

The Association of Salesian Co-operators



We wish to call the attention of the Readers of the *Salesian Bulletin* to the Association of Salesian Co-operators and ask them to make the same widely known amongst their friends and acquaintances.

It is a most practical, efficacious and advantageous way of carrying out the wishes and exhortations of His Holiness Leo XIII, and notably those contained in the Encyclical *Graves de communi* on Christian democracy.

This Association was, from its very beginning, warmly recommended by Pius IX who claimed to be inscribed as first Co-operator, and enriched it with the spiritual favours of the most privileged tertiaries.

His Holiness Leo XIII, on his elevation to the pontifical throne, claimed, like his Predecessor, to head the list of the Salesian Co-operators. He moreover said to Don Bosco: *Each time you address the Co-operators tell them that I bless them from my heart; the scope of the Society is to prevent the loss and ruin of youth, and they must form but one heart and one soul in order to help to attain this end.*

Every good christian above sixteen years of age can become a Co-operator, enjoy the numerous spiritual favours, and share in the merit of the good works accomplished by the Salesian Congregation, the Daughters of Mary Help of Christians, and the Association of Co-operators throughout the whole world.

The membership does not entail any obligation of conscience whatsoever, hence not only all members of a family, but inmates, of any institution or college, members of religious communities, confraternities etc. can join it by means of their Superiors.

Each and all may become active Co-operators by promoting with their good example and according to their means and capacity the practice of Religion and works of charity in their respective places.

Each and all may co-operate in the numerous and manifold works of charity and public beneficence carried on in other parts by the following means.



THE
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 BULLETIN

PUBLISHED AT THE "ORATORIO SALESIANO,"—VALDOCCO, TURIN, ITALY.

To your care I commend infancy and youth, zealously attend to their Christian education; place in their hands such books as may teach them to fly from vice and steadily walk in the path of virtue. (PIUS IX.)

A tender love of our fellow-creatures is one of the great and excellent gifts that Divine Goodness grants to man.

(St. FRANCIS de Sales.)

Redouble your energies and talents in the rescue of infancy and youth from the snares of corruption and infidelity, and thus prepare a new generation.

(LEO XIII.)

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**THE SUCCESSOR OF DON BOSCO,
 the Very Rev. Don Rua.**

To the Co-operators and Benefactors of the Salesian Institutions who by their charity help to extend those benefits to mankind which our Divine Saviour came on earth to establish, **THE SUCCESSOR OF DON BOSCO, THE VERY REV. MICHAEL RUA**, on behalf of all the members of the Society and the thousands depending upon them throughout the world wishes a holy and a happy Christmas and a prosperous New Year, invoking on them and their relatives the choicest blessings, a long life full of merit and crowned by eternal happiness. By his direction the prayers and Communions at the Midnight Mass which is celebrated in all our houses will be offered up for this intention.

The First Exhibition

of the Schools of Arts and Trades and Agricultural Colonies.



II.

After the Successor of Don Bosco had solemnly blessed and opened the Exhibition, as announced in the previous number, the Very Rev. Prof. Bertello addressed those present in the following terms:—

Among the many remarkable facts, unknown in the centuries gone by, but of frequent occurrence now, and even considered by some as too frequent, are local, national, and universal exhibitions. Their object is to present to the world the productions of science and industry, and from them to gauge the progress, and take measures for future advances. The things around us change with almost dizzy rapidity; all have undergone a transformation both in the methods of mechanical work and in the organisation of the human society.

Although these much boasted advantages may not always be real—for some ancient usages have been cast off which ought to have been preserved, while other novelties have been held up to admiration which do not deserve the praises that have been lavished on them—we cannot deny that useful inventions have been made in the application of natural forces, and that in the very forms of social life, amidst the excitement and restlessness of absurd aspirations, of unpractical projects, and foolish experiments, some things of lasting good have been introduced.

In these new environments what should be the course of the Sons of Don Bosco? This one thing is certain, that, if we are to labour profitably for the glory of God and benefit of the people, we also ought to advance and go forward with the times assimilating that which is good, and even being pioneers, if possible, in the way of progress, so that we may with authority, effectually combat

their errors and dispel their illusions. Such is the teaching and such the example of our Founder who was, on that account, styled the saint of his own times, one who has christianised his age.

In confirmation of this it is not my intention to describe the whole course of Don Bosco's manifold mission, but, keeping to that which ought especially to appeal to us on this occasion, I will recall to your minds a few traits which show how whenever there was a question of some new step for the advancement of the working classes, and especially for that of his young artizans—who formed the special object of his mission and of his solicitude—to make of them skilful mechanics and honourable artists, Don Bosco took it up heartily and applied all his energetic spirit to bring it about.

In the September of 1845, as our historian Fr. Lemoyne relates, the Piedmontese government abolished all the old weights and measures, and introduced the metric system. The law did not come into force till the 1st of January 1850, and in order to prepare the people to receive and appreciate this new scheme, the government in good time distributed through all the districts synoptical tables of the new weights and measures, and published pamphlets containing a clear and simple exposition of the system.

But even before the government began to take these precautions, as soon as the proclamation was given out, Don Bosco set to work, as an able mathematician, to write a little book entitled, *The Metric System simplified, preceded by the first four rules of Arithmetic for the use of the working classes and country-folk.*

The preface to the work shows what was the spirit and the intention of Don Bosco. Here is a quotation. "The special needs of the time in which we live, place every individual almost under an obligation of procuring some knowledge of the metric

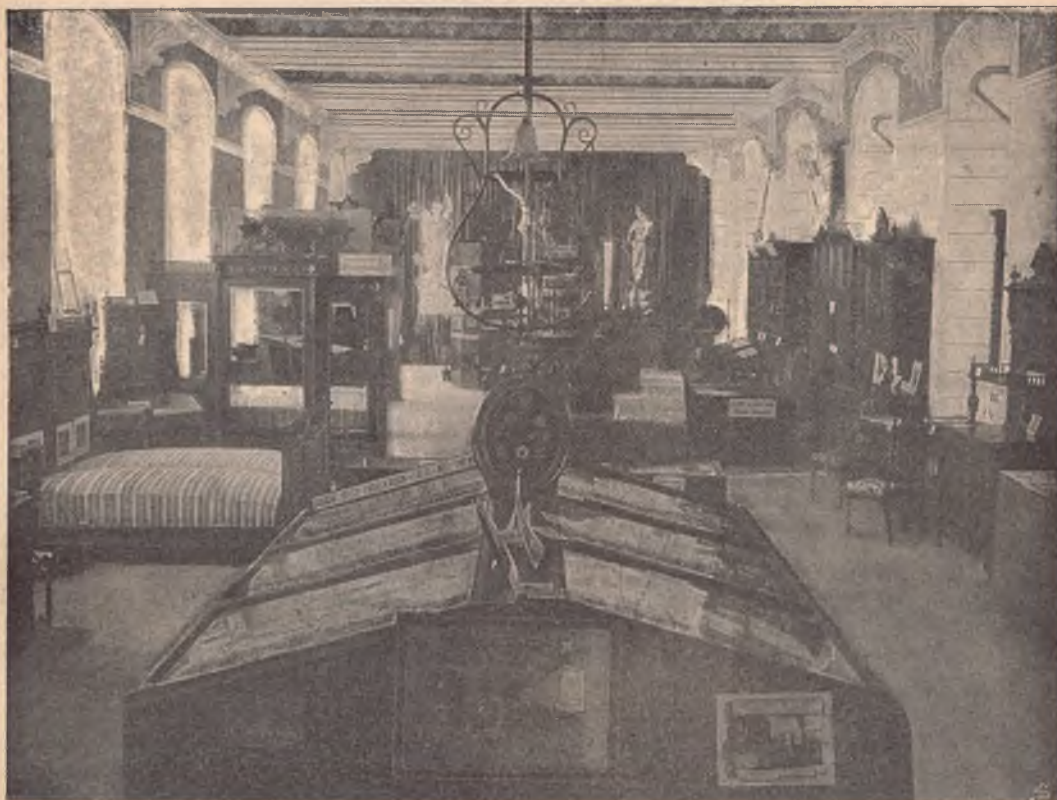
system. It is evident to all how easily he may be mistaken and defrauded even to a considerable extent, in such a total change of weights and measures. Desiring to prevent such unpleasant inconvenience, and to provide as far as possible for the public needs I have compiled this little work."

It is now three years ago that this city saw the grand celebration of the 50th anniversary of the foundation of a school for working boys which had its humble begin-

ning in 1848. It was founded by a cabinet worker for the benefit of his young apprentices, and subsequently extended by the aid of the government and numerous citizens, and gave valuable assistance to the working people of the town.

desire to aid the working lad, and because he foresaw the altered times and needs of the coming age, as soon as 1846, when he was established in Pinardi's house, began to organize classes, which both on account of the unsettled state of the Oratory, and the long illness of the Director, could not until then be favourably developed.

At the commencement, as the room at his disposal was small, two classes were held in the kitchen, and in Don Bosco's room, one



View of the second Hall of the Salesian Exhibition.

The benefits derived from that school have received the highest encomiums from the press, and in the form of commemorative tablets, perpetuating the memory of those who have in some manner contributed to the founding and efficiency of this beneficial institute.

That is quite right. But we ought not to forget that Don Bosco, both from his great

was held in the sacristy, another in the choir, and others in the chapel. And what subjects did Don Bosco teach in this school? Was it only religious instruction perhaps? No, but together with that, he taught reading, writing, Italian, Latin, French, drawing, arithmetic and the metric system, and later on vocal and instrumental music as well. He himself was the teacher, he composed the text-books, gave special lessons to his young assistants who were afterwards to aid him in the work, and thus he founded a new method of teaching to hasten the progress of his pupils.

I need not remind you how when Divine Providence provided our good Father with the means of having laboratories and workshops of his own, his first care was to furnish them with the best utensils and machines that modern invention could make, and it was his wish that his young apprentices should lack nothing of that professional skill of which modern industry is justly proud.

And in order to prove that setting aside religious and moral training—the principal objects of his solicitude, and treasures of priceless value in his sight—his children would have nothing to fear from the competition of other workmen in all that relates to perfection in their art, he wished them to take part in the Exhibition at Turin in 1884; and everyone knows that the opinion of the people, and the judgment of the experts themselves, was that Don Bosco had achieved by his own efforts, what the resources of the government and industrial firms had not yet effected.

But why should I dwell on this subject, or bring forth other facts. The intentions of our beloved Father are clearly set forth in the deliberations of the 4th General Chapter, the last that was held under his direction and which may be looked upon as his last testament with regard to the course to be followed by our professional schools. There he says: "In order that the boy-artizans may obtain during their professional apprenticeship *that equipment of literary, artistic, and scientific knowledge* which is necessary to them, it is laid down, etc..." and here follow the necessary provisions.

Among these we must not forget the syllabuses, the examinations, the diplomas, able masters for the morning and evening schools; and with regard to the craft-masters he established that *skilful and upright ones should be procured, even at the cost of pecuniary sacrifices*, so that in the different branches, the various orders may have that finish that is required. Could he have spoken in clearer terms? And to arouse a noble emulation among the different workshops of the house, and of the houses among themselves, he wished that every professional school should make an annual exhibition of the works done by the pupils, and that every three years a general one in which all the schools of Arts and Trades should take part, was to be held.

Hence we see that by word and by example our Father and Founder has taught us that we should advance with the age and if possible even be pioneers in everything that is

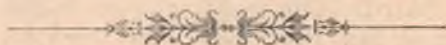
good and useful to society, that we should employ the talents and abilities with which God has endowed man in the service of Him to whom alone they belong; and that while we educate our boys in Religion and good morals which will secure to them the blessing of eternal life, we should not neglect to render them skilful in all that may be an ornament and an advantage during their earthly pilgrimage.

We are assembled here for the inauguration of the first General Salesian Exhibition. What its intrinsic value may be and what opinion is to be formed concerning it, we leave to experts to judge. We, instead of making an ostentation of vain show, which would be at the expense of modesty, we should rather apply ourselves calmly and seriously to examine not this or that specimen but the whole. We should observe whether the schools, the organisation of the workshops, or the culture of the fields leave no gaps to be filled up. Let us confront one house with another, one nation with another, in order to choose out what is good, and thus establish among ourselves a world-wide school of mutual and fraternal instruction.

We should go out of our own circle and observe what other institutes have done, and compare ours with theirs, not even passing over what is achieved by those who do not share our principles, but even make it the object of our particular study.

We should remember that in many places, and sometimes not in quite a christian spirit, evening schools and Sunday schools are opened for the working classes and country-folk, where the pupils are instructed in their own language and the chief modern ones, arithmetic, book-keeping, physics, chemistry, mechanics, agronomy, economy, hygiene, and geometrical and ornamental drawing with their application to the various arts and trades, and already there are rising here and there these popular universities.

After making these studies and comparisons, everyone should put himself in the place assigned to him by obedience; let him look at Don Bosco as his model, with a firm resolution of carrying out his intentions, which were to rescue the victims of the world, to extend the kingdom of God on earth, making arts and sciences, industry and beneficence the untainted emanations of religion, and not the unwholesome fruit of indifference and impiety.



Don Rua's Representative

IN AMERICA

(Extracts from his Secretary's Correspondence.)

(Continued)

HAVING landed we had to travel about 10 kilometres to our Mission. There are here two large houses on either side of the Church, one for the Salesians and the other for the Nuns; and around there are sixty smaller ones for the Indians. Even finer was the old mission with its great church and more than a hundred houses, which in an hour were destroyed. I have seen few men more courageous than Mgr. Fagnano, yet when he recalls this great misfortune he can hardly restrain his tears though it is now four years since it happened. There were hundreds of thousands of francs lost and, what is of more importance much good was hindered. I visited the ruins and the place where our confreres and the nuns with their pupils had to live for months—a shed roofed with sheet-iron—which kept out the hail but not the rain and wind; deprived of all means of subsistence except meat on which they lived for several months with the greatest contentment.

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Our mission at Tierra del Fuego extends over 50,000 acres of land. There is abundant pasturage to graze the animals necessary to support the Indians who consume about 200 kilogrammes of meat daily. Each Indian does not cost less than a dollar a day. Imagine the great expense incurred in maintaining all those; only an entire abandonment to Divine Providence can permit Mgr. Fagnano to continue the good work, for human calculations alone would force him to give it up. He suffers much in not being able to go into the mountains in search of

more of the wandering Indians, but the fact is, his finances are in a very sad state. In moments of difficulty he reads Don Bosco's letter and it impresses on him again the great importance Don Bosco attached to these missions. Don Bosco had such a precise knowledge of these places that he was awarded a gold medal by the Geographical Society of Lyons at a conference held in 1883. Fr. Albera records how he in company with Fr. Barberis went to receive it.

Fr. Albera had resolved to spend a few days in this mission of Candelaria, since on the 14th of March we should have to leave with Fr. Malan for Matto Grosso; but in these places one knows when he arrives but not when he can depart. On account of the bad weather the steamer was delayed fifteen days on the voyage, and these were days of anxiety for us. I took advantage of the opportunity to make some excursions on horseback, but the precarious state of Fr. Albera's health and the intense cold did not permit him to do likewise. During this time I acquired some knowledge regarding the places, customs etc. which may prove interesting to our Co-operators.

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The Fuegians who live in this mission, belong to two tribes that differ in costume, appearance, and language. The great island of Tierra del Fuego is inhabited by Onas or Foot-Indians, probably descended from the Patagonians to whom they bear a marked resemblance in physical appearance and language. That they are ignorant of the art of navigation goes to support the theory that they commenced to inhabit this region

while it was yet part of the mainland of Patagonia.

Alacalufa Indians inhabit Dawson Island and some of the other small islands of the archipelago. They are skilful seamen and live principally on fish. They are ordinarily sad and taciturn; the Onas on the contrary are very cheerful and exceed them in stature. During the month I spent with those Indians I discovered that many of the accounts given by travellers savour too much of superficial first impressions. When they receive proper nourishment and are kept clean their appearance is not displeasing. Their skin is soft and of a delicate chestnut colour with a light red tint. It is not easy to see their real colour as the Indians besmear their bodies with blood and paint. They have black hair long and straight but never curled. They shave the crown of the head, leaving the rest of their hair long and untidy and this gives them the appearance of wild beasts rather than men. This strange ornament must cost them a kind of martyrdom as they use a sharp stone to remove the hair. They have, as a rule, little beard especially on the upper lip; some are altogether beardless with no eyebrows; it seems they pluck them out.

The sight of these people is very surprising. They assure me that with the naked eye they are able to discover what we can see only with magnifying glasses. There is no doubt but their manner of life favours very much the full development of the senses, especially the sight and hearing, as they are obliged to observe the phenomena of nature, and are continually on their guard against enemies, whose steps they can hear at a great distance by placing their ear to the ground. The character of the poor Fuegians is most unfortunate, almost incapable as they are of noble sentiments, and inclined to excessive laziness. Nothing surprises them, they never express a desire to gain fresh knowledge of anything or when they do, they make no use of it. This indolence is favoured by

nature which supplies food to them liberally.

When the tide goes out a great number of fish is left on shore which remains for two or three kilometres dry, and then also can be seen the number of rocks which the sea hides. One day we walked for half an hour over small fish on shore abandoned by the water. There were millions of fish which served as food for a corresponding number of birds which darkened the sun in their flight.

* *

The house of the Fuegian is quickly made. Some 15 or 20 flexible sticks fixed in the ground, joined at the top and covered over with skins, such is their dwelling. When it becomes insupportable on account of dirt they shift a few yards further—so great a hold has laziness on them. Certain facts



Indians of Tierra del Fuego assembled in the Mission of Candelaria (Cape Peña).

which I heard related, and about which I shall perhaps say something later on, give an idea of their manner of living. I am not speaking of morality. If the Curé of Ars was wont to say: "Give me a people without a priest for the space of 30 years and at the end you will find that instead of the true God they will adore animals," you may imagine the state of these unfortunate people who never see a priest, where the Holy Sacrifice was in all probability first offered up by Mgr. Fagnano in 1886. He was the first who

entered the great island which alone has an extension of the whole of Italy.

The Chilian and Argentine Governments have given to the largest lake in Tierra del Fuego the name of Fagnano in honour of its discoverer.

Their clothing is simple, they cover their loins with a small skin; the rest of their body is painted. Some smear their faces with black and their bodies with white paint



Indians gathered together by the Sisters at Candelaria.

and others with black and white stripes. The Onas prefer to paint themselves red, principally their faces and feet. In general red is a sign of joy, white of war, black of sorrow. The arms which they use in chase are of the simplest make; a bow of about a metre and a half joined at the extremities by means of string made from the nerves of the guanaco or seal. Some arrows of light wood thicker in the middle than at the extremities, about 80 centimetres long and provided with a feather to ensure the direction and a sharp point. The contrast between those who for some time have been living in the mission and those newly arrived makes one realize the great sacrifices which our confreres have had to undergo in their arduous mission. Those who live near the canal are very repulsive; their filth is beyond telling, and even after being cleansed again and again they still exhale a very unpleasant odour, yet our confreres live with them and some even sleep in the same dormitory.

During the journey from Montevideo to Puntarenas, having got to know that we were going to Tierra del Fuego several of the passengers, with the greatest seriousness, asked us if the Fuegians had a soul as we had, if

they were reasonable beings etc. Many seem to have this idea, and this explains perhaps why the poor Indians have been treated in such a barbarous manner. We, who have seen them and lived with them, know that, though they have not capacity of civilized people they are not wanting in intelligence; they are capable of gratitude, and when Mgr. Fagnano arrived, they were filled with joy and said "Here is the Great Father".

After some days the boys came around Fr. Albera and played with him. We taught them catechism and the last Sunday that we stayed there we distributed Holy Communion to twenty of the thirty-three boys of the Institute, the rest being too young. The men and women have given up their former manner of living and are now good christians.

Oh how many others could be reclaimed from their barbarous state and made good christians if we had but the means. I am sure that many rich people could they but know the great good that can be done would esteem themselves fortunate in being able to contribute towards a work so holy and so philanthropic. After our visit to this mission we could esteem more the saying of the Curé d'Aras that the best way to dispose of money is to give it to the missions and it is no wonder that he has left written: "I love the missions so much that after my death I would, if I were able, sell even my body in order to establish one."

In a life of Don Bosco written here in America, when referring to the 2nd of Feb. 1888, the day on which the solemn funeral of our most loving father took place, and at which more than a hundred thousand persons assisted, the author exclaims: "Let Turin dry her tears when she sees that at the moment when she loses her most precious glory an eternal monument is erected. The most splendid monument to Don Bosco are the thousands of persons who accompany his corpse, the tears that have been shed over his sepulchre, the numberless wreaths that have covered his tomb, the accents of grief that have filled the world and met with an echo in journals most hostile to the Church." I however believe that, if this admirer of Don Bosco could see what great work is being done in the missions of Patagonia and Tierra

del Fuego, he would doubtless exclaim that these missions held the first place as they were also the dearest to Don Bosco's heart.

* * *

Before finishing this letter I would have wished to speak of some of their peculiar customs such as the morning lamentations of widows, the games of the boys such as their competition as to who swallow more earth etc.: of the principal birds that frequent these places as the cisne, cauquen, flamenco, bandurria, conoroba, pato, frailecillo etc.; and of the animals as the guanaco zorro, porro Fuego, cururo etc. and finally of the whales, but as these things have been and will be referred to by our missionaries I content myself with just mentioning them in this already too long epistle.

I read in the *Civiltà Cattolica* that at the stroke of the hour which closed the 19th century and opened the 20th, a joyous sound went forth on the night air of all the bells of the eternal city. And the prayer of thousands and thousands of fervent hearts, as a cloud of incense, mounted upwards towards the throne of God, in company with that of the venerable Pontiff in the Vatican who at that moment in his own private chapel offered up the host of peace and prayed for the salvation of all the world at the dawn of the new century. It is but fair to our confreres of Candelara to mention that they with their Indians took part in this great homage and erected in Cape Sunday, the highest point in Tierra del Fuego, a little chapel in honour of the Sacred Heart of Jesus and there, at the beginning of the new century, offered the victim of peace surrounded by the prayers of those conquests of the most adorable Heart of Jesus. Fr. Albera, Mgr. Fagnano and the writer made a pilgrimage to it. This humble mark of homage of the Salesians and their Indians to Jesus serves already as a guide to the vessels which

navigate those turbulent waters; a true image of the devotion to the Sacred Heart of Jesus.

* * *

I must not however end without saying a word of the principal instrument which God has made use of in doing so much good here, I refer to that untiring apostle Mgr. Fagnano. Who could recount how many times during the last 25 years he has endangered his life for the good of souls? What privations he has undergone—cold, heat, hunger, thirst, imprisonment, shipwreck—all these have tried him. He has visited the most distant houses, and most repulsive duties have been fulfilled by him with his admirable charity. He ignores obstacles, and where obedience and the salvation of souls require him he is there. The Argentine Republic, Patagonia, Tierra del Fuego, Chili, Peru all have evidences of the labours of this indefatigable apostle. In my long and enforced stay in this large island I have heard many episodes of his adventurous apostolate, but he forbade to speak them. I am however comforted at the thought that under obedience he himself will have to give some record of them; there will be found something of Xavier. *Alias alia.*

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

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

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

At the request of our Co-operators chiefly in Portugal and Brazil, a new edition of the *Salesian Bulletin* in the Portuguese language will be started with the New Year. Those of our readers who desire to receive it may apply to the Editor, Salesian Oratory, Turin, ITALY.



TIERRA DEL FUEGO.

(Extracts from Fr. Beauvoir's notes).

First meeting with the Indians— Copelo—A dialogue—Strange cus- toms—Eleven Prisoners.

THREE months had already elapsed without our receiving any visit, except that of the miners who used to come for provisions, when, one day, about the beginning of March we saw two individuals on the other bank of the river, who, I guessed, came from the maritime Subprefecture of Tetis Bay. They were making signs to us that they desired to cross to our side, so I sent a boat to fetch them. When they were getting on board, we observed some Indians hurrying down a hill and asking for the same favour, but we could not grant it, for the boat was too small.

When they came on the bank they presented themselves to us, and one of them, named Copelo, in broken language, said that having been made aware of our arrival in this place they had come to pay us a visit:—"I knew you were here", he added, "you are a good father, to come to do us good; I was in Tetis Bay and the Captain told me you were going to open a mission here for Indians, so I came here with my men, to see and speak to you". "You have acted very well", was my reply, "my brothers and I are here some time and have searched for you, but never found you. When we go where we see smoke, the Indians always burn their camps and run off. That is not good. We do not come to murder Indians, nor to *pum*; we come to

search for them to give them *yopper*, shirts and trousers." "We Indians", replied he, "are awfully afraid of Christians, because they are very bad, always *pum*, *pum*, *pum*, and always *withuchen* (to kill)".

"Well", said I, "but we come to search for you, Indians, our friends, not to do you evil, nor to *pum*. Now you have done very well in coming here; as you see, we are good, we bear great affection towards you; later on we shall build several houses here for men, women and Indian families."

After giving them to eat I ordered them to be conducted to the other side, saying to them:—"Go and carry this little sack of biscuits to your families and friends and be no longer afraid; we are very good, and desire to see you".

Next day, when the tide was down, we noticed a number of people descending in a long line from the hill on the opposite side. They directed their steps towards the river and crossed it in perfect order with the water up to their waist, holding each other by the hand as a help to get up on the bank.

The women were loaded with bundles of enormous size, upon which some had babies and little dogs; the men were armed with bows and arrows. When they came on the bank, they wended their way to our house. I went to meet them with a few brothers.

The sight they presented was both ridiculous and sad. There you could see tall men, able bodied and well shaped, of graceful features and amiable presence, filthy and disfigured by the paint on the upper parts of their faces and on their breast and arms. Some were embellished with beautiful and artistic frontals, others simply wore a little net to fasten their hair, which, as a rule, they allow to grow around the head and shave in the centre in a manner like to the tonsure of the Capuchins. Though I made several inquiries, I could never find out the origin of this custom.

Their dress consists simply of a sort of mantle opening from top to bottom. They placed themselves in a semicircle in front of me, the men on one side, the women on the

other with the children in the centre. I addressed a few words to them, repeating what I had already told them through Copelo, who on this occasion acted as interpreter. I then gave a blanket and two biscuits to each of the men and women and a half-blanket and a biscuit to each child, there being about 175 persons in all. After that I ordered them to pitch their tents at a certain distance, which they immediately did.

On the day following we distributed to them daily a ration of rice-soup, potatoes, some meal and two biscuits each. We had only passed three days in this quiet life with our new guests, when, one evening, eleven persons arrived from the north. No sooner did the others see them than they sprung upon them and made them prisoners. Seeing what had happened, I ran to the camp and asked why had they so acted:—"Because bad men", was the answer, "they come to quarrel with us". "No", replied I, "*lyquen* (that is a lie); that is not so". "Yes, yes", cried they, "very, very bad to come to quarrel with us". I was unable for the moment to do anything in favour of the prisoners; it was only next day that I succeeded in getting them to release six, whom I earnestly requested to go and tell their companions that they could come without the least fear.

**Up in arms—Bloodshed prevented
—Pitiable sight—Provisions run short.**

Some days after this incident we were suddenly surprised one morning by great noise and shouting in the camp. All amazed I asked what had occurred and was told:—"Many bad Indians yonder", pointing out a mountain in the north.

I had not had time even to direct my eyes towards the place, when I saw the Indians of the south hastening to their tents: they took off their mantles, picked up their quivers, bows and arrows, assembled together in a confused manner and after a brief but animated conversation, divided into three groups and started for the mountain, each group following the other at a distance of about 100 yards.

I, who had been observing all these movements, seeing the resolution with which they advanced and the menacing attitude they were assuming, got alarmed and exclaimed:—"Undoubtedly these people want to fight with those of the north, I must prevent this at any risk". I approached the

last group and facing the captain, a giant well nigh six feet, said to him: "What is the matter, captain Mils? (that was his name) . . . ; what do you intend to do?" . . . and catching his bow and arrow and pointing, "do you intend to do this?" . . . said I. The answer he gave was a smile. In the meantime we heard great noise in his group, which was hurrying to the mountain; I returned the bow and arrow to Mils, who, without giving me the answer I was still awaiting for followed his men.

Very desirous to prevent the bloodshed, I ran to the stable, saddled the horse and pursued them hastily. They were already close to the foot of the mountain when I suddenly sallied out before them and shouted:—"What are you doing?" . . . I astonished them; but after whispering some words to each other, they turned to me and pointed to their arrows. "Halt, and be very careful", I cried, "what do you want to do?" Perplexed they knew not what to answer nor did they dare to shoot.

They whispered to each other again: what they said I knew not, nor did I ever trouble myself about it. What I can say is that when the conversation was over, two of them, one of whom spoke a little Spanish, approached me and snatched at the bridle of my horse. Having guessed their design I checked it rudely, which caused it to back and rear. I then exclaimed with severe countenance and tone:—"What do you intend to do?" "A great lot of bad Indians are yonder," they answered, pointing to the north. "Well what of that?" . . . "Very bad", said they, "to come fight with us". "No", said I, "not to fight". "Yes, yes", repeated they, "very, very bad". "And where are they". "Yonder, yonder" "And are there women among them?" . . . "Yes, several". "And children too?" . . . "Children also". "Then you are very bad to fight with women and children; that is not good. Retire home, retire; I am captain now; go, you must retire." I then turned my horse round and trotted home, looking back from time to time to see if they followed me. At last I saw to my great delight that, obedient to my command, they began to return to their tents, though so unwillingly that they stopped every moment to glance at the enemy. The journey which, a short time before, they performed in an hour, now took them upwards of three hours. The northern Indians followed them at a long distance, stopping when they stopped and not reassuming the march till the others had

done so. At last they reached the mission at dusk and were received by the others, if not with delight, at least without outward signs of aversion or disgust. They did not however permit them to establish themselves close to their tents, but pointed them out a place somewhat apart. There they stopped and laying down their bundles, passed immediately to present themselves at the mission-house, where I was awaiting them at the door. According as they arrived they placed themselves in the same manner as those of the south, that is to say, the men on one side, the women on the other and the children in the middle.

Oh what a sight! It was shocking to see them, painted, each one according to his own taste, but all equally horrible, with a substance made of earth of different qualities, mixed with the fat of the wolf and boiled. Some had along their limbs, on their arms and breast deep wounds, many still bleeding, which they themselves inflicted on their bodies as a sign of mourning or sorrow. Their hair, in general, was long about the head and shaved in the centre after the fashion of the southern Indians. Filthy pieces of guanaco skin covered their bodies. Their aspect was that of men worn out by sadness and degradation; but nevertheless they were tall, able-bodied, well-shaped, worthy certainly of appearing in the first rank of the human race, if with their physical corresponded their intellectual and moral qualities.

I made them sit down and through Copelo, whom I had made my interpreter, said to them:—"I have come here with my brothers in search of Indians to do them good; I never *pum* at Indians because they are my friends, I love them much and give them *yepper*, shirts, trousers and many other things for we are good and none amongst us are bad; never *pum*, *pum* upon the Indians, never".

I then gave two biscuits and a blanket to each adult and a half-blanket and one biscuit to each child; and after having, entertained them a good while and indulged in jokes with them, I let them go to raise their tents, which they did in little time.

They were about 210 persons in all, distributed in 37 tents; and together with the 175 from the south, who occupied 29 tents, the number now amounted to 385 persons under our direction, whose support, spiritual and corporal weighed upon our shoulders.

(To be continued.)

ECUADOR

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

(From the correspondence of Fr. Mattana).

VERY REV. AND DEAR DON RUA,

Deo gratias! I have at length realised my ardent desires and fulfilled at the same time an imperative duty by making an Apostolic excursion through our extensive Eastern Vicariate of Ecuador. Many had already explored the eastern part of Ecuador, crossing unknown rivers, and the steep Cordilleras, at the risk of being attacked by wild beasts, actuated by a desire to investigate the secrets of nature, by the thirst for gold, or the hope of acquiring renown, and I, a missionary, charged since 1894 with the direction and christian civilisation of this vicariate had, not yet been able to visit the whole of this country.

This thought preyed on my mind: therefore, having overcome every obstacle in the way, I plucked up courage at the thought of the example shown by so many of our courageous missionaries and settled on the 8th December for the starting day of my long and perilous excursion. Now that I have brought it to a successful conclusion I shall try to give in order the different points and notes which I was able to take touching the extent of the territory, the climate, the vegetation, the rivers etc. the centre of our Vicariate where, if it pleases God, we shall found the new city destined to be, so to speak, the centre of our Missions.

From Gualaquiza to Indanza—A Night in the forest—Attacked by wild beasts.

On the first of December, after having made all the arrangements necessary to ensure the successful carrying on of the Mission of Gualaquiza, I prepared to set out. On the 4th which fell on a Sunday a farewell service was held: after the High Mass I said a few words to the people, telling them the motives which led me to travel and recommending myself to their prayers. I then gave Benediction of the Blessed Sacrament, and said the liturgical prayers for a safe journey.

On leaving the Church, after giving the last orders I started on my journey accom-

panied by our confrère Virgil Avolos, John Coronel the governor of Gualaquiza, Camillus Torres, interpreter of the Jivaro idiom and by several Jivaros carrying presents etc. in order to win the savages. Most touching was the farewell given in the square of Our Lady Help of Christians, the whole community, the people and a great number of Jivaros surrounding me on every side and asking with tears for a last blessing. I gave it most cordially, but my mind was at the same time oppressed with sadness at the thought that this might be the last time that I should see them I then started, accompanied by a numerous caravan.

After half an hour's journey we reached *Tambo Yumazo* where, taking some refreshment we moved on to the North of the Gualaquiza valley, until we reached the *tambo* of the Jivaro Juanbachi. Here the Christians who had accompanied us, left us and returned to their dwellings.

Our party, composed of the persons forming the caravan and some of our pupils and novices, spent the first night there. The wife of the owner of the *tambo* had already been dead for some weeks, but the corpse was kept, according to the Jivaro custom, next to the building in a sort of case made of straw and reeds.

The first thing we did on arriving there was to offer up the prayers for the dead in suffrage for this soul. Then having taken some refreshment and said night prayers, we tried to get to sleep, but the thousand distracting thoughts and sad forebodings by which our imagination was beset rendered this impossible. At early dawn I said Mass and my other companions made their devotions; I then planned out the itinerary and provided myself with a revolver and a *machete* (a sort of cutlass), such precautions being indispensable for travelling over these unexplored and perilous mountains. Having kissed the Crucifix, my inseparable companion during my journey, I began in God's name to climb a hill together with the others in the direction of the river Jumaza to the north-west of Gualaquiza. After a few hours' journey we arrived at the foot of a gigantic tree called by the Jivaros *hombó*, whose branches formed a portico five metres high and two metres wide. We halted there for a while and then moved on again to another spot called by the Jivaros *Salado* (because it is traversed by a salt-water stream which flows into the Gualaquiza river).

It was now no longer possible to go on

for the road was very muddy, and had we gone any further, we should not have been able to find enough straw to make our *tambo*; we therefore decided to put up there for the night. Three *tambos* at once rose from the ground, one for me and for the Christians and the other two for the Jivaros: we had a cheerful repast and then each one lay down to sleep. At about 11 in the night I was suddenly aroused from slumber by loud barking from Cholo the dog that accompanied me, and whilst I was racking my brain to find out what was the reason for his barking, the Jivaros who were likewise awake began at once to call out: *Cuidado, cuidado, Padre Francisco, muchos tigres y osos aquí viniendo, todos nosotros matando, comiendo, queriendo...* I tried to appease them by telling them they had nothing to fear under the protection of Mary Help of Christians. It was with feelings of great fear however that I saw a number of these formidable beasts which, under cover of darkness and attracted perhaps by the odour of our supper, were prowling around our tents and we were in great peril of falling a prey to their voracity. Having invoked the protection of Our Lady, we all placed ourselves on the defensive: the Jivaros, according to their custom shouted with all their might and we loaded our guns whilst others lit fires in order to drive away the imminent danger . . . As a matter of fact the beasts gradually retired, but we determined to keep watch in turns. Shortly after midnight I was again awakened by a loud noise which seemed to come from very near my tent. I looked up, and by the light of the moon I saw that a large tiger was standing only a yard or two from my head; I was preparing to aim at it with my revolver when the beast, probably hearing some noise, had already disappeared in the jungle and I was able to get a little rest.

At half past four on the following day, the 6th of December, having improvised an altar in the midst of the forest, I said Mass, during which the others went to Communion in thanksgiving to God for having been preserved from certain death. It was the first time that the unbloody Sacrifice of the altar was offered up in this solitary spot, and to recall this great event I caused a large cross to be erected which might also serve as a precursory sign of the approaching redemption of these places from the slavery of the spirit of darkness.

This done we again set out and soon arrived at the river *Yeou (salado)*, on the banks of which there exist many traces of the greatness of the ancient Incas.

Salesian



On the 29th of October the ceremony of the departure of over 80 missionaries took place in the sanctuary of Mary Help of Christians. It is the 35th time that it has been repeated within those hallowed walls, but it is yet as impressive as ever.

Numerous Co-operators from the city and neighbourhood attended at it, and at the conference which is usually held on such occasions, and which was this time given by Mgr. Fagnano, Prefect Apostolic of Southern Patagonia and of Tierra del Fuego. His long experience of over twenty-five years of missionary life in those far away regions, could not but render it deeply interesting. His were not studied phrases, says the *Italia Reale*, nor rhetorical efforts, but a flow of eloquence gushing forth from a heart aglow with zeal for God's glory.

He sketched the rapid growth of the Missions—a growth indeed so prodigious that it is a clear sign of the special protection of Divine Providence and an evident proof of the charity of the Co-operators who are its docile instruments.

Particularly affecting was the description of the Mission of Candelara so severely tried by adversity. At the cost of seeming bold, and almost tempting Providence he determined to rebuild it, even though it entailed enormous sacrifices and expenses. It was question of saving the lives of both the Indians and of the Missionaries in those inhospitable regions.

After the discourse of Mgr. Fagnano, H. E. Card. Richelmy imparted Benediction of the Blessed Sacrament which was followed by the liturgical prayers. Then His Eminence addressed the Missionaries who were kneeling in the sanctuary, and from the approaching feast of All Saints he commented on the word *saint* drawing from it fatherly and practical exhortations. Afterwards they filed

in one by one to bid adieu to the principal superiors who were present in the sanctuary—to bid adieu to the venerable successor of Don Bosco, to hear a last word, to take a last glance—word and glance which, we know, are treasured in the memory and more so in the heart, and prove comfort and strength in the hour of trial.

Our Co-operators and benefactors will, we feel sure, accompany them with their prayers during their long voyage, and continue to be mindful of them during their noble but arduous mission.



Several Catholic papers have announced how the mortal remains of His Grace, Aloysius Franzoni, Archbishop of Turin, were removed from Lyons, where he had died in exile in 1862, and solemnly received and laid to rest in the Cathedral Church of Turin.

It was a well deserved tribute of honour paid to that venerable Prelate, that valiant defender of the rights of the Church, and hailed with joy by all the good. It had fallen to his lot to defend the rights of the Church against the encroachments and aggressions of its enemies, and he did in a manner that earned for him the title of *The Athanasius* of his age. To the fortitude of Athanasius he united the meekness and charity of St. Francis de Sales. He endured persecution, imprisonment and exile with admirable patience. On being released from prison and asked where he intended to go he calmly answered. "My duty is to go to Turin, but if I am not allowed to go there, the earth is the Lord's", an answer that reminds one of St. John Chrysostom.

The Sons of Don Bosco had additional motives for rejoicing at this triumph of the beloved Archbishop. It was he who had ordained Don Bosco, and shown him from

the beginning marks of esteem and predilection. He it was who as if presaging the mission of our Founder, watched with more than paternal solicitude over the nascent institute of the Oratory, screened it from impending dangers that threatened its very existence, sustained it through many difficulties both by encouraging words and generous deeds. Even during his long exile his affection for the Oratory and his interest for its progress continued undiminished and out of his poverty found means to come to its assistance. Don Bosco continued to have recourse to him in his difficulties, sure to find a ready response in the heart of the good Archbishop.

On one occasion, Don Bosco, pressed by necessity, had applied for permission to retain one of his clerics who attended the lectures of theology at the Seminary to teach Latin, and that he should be allowed to prepare privately for the examinations. His application met with considerable difficulties; but the good Archbishop, acquainted with the facts, soon smoothed them away. It is pleasing to record, that, among the many inscriptions now presented to be engraven on the tomb the one chosen as most appropriate (1) is that of this very cleric, now the Very Rev. Prof. Francesca, one of our principal Superiors and a well-known scholar.



We received the following from Battersea:—“On the 4th of Nov. the Feast of the Very Rev. Fr. Superior was kept at Battersea. This day has now come to be looked on as one of the great occasions of the year not only by the House at Battersea, but by many who though not here now, remember with grateful feelings his goodness in the past. High Mass was celebrated by Fr. Superior at 10 o'clock, and as the sacred ceremonies

(1) The following is the inscription:

Aloysius Franzonius Marchio. — Domo . Genua — Archiepiscopus Taurinensium — Ab. an. MDCCCXXXII usque . ad . an. MDCCCLXII — Infensa . christiano . nomini . tempora . nactus — Parem . se . asperis . rebus praestans — Iura . divina . fortiter . et sapienter . adseruit — Lugduni . in . Gallia . pro . religione . exul an . MDCCCL — Omnibus . virtutis . exemplar . refulsit — Ibiq . obiit . sept . cal . apr . MDCCCLXII — Desideratissimi . Parentis . exuviae — Episcopis . Pedem . Sacerdotibus . Civibus . acclamantibus — Augustino Richelmy . Presbyt . Card . Archiepiscopo — Atque Canonice . Ecclesiae . Metrop . adnitentibus — Lugduno . translatae . in . templo . principe . conditae sunt — Maxima . cleri . populiq . frequentia — Augustae . Taur . oct . cal . octobr . MCM —

went on the brilliantly lighted church formed a contrast with the dark foggy surroundings outside.

The Very Rev. E. Marsh, Superior of the new foundation at Farnboro, Rev. W. Kelly acting Chaplain at the North Camp, Aldershot, and the Rev. V. Campana, Burwash, were present in the afternoon when addresses etc. were read—the subject in every case being one which lends itself to endless and ever-pleasing variations when voiced by grateful and affectionate hearts.

There was a dramatic entertainment in the evening, during the intervals of which the band gave some selections with an efficiency which reflected the highest credit on all concerned.”



Mgr. Franzoni.

We join our confreres in their congratulations and heartily wish *ad multos annos* to the Rev. Fr. Superior.



On the 20th of October last a new Salesian Institute was solemnly blessed by H. E. the Cardinal of Cracow at Oświęcim in Galitia.

Oświęcim, a town not far from Cracow, was formerly the residence of the dukes of that name, who were descendants of the first royal family of Poland—the Piasts. There can be seen even yet the ruins of the castle, as well as of the convent with its church, built by them for the Dominican Fathers in the beginning of the 14th century. Full of admiration for the apostolate of the two Dominican saints, Hyacinth and Ceslaus,

the dukes of Oświęcim wished to have some religious of that order near them, and protected them for a long time.

Nevertheless the Convent and Church of the Holy Cross were not free from the experiences of the ravages of persecutions. In the 15th century the Hussites burnt down the convent, and were already prepared to destroy the church when the apparition of St. Hyacinth put them to flight. In the 16th century other heretics again seized the convent and expelled the religious; but in the beginning of the year 1596, Pope Clement VIII enrolled Blessed Hyacinth among the number of the saints, the heresy was conquered, the Dominicans were again installed, and they transformed the Chapter-room into a chapel which was dedicated to the newly-canonised saint. In this chapel stands the mausoleum of Count Mostowski, who fell in battle in 1656. That year so disastrous for Poland was yet more so for Oświęcim which was entirely laid waste by invading troops. Their ruins were left abandoned for a long time, but were afterwards held by some Jews till 1894, in which year a committee was formed for the purpose and bought them back.

The same committee quickly restored the chapel making it again an ornament to the town, and in 1898 the whole was handed over to the Salesians to found an institute there. Our confreres were able after three years of patient and assiduous toil, to bring the building to completion, and last October it was solemnly inaugurated.



To this imposing ceremony the Very Rev. Don Rua, Don Bosco's successor, had been invited, and notwithstanding much urgent business at Turin just at that time, he managed to be present. He came on Oct. 14th accompanied by Fr. Rocca, the Economist General of our society. He was received at the station by the Director with some of the confreres, while his escort to the house included not only our boys, but also the parish priest Fr. Knycz our friend and benefactor, and the Mayor of the town. On the day before the festival H. E. Card. Puzyna arrived. He was met by Don Rua and the local authorities, and the nobility of Cracow went in front as a sign of respect. They proceeded to the church where the parish priest and clergy awaited him in their vestments. Having made a visit to the Blessed

Sacrament, the Cardinal went out to see our boys who eagerly awaited him drawn up in the court yard of the college, and to the appropriate address read by one of them he replied with fatherly kindness, exhorting them to virtue and to study. He then visited the chapel, the college, and the old monastery of the Dominicans which is now being restored, and expressed much satisfaction at the work being done there.

The next day Don Rua and the Director, with the ecclesiastical and lay authorities went to the station to receive His Excellency Count Poninski the governor and viceroy of this part of Poland-Galitia. Mass was offered up by the Cardinal in the partly restored church, in the presence of an immense concourse of people chiefly from Galitia, Silesia, Russia. The young musicians quite surpassed themselves on this occasion rendering suitable motetts and sacred hymns so dear to the good Polish people. The solemn blessing of the college, of the monument of Our Blessed Redeemer, and the large statue of Our Lord, which is to be placed in a central position above the college, took place immediately after the Holy Mass. The Cardinal, clothed in the sacred vestments accompanied by the Governor, Don Rua, and the numerous clergy and guests, proceeded to the courtyard and the ceremonies were performed at a temporary altar.

The telegram from the Holy Father was next read, bringing to all his apostolic benediction. The Missa Cantata was sung by the Very Rev. Don Rua, at which the Superior of the Friars Minor preached a sermon befitting the occasion. Many of our benefactors from the city and neighbourhood were our guests for the whole day. Towards evening the guests made their way to the station full of pleasant associations of the feast. The occasion will certainly make a lasting impression on those who took part in it, especially the citizens of Oświęcim who until then had never witnessed such a grand solemnity. It will do much towards the rapid development of the Salesian work in Poland, and be a further encouragement to our confreres who have worked so hard to bring the Institute to its present state of efficiency.





RACES AND FAVOURS OBTAINED

through the intercession of

MARY HELP of CHRISTIANS

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

Fonzaso (ITALY).—The undersigned used to earn his daily bread by selling his wares in the streets of the city of Venice. Being seized by a grave illness he was kindly taken care of by one of those families who are unfortunately becoming every day more scarce in modern society. These good people paid every attention to me and with charity characteristic of those whose souls are inflamed with the love of Jesus Christ. A doctor was called in who pronounced my illness a very serious one but could not say what it was. Several other doctors examined me but with the same result. They finally decided to send me to the hospital at Feltré to undergo an operation. My grief was very great indeed at this announcement. And then who was to pay the expenses? I was a poor street-hawker who with difficulty eked out a pinched existence. But my most tender Mother thought of all this. These hospitable people with whom I stayed had given a son to the Society under the patronage of Mary Help of Christians and they asked me to make a novena to the Madonna of Don Bosco promising at the same time an offering of 20 francs if my health was restored. How attentive to our prayers is this good Mother? It was about midnight of the 6th of June; I had prepared everything in order to go to the hospital when suddenly I was healed and in such a manner as to astonish the doctors and all those present except my dear benefactors who with tears in their eyes exclaimed:—"Mary Help of Christians has done it; it is through her intercession". Acknowledging her great power with God

all knelt down before her statue in thanksgiving. Having fulfilled my promise I left the house, greatly moved by the favour obtained and firmly resolved to cherish great love and confidence towards Mary Help of Christians.

June 7th, 1901.

A. MACCAGNAU.



Brescia (ITALY).—In July last my child aged 7 months was seized by a grave illness. It was already inclined to anemia and was suffering from want of nourishment on account of its mother being unable to nurse it. The great heat about this time, the high fever, the pains and the continual evacuations had quite exhausted its little body and the glazed eyes showed that death would soon ensue. The other doctors who visited it gave up all hope of saving it. In these moments of great anxiety I had recourse to Mary Help of Christians with a lively faith. A short time afterwards the fever disappeared as if by magic, my child seemed reanimated and in a few days he was perfectly well. Glory to God and thanks to Mary Help of Christians!

August, 1901.

N. VOLPI M. D.



Rosignano Monferrato (ITALY).—I now fulfil a promise I made of publishing a favour I received through the intercession of our Blessed Lady. During the novena of St. Joseph I was attacked by a severe intestinal disease. I called in a doctor who prescribed for me but without any good effect. The disease increased so much that at the end of a month I said to the doctor:—"I feel too bad; I cannot continue much longer like this". He told me he could do nothing more for me and that he would call in another doctor if I wished. Hearing this I resolved to place myself with the

greatest confidence in the hands of Mary saying:—"You are wiser and more powerful than the doctors and can obtain for me my recovery? If I obtained the favour I promised to have it published in the *Salesian Bulletin* and to send fifty francs to the sanctuary of Our Lady at Turin. I commenced at the same time a fervent novena. After two days

who was rapidly sinking. Being Salesian Co-operators we were aware of the power of Our Blessed Lady's intercession and we turned to her as our last comfort and our only hope. We commenced a novena and almost immediately the sick man felt relieved. By the end of the novena he was quite well. Praise be to Our Blessed Lady by whose powerful intercession this cure was effected.

May 25th.

A. CANTARUTTI.



Cuyaba (MATTO GROSSO-BRAZIL).—The famous South American physician Dr. Josetti arrived here from Rio Grande to perform some special surgical operations. His son only nine months old fell sick of fever during his stay. The celebrated doctor applied all the remedies possible but the fever did not leave the poor little sufferer. The father passed day and night by the side of his child lavishing every care upon him, but there was no sign of abatement. At one time four other doctors were present with him, and they could find no cause for such a prolonged case of fever, which had already tormented the child for fifteen days.

The doctor's sister, a very pious lady, came to me one evening and told me of the boy's pitiable state, and how the five doctors had not yet found a remedy. I told her to begin a novena to Mary Help of Christians, and that I also would get prayers for the same intention. When she left I gave her a medal to put round his neck. The result was quite prodigious. The very next day the fever began to diminish, and before the end of the novena he had completely recovered. His mother who was a Catholic, but had been brought up as a Protestant said to me, "Until now I never believed these sort of things, but from this moment I believe, and I wish to be instructed in my Faith." Our Lady had worked a double miracle for while restoring the son to health, she had wrought the mother's conversion.

July 23rd, 1901.

(Fr.) JOHN BALZOLA.



Monument to Mary Help of Christians
in Nietheroy.

I felt improved and by the end of the novena was quite well. Blessed for ever be the name of Mary.

May 8th, 1901.

I. CLOVERIO.



S. Giovanni di Manzano (ITALY).—

On the 6th of January my brother was stricken down with typhoid fever accompanied by a harassing cough. A doctor was called in immediately and used all his efforts to combat the terrible disease which was growing worse and worse. We spared neither expense nor trouble but all in vain. Our grief was the more poignant seeing ourselves powerless to relieve in any way the pains of the sick man

To obtain favours needed, Don Bosco recommended the frequent use of the Sacraments and the practice of a novena consisting of three Paters, Aves, and Glorias to Jesus in the Most Holy Sacrament, with a Salve Regina, making at the same time a formal promise of sending an alms according to one's means to the Sanctuary of Mary Help of Christians.

Various Cleanings



AREQUIPA (PERU).—*Progress of the Agricultural Colony.*—Two years ago, as we have already related in the *Bulletin*, our confreres in Peru with the aid of the Junta of Arequipa started an agricultural Institute which at present shows all-round progress, and through the excellent organisation of the methods and classes, and the substantial aid afforded by the local authorities, gives most satisfactory results. The land at the

quality of the land by the application of the *Solari* system.

The colony has at present about sixty young agriculturists, who by suitable practical and and theoretical studies, are trained in three years in all the requirements of agronomy. In order to be admitted to these courses the pupils must have first passed the elementary classes; at the end of three years a certificate is given by the government to those who pass successfully.

— *Inauguration of the Meteorological Observatory.*—Speaking of this institute the *El Deber* gives the following report.—In July last, this



New Salesian House at Oświęcim (Poland).

disposal of the college is not very extensive as yet, but is sufficient for the object in view. It is judiciously laid out with parts for gardens, for horticulture, for orchards, with every variety of plant. Special attention is given to acclimatising, and the introduction of new seeds of all kinds, to cereals, and the improvement of the

colony already in such good working order, made a signal advance in the way of progress by the opening of a meteorological observatory. The function could hardly have been more grand, and the work met with universal applause. We pass over the different items of this interesting event, but we must not omit a well merited

eulogium to Mr. Edward Muniz the maker of the instruments, and to Fr. Sachetti, since to their exertions especially the happy issue of the undertaking is due.

It is our duty also to express here our gratitude to the authorities of Arequipa, the Municipality, and especially to the president of the Junta, who has taken such great interest in this work of real

taking advantage of this opportunity, he might visit the principal agricultural institutes in Italy, study the systems, and bring back personnel for new foundations. Fr. Santinelli accordingly visited the chief agricultural college, taking practical suggestions, inspecting the instruments, and gathering all the information possible. He visited the Institutes at Buénos Ayres, Montevideo, Paris,

Florence, Parma, and Milan, interviewing distinguished agronomists and agricultural experts. At Parma he had many conferences with the famous Colonel Stanislaus Solari taking special notice of the benefits of his system. He visited several times the agrarian schools at Ivrea, taking minute information, and eventually took with him a professor who had made his course of studies at this school. From all this we may be assured that the agricultural progress of the schools in Peru will keep pace with, if not surpass that already attained by the other institutes in Italy and Spain.

NICHEROY (BRAZIL). —

Unveiling of a Monument. — An Open-air Conference. — Amongst the monuments erected at the close of the century, that at Nicheroy deserves special notice, not only on account of its magnitude, but also as being the outward expression of a character almost national. It rises on a hill, on the slope of which is the college of Santa Rosa, and commands a picturesque view of Rio Janeiro and its bay. The base rests on a rock upon which are graven the words "*in petra exaltasti me*" and at this point covers an area of 60 square metres. The monument comprises a chapel and crypt, in which it is hoped the remains of the lamented

Mgr. Lasagna, the victim of the disaster of Juiz de Fora will find a resting place; for it seems most fitting that all that is mortal of him should rest here who in his very first letter from Nicheroy to Don Bosco said: "*We in our enthusiasm have conceived the idea and cherish the hope of raising here a grand Church in honour of Mary most holy; so that she may extend from heaven her beneficent protection over the whole of Brazil. She herself, the holy Virgin will undertake to show how*



Front of the Chasuble presented to our Pious Society by the Ladies of Buenos Ayres.

social advantage. We offer our thanks and congratulations especially to the illustrious President of the Republic, and to the Peruvian Government, for seeing the practical utility of this institute, particularly in the branch of agriculture, they have founded and are supporting other institutes for the same purpose. Besides that, as the director of the house at Arequipa, Fr. Santinelli, had to go to Europe for the general chapter, the Government gave him a special subsidy, so that

this project is acceptable to her". This aspiration is now at the point of realization. From the lower stage of the monument, which encloses the chapel arises a shaft which at its lowest part covers an area of 25 metres gradually diminishing to 9 metres at the extremity. On the capital of this stands a monumental figure of Mary Help of Christians, executed in copper gilt. Within the shaft is a winding staircase which leads to a balcony surrounding the capital, and from this is an external staircase up to the statue, which is illuminated by three Volta lamps supported on iron brackets. The electric lighting of this monument and also of the College in due to a munificent benefactor.

This erection besides being a manifestation of homage to the Divine Redeemer in also a record of the fourth centenary of the discovery of Brazil; and as such met with the approval of all classes. The ceremony of blessing and unveiling was performed in the presence of some five thousand persons on the feast of the Immaculate Conception. His Excellency D. Manuel Ferraz de Campos Salles, President of the Republic, was represented by the naval military minister Joaquin Pedro Alves de Barros, and the ecclesiastical and military Authorities were present in large numbers. At noon His Lordship Mgr. Francis de Rego Maia pronounced the ritual benediction. Enthusiastic acclamation, salutes, and the sound of the bands announced the unveiling of the statue, glittering under the rays of a brilliant sun. Two Masses were then said, during which motets were rendered by the choir of the College of Santa Rosa. At the end of the second Mass the Very Rev. Fr. Peretto, Provincial of Brazil, read a telegram announcing the blessing of the Holy Father, and then thanked all those who had contributed to the monument.

This monument has since become the object of many a pilgrimage, and people have attended in such numbers that a special service of trams has been organized on certain days. The ceremony which took place at the close of the month of May, and the open-air conference held at the foot of the monument are worthy of special mention. Long

accounts have been given in the local papers, such as the *O Fluminense*. In the morning about 11 o'clock, His Grace the Archbishop, Mgr. I. Arcoverde d'Aburquerque Cavalcanti arrived, and was received by several distinguished laymen and Salesian Fathers, accompanied by the band of the Institute playing the National Anthem. Then in the special train *de luxe* placed at their



Back of the Chasuble presented to our Pious Society by the Ladies of Buenos Ayres.

disposal by the Manager of the Railway, Col. Philip Carpenter, the whole party proceeded to the Institute. At 12 o'clock, His Grace celebrated the Holy Sacrifice at an altar prepared at the foot of the monument. About 5,000 devout worshippers attended and, with the banners, decorations, etc. presented a most imposing sight. After Mass the Very Rev. Dr. Julio Maria, Missionary Apostolic, addressed the immense audience from a special platform, on the threefold subject

of Mary Help of Christians, Don Bosco, and the commemorative monument. The band and choir of the Institute closed the ceremony by the National Hymn. Every class of society was there represented and groups of the more prominent personages were photographed.

The day was one likely to mark a date in the annals of the House of S. Rosa and it has left indelible impressions on the minds of those who were present. His Grace and other distinguished personages condescended to accept the hospitality offered them and spent the rest of the day at the Institute. The orator of the morning thanked the Archbishop in the name of the Salesians for his goodness and affection towards them. Several representatives of the press having spoken His Grace returned thanks, and concluded with words of the warmest admiration for Don Bosco.

BUENOS AYRES (ARGENTINE REPUBLIC).—*A Gift from the Lady Co-operators.*—A Committee of Lady Co-operators having resolved on offering some visible token of their esteem for our society, and which would also be their new century's gift, decided that it should take the form of a very beautiful chasuble. We should have called attention to this earlier, but thought it better to defer doing so until we could give our readers a better idea of the work than could be conveyed by words alone, and this we are now able to accomplish by means of the accompanying illustrations.

This chasuble, for the description of which we are largely indebted to the "*Cristoforo Colombo*" of this town, was presented to the Superior of the Argentine Republic as the representative of our Society, and was blessed and worn for the first time by the Very Rev. Don Rua at the high altar in the church of Mary Help of Christians at Turin, on the night of the 31st of December, 1900. The scheme of the design owes its origin to a wonderful idea of Don Bosco which he was pleased to call a dream, but which his sons treasure as a precious admonition, and sets forth pictorially the various virtues and qualities of a good religious. There are presented in the form of stars, each of which bears its distinguishing name. These symbols are united by very graceful conventional foliage which grows from a triple headed canopy in the Italian gothic style, and this same arrangement is used for both sides of the chasuble. In the central arch of the front, Our Lady is enshrined, supported by two Angels bearing tablets on which are inscribed the words "*Lepanto*" and Vienna; while on the back a noble figure of Divine Redeemer is portrayed with six attendant angels; two of which bear the arms of Leo XIII and Pius IX. At the feet of Our Lady are the arms of our Pious Society, and

under Our Lord the number 1900 to signify that the new century has been consecrated to Him. To group together and bring into artistic harmony all the details of Don Boscos idea, required considerable skill, but the result is eminently satisfactory and we cannot speak too highly of the manner in which the design has been carried into execution. Gold and colour have been so dexterously intermingled that they blend into one harmonious sheen, leaving nothing further to be desired, whilst the play of light on the gold thread more or less in relief, is most pleasing, and the same praise may be given to the very successful expression of texture both in the draperies and the features.

Special praise is due to the firm of Biraghi of Genoa which accomplished this work in less than two months and spared no pains to bring it to the highest perfection. No less deserving is the author of the design Fr. Vespignani who has been so successful in artistically representing the complete idea of Don Bosco's prophetic dream.

We take this favourable opportunity to offer to the good ladies of Buenos Ayres our warmest congratulations on the happy thought of such an appropriate gift, and our hearty thanks in the name of all the Salesians of the Argentine Republic.



THE STORY OF THE ORATORY

OR

DON BOSCO'S OPENING APOSTOLATE.

CHAPTER XL.

(Continued.)

At the sound of these words a cry of surprise and joy, impossible to describe, burst forth from every mouth. Silence and calm having been restored Don Bosco continued: "You see what a favour has been granted you; to say such a favour is very rare is not sufficient; it is altogether unique and up to this day has never been granted." Loud and enthusiastic shouts of "Hurrah for the Minister! Hurrah for Don Bosco" again interrupted his speech. "Yes, certainly, hurrah for the Minister", Don Bosco went on, "but now listen, dear boys, to what I am going to say to you for it is most important. I have pledged my word that you will, one and all, behave so well, as to require neither warders nor policemen to look after

you; I have promised that to-morrow evening you will one and all return here. Can I rely on your conduct? Can I rest assured that none of you will try to escape?"—"Yes, yes, rely on us; we shall be good, very good," came spontaneously from all sides. One of the older lads called out: "as sure as I am alive, should any one try to get away I would run after him and tear him to pieces." "And I", said another no less violent, "would break the head of anyone who should dare to displease you."—"The rogue who should dare to dishonour our party will certainly never return home alive," shouted another burly fellow of 18.—"Enough, enough", said Don Bosco; "this sort of language is not right and it grieves me to hear it. I trust in you all, I know you are well disposed towards me and will not cause me any displeasure. I will just remark however, by the way, that the whole of Turin will have their eyes upon us to-morrow. If anyone were to misbehave himself, he would disgrace the lot of us and would disgrace me above all, who have asked for and obtained this favour, and the public will have reason to say I was imprudent and that I allowed myself to be deceived; you also will share in the disgrace and will pass for boys in whom no confidence can any more be placed. And then what would be the use of trying to run away? Unless you had wings to fly, after a few hours, or after a day or two at the most you would again be arrested and placed in a worse prison. If on the contrary, each one behaves well and returns in the evening without resistance, who knows whether at some later period the same favour may not again be granted you and that you will thus, from time to time, be able to enjoy similar walks? But all these are but human considerations; there is another, dear boys, far more important. Only recently you have promised God to be good and not to offend Him any more. He is watching you now from Heaven, ready to bless you now and in the future, if you are faithful to Him. Give then to-morrow a proof of the sincerity and firmness of your resolutions. Let all maintain good order; away with all disobedience, altercations, quarrels. Do you promise this?"—"Yes, yes, we promise; take our word; you will see." One of their number added: "You will be our general-in-chief and in the name of all my companions I assure you, no general will ever have soldiers more docile and better disciplined."

Having received this assurance Don Bosco

went on to announce the hour for starting, the order to be followed in going, in halting and in returning, and taking leave of them to return to Valdocco he said to them: "Good-bye till to-morrow morning." The poor lads could scarcely contain themselves for joy, and from that evening they showed themselves towards their warders more quiet and obedient than ever they had been before.

In that same year, 1855, the boys of the Oratory and at the same time all the youth of Italy received from Don Bosco what may well be called a gift which will be an imperishable monument of the sincerity of his love towards them. The reader will learn with surprise how, in the midst of so many anxieties and fatigues, entailed by the government of so numerous a family, for which food and clothing had also to be provided, Don Bosco nevertheless found time to write and get printed a history of Italy, which is one of the most beautiful and important works that has come from his pen.

(To be continued.)

TO THE READER.

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

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

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

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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.

How many times after having bestowed merited praise the professor was forced to add a severe reprimand for his transgressions of the rules of discipline; at the end of the scholastic year, while thanking his professor for having borne with him so patiently, he himself added "another would have expelled me at least fifty times".

On account of his solid piety the feasts of the Church made deep impressions on his mind and were to him a strong impulse to advance in virtue. He remembered with delight one feast in particular, that of the Immaculate Conception of the year 1865. What had struck him much was the short but forcible address by which the Director, after the evening prayers, before the altar of Our Lady, exhorted all his children to consecrate themselves to this Queen of Heaven and Earth. Not a word of that discourse was lost on Louis. He also vividly remembered the spiritual exercises preached by the Missionary Apostolic, Mgr. Belasio. He recalled those memorable days, long after, in the year 1894 when writing from Cuyaba, the capital of Matto Grosso in Brazil. "These rivers", he writes, "are so strong as to snatch and bear down on their bosom islets of floating vegetation; and, as I watched these breaking up against the sides of our steamer, instinctively I looked to see if an incautious deer or imprudent rabbit might be feeding on these treacherous islands. Why, to my intense delight I saw before me the very pictures which were drawn with the talent of an artist, by that Apostolic man Mgr. Belasio. It is now twenty-eight years but I shall never forget him. It seems to me that I still see that dear old man speaking from the pulpit; his looks, his actions, the enchantment of his voice, all lending colours to the picture, which his words drew, so much like that which was now before my eyes. The incautious rabbit carried along by the current on that patch of flowery meadow, at first raises his nose, pricks up his ears and sits upright, astounded by the novelty of the spectacle; he looks around, afraid that perhaps something is wrong. But reassured by the sight of so much herbage and lulled by the rocking of the water in that enchanting Eden he begins to feel at ease, when alas! suddenly his island breaks, an abyss yawns under him, and in the midst of his dreams he is swallowed up and lost in the deep waters. It was for me but too true a picture of the heedless lives and miserable end of so many thoughtless youths, who are lured away by the enchanting but fatal shadows of a deceitful world".

From this incident it can be easily inferred how at his age Lasagna's heart was, like soft wax, receiving readily and retaining most tenaciously every salutary impression. His masters therefore

The Life of Monsignor Lasagna

19

were not mistaken in their conjectures, nor were they wrong in attaching little importance if in every detail of his exterior behaviour he was not a perfect model of virtue. Among his school-fellows he was a favourite. His habitual gaiety and his frankness towards all made them seek his company. He on his part soon became aware of the good influence which it was in his power to have over them, and he became, if not quite an apostle amongst them, at least one whom they looked up to in everything. If masters were by chance called away to other business, and the boys left to themselves then Louis, although he himself the first to enjoy those few minutes of liberty, would never allow anything unbecoming to be said or done; so that when Lasagna was there the Superiors had nothing to fear. In after years he used to recall to the mind of those of his early companions who were with him the memory of these times so dear to him, but dearer still as they were sinless and innocent.

An incident might be recounted here to illustrate what has been said concerning his good disposition and the influence which he exercised over those around him. One holiday in June, the pupils of the College of Mirabello had been taken for an outing in the neighbourhood of a Sanctuary called La Madonna del Tempio not far from Casale Monferrato. In keeping with Don Bosco's method, acts of Religion were not dissociated altogether, nay had their place of honour in that Church and were followed by amusements, rambles in the delightful neighbourhood and all that could make the day an enjoyable one. Louis and some of his companions wandered towards the river Po. As he found himself on the bank of the river with a group of friends, on a sudden, he broke on the topic of conversation, and, with an outburst of juvenile eloquence, called upon them to promise, with the right hand outstretched over the flowing tide, fidelity to God, to Fatherland, and to the teaching of their Masters.

One of those present, Louis Calcagno, now Canon and Professor of Theology in the Seminary of Casale, who also preserved a life-long intimacy with Lasagna, in a letter of February 3rd, 1899, testifies to what I have here related. And the success which those youths attained in their respective career, is evidence of the sincerity of their promise.

(To be continued.)

PRAYER — by praying for the object and intentions of the Association.

ALMSGIVING — by contributing according to their means to the support and development of the many institutions of the Society for the education of destitute youth; also to the support and extension of the Missions among pagans, and on behalf of the lepers.

PROPAGANDA— by making the Association of Salesian Co-operators more widely known and increasing the number of its members; by bringing the works of the Society to the knowledge of well-disposed and charitable persons, by enlisting the sympathy of them and of all who have at heart the rescuing and christian education of youth and the good of civil society.

Any person desirous of being enrolled may apply either *To the Very Rev. Michael Rua, Superior General, Salesian Oratory, Valdocco, Turin (Italy)*; or *To the Very Rev. C. B. Macey, Salesian Schools, Surrey Lane, Battersea, London S. W.*; or to the Superior of any of the Salesian Houses.

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

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

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

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