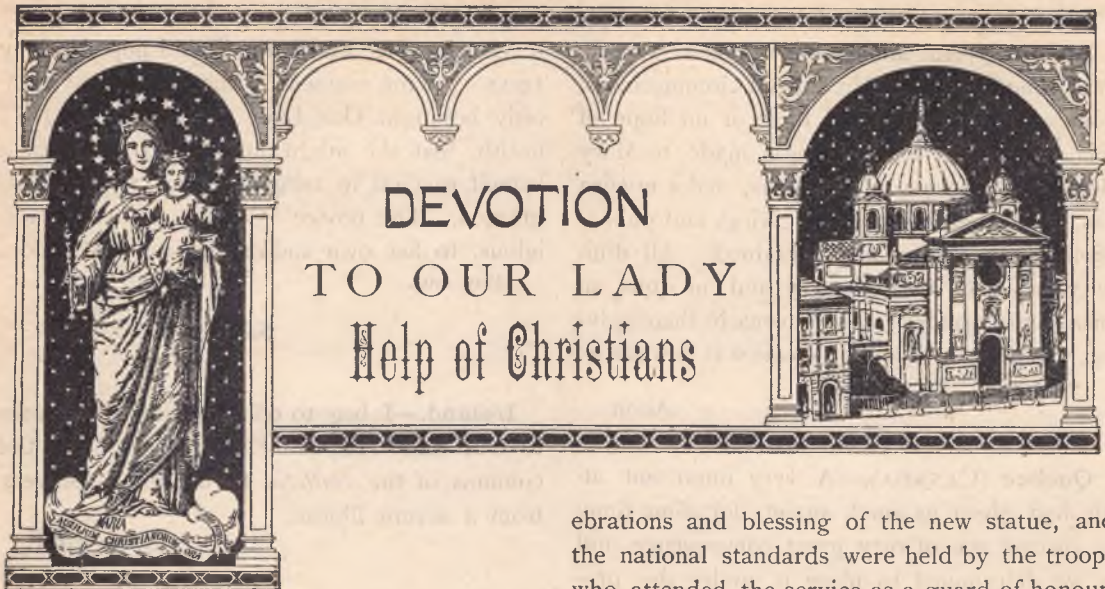
Asking your prayers for us all.

I remain

Your most obedient son

E. TEDESCHI.





DEVOTION TO OUR LADY Help of Christians

The Sanctuary of Our Lady at Turin has long been famous for the splendour of its ceremonial. On the Sunday preceding the great August festival of Our Lady, the Assumption, His Grace, Archbishop Cagliari celebrated at the High Altar of the Sanctuary, and wore the costly chasuble presented by His Holiness Pope Pius X.

On the 8th of September, the feast of the nativity of Our Lady, the devotions in preparation for the Jubilee of the Immaculate Conception were carried out with special solemnity, that day being exactly three months previous to the feast. The 24th of each month is reserved for the monthly commemorative devotions of Our Lady Help of Christians.

Of the accounts coming in descriptive of the celebrations in other parts, that from Barranquilla in Colombia is well worthy of mention here. The school of Arts and Trades at Sarrià in Spain had provided the Church at Barranquilla with a beautifully carved statue for that occasion. The parish church of St. Rock, served by our confrères could not hold the numbers that crowded to the services for the novena in preparation; the concluding functions were accordingly held in the larger church of St. Nicholas. A stranger would have fancied that the feast-day itself was national holiday. The authorities of the town, civil, military and ecclesiastical were present at the morning cel-

ebrations and blessing of the new statue, and the national standards were held by the troops who attended the service as a guard of honour. About 10,000 persons took part in the procession in the evening.

Further down in South America, at Gualaquiza, the forest was waded to yield abundant supplies of flowers and greenery for the decoration of the humble church. When the sound of the bell announced the time for Mass, the christians who assembled were agreeably surprised to find, that a band of Jivaro Indians had also obeyed its summons. They were most respectful during the Mass, and after the procession, when the statue had been placed in position, they passed round with the others to kiss its foot. Our Lady is called the Star of the Sea, but she is no less the protectress of the forest, and will soon, no doubt, bend these yet uncivilised tribes to the gentle gospel truths explained by the missionary.

GRACES and FAVOURS

Dublin.—A person wishes to return public thanks to Our Lady Help of Christians for many favours received through her powerful intercession, enclosing also a small donation as an offering to her Sanctuary. A promise of acknowledgment has been made for another favour very earnestly desired.

September, 1904.

R. A.

London.—An anonymous person was, a short time back, placed in difficult circumstances, from which there seemed little or no hope of being relieved. Recourse was made to Mary Help of Christians by a novena, and a novena was also promised in thanksgiving, and publication, if the favour were obtained. All difficulty was soon cleared away and in quite an unexpected manner. The novena in thanksgiving, was performed and publication is now made.

Sept. 1904.

Anon.

Quebec (CANADA).—A very important affair had given us much anxiety for some time; its success was of very great consequence, and so we determined to place it under the protection of Our Lady Help of Christians, promising an offering and publication in the *Salesian Bulletin*. Thanks to Mary Most Holy, who has granted our request, and in whose honour we send the offering to her Sanctuary.

July 1904.

H. H.

Smyrna (ASIA MINOR.)—On the 22nd of May last a young catholic, leading an indifferent life fell very seriously ill. His fever was a violent one and soon developed alarming symptoms, so that a consultation declared his case hopeless. However his mother went in the early morning to the Cathedral and had a Mass offered in honour of Mary Help of Christians for her intention, and took home a medal which was placed on her dying son. Two hours after, a notable improvement was seen, and the patient in fact recovered so rapidly that on the feast-day, 24th, all trace of fever was gone, and every dangerous symptom had disappeared. I would now ask you to publish the favour in the *Bulletin*.

June 1904.

A. Co-operator.

Varazze (ITALY).—We had been in great distress over the sudden illness of a young novice, who was attacked by meningitis and in danger of becoming blind, or losing her senses. During this period of anxiety, I happened to be at Turin at the time of the coronation

service by the Cardinal Archbishop in May 1903. At the moment of the ceremony I earnestly besought Our Lady to restore the girl's health, that she might be able to consecrate herself to God in religion. The request was granted. The novice is now a professed religious, to her own and our intense satisfaction.

May 1904.

E. B.
Salesian Co-operator.

Ireland.—I beg to offer my heartfelt thanks to Our Lady Help of Christians through the columns of the *Bulletin* for my wife's recovery from a severe illness.

Co-operator.

Mangalore (INDIA).—I send you by this post one pound sterling in thanksgiving for a great honour obtained through the intercession of Our Lady Help of Christians; will you kindly publish it your *Bulletin*.

A. Client.

Poona (INDIA).—Enclosed find an offering for two thanksgiving Masses to be said in honour of Our Lady Help of Christians for the recovery of my mother from *pneumonia*. I had promised that I would have my mother's recovery published in the *Bulletin*, and I now request you to do this.

H. WILLIAMS.

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*To obtain favours needed, Don Bosco recommended the frequent use of the Sacraments and the practice of a Novena consisting of 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 works undertaken by the Salesians, or to the Sanctuary of Mary Help of Christians.*

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.

# Salesian Schools – London S. W.

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## New term begins on September 3rd.

**Classical Course.** — These schools, directed and taught by the Salesian Fathers, have as their principal object, to provide a classical education for those boys who may desire to study for the priesthood.

**Commercial Course.** — Boys who have no vocation to the ecclesiastical state, are prepared for any other career they may wish to follow.

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The course is arranged to suit the requirements of the College of Preceptors, the Oxford Local, Civil Service and University Examinations.

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.

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The Religious education is conducted with the utmost care. The last two reports of the diocesan Inspector speak for themselves.

**July 1903.** “The work throughout is painstaking and thorough, the results are admirable. Besides the very full knowledge shown, the excellent language in which the boys expressed their answers deserves a word of praise. The paper work was very satisfactory.”

**July 1904,** “This school is taught thoroughly and with great care. The boys know their christian doctrine well; their explanation of it was very clearly given. It was a great pleasure to examine them, especially the upper classes.”

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*For terms, prospectus and other particulars apply to the Rector, The Very Rev. C. B. Macey.*

*Surrey House, Surrey Lane  
Battersea, London. S. W.*

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*The Salesian Fathers have opened a school for boys at their House at Farnborough, Hants. A course similar to that at the above school is given. For particulars apply to:*

*The Rev. E. Marsh  
Salesian Institute  
Queens Rd. Farnborough, Hants.*

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*A preparatory school for little boys has been opened by the Nuns of Mary Help of Christians, in a delightful situation at Chertsey on Thames. Communications to be addressed:*

*The Rev. Mother  
Eastworth House, Eastworth St.  
Chertsey, Surrey.*