



# Salesian Bulletin

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Vol. IV.

*Beatus qui intelligit super egenum et pauperem:  
in die mala liberabit eum Dominus - [Ps. XL.]*

DA MIHI

ANIMAS CAETERA TOLLE

# To All Co-operators and Readers.

## Sacred Heart Schools, Battersea, London, S. W.

*The above are the parish schools attached to the mission directed by the Salesians at Battersea, London—quite distinct from the Salesian Schools with which readers are familiar. In common with other Non-Provided Schools, they have been found to be seriously defective in the survey ordered by the London County Council, on its taking over the Schools. This authority has accordingly given formal notice, that within a certain time, specified alterations and improvements must be carried out, if the schools are to be considered suitable for the purpose of elementary education.*

*At the cost of great outlay, the managers had, only during the present year, been compelled to enlarge the boys' and infants' departments; but a much larger outlay will be entailed in the carrying out of the alterations and repairs required by the Education Authority, an outlay estimated roughly at £1200. These requirements are officially stated as follows:—*

### Boys' department.

- I. To increase the size of the skylights in the small classroom, to fix the electric fittings in a more permanent manner, or to provide gas pendants fitted with incandescent burners.
- II. To renovate the old lobby, to form a new window in same and to fit up three tiers of rails and pegs on the walls.
- III. To provide a range of two basins for the lavatory accommodation.
- IV. To fence off the playground and to form separate entrances for boys and girls and infants.
- V. To provide in the playground a drinking tap with slate back, zinc cups and basin, and to lay on water from the main service-pipe.
- VI. To put a vent space at the back of the offices.
- VII. To carry the vent from the drain up the gable walls sufficiently high to prevent any possibility of drain air entering the windows.
- VIII. To put an automatic-flush to the urinal.

### Girls' department.

- IX. To provide additional two arm gas pendants, and to fit all with incandescent burners.
- X. To remove the lavatory and cupboard to mezzanine floor (at present occupied by the water-closets), and to provide a range of three lavatory basins.
- XI. To take down and to clean the two lavatory basins in the cloakroom, to provide new fittings and waste for same and to re-use for boys.

# THE SALESIAN BULLETIN

Organ of the Association of Salesian Co-operators.

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## THE SOULS IN PURGATORY.

One of the chief practices of the Co-operators is prayer for the Faithful Departed, especially for those who were members of the Association. Our holy Founder had a most tender love for the Souls in Purgatory. In regard to them he wrote; If the severe torments which the Holy Souls suffer ought to move us' to compassion for them, we ought all the more to pray for them, as many were united to us by friendship or relationship; some may have been our benefactors, and some may even be suffering on our account; let us pray for them.

All the merits of Our Lord and his saints are a treasure in which we, as long as we are in a state of grace, can participate, rendering thereby the little we do of infinite value, and satisfying in the best manner possible, for the debts we have contracted with the justice of God. They are treasures also which we can apply to the Holy Souls, while still retaining the merit, personal and inalienable of the good works themselves. We can, so to say, descend with them to Purgatory and enrich the suffering souls, enabling them thereby to go more quickly to heaven, where they will repay our charity with unfailing gratitude.

## After the Disaster.

**T**HE cry of distress from the stricken parts of Italy has been carried far and wide. In the first half of September, Calabria was visited by one of those terrible convulsions which destroy in a moment the laboured monuments of centuries, devastating towns and villages and converting whole districts into heaps of ruins.

The sufferings of the people seem to have been severe in the extreme; for the numbers of the homeless are generally given at 200,000. The Holy Father was unsurpassed in charitable assistance, literally emptying his impoverished treasury for that purpose, and from a letter sent to him by a bishop whose diocese was particularly stricken, the Pope himself gives some painful details. The one to whom the Holy Father read the letter says: "It was not a long epistle, but there were no superfluous words in it. The Bishop was pained to have to write to His Holiness, for he knew how bitter was his cup of sorrows, and how many claims there were on his charity. But he was driven to it. His diocese was a heap of ruins; he had passed through it to find his churches and presbyteries thrown in shapeless masses on the ground, or seamed with crevices and unsafe as places of worship; he had seen little orphans cry over the mangled

remains of their parents, as the bodies were dug out from the *débris* of their homes; thousands of empty hands were stretched out to him for relief wherever he went. And until now he had been able to do a little through the offerings he had received from many parts of Italy, but he was at the end of his resources. That day he had stood near the threshold of what had once been his residence, distributing relief to the famishing men and women and children, and when he stopped he had nothing more to give—even the beds and the linen that could he rescued from his house had been distributed. "And now, Holy Father," the letter concluded in substance, "you know why I write to you; my people are crying out to me for bread and covering, and I have no longer a house of my own, or a penny to buy to-morrow's dinner, so I throw myself on your father's heart, begging you for God's sake to help us." The Pope laid down the letter and looked at the priest, and the latter flushed and grew pale again as he saw the tears fall from the Pope's eyes on the open letter. "Just at the moment when I have nothing to send him", said the Pope, "Poor people and Poor Pope".

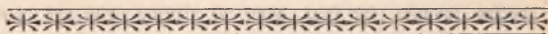
All classes of society, ecclesiastical civil and military, vied with each other in their endeavours to succour theri

bereaved compatriots; subscriptions, public and private were organised and yet so great was the need that it seemed to exhaust all supplies. The Successor of Don Bosco could not be behindhand in this charitable rivalry. The cry of the orphan children appealed to him as did the pitiable condition of the orphans long ago to Don Bosco. No sooner had the news reached the Oratory than the Very Rev. Don Rua instructed the Houses of Sicily to provide for ten of the orphan boys, while at the request of Her Royal Highness the Princess Laetitia of Savoy, President of the Turin Ladies Committee for Don Bosco's works, he found places for twelve others in the Houses of Piedmont.

As information came in, discovering the widespread nature of the distress, Don Rua wrote to the other Houses of Italy urging them to do what lay in their power for the poor Calabrian children. We do not know exactly how many have been provided for. The Superior of the Institute of St. Joseph at Portici took two; two others were taken at that of St. Michael at Castellamare; two at the Sacred Heart House at Trino Vercellese, two at the Institute of St. Laurence at Novara; the Institute of St. Ambrose at Milan took five, Florence two, Spezia two, San Pier d'Arena two, and two at the Agricultural School of Canelli; ten others were received at the Orphanage of Leo XIII. only opened last September at Bari. In another issue we hope to give complete numbers and details.

Our Co-operators will no doubt be pleased to be able to participate in

these works of charity, and at the same time hasten to come to the aid of these helpless victims of the disaster. This will indeed be to harbour the harbourless, and to supply the place of father and mother, whose loss to the children has been so sudden and unprovided.



## The spiritual treasury of the Salesian Co-operators.

### Indulgences for the Month of December.

The following plenary indulgences may be gained by all the Co-operators, who having confessed and communicated, shall make a visit to a Church or public chapel, or in the case of communities a private chapel, and pray for the intentions of the Sovereign Pontiff.

1. The Immaculate Conception, Dec. 8th.
2. The feast of the Nativity of Our Blessed Lord.
3. On any one particular day chosen by the individual
4. On the day the monthly exercise for a good death is made.
5. Whenever the Co-operators shall say five times the *Our Father, Hail Mary, and Glory be to the Father* for the welfare of Christendom, and once the same prayers for the intentions the Holy Father they may gain the indulgences of the stations in Rome, of the Portiuncula, of Jerusalem and of St. James of Compostella; these indulgences moreover are all applicable to the Holy Souls in Purgatory and can be gained by the Co-operators as often as the prayers are said, as long as they are in the grace of God.

*The complete list of indulgences and privileges may be found in the issue of January 1905 or in the Co-operator's Manual. It must be remembered that the present Holy Father in granting these spiritual favours laid it down as an obligation that Co-operators should never omit their daily Our Father, Hail Mary and invocation in honour of St. Francis of Sales.*



## The Daughters of Mary Help of Christians.



If Our Lady Help of Christians has deigned to bless all the Salesian undertakings, she would naturally reserve special favours for that band of virgins who are consecrated to God under her name.

Such are the words with which Our Superior General prefaced his remarks concerning the Daughters of Mary Help of Christians in his circular letter for the present year. And indeed their name must now have become familiar to our readers, though in the past, their work on behalf of girls, has not been put very prominently before English readers.

It is only just over thirty years ago that this Congregation of Nuns took definite shape, a society which, equally with that of St. Francis de Sales, or Salesians, looks to Don Bosco as its founder. But its humble beginnings go back a little farther. In 1862 a certain devoted priest Fr. Pestarini became acquainted with Don Bosco and his Institute, and filled with zeal for the glory of God he desired to consecrate his means and his whole life to some special work of charity. He himself afterwards became a most zealous Salesian, but his great desire was to found an institute in his parish at Mornese, and with the help and counsel of Don Bosco he commenced the building of a large school. The priest's idea was to make it a school for boys, and Don Bosco thought the plan a good one.

But difficulties arose; and about this time many persons had been urging Don Bosco, that as he had set on foot so many good works on behalf of boys, he should do something for the education and welfare of girls

in a like condition. Our Holy Founder considered the plan for some time, and after long counsels with prudent persons, and arrangements with Fr. Pestarini, it was settled that the new school should not be for boys but for girls. But who was to take charge of the Institute? Divine Providence had provided.

For some time this good parish priest had established in his mission a little association, called the Company of the Daughters of Mary Immaculate. Some of them wishing to reach greater perfection had begun to lead a community life under the guidance of their parish priest. At the head of this little establishment was a young woman of irreproachable life and great humility, Mary Teresa Mazzarello. These pious women were therefore invited to come to the new school which Don Bosco had already taken under his direction. That was in 1870.

In the following year Don Bosco was encouraged in the new undertaking by Pope Pius IX. and on the 5th of August 1872 about fifteen young ladies received the religious habit from the hands of the Bishop of Acqui, and assumed the name of Daughters of Mary Help of Christians, while Maria Teresa Mazzarello, with a few others, was privileged to consecrate her whole life to God. The work prospered wondrously. Demands for Houses poured in from all sides, and so numerous were the vocations that they were quickly supplied.

There was however another difficulty to overcome, and this was the choosing of a site for the Mother-House of the Congregation. The House that was doing duty for it was situated in a pleasant countryside, but somewhat isolated and approached by poor roads which became next to impassable in winter. Don Bosco consequently sought by means of

prayer that Divine Providence would itself choose out a site for the new Mother-*House*. And not long afterwards in the town of Nizza Monferrato, a former convent dedicated to Our Lady of Grace, was put up for sale. No place could have been more desirable for the purpose; this was evidently the site chosen by Divine Providence. In fact after some brief arrangements with the bishop of the diocese Don Bosco took possession of the former convent on Feb. 12th 1877. The adjoining church was restored, the buildings repaired and in the following year the whole establishment of *Mornese* was transferred to Nizza Monferrato. This was on the 16th of September 1878.

What remarkable changes since then! Our Lady *Belp* of Christians has showered her blessings upon it, and its growth has been marvellous. The new buildings, the Church of the Sacred Heart, the large novitiate house under the patronage of St Joseph, and above all the immense good that is being done, and is evident in all directions, is eloquent of heavenly patronage.

The work of the Daughters of Mary *Belp* of Christians on behalf of girls is identical with that of the Salesians for boys. Festive Oratories (that of Nizza is regularly frequented by upwards of 500 girls) elementary, boarding, middle class and high schools, homes for girls at business or work, and missionary work among the savages and.... lepers; a lengthy programme of charitable works. The Mother *House* at Nizza Monferrato seems to be representative of nearly all these kinds of work. On an ordinary day upwards of 500 girls are at school under their own mistress, trained in their own government training colleges. In the vacations ladies' retreats are held there.

The Daughters of Mary *Belp* of Christians have already three establishments in England. At London and at Farnboro they are of the greatest assistance to the Salesians in a thousand ways; while at Chertsey they have a large novitiate and a preparatory school for young boys. This school is in a delightful situation on the outskirts of the historic city, and has already made great strides. No doubt the wonderful rapidity of their growth in other lands will one day be repeated in our own.

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### BOOK NOTICES.

- Theosophy and Christianity — Ernest R. Hull, S.J.  
 The crisis in the Church in France.  
 Cardinal Howard — By the Rev. Bede Garrett, O.P.  
 Education true and false — William Samuel Lilly.  
 Indulgences — Rev. John Procter, O.P.  
 The decline of Darwinism — Walter Sweetman.  
 Freemasons in France — William Barry, D.O.  
 M. Combes and the French Catholics — Right Hon, Viscount Llandaff.  
 Some thoughts on Progress — William Samuel Lilly.  
 Saint Genevieve — Lady Amabel Kerr.  
 St. Thomas of Canterbury — Lady Amabel Kerr.  
 Saint Francis of Assisi — Lady Amabel Kerr.  
 The Lord's Ambassador and other Tales — M. E. Francis.  
 Winnie's Vacation and other Tales — Francis Noble.  
 Handbook of Catholic charitable and social Works.  
 The Christian Revolution — William Samuel Lilly.  
 Two English Martyrs — John B. Wainwright.  
 Credo. A simple explanation of the chief points of Catholic doctrine — Mother Mary Loyola.  
 The Lenten Gospels.  
 The Living Rosary.
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# Don Rua's Representative in America

(Extracts from his Secretary's Correspondence)

(Continued)

## Reception at Contratacion.

When we reached Contratacion three years had elapsed since the arrival of any extraordinary visitor at the lazaretto. The poor lepers, except those unable to move, came forth from their huts, where they live either alone or with their families, according to their own choice, or the gravity of their illness. We passed in review this new kind of army. The first to show themselves were the little children, playing and running about, almost unconscious of their fate; but their thinly scattered hairs, the thickness of their skin, the spots on their faces and arms, clearly showed the progress of the evil and that these poor little things are doomed to perish even before they grow up. Further on were the lepers nearing the end of their slow dissolution; some have lost their eyes and nose; their heads move restlessly as if seeking light in the midst of darkness; their swollen ears are often split and pendant. Then come the lepers painfully crawling on their knees and the stumps of their hands, their fingers having been eaten away by this fatal malady, piously asking Fr Albera's blessing. Others again I dare not describe; having lost their skin they resemble walking skeletons. It was a horrible sight; a picture of human misery that will remain engraven on one's memory, like the inscription on a bronze tablet. One might exclaim with our poet: *If this be not a subject for tears, for what shall we weep?*" Nevertheless, I took the opposite way. Tears are a bitter tribute to their misfortunes. Amongst the lepers, more than amongst other objects of compassion, there are well defined grades; the first stage is bearable, the last insupportable. I knew that amongst them there is a certain

rivalry to solace the most afflicted and conceal or disguise their malady, a feeling spoken of by a certain author as the *Nobility* of suffering; one could not look on this spectacle unmoved; we smiled, but it was a sorrowful smile. Our attitude was not misinterpreted; from that evening every time we passed from our hut to the Church they lined the path and crowded round us.

I said from our *hut* and this is a true description; the room assigned to me and my companion was made of straw without bricks; Fr. Albera's was not much better. This house was inhabited by a family of lepers before the arrival of the Salesians. Fr. Garbari, the Rector suffered from severe catarrh; but he willingly bore this lesser suffering, he said, in order to alleviate the much greater ones of his dear sick.

The Daughters of Mary Help of Christians have the best house and it is situated on the highest point; there are five of them and their little chapel would not hold more; at night the entrance hall becomes a dormitory. These heroic women, who are also Don Bosco's children, after bidding farewell to all earthly hopes, and with masculine courage tearing themselves away from their weeping mothers and sisters, in five years seem to have exhausted their youthful vigour and it will be necessary to replace them; they have charge of the hospital, visit the most suffering and cherish with maternal care the infants who have no one to look after them.

## Touching manifestations of faith and of affection.

The Mission, given in Contratacion, was closed with a Procession of the Blessed Sacrament. Fr. Albera, after assisting in the pulpit



and the confessional, would also, under a burning sun, carry in procession Jesus that divine Wonder-worker, Who, issuing from the Tabernacle with all the splendour at our command, showed Himself to the sick who followed Him, to the dying who were helped to the doors of the hospital or of their huts, crying like the crowds in Palestine "Jesus, Son of David, have mercy on us!" God did not work any miracle on their bodily infirmities, but how many might be counted on their souls! Many had for years been suffering from spiritual leprosy far worse than that visible to the eye; no one neglected

moment the feelings of our heart towards the Salesians and the Sisters, all would be convinced that this reproach does not apply to us."

#### The Apostle of the Lepers.

During our visit to the two lazarettos, we were accompanied by Fr. Evasius Rabagliati the true apostle of the lepers in every sense of the word. In that memorable night of the thirteenth Sunday after Pentecost in which day the Church relates the cure of the ten lepers and on which a prudent superior resisted Fr. Unia (who, moved by a special inspiration,



**Normal College of the Sisters of Mary Help of Christians, in Nizza Monferrato, Italy.**

the opportunity and all were cleansed, let us hope, through the mercy of God.

The Mission preached at Agua de Dios by Fr. Albera and Fr. Rabagliati was more fatiguing on account of the number of lepers living there, but the fruits were not less consoling. It was brought to a close by a beautiful procession in honour of Our Lady Help of Christians, a solemn testimony of the gratitude of these unhappy people towards the Comfort of the afflicted.

I must not speak of the hiding of the mules, a trick played on Fr. Albera to hinder his departure; of the Academy held by the lepers in his honour, as a mark of their gratitude for his visit and his efforts to alleviate their temporal and spiritual sufferings, let it suffice to quote what one of them said: "In the Holy Scriptures we read that the lepers were ungrateful, but if our tongue could express at this

desired to consecrate himself at once to the work of the poor lepers, and did not desist until he obtained the desired permission), he did not assuredly dream how soon he would inherit his double spirit. Truly this man lives only for his dear lepers; for their benefit he travels from one end to the other of this Republic, at what cost they alone know who have seen the rough roads of Colombia and are aware how painful riding is to him; for them he gives conferences and sermons; to raise a barrier against the fearful spread of this disease he is willing to bear the passing and excusable resentment of the lepers themselves, who see themselves deprived of certain natural rights; true charity bears all. The heart of this apostle burns not with a passing flame which may be extinguished; it is rather a furnace of love and zeal which is only increased and burns more brightly through the winds of contradiction. Opposition only serves

to confirm him in his undertakings, making him devise new plans either asking the Government for special laws or starting the Bank of Lepers etc.; but all tends to one object, the amelioration of their lot. From God alone can he have received such constancy and zeal in a work both arduous and disagreeable; with Fr. Rabaigliati conversation is entirely on the subject of leprosy and the lepers; God grant that he may see the realization of his holy and philanthropic desires!

#### On the eve of departure.

After spending three months in Colombia it was time to think of resuming our journey; but several of our good Cooperators urged us not to leave without first visiting one of the sights of Colombia, the *Salto di yequendama*. With the best horses of the city, and accompanied by these gentlemen, in three hours we reached the scene of this marvel of nature.

The river Bogotá, after flowing peacefully for some distance, changes its course and passes through a chain of mountains lying to the south of Bogotá. Here it abandons its melancholy pace and hurries along with angry waves and dashing spray down an inclined plane. Its former tranquil course changes to foaming torrents, thundering against the rocks. From the top of a precipice 450 feet high, the whole force of the stream Bogotá hurls itself upon a ledge of rock, breaking into clouds of spray and dividing into various channels. Below, the noise is terrific, like the crash a hundred times re-echoed of deafening thunder. In their precipitous descent the waters are converted into spray rising to heaven in the form of clouds as if the Bogotá wished to return to its source in the mountains. When the sun shines on this marvellous cascade it produces a permanent rainbow.

#### From Bogotá to Venezuela.

Colombia had given such sincere proof of esteem to the Representative of Don Bosco's Successor that feelings of gratitude were mingled with the bitterness of separation. Above all in Bogotá, all classes of the inhabitants, with the civil and ecclesiastical authorities had united in paying respect to the humble Congregation of Don Bosco. Although our time there was but short, a great many were anxious to make Fr. Albera's acquaintance.

The Apostolic Delegate invited us to dinner, and with His Grace the Archbishop of Bogotá, a true father to the Salesians, presided at the one given by our brethren in honour of Fr. Albera, with the object of gathering round him the principal Salesian Benefactors. Even the President of the Republic, Doctor Marroquin, accompanied by General Briceño returned our visit, saying with many expressions of kindness that he did so not only as a Cooperator and admirer of Don Bosco's works, but also as chief magistrate, to give a public testimony of gratitude to the Salesians for the good done by them in the Republic, more especially in working for the Lazarettos. Many times did he give us proofs of his kindness in our visits to the Governor's Palace and by providing us with special trains at different times.

Travelling through the country, in every place the civil and military authorities came to pay their respects to the Salesian Visitor, being frequently warned by a telegram from the Governor to offer us their services. The misfortunes of this generous nation rendered it more dear to us and we could not but hope that the day was near at hand when it would conclude an advantageous peace.

Early on the 29th October Fr. Albera said the Community Mass, and after a few words of farewell we set out. Many Co-operators and friends were at the Station to wish us a safe journey; after seeing our horses into the train, we entered our carriage with several of our brethren who were to accompany us to the terminus, two hours' distance from the Capital. Here we changed our garments for white *ponchos* and large straw hats to resume our life on horseback. We were accompanied by Fr. Rabaigliati, summoned to the department of Antiochia for the work of the lazarettos and sent by Fr. Albera to the Capital, Medellín, to accept the proposals made for founding a house of Arts and Trades; we were most anxious for this foundation, knowing by experience how many good vocations could be obtained there.

#### On the way back.

Our journey back, during which we had some few adventures, was made along the same road we had previously travelled. The heat of the sun increased as we drew nearer the coast; the fatigue of the mules frequently caused us to

dismount and to drive them before us. On the second day, after several hours journey, I was obliged to retrace my steps to find something I had left behind at the place where we had spent the night, and for half a day I could not rejoin our party, for my beast was so tired that even when I walked, I could scarcely drag it along. I was tormented with thirst; passing a house I asked for something to quench it... I was offered a glass of beer, costing 15 pesos! Somewhat refreshed I pursued my way and rejoined Fr. Albera who was anxiously awaiting me at our halting place. The last three days of our journey on horseback were very fatiguing. On reaching Honda we went at once to the Hospital of the Sisters of Charity, and sank upon the seats more dead than alive, with the further annoyance of having lost our ecclesiastical hats, without any hope of replacing them at any price for a long time. For another fortnight, that is until we reached Curaçoa, we had to wear our large straw hats, which did not match our black clothes. Fr. Albera had to bear this annoyance and his secretary also, with the further reflection that it was the latteis fault they were lost.

At Honda from various causes there was much sickness, all of a contagious description; the hospital, and several additional wards, were quite full; it would have been imprudent pass the night at the inn; fortunately we found a room in the house of a good Cooperator where we three spent the night in hammocks; going to the inn only for our meals.

#### Waiting at Honda.

Our position in this city, a veritable furnace, was disquieting and our five days of waiting seemed interminable. Vainly we spent the day in a draught, on swinging seats, to find a little coolness and dissipate the heavy suffocating air. Our stay might have been much longer but for the kindness of our good friend General Briceño, who, in the President's name, had begged the Governor Garcia to find us a steamer as soon as possible. When I approached the Captain of the *Alicia*, he called me aside and

said: "Father, I do not advise you to travel in my steamer, if you value your own life and that of your Superior; during this detestable revolution my vessel has been used as a floating hospital and I could not count the number who have died there of infectious diseases. In addition we are totally unprovided with the necessary furniture, and food even is wanting." Nevertheless we decided to start: God alone knows what Fr. Albera must have suffered in this journey with food not only unsuitable, but insufficient to still the pangs of hunger and which we had to swallow with our eyes shut. There were only three glasses for more than twenty first-class passengers to get a few mouthfuls of water to enable us to swallow the food. There was no suitable place to rest during the hottest hours of the day and even at night we tried to sleep on deck to escape the noxious vapours on the ship. In addition there was the fear of being stopped halfway, like many small steamers we saw aground in the river, and you may guess what we had to suffer.

#### Towards Venezuela.

On the 12th November we were able, once more, to spend a few hours with our brethren of Barranquilla. The previous evening in the port of *Calamar* our steamer was anchored close to another on which the famous *Uribe Uribe*, the leader of the disastrous revolution, was a prisoner. With his surrender one might say the revolution was at an end and we went our way well satisfied that peace would thus be restored to a well-deserving nation, for whom our affection and gratitude had increased during the three months and more spent amongst them. These people are generous towards all noble and charitable works, with faith deeply-rooted and endowed with natural gifts; their children flock to the religious noviciates. In their mountains are hidden the most precious metals and minerals and the water power would generate electricity sufficient for any number of factories. May the peace so ardently desired be lasting, this is our most fervent wish in leaving the land which glories in the name of the great discoverer Columbus.



## MATTO GROSSO (Brazil).

Ninety more Indians at the Colony of the S. Heart.

A terrible epidemic.—Important news.

(Letter from Father G. Balzola).

Barreiro di Araguaia, Colony of the S. Heart.

Very Reverend Don Rua,

A month has not yet elapsed since I wrote to Cuyabã giving news of our Colony, mentioning, amongst other things, the arrival of ninety Indians, most of whom having been attacked by the pestilential fevers of the *Rio das Mortes* fled to us for refuge. I hoped that the change of air would prove beneficial, but it was too late, and in twenty days, sixteen passed to another life, most of whom had happily received baptism. Three only were deprived of the Sacrament, dying unexpectedly during the night.

This year the month of St Joseph has brought us many heavy crosses! After the arrival of so many poor creatures, our Colony became a Hospital... without doctors, or medicines, How much I suffered in visiting, by day and by night, so many poor sick, groaning in pain, and begging me to give them some medicine, and I was unable to satisfy them!... At the beginning I distributed the few medicines we had and the domestic remedies suggested by experience, assuring them at the same time that I would recommend them to the *Papai Grande* (to God)... But when, almost every day, one or two were

carried off their sorrow and dismay increased. I made the Indian children begin a Novena to Mary Help of Christians, hoping that these new converts would speedily obtain from so tender a Mother the favour desired, but it seemed instead that she wished to test the faith and perseverance of these poor little Indians, for they had to make a second, and it was only during the third Novena that things improved, death having suspended his visits.

How sad it was, on entering some of the huts to find whole families stretched on the ground, writhing and groaning from the fever which tortured their whole body! A certain Captain *Kigaddo*, for instance, arrived with his two wives (fortunately the others have only one), his family including his children; in a few days he himself, his two wives, his mother and father-in-law all died, leaving the others seriously ill.... But these, thank God, are now much better.

I recollect also a poor infant which remained a whole day neglected on its dying mother's breast, with no one to care for it.... When I heard of this sad case, I sent the Sisters to take it away.... In two hours' time the mother died and the child remained amongst the orphans which the epidemic has brought us....

But even in this trial we experienced the protection of the Sacred Heart. Of the 140 Indians who came first and have remained faithful to us, in eighteen months not one has died; of the others, who only visited us from time to time, and persisted in remaining in their *aldeia*, amongst the forests of the *Rio das Mortes*, out of 90, already 25 have died, and amongst them three of their Captains.

I trust that this may be a lesson to the survivors and to those who are still wandering in the forests. But if death has not carried off any of the old inhabitants of the Colony, those in our house have not escaped the sickness, and

amongst its victims we have our confrère Bertolino dangerously ill, so that it would seem, as have said, that God means to try us. *Fiat voluntas Dei !...*

\* \* \*

March 26.—I left off yesterday saying that our confrère Bertolino was in danger; though yesterday there seemed to be a slight improvement it was only the change that precedes death.... He is no more! He gave up his soul

not receive Holy Viaticum, but he was well prepared for death, and ended his days as a worthy Salesian. *Requiescat in pace!*

You can imagine, my sad plight, but "*Thy will be done*" I keep repeating, *fiat voluntas Dei!* This morning the Requiem Mass was said, the Indians being present and much impressed with the ceremonies; this evening they will accompany us to the cemetery. Poor Indians! they have now witnessed the death of one of ours, whom they, perhaps, thought immortal;



Panorama of Mornese, Italy.

to God this morning at two o'clock. What a sad blow and grievous loss to the Colony, so much in need of good workers! Our dear brother fell sick on the Feast of St Joseph, with continual vomiting lasting four days and then contracted the fever of which he was to be the victim. His illness was short and his agony was soon over. When it seemed that all danger was past, his agony began. I hastened to his bedside, made him repeat once more the names of Jesus, Mary and Joseph, gave him absolution, anointed him, then he breathed his last. He died at the early age of twenty six. He could

but at least they have seen that our funerals are conducted in the way I have insisted on for their own.

We have made our own little cemetery apart but resembling that of the Indians, both being situated at the side of the principal road. Fortunately they are now obedient and they have lately begun to bury as we do, so that I myself now point out the grave and make them fill it in as it should be. Poor things! at first the funerals were conducted according to their own customs, but lately, by my advice they have given these up, and they recognize that their

methods served only to spread contagion amongst those in good health. Later on we shall see if we can persuade them not to touch the bones ; for they have said that they will do what I have recommended, but that the bones of the two captains must be taken up and, set with those of the other Captain buried in the deserted *aldeia*, they must celebrate their ancient funeral rites. I replied that we should see later on.

How plainly one can detect the action of the devil amongst these poor people. Six months ago one of their *Bari* said, in our presence, that after several Moons, many Indians would die. And one night, during the epidemic, going to the *aldeia*, I found this same *Bari* seated near the fire, surrounded by all the Indians, old and young, conversing with the spirits and predicting the end of the epidemic. All showed signs of approbation at what he said ; having finished his speech, in passing he breathed hard on the head of each.... to keep away the sickness. Then I also came forward and laughing at what the *Bari* had done, I said to them :

“Now, I shall no more recommend you to the *Papai grande* and shall give you no more medicine, because the *Bari Toto* sends away the sickness.”

But they with one voice replied :

“No, no, you must not leave us.”

The *Bari Totó* told me that the spirit with whom he had been in communication was that of an Indian who died some time ago, and that this Indian, when a boy, was stolen by some civilized people, and that he grew up learning from them to work and to do many things like them, and that afterwards he died and went to heaven, where he had already been to see him. He meant that he had been to see him in a dream, in which they have much faith, especially if it be the dream of a *Bari*. Can you imagine that sometimes, owing to a dream, they will put to death their own children, especially the new born.

During this epidemic one just a few months old was suffocated because, they said, the mother dreamt that her infant coming into the world would bring with it this sickness which would

cause the death of many Indians ; consequently to prevent this, she must kill the poor little creature. If I had been warned sooner I might have prevented it, but I knew of it only after the burial of the child. Having reprimanded severely the women who had committed the crime, they excused themselves saying that the child was the cause of the epidemic and that the Indians had given orders that it should be killed. I told them that in consequence there would be more deaths, as in fact was the case. The relations, in these circumstances, show themselves indifferent ; even the mothers themselves, as I have said, if they have a bad dream before the child's birth, will kill the newborn infant. I am fighting against these superstitions, but it is difficult work...

Many times during this epidemic I found myself almost at a loss ; they consulted me, asking a thousand questions and I had to make ambiguous replies, like their own *bari*, in order to maintain my authority.

When, during the morning, I visited the sick in their huts, I was at once asked, if there were any dead ; if any would die that day and how many !.... To the first question I replied without any difficulty, saying, such a one is dead but to the others, as to whether any would die that day, and how many, I was considerably embarrassed ; but I replied : God only knows, but such a one will scarcely live through the day ; such another is very ill, but he will not die to-day, this evening we shall see ; and thanks be to God, I generally guessed aright. Further they were always asking if enough had now died, saying that at this rate, they would all soon be dead.

I assure you, that to live amongst these savages, one should needs be a saint with the power of working miracles. They too are anxious to behold some prodigy. Poor creatures !... the first Sunday after their arrival, I did not invite them to attend Mass, because their state of health excited compassion. But as soon as the hour for Mass had struck, I saw them all arrive, one after the other, some leaning on a stick, others being carried, others again supported by another's arm ; it was indeed

a touching scene and reminded me of the *Pool of Bethesda*. After Mass I spoke a few consoling words, exhorting them to place their confidence in God and adding that I would recommend them every day to Our Lord, asking Him to cure them; so they returned to their huts much comforted. Even now, after so many deaths, they are happy and contented in the Colony, because they see that the malady had not its origin here and those only die who came here sick from the other *aldea*... God be praised!

I must be wearying you, so I will bring my letter to an end. But first, I must entreat of you, dearest Father, to pray and get prayers for this arduous Mission and to recommend it also to the prayers and the charity of our worthy Cooperators. Bless us all, but especialy

Your obedient son in J. C.

G. BALZOLA.

## COLOMBIA.




The New Refuge named after Fr. Unia for the leper orphans.—The first Clothing of the Daughters of the S. Heart.

(Letter from Fr. Evasius Rabagliati).

Agua de Dios.

Very Rev.d Don Rua,

 have been in this lazaretto for one month, and, *Deo favente*, tomorrow I start for the capital. I will not relate how I have spent this month; you may remember my previous accounts of Holy Week—processions, missions, frequentation of the Holy Sacraments—I should have to repeat the same things, robbing you and myself of valuable time. There have been, however, a few interesting occurrences which I will briefly relate: a fine play: “The Two Sergeants” translated from the Italian of our Fr. Boena was wonderfully well acted by the leper boys on the first Sunday after my arrival; a second play, *Giusta e Rufina*, martyrs, was played by the leper

Children of Mary of Agua de Dios, and universally applauded.

The results of the mission were most consoling; with very few exceptions the twelve hundred sick and more than two thousand healthy persons living in this lazaretto approached the Sacraments, being freed from the leprosy of the soul, though that of the body remains incurable. The closing day was marked by pleasant surprises for all. Before the Solemn Mass a new High Altar was blessed; it was designed and carried out by our Fr. Raphael Crippa, who is very clever in these matters. When the covering was removed, had it not been in Church, the assembled multitude would undoubtedly have clapped.

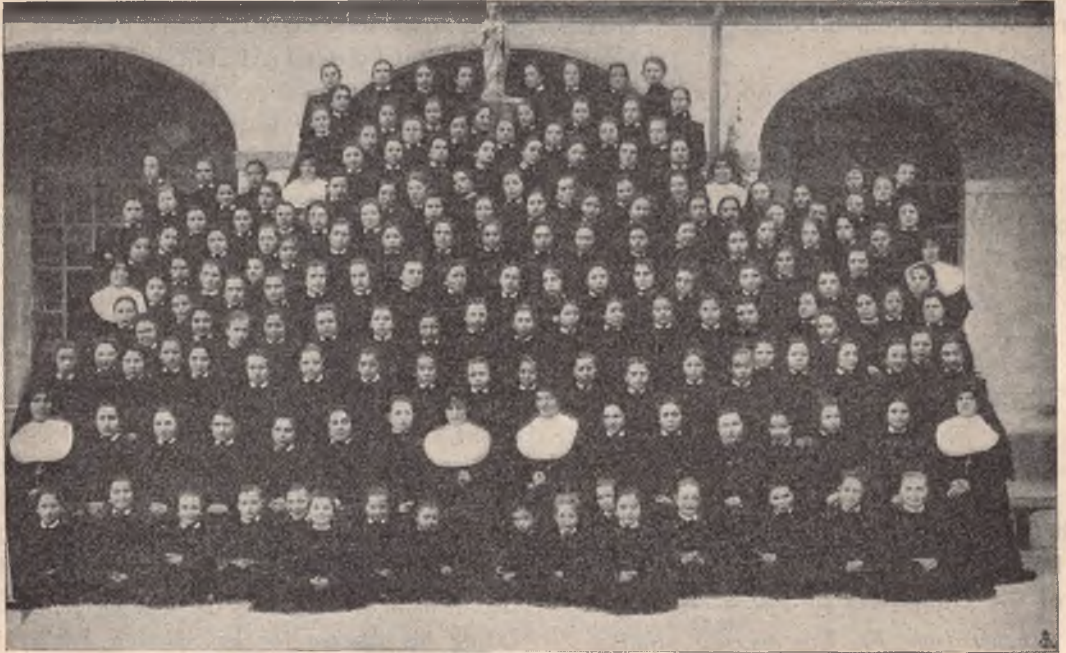
In the afternoon we opened the Oratory called after our first confrère here, Fr. Michael Unia, whose memory will never fade in this *land of suffering*, as a Colombian poet has named Agua de Dios. The first to take possession of Fr. Unia's Oratory were twelve little orphans, all lepers, removed from the wards of the Hospital. At the last moment one was missing, who told the Sistere that he would not go there for reasons he could not and would not make known. The mystery was solved when we heard that the reason of his refusal was the fear of communicating his disease to the Salesian Father in charge of the orphans, as he had running sores on his legs. Being reassured by competent authority he entered the following day. At present there are only twelve orphans; but the building will contain a hundred, who will be chosen from amongst the most necessitous boys, as soon as the beds, now deficient, are ready. The solemn opening will take place later, when the number is complete.

This building, undoubtedly the best in Agua de Dios, might well be called the *Miraculous House*, because it was begun and nearly finished during the three years' war, with the alms collected by the children of all the schools in Colombia, including what was spontaneously given by adults. So far the amount spent on this building is about *four hundred thousand pesos*! And whilst speaking of alms I must add that the cupola of the parish church inaugurated lately

and the high altar recently blessed have been paid for by the spontaneous offerings of the lepers themselves. There were some who undertook frequent and rigorous fasts so as to have something to spare for the embellishment of their parish church. What good souls one finds in this lazaretto!

The last, and perhaps the most surprising event of this day, was the clothing of three leper

ing themselves to God in this lazaretto, are but as the grain of mustard-seed spoken of in the Gospel; soon we shall see it grow up into a luxuriant tree, laden with the choicest fruits of holiness. The orphans of Fr. Michael's Oratory have now mothers and sisters to watch over their material well-being, whilst the Sons of Don Bosco will look after their spiritual welfare. This is only one more proof that there is



Group of Lady students in the college of Nizza Monferrato.

girls with the religious habit; under the title of *Daughters of the S. Heart of Jesus* they consecrated themselves to God, in order to devote themselves unreservedly to the care of their most necessitous brethren. Three others joined the above, as postulants. The function took place in the little church of the hospital, which was decorated as for a solemn feast, in the presence of all the Sisters of Charity of the Lazaretto of the Salesians, of the sick living in the Hospital, and of the authorities of the neighbourhood specially invited. What my feelings were at that moment it would be impossible to describe. How wonderful is our holy Mother, the Catholic Church, who even amongst the lepers, find souls who, forgetting their own sufferings, courageously devote themselves to alleviate those of others. These six leper girls, who are consecrat

a Providence which loves and cares for all *without any exception*. This must suffice, as the mail is just leaving. These festivities should have been presided over by no less a personage than His Excellency the Delegate Apostolic, Mgr Francesco Ragonesi, Archbishop of Mira, who had promised to visit this lazaretto in order to give Confirmation. At the last moment he was prevented; but in the telegram conveying this unwelcome news, he added: *Quod differtur, non aufertur*; signifying that we should soon have him here. *Faxit Deus*. I shall visit the lazaretto of Contratación immediately after the Feast of Mary, Help of Christians. At the feet of this good Mother say every day one Hail Mary for

Your most affectionate son in *Corde Jesu*  
EVASIU RABAGLIATI.





London.

The month of October always has one special Sunday for the community and parishioners of West Battersea. It brings round once more the feast of the dedication of the Church of the Sacred Heart, and this year the third Sunday fell on the 15th, the exact date of the Solemn Opening twelve years before. This recurrence calls to mind the whole octave of special services which marked that great event, and Our Superior General, who was present, together with the Salesian Bishop (now Archbishop) Cagliari, referring to the occasion in his circular letter of the following year said: "Every mission that Divine Providence confides to the care of the Salesians becomes to me an object of special solicitude; but I must confess, I was anxious above all, that the mission of West Battersea should no longer be left in need of what was really indispensable to maintain in the Faith those who by God's mercy already possessed it, and to render more efficient our exertions for the conversion of those who still labour in the darkness of error. The 14th of October will ever be a memorable date in the annals of our humble society. On that day a Salesian Bishop consecrated the large and beautiful church of the Sacred Heart in the very centre of Anglicanism, and I had the great consolation of celebrating therein the first Holy Sacrifice. I will not speak of the emotion I felt on that occasion; you can easily imagine it, — but I cannot help assuring you, dear Co-operators, that for you I offered up that Holy Mass, and each of you were present to my mind on that solemn occasion at the altar of the Sacred Heart of Jesus."

Many of our early English-speaking Co-operators were present at this first Holy Mass in the new sanctuary, which has since been the scene of many first Masses of Don Rua's sons, and will be, we trust, of many more. On one of the

days of the Octave a Salesian Conference was given, and that by none other than His Grace the present Archbishop of Westminster, then (1893) only the Rev. Fr. Bourne. In his earnest lucid manner he presented to the Congregation some thoughts on (1) who was Don Bosco, 2) His work and its characteristics; 3) How we may have a share therein. Many pious persons, we may add, have since gained a share therein, and the number of Co-operators never slackens.

This year's keeping of the dedication festival was by no means behind its predecessors, and both the morning preacher, Rev. E. Muldoon S. C., and Very Rev. Fr. Provincial in the evening addressed full congregations on the blessings which flow from the House of God, and suggested many beautiful and salutary thoughts. Solemn Procession and Benediction closed the celebration.

\* \* \*

While the London House is before our readers it is just opportune, that we should remind them of the Christmas Bazaar or Sale of Work, which is to supply part of the large sums needed to carry out many and important improvements in the schools attached to the above Church. Former issues have set forth details of these requirements and it is hoped that many Co-operators will come forward with articles for sale or offerings towards expenses. If this event only prove a worthy successor to the recent garden-party no more could be desired; and it will be so, if this and former notices concerning it, be not unheeded by our readers and Co-operators.

It was a pleasing duty to chronicle last month the progress made in the erection of our New Church at East Hill, Wandsworth, and the ceremonies of the blessing of the foundation stone. The works have been actively pushed forward since then. And a month's interval has made a

vast difference. No doubt hardly a year will have elapsed between the time when the church was only a matter of pen and ink and when it is a reality in the midst of the rising parish, another sanctuary where Our Lord delights to dwell. But for that some little time must elapse. Those who have burdened themselves with the heavy responsibility of providing funds are still hard at work, and Priests and committee mean to spare no efforts.

There is no necessity, we are sure, of impressing on our Co-operators the difficulties attaching to such work in places like London, where the prejudices of creed are so strong, and where the Catholic communities are but springing into existence; but where, on the other hand, churches are absolutely necessary if the Faith is to be preserved and to rekindle the light of ancient days. The hard-working Committee and its Director will welcome any Co-operation from our many readers.

#### The Position in South Africa.

Still other appeals! The efforts of the Community at Cape Town have taken a new shape. It is easily seen that no amount of discourse or Conference can unfold on a single occasion the issues of a many-sided work like that of Don Bosco. The persevering, laborious efforts of the Director of the Institute have provided all these, but none of them could place in a clear light the exact position of the Salesians in South Africa, who with their present buildings full even to overflowing, have continually to refuse requests for admission for boys in need. There is no question of the fitness of the work, or of the success with which it is carried on. But to erect a complete Salesian Institute with departments for student and artisan, with school-room and workshop, with chapel, dormitories playgrounds etc. etc. is not the work of a day. Yet it is to be accomplished. The Co-operators and benefactors of the present Institute have now had put before them in the shape of a modest periodical the origin, scope, development, outgrowth, approbation and utility of the works of the Sons of Don Bosco, together with the immediate intentions and necessities of those at present at work in South Africa. From it we learn that zealous committees both of ladies and gentlemen have been for some time engaged in that ever recurring and frequently ungenial task of subscribing and collecting money, to provide Cape Town with a properly equipped Salesian Institute which will one day be a centre supplying the whole of South Africa with

similar institutes and schools. To have been the instruments of Divine Providence in accomplishing such a work will be the privilege of Co-operators and benefactors in years to come, a lasting monument to their memory and a source of continual merit for all eternity.

#### Malta.

*The Daily Malta Chronicle in its correspondence column publishes the following:—*

Dear Sir.

I have had the honour of being invited by the Rev. Fr. O'Grady to his "At Home" at the Salesian Industrial School on Sunday last, the occasion being the Confirmation of 12 boys by His Grace the Archbishop of Malta followed by a short Musical Entertainment, and I must say I would have very much regretted it had I failed to avail myself of the kind invitation, as I would have missed another opportunity of observing the great progress which is made at the Institute mainly as regards the care which is being bestowed on those sheltered therein. The ceremony in the Chapel being over, all the guests repaired to the Theatre, where His Grace amongst universal applause, made his appearance and assisted at the concert which was opened by an Instrumental Selection, admirably rendered by some of the Staff assisted by Amateurs. Three addresses, in English, Italian and Maltese were read out by boys to the Archbishop, each of which was followed by songs by the chorus formed from amongst the Boys. Their performance speaks volumes for the good training and attention which are bestowed on the inmates under the able direction of the indefatigable Father Rector, to whom no sufficient words of praise can be found for the progress which the institution has made in a very short time. What must have struck everybody, both on Sunday last and on previous occasions, are the cleanliness and gentlemanly behaviour of the boys, the tidiness of the premises, and last and not least the discipline that reigns therein. In thanking the Rev. Fr. O'Grady for all he is doing for the youths of Malta, and in wishing him and the Institute that continued success which is so much deserved, I am sure I am voicing the feelings of all those, who like myself, have had the pleasure of being present at last Sunday's ceremony and the performance which followed it.

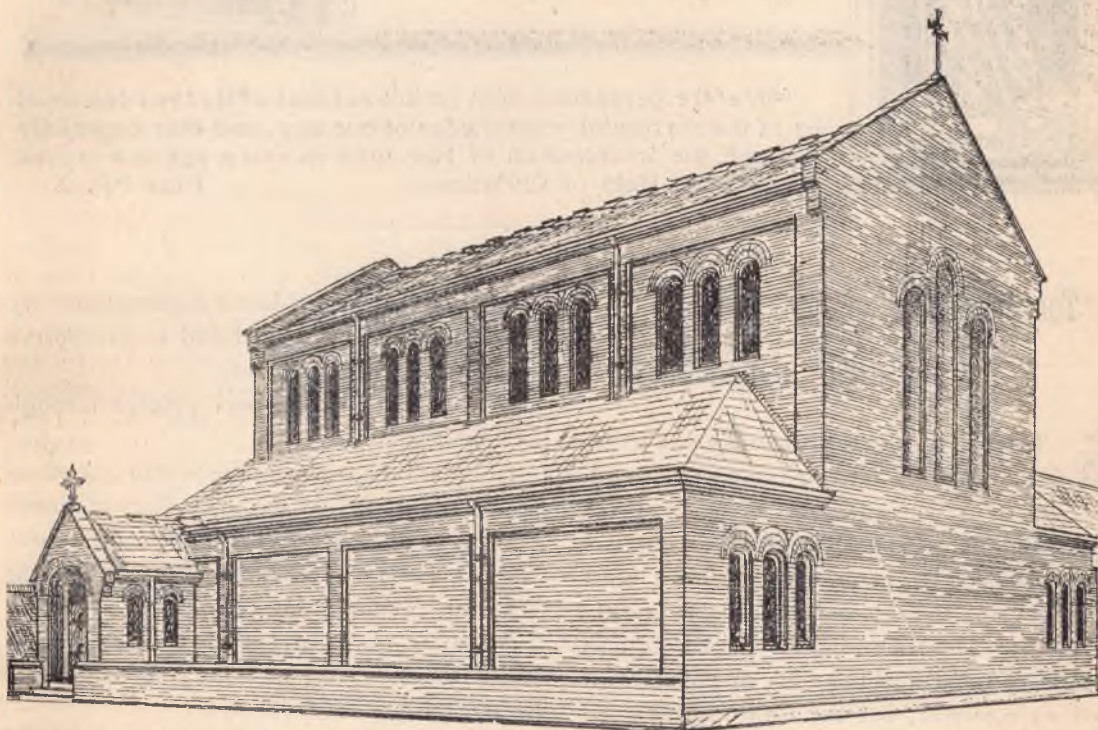
A GUEST.

Lisbon.

The Capital of Portugal has been fortunate in bringing to completion a long and laborious undertaking, and that during the twenty-fifth anniversary of the commencement of Don Bosco's work in that country. The House at Lisbon some time back began the erection of large workshops and technical rooms attached to the school already opened and dedicated to St. Joseph. These have now been brought to completion.

Matto Grosso at the Exhibition.

. From other pages in this issue, some of the troubles and difficulties of the missionary among the Bororos Indians may be learned; yet amidst such seemingly impossible circumstances the savages are being gradually converted to civilized habits and to a liking for industrial occupation. Moreover they have already attained such results in agriculture as to win a silver medal for their productions at the late St Louis Exhibition and a bronze medal for general



The New Salesian church at Wandsworth.

This Institute has received much kindly support from the royal family of Portugal and to them and to other generous Co-operators is mainly due the completion of the fine building which will now give a new impetus to Don Bosco's works in the city. This addition is equipped with spacious workshops surrounded by ample porticoes, the capital of Portugal naturally takes the lead of the Portugese Houses both in Europe and in the parts of South America where the influence and language of Portugal are still paramount. The Portugese *Bulletin* is thus semi-intercontinental and is as well known in the South American States as in its native country.

instruction. A new agricultural colony is now being started in those districts,—another step towards the realisation of Mgr. Lasagna's magnificent schemes which were to bring the dark denizens of the forest to the feet of Our Lord. The scenes of the successful labours of this Apostle farther south in Uruguay ever cherish his memory, and an association for young men and boys has lately been formed at Montevideo under the title of Mgr Lasagna.





## DEVOTION TO OUR LADY Help of Christians

We are persuaded, that no aid but that of Heaven can avail us in the sorrowful vicissitudes of our day, and that especially through the intercession of Her who in every age has proved Herself the Help of Christians.  
Pius PP. X.

### The Association of Our Lady Help of Christians.

**S**T Thomas tells us that *Devotion* is a steadfast and ready offering of oneself to all that appertains to the service of God. From this definition it would follow that our devotion should be *pure*; that is with a heart free from sin, *fervent and zealous*, and finally *persevering*. Devotion to Our Lady should also partake of these qualities; the first and third need no comment, but the nature of the good works which should distinguish our devotion may call for some remark.

No one will scarcely venture to dispute St. Gregory's words that the most welcome proof of love is the practice of good works: *Probatio dilectionis, exhibitio est operis*. Let every one therefore be assiduous in fulfilling whatever good works may be within his province, but let all be assured that in this practice of good works lies the secret to the obtaining of heavenly favours. And it is experience that furnishes the proof of these words.

Here are a few of the good works recommended by Don Bosco to those who would obtain the favours of Our Lady Help of Christians:—

1. To enrol oneself in the Archconfraternity of Our Lady, whose chief end is the worthy adornment of her Sanctuary.
2. To publish the favours granted through her intercession.
3. To aid some one of the works carried on for the glory of God and the welfare of youth.

As soon as Don Bosco had opened the sanctuary at Turin for public worship, he thought of having canonically erected there, an *Association for the devout clients of Mary Help of Christians*. This was done in 1869 by the Archbishop Mgr. Riccardi.

The members were to have chiefly in view the promotion of the honour and glory of Jesus in the Blessed Sacrament and devotion to His holy mother. This included all such devout practices as novenas and tridiums, the special devotions on feast days, processions, accompanying the Holy Viaticum to the sick and other such good works which exemplary Catholics perform. Frequent Confession and Communion was recommended and the daily assistance at Holy Mass. The regular observance of even some of these could not fail to draw down blessings for themselves and others, while members could also gain many indulgences and privileges.

The foundation stones of two new churches dedicated to Our Lady Help of Christians have been recently laid; one in the state of Pernambuco in Brazil, the other in central Patagonia; while at Vignaud (Buenos Aires) a splendid altar under the same dedication was blessed. Its statue was carved at our schools in Barcelona.

This year's celebration at Villa Colon (Montevideo) was characterised by remarkable festivities, partly owing to the solemn coronation of the statue in this imposing national sanctuary. The ceremony of the coronation, which was arranged by the Co-operators as a souvenir of the Jubilee of the dogma of the Immaculate Conception, was performed by His Grace the Archbishop of Montevideo.

## GRACES and FAVOURS

### A most powerful advocate.

Some time back I had unconsciously become the object of persecution and calumny, and grave offences were laid to my charge; moreover so successful was the intriguing that I was condemned, though innocent, to a term of imprisonment, to my own intense discomfiture and the grief and misfortune of my family. But steadfast in the consciousness of innocence I did not lose hope. While all seemed to conspire against me I had recourse to another advocate whose pleadings could not be withstood and who knew how to unravel all mysteries. I confided my cause to Mary Help of Christians and another hearing having been shortly afterwards obtained I was unexpectedly acquitted, restored to my family and in a little while gained honourable employment. I send an offering to the sanctuary of Our Lady in thanksgiving with, the prayer that she may continue her powerful protection.

May 1905.

N. N.

**Ireland.**—A friend of ours was taken very dangerously ill, We had recommended here to Our Lady Help of Christians, promising to have the favour published. An offering is now enclosed for a mass in thanksgiving, and publication requested in the *Salesian Bulletin*.

October 1905.

M. I.

**Dundalk.**—I enclose an offering for a Mass in thanksgiving for a favour received. I had recommended an examination of mine to Our Lady Help of Christians with a promise of publication. Having been successful I now fulfil my promise.

October 1905.

M. Mc. L.

**Cork (IRELAND).**—I enclose a postal order as an offering to the Sanctuary of Mary Help of Christians in thanksgiving for a favour received.

October 4th 1905.

K. T. G.

**Sligo (IRELAND).**—Please accept a small offering in thanksgiving for a great favour obtained through the intercession of Our Lady Help of Christians at whose shrine I desire to have a Mass celebrated.

October 4th, 1905

*A Client of the Sacred Heart.*

**Chicago (U. S. OF AMERICA).**—I beg to return public thanks to Our Lady Help of Christians for two very important favours obtained through her most powerful intercession. I enclose an offering for two Masses to be said in her honour.

September 14th. 1905.

J. C.

**Sunderland (ENGLAND).**—I enclose a postal order for an alms and thanksgiving in honour of Our Lady Help of Christians for temporal favours received through her intercession. Please say the Mass for the Holy Souls and publish the graces in the *Salesian Bulletin*.

October 10th, 1905.

E. S.

**Ballymote (IRELAND).** Kindly accept the enclosed offering for four masses in thanksgiving to Our Lady Help of Christians for a favour received through her intercession.

N. A. H.

August 1905.

**Kinsale (IRELAND).** A short time ago I promised a thank offering in honour of the Sacred Heart and Our Lady Help of Christians, if I obtained a much needed temporal favour. It has been granted far beyond my expectation. I promised to have this published in the Bulletin.

M. C.

October 1905.

**Los Angeles (U. S. A.).** A person suffering from a serious internal complaint begs the prayers of the Co-operators to obtain a cure through the intercession of Our Lady Help of Christians.

Promise is made of an offering and publication if the petition is granted.

B.

**Carriekmacross (IRELAND).** In the pages of the Bulletin, I beg to offer my heartfelt thanks to Our Lady Help of Christians for a special favour received. Begging a continuance of your prayers.

S. R.

October 1905.

**Dublin (IRELAND).** I enclose postal order to have a Mass said in honour of Our Lady Help of Christians for favours received.

A. I. P.

October 1905.

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## Obituary

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**Y**OUR charitable prayers are requested for the following lately deceased.

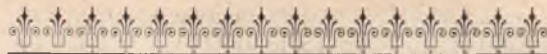
Sister. M. Joseph Jipping, The Abbey, Sion Devon England.

Sister Mary, Iustinian Pigott Midleton, Co Cork, Ireland.

**O**F your charity pray for the repose of the soul of Mr. Mermillon, who died in London, and who had for many years been an excellent Co-operator. We earnestly recommend him to the prayers of the members of the Association.

R. I. P.

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## THE STORY OF THE ORATORY

OR

DON BOSCO'S OPENING APOSTOLATE



CHAPTER LV.

(Continued).

**Further inquiries ordered by Cav. Gatti—The Schools visited—Dante, Guelphs and Ghibellines and the temporal power of the Pope—Fine words and evil deeds—Don Bosco and the Minister of Public Instruction—Gatti in a cupboard—History, the fowl and the gray—Bitter-sweet—Misfortunes and death of Gatti.**

It would seem that the victory gained by Don Bosco, through the decree of approbation obtained from the Royal Inspector Selmi in favour of our Schools, interfered with the slumbers of Cav. Gatti who, in the hope of getting the better of him, incited the Ministry to undertake a fresh visit of inspection. It was towards the end of May in the same year 1863, that one morning about nine o'clock a gentleman, smartly dressed, presented himself at the Oratory and asked for Don Bosco. He was a professor of philosophy. After the usual greetings, the professor announced that he was charged by the Minister of Public Instruction to make an inspection of the Schools of the Institute and he showed the written order.

Don Bosco did not fail to point out the incongruity of these repeated inquisitions in the house of a free citizen, where several hundreds of the children of the poor were fed, lodged and taught gratuitously,—“but” he added “bowing to the authority you represent I will make no further observation but allow you to carry out your orders. I beg only that you will not frighten the boys nor ask inopportune questions.”—To this he kindly consented.

It would take too long to narrate the questions of the Inspector and the answers of the pupils in each of the five classes of the school; therefore I will only give a sample of that which made a profound impression on our minds and left an indelible record. It should also be noted that although the professors' manners were polite and agreeable in dealing with Don Bosco, the teachers and the pupils, still it was evident that his visit was made on a pre-concerted plan, not to examine, but to spy, not to see if we were well taught, but to lay snares for us, not to examine the legality of the teaching, but our political ideas and opinions. Leaving on one side the Latin Authors he chose a subject more

in accordance with his captious inspection. The higher classes were examined upon Dante Alighieri, the lower upon the geography of Italy; thus in each class having called around the Master's desk several of the boys he pushed his investigations even into the innermost Sanctuary of the conscience.

In the classes of 1st and 2nd Rhetoric, (the 4th and 5th of the School) he spent the morning and evening on the 1st *Canto* of the *Divina Commedia*, and amongst all the cantos and triplets he chose those in which the poet, through political and personal views, inveighs unjustly against the Popes and especially against Boniface VIII, to whom he attributed his exile from Florence. The inspector then questioned on the rise of the Guelphs and Ghibellines, what were the aspirations of each party, what political sides in Italy now corresponded to these parties, to which of them Dante belonged, what opinions the poet held regarding the temporal power of the Popes, and several equally dangerous points. It would thus appear that his aim was to draw out some unguarded reply, which would serve as a pretext to report that the teaching at the Oratory was contrary to the present institutions; but by God's protecting care and the discretion of the pupils and teachers he was quite baffled in this direction.

In examining the lower classes however he at last elicited something which pleased him better. A boy in the lowest class, in giving the divisions of upper Italy, thoughtlessly gave the former provinces to which they had been accustomed, thus making a part still subject to Austrian rule. On hearing this, the inspector showed much displeasure and said: "What? Do you not know that since 1859 Lombardy and Venice have been separate and belong to the kingdom of Italy? Is it of such little importance to know the triumphs of our country?"—The teacher here put in that it was a slip, arising rather from the customary as-

sociation than from ignorance; the inspector seemed to be satisfied with the excuse, but having nothing else to find fault with, he did not pass over this innocent remark of the boy and aggravated its importance before the ministry.

But one thing, though he might have wished it otherwise, really surprised him, and that was the quiet behaviour, the discipline that every class displayed. One of the classes numbering one



New Salesian House in course of construction in Lisbon.

hundred and thirty plainly showed him that such order was not a passing effect, but real and lasting. When he had finished his questioning the teacher offered to accompany him to another section, but the inspector dissuaded him, saying that his absence would give opportunity for a disturbance amongst his boys. "Oh don't mind them," replied the teacher, "not one will open his mouth or move about while I am away." "I would hardly believe that a hundred and thirty boys could keep silence without any teacher." They went away

all the same ; but as the inspector had his doubts, he said afterwards : "Let us go back and see if your words have proved true." And at the same time they went back quietly to the classroom door to listen. There they found all the boys at work and not a sound to be heard ; all were as silent and still as though the master had been in the chair. On seeing this the inspector went away saying : "I would never have believed it ! It does credit to you and to your pupils." That teacher was the cleric C. Durando.

What seemed extraordinary to the Government Inspector was an ordinary thing to us, for the boys at the Oratory had learned to avoid evil-doing not because of the presence of a master but because of the continual presence of God ; not for the sake of reward or punishment but for the sake of duty and conscience.

The inspection conducted by the Professor lasted two days, and on leaving the Institute this gentleman stated that he was well satisfied with what he saw, using such expressions as would lead one to understand that his report would be a favourable one. Apart from his apparent friendliness, Don Bosco had reason to expect it, both because the boys had answered without fault, and because the said Inspector enjoyed the reputation of being an honest man, incapable of doing anyone an intentional injury. But how often are fair words belied by malicious acts ! For, indeed, some days after Don Bosco was surprised and grieved to learn that the Government Inspector had presented to his Minister a report very unfavorable to the Institute, According to this document, everything there was confusion and reaction.

"I noted, Your Excellency," the author wrote, "that in the whole of that large Institute such a morbid spirit is manifested that there is not even a portrait of His August Majesty, the King." When this became known, someone immediately said "If the report has been made in such terms, it is evident that the Cav. Gatti has had a part in it.

Nor was this wholly a rash judgment, seeing that despite what he had already done against us, he gave reason for the belief to one of his officials who reproached him and sought to bring him to a right state of mind.

This news convinced me that when he might be able to do something to prejudice the Institutes directed by priests and religious, Cavaliere Gatti would boast of his prowess and rejoice as at a victory. But whoever was the author of such a false assertion, Don Bosco, as soon as he heard it, sought to ward off the evil consequences by destroying the thunderbolt (as he expressed it) before the explosion should occur. With this purpose in view, he betook himself to the Minister to whom the misrepresentations had been made. It was

a day in the month of June, when having with difficulty obtained admission, after remaining till evening, he had the following conversation with Signor Amari :

"How can I serve you, Father" asked the Minister.

I am being continually plagued by vexatious inquisitions, replied Don Bosco. Why, I know not. I have come to you to know the reason of this. I have always been loyal to my Sovereign, or if I have ever erred against him, I have sought to know my fault and corrected it

"In the name of goodness, who are you ?"

"I am the priest John Bosco, director of the Oratory of St. Francis de Sales, which endeavours to shelter destitute boys, to educate and train them so that they be able to follow an honest means of livelihood.

"I am glad to know you and to hear of your pursuing such a noble work. But you must take care that your activities do not pass their proper boundary. It is said that your philanthropic Institute has degenerated into a school of reactionaries refusing obedience to lawful authority. Hence the visit of inspection to your House. And I understand that the Inspector has made himself acquainted with you and your pupils, as I desired him to do."

"I know not what were your Excellency's orders but I know that the Inspector extended his inquiries into the very thoughts of the boys : questions were asked them concerning their political opinions rather than what had been taught them ; and some pupils were even prompted to disclose the matter of their confessions. Cav. Gatti has been doing this for three years, and has already drawn upon himself the disapprobation of the Minister.

"This certainly was not the business of Sig. Gatti nor of the Inspector sent you. He was to forward a report on certain matters, and from them I will be able to obtain such information as I require."

Then the Minister rang his bell, and bade the attendant summon the two gentlemen. Entering the room one behind the other they did not notice Don Bosco, the evening having drawn on somewhat. Being requested by Sig. Amari to seat themselves, they took chairs beside him.

Turning to the Inspector, the Minister asked : "What was the result of your visit to Don Bosco's school ?"

"As was to be expected, Signor. From the report which I shall present you, Your Excellency will have a clear idea of the evil influence which reigns in that House."

"With the assistance of the Signor Gatti you were to examine into the nature of the teaching in that school, and to ascertain the attitude of the Staff towards us. Now what have you to report in these respects ?"



"Little that is satisfactory to Your Excellency. Just imagine! In that Institute we did not come across a single portrait of the King."

"But what about the teaching and the teachers" interrupted the Minister impatiently, being irritated by this wandering from the point on the part of the Inspector.

"With regard to this, Don Bosco has managed to obtain a decree of approbation from the Royal Commission that allows the school to remain open this year."

"Then concerning the legality of the teaching you have nothing to say?"

"We look to another examination before the Royal Commission, said Cav. Gatti, "for it appears that the approbation granted to Don Bosco will turn out to be illegal."

"If it only appears not to be legal, that is a sign that it has not yet been proved to be illegal, and while a decision on that question is pending, we must be careful not to condemn anyone. But on the other hand, Don Bosco complains that ill-advised queries are put to his pupils, and I am sorry to hear this."

"Your Excellency will be good enough to believe that this complaint is unfounded," replied the Inspector.

"Let us hear what Don Bosco himself says," added the Minister, "and thus we shall learn the truth. For the truth and nothing but the truth we must have, and woe to liars and impostors who seek to deceive us."

It is easy to understand the astonishment of the Inspector and Gatti when they discovered Don Bosco was in the room, and heard the decided words of the Minister. It is no exaggeration to say that the former blushed crimson at being convinced of duplicity out of his own mouth, praising as he did to the skies in Don Bosco's presence the Institution he afterwards loaded with infamy in his report to the Government. The other gentleman shivered with fear that his juggling against us should become publicly known, since our's was not the only school he had treated in the same manner. In fact Cav. Gatti not being able to bear his confusion sought to be allowed to leave the room, letting the odium of the business fall on the Inspector.

Now occurred an amusing incident, which illustrates what a slight thing can humble a proud though powerful man. So abashed was poor Signor Gatti that in his retreat from Don Bosco's presence he mistook the ordinary exit, and opened the door of a private room instead. "Come, come," said the Minister, "that is not the way out. Come this way," and rising the Minister shewed him out himself. The Inspector wishing to change his position and get away from Don Bosco, began

to stumble about the room distractedly, and then remained for some time bowed and silent.

Signor Gatti having gone away and the Inspector having again seated himself Don Bosco at the request of the Minister spoke thus: "Your Excellency, I am very pleased to have this opportunity of speaking to you on this matter. It is not my intention to accuse anyone, but solely to make a statement in defence of myself and in the cause of the boys whose welfare is threatened by this action on the part of the Government. These boys were indiscreetly questioned and harried on irrelevant matters, some being even prompted to falsehood by unworthy reflections on their Superiors. About details it is best to be silent, but such an inquisition at all is contrary to law and opposed to natural honesty, and were it known would be publicly condemned. Moreover, Signor Inspector in my own presence and that of several of the teachers at the Institute stated that our classes might be held up as models for study and good conduct, and that he found nothing to complain of. He even remarked that he would recommend that the other public schools be conducted in the same way.

But to you he has made an entirely contrary report. He mentions that in our Institute there is not a portrait of the King, whereas such are to be seen in three of the rooms.

"Yes, but all very ugly ones" cried the Inspector,

"If they are ugly" answered Don Bosco, "that is not my fault, but the photographers." If they were more handsome, I would be more pleased. But there is one thing pleasing to no one, viz. to conceal fair truth and mask one's actions in the presence of public authority, in regard to a citizen who devotes his life to relieving human misery, and above all protecting abandoned youths. This is a conspiracy against truth: this is oppressing the innocent: this is deceiving the Government.

From the openness with which D. Bosco spoke and from the contradictions and ludicrous charges of his subordinates the Minister was not slow to find out the truth. "Enough, enough," said he, "I understand all. I see you have exceeded my orders, and then sought to delude me. No more of this!" "You, Signor," he added, bowing to the Inspector, "may go to your office, we shall discuss the matter at another time."

*(To be continued).*



## LIFE OF MONSIGNOR LASAGNA

Salesian Missionary, Titular Bishop of Tripoli



### CHAPTER XXVI.

**Departure of Missionaries from Villa Colon—On the Orinoco—The Bishop's words—Nitcheroy—At the Imperial Palace—In the Brazilian capital—A new Church of the Sacred Heart confided to the Salesians.—Faithful to the motto: Da mihi animas; cætera tolle!**

During the early morning hours of July 10th 1883 large numbers of the Salesian Co-operators of Montevideo had made their way to the church of St. Rose at Villa Colon. Something unusual must be the cause of this early gathering; and indeed it was so, for they were hastening to be present at a function, always most impressive; the blessing and departure of a band of missionaries who were leaving the College of Pius IX. for other parts to which God had called them. Fr. Lasagna in words most expressive of the devotional solemnity of the occasion, announced to his hearers that the new field of labours was none other than the vast Empire of Brazil. He unfolded the whole history of the new foundation; he gave the various untoward events which had managed to put off the carrying out of this good work for six years; and as an outcome of his lengthy visit to those parts he could speak to this group of young missionaries with a burning zeal, as he urged them to hasten to the relief of so many young children who were asking for bread and there was no one to break it unto them. Fr. Michael Borghino was at the head of this little band of seven, and when the parting moment came the separation proved more trying than they had anticipated. One of them wrote: „We knew that the bond of fraternal love was very strong amongst us, but we did not think that the separation would cost us so dear. It recalled to us the parting ceremony at the church of Mary Help of Christians, the farewell to our beloved founder and father Don Bosco to our friends and brethren in Europe; no wonder then that a crowd of affectionate thoughts had the mastery for a moment.”

They had to remain a few hours more at Montevideo, to receive the Bishop's blessing, and bid farewell to various religious communities and some of our Co-operators, and in the evening they embarked on the *Orinoco* accompanied by Fr. Lasagna himself.

After four days of rather troublesome sailing, one of the most beautiful harbours of the world showed its wooded banks above the waters—Rio Janeiro, and July 14th 1883 will no doubt be long mentioned as one of the most memorable days in the annals of our Pious Society, as it marks the opening of the first Salesian House in Brazil. Six months after, January 28th 1884, Don Bosco, while giving the Conference to the Salesian Co-operators

of Turin in the Church of St. Francis of Sales, announced with evident emotion the entrance of his sons into Brazil, and as though reading the future foretold that innumerable Salesian Institutes would be founded in that vast empire. A few years sufficed to show that he spoke no idle words.

The young missionaries knew that Divine Providence had procured them another father and guide in the person of the saintly and learned bishop of Rio, Mgr. Lacerda who had prepared a house for them at his own expense; but to their great disappointment they discovered on landing that he was away from his city. His devoted secretary had lately fallen a victim to the yellow fever, and both in sorrow for his loss, and in fear for his own delicate health he had been forced to spend some time in the neighbouring state of Minas, where the climate is more healthy and tempered by the hills which form its background.

But before long the good Bishop remembered the sons of Don Bosco, who as he said, by setting foot in Brazil had become his sons; and he showed his regard for them in no hesitating manner in the pastoral he sent round to all his priests, announcing what he termed a most happy event in the arrival of the Salesians and he most heartily recommended their cause to all his Diocese. To the missionaries themselves he wrote a most affectionate letter, full of charity and zeal which showed them how he longed to be in their midst. The example of the Bishop and his earnest recommendations aroused feelings of goodwill and sympathy on all sides, and there was great expectation for the commencement of their work, while means were soon forthcoming for the settlement of the school and even for extending the site which was too small for the needs.

Thus was established the School of St. Rose at Nitcheroy. It stands on a pleasant slope commanding a view of the harbour of Rio Janeiro, whose tranquil waters bear the flags of all nations, ships of every size and pattern visiting this emporium of tropical productions. On all sides beautiful villas and large residences nestle among the hills, a guarantee of the healthy climate and pure air. The parish church was at some distance making it inconvenient for the fulfilment of religious duties, but schools for boys and girls had already been established by the sects and these are a danger to Catholic families. Fr. Lasagna thanked God that he had been chosen to aid in putting a barrier against this baneful propaganda. From the outset he found means to prevent the children from the taint of heretical and irreligious teaching, and opened almost immediately a festive Oratory which drew large numbers on Sundays to the instructions on the truths of religion, and provided them with amusements so as to help them out of danger and prevent the abuse of the Lord's day.

(To be continued)

PERMISSU SUPERIORUM

Gerent, GIUSEPPE GAMBINO—Salesian Press, Turin, 1905

XII. To restrict the use of the small room off the landing (at present used as a cloakroom and lavatory) to cloak accommodation only.

XIII. To remove the door from the mezzanine room (opening on to the half landing) and leave opening only.

XIV. To provide an emergency staircase at the north-east end of the schoolroom and to form a passage-way where the infants' offices are to be removed.

XV. To fence off the playground so as to separate the boys from the girls and infants; to provide in the playground a drinking tap with slate back, zinc cups and basin, and to lay on water from the main service pipe.

XVI. To remove the bookstall from the corner of the playground.

XVII. To build new offices in the playground.

### Infants' department.

XVIII. To increase the size of the windows, to fix electric light fittings in a more permanent manner or to provide gas pendants fitted with incandescent burners.

XIX. To utilise space under the girls' stair for cloak accommodation.

XX. To fit a range of three basins at the side of the girls' stairs for the lavatory accommodation.

XXI. To renovate the teachers' room, and to put same into proper order.

XXII. To build new offices in the playground.

### All departments.

XXIII. To provide 12 in. by 12 in. tobis fresh air inlets.

XXIV. To form stone or concrete hearths, to build separate brick flues, and to provide approved pattern open fire stoves.

XXV. To make all external doors and classroom doors to open outwards.

XXVI. To divide each long room—boys', into two classrooms for 48 and 40 respectively; girls', into three classrooms for 40 each; infants', into three classrooms for 45, 35 and 45 respectively.

XXVII. To make good the walls and stonework.

XXVIII. To relay the defective flooring with new.

XXIX. To paint and to distemper and to execute the minor repairs.

XXX. To put the drains into a sound condition.

It will be evident to any reader that a great deal has to be done, and that the expense will be great in proportion. The Co-operators, who take upon themselves to give what aid they can in support of the works of the Salesian Society, cannot do better at present than help the Salesians at Battersea out of this difficulty.

In order to raise part of the sum required a bazaar will be arranged in the course of some months. Those who cannot send offerings of money, may be able to give articles of clothing or fancy work, or other things suitable for purchase. Any subscriptions or offering will be most welcome.

All communications concerning the above to be addressed to the

*Very Rev. C. B. Macey,*

*Surrey House, Surrey Lane,*

*Battersea, London, S. W.*

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

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

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