

Salesian Bulletin

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♣ Vol. V. ♣

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

Don Bosco

✠ DA MIHI

ANIMAS CÆTERA 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

"Oratorio Salesiano" Turin, Italy.

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Don Bosco's Anniversary.

ON the 31st of January last, the members of the Salesian Congregation, spread throughout the different continents, were occupied with the sad reminder of their Founder's death. It was the eighteenth time they had been called to assist again in spirit at that holy deathbed, and listen to the last recommendations of their Father and Founder.

But the considerations suggested by the recurrence are at the same time a source of encouragement and consolation. From the thought of the bereavement, one immediately turns to the consider-

ation of the humble society which he had gathered round him, to the results of its work in different centres throughout Europe, to its marvellous development throughout the length and breadth of South America, its missionary triumphs; to the growth of the order itself and the numbers of children who through it are brought day after day under the influence of that Father of the children—Don Bosco.

* * *

In view of such an abundance of evidence few would now dispute the

title attributed to him by Cardinal Alimonda when, in his funeral oration on Don Bosco, he pictured him as the *Apostle of his age*. His claim to it is verified in numberless departments, but mainly through the education of youth, the christian training of the artizan and the extension of the benefits of the press; and it is only as years go on that the conviction of Don Bosco's providential mission grows upon us.

When the Sovereign Pontiff Leo XIII. in the year 1900 published his encyclical *Graves de Communi*, a writer who had been intimately acquainted with Don Bosco referring to the connection of the encyclical with Don Bosco's works, remarked: "Of more weight than my personal experience is that of many distinguished personages, who regard Don Bosco as the pioneer of all the works of moral regeneration and public beneficence referred to in that admirable Encyclical. Anyone who was unaware that the Encyclical was only published in January 1900, would almost be led to believe that it was already in existence before Don Bosco set about his extraordinary mission, and that he had made it his duty to conform to and follow out the plan traced by the Vicar of Jesus Christ."

And this remark strikes us with greater emphasis when we put beside it our Superior General's words contained in the circular issued last month. He there directed the attention of the Co-operators to the recommendations of His Holiness Pius X. concerning church music and the teaching of the catechism. In reference to both the Holy Father's words are almost like a

reiteration of Don Bosco's words; so much so, that concerning the latter Don Rua remarks: *No one will now be surprised if while listening to the sorrowful remonstrance of the Holy Father, it seemed to me that I was listening to the words of our Holy Founder on his favourite subject.*

No wonder that Cardinal Alimonda in the oration above referred to could say: In bringing him again to life amongst us by his acts I see him lend a help to the need of our age, to all it holds precious, and trying to deify it, to elevate and sanctify its wants, its enterprises.

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These words no doubt are calculated to make us regard Don Bosco as having accomplished something beyond the ordinary. If so, what is it? what did he set on foot to substantiate such a claim?

To begin with, he left behind him as a heritage:—

I. The religious Congregation—the Salesians—who study to follow in his steps and carry on his work of zeal and charity.

II. The Daughters of Mary Help of Christians, a religious Congregation for the care and education of girls.

III. The Association of Salesian Co-operators—a Third Order for the faithful at large, by which they support and share in the labours of the two first.

These three Associations work in harmony, and the objects of their care include Schools of Arts and Trades or Professional Schools, Institutes and

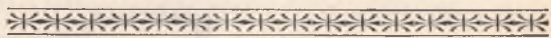
Schools for children of a better condition, Day and Evening Schools for poor children, the special work of the Festive Oratories for religious teaching of the young, advanced religious teaching to those attending higher schools and universities, Houses for adult aspirants to the ecclesiastical state, agricultural schools and foreign missions.

These works will be seen to influence many departments of society, particularly those that need it most, the poor and neglected. They deal with things as wide apart as the minding and teaching of Infants and the government of little states almost, for the new colonies of converted Indians in the forests of South America form little states to all intents and purposes; and from the teaching of carpentry and printing to the advanced christian doctrine classes to university students; but throughout them all must reign Don Bosco's charity and quiet zeal, and they must be sustained by his spirit of calm, sweet, invincible, heroic self-sacrifice.

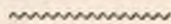
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The progress and necessities of these different works, proposals, reports and news concerning them is brought before the notice of Co-operators by this periodical. That was the object of the first copy issued by Don Bosco in August 1877 and why it is now issued, adapted to the various countries to which it is sent, to the number of 300,000 and in nine languages. The Co-operators are thus continually in touch with the works they themselves are helping to accomplish, and by its propaganda new members are enrolled.

On an occasion such as this—the anniversary of Don Bosco's death—one and all should redouble their efforts, so that as he himself says they may be unanimously directed towards the great end, *the Glory of God and the good of civil society.*



TO THE READER



The central organisation has despatched to all readers of the English Bulletin a copy of the new Co-operator's manual and a diploma of registration as Salesian Co-operators.

This has been done to insure that all members have their diploma, and to give them all the necessary information concerning the third order.

Those readers who do not desire to become members can signify their desire by sending the diploma back to The Salesian Oratory, Turin, Italy, and their name will be cancelled from the list of readers. Those who retain it will be enrolled or definitively confirmed as Co-operators.

More detailed information concerning this new step, and important notices dealing specially with the Co-operators will appear in the next and subsequent issues.

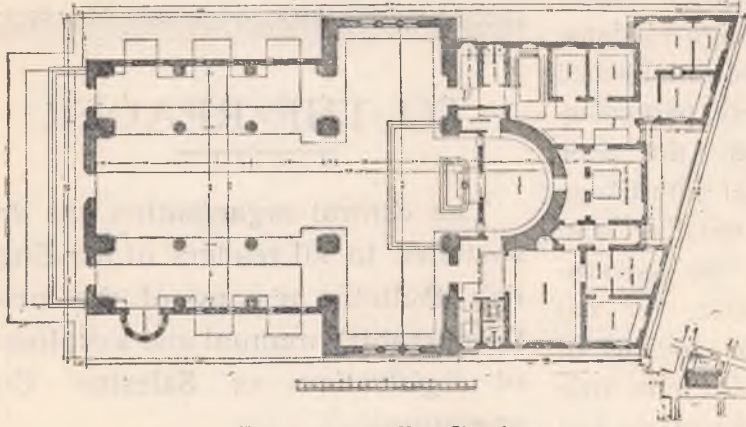


The New Salesian Church at Rome

In the Testaccio quarter of the eternal city the visitor, if chance should lead him that way, may see a large building now in course of erection. There was, it seems,

Testaccio quarter the great good they have already done at Castro Pretorio."

The various local journals had nothing but approval for the Holy Father's decision, and the *Civiltà Cattolica* of Dec last said: "The Holy Father has given a proof of his paternal solicitude for the welfare of his people at Rome, and a further demonstration of his regard for the pious Salesian Society. On the borders of the city towards the gate of St. Paul, there stretches out a populous district almost wholly of recent growth, known as the *Testaccio* quarter. Until now it had been without a church and being at distance



The plan of the New Church.

in ages gone by, an imposing church in another part of Rome dedicated to Our Lady under the title of *Liberator*, and the new church will perpetuate in Rome this ancient title of Our Lady.

The Vicar General at Rome, His Eminence

from the parish was the hot-bed of socialistic propaganda, growing rapidly in religious ignorance and in hatred for the ministers of religion.

During the former pontificate, the building of a new parish church had been already commenced, but the works were on slowly and at last were interrupted altogether. The Holy Father has now taken up the work most heartily and by letter of Nov. 15, 1905, committed its direction to the Salesians who have already accomplished so much in the populous centres and in the education of the children of the poor. This is the second church in Rome confided to the sons of Don Bosco; and we cannot but rejoice at this



Transverse Section.



Front View.

Card. Respighi, had notified to Our Superior General, Very Rev. Don Rua, as far back as last August, that the Holy Father had come to the determination to ask the Sons of Don Bosco to take the work in hand, and added: "The Salesians are destined to accomplish in the

new proof of confidence on the part of the Pope, an appreciation of successful labours, as a befitting memorial for the twenty-fifth anniversary of Don Bosco's work in Rome; years of a very fruitful apostolate which have seen the rise of the magnificent church on the Esquilina

with large buildings attached, comprising primary and secondary schools, an institute of arts and trades, and festive oratories — a gathering of pious institutions in short, which have proved themselves most opportune both to the time and place.

The Church of Our Lady, *the Liberator*, arose close to the Roman Forum near to the Palatine

worship of Vesta in place of which he set up the devotion to our Lady in the Church of *Santa Maria Antiqua*. The statue of Our Lady the Liberator will be placed above the High Altar in the new church.

The design of the building is mainly that of a Latin cross with its small arms equal. It will have a nave and two aisles each entered direct



The New Salesian Church in Rome. General View.

and the three columns in front of the temple of Castor and Pollux, and near the circular foundations of the little temple of Vesta and the dwelling allotted to the Vestal virgins. It was only demolished in the year 1900 to give way to the excavations which brought to light the very ancient primitive church of *Santa Maria Antiqua*, over which a great part of the demolished church of Our Lady had been built and which had very naturally handed down the old traditions of the former church.

All the old legends attaching to the Churches in Rome preserve the story concerning this church, that in a cavern over which it was built, Pope St. Silvester conquered a violent dragon whose pestilential breath infected the air around; but the story is generally taken as descriptive of the vigorous action of that Pope in the warfare with Paganism, and the overthrow of the

by a door at the bottom, the side aisles being separated from the nave by arches supported by red granite pillars. The style cannot be said to conform to any of the recognised styles but will combine points from each, adapting itself to the needs of the new quarter in which it is situated.

A Thought from Don Bosco.

Just as the manna which fell daily served for the corporal food of the Hebrews; and lasted all during their wanderings in the desert until they entered the Promised Land, so the Holy Communion ought to be the strength, the daily food of the soul during this present life to guide it to the Promised Land of Heaven.

Don Rua's Representative in America

(Extracts from his Secretary's Correspondence)

(Continued)

IN MEXICO.

The Country's wealth.

All kinds of grain, cotton, sugar and tobacco are the chief products of the country; every year by means of irrigation works the area of cultivation is enlarged and the harvests are so abundant that it is necessary to seek fresh markets in foreign countries.

The arid soil of Yucatan produces in abundance *henequen*, a plant of the cactus species; from its fibres strong ropes are manufactured. Its export brings in a profit of nearly three million dollars to this country. The juice of *henequen*, when fermented, becomes *pulque* the favourite beverage of the people; this only too often becomes the cause of great disturbances as the drunkenness caused by *pulque* is terrible. In colour it resembles milk, but it is thicker; I have tasted it and found it not unpalatable. From *henequen* it is easy to extract alcohol, a source both of riches and of evil. There are also many waterfalls, and companies have been formed to utilize these forces of nature; thus it is hoped that the city of Puebla will soon have a supply of light, heat and power from the waters of the river *Neana*.

That which forms the principal attraction of Mexico, however, are its numerous mines. There are large numbers paying a State tax, some yielding gold, some both gold and silver, others silver only, while from the others inferior metals are obtained. The newly discovered copper mines must also be mentioned. There is one, it is said with a vein of metal 600 feet wide and 60,000 ft. long: it is the largest and the richest in the world.

Who has not heard of *Alvarado*, the poor labourer, who in ten years became a millionaire

a hundred times over. It was a mine, of which he was the sole proprietor, which thus happily changed his position. He makes a good use of his riches; he is most generous to the poor and has built a splendid church in his native town.

Intellectual, commercial and religious life

Much attention is devoted to literature and science. There are 10,222 primary schools attended by 825,000 children of both sexes. The masters, professors and teachers are educated in 68 high schools of various grades. Profound research is facilitated by at least 129 Libraries accessible to the public and 800 daily or periodical journals find subscribers amongst Mexican readers. In thirty-three museums are presented artistic and scientific collections and *Cabrera* who aspired to the title of the American *Musillo* has left behind him successors who strive with brush and chisel to reproduce the marvels of nature.

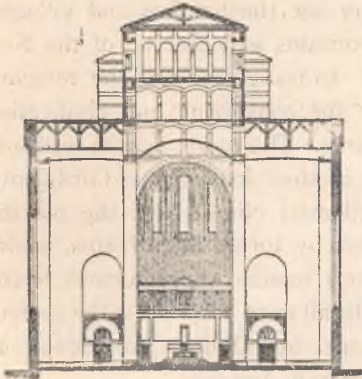
In a little more than twenty years the railroads have been lengthened from two thousand to eighteen thousand miles, and passenger traffic have increased from ten thousand to fifty-six thousand; and the weight of goods carried in a year from one thousand to ten thousand tons. During the twenty-six years of Don Porfirio's wise rule, the country has recovered itself, though imports have increased, but the exports in a still greater proportion; formerly, only 1,680 vessels visited the Mexican ports, whilst in 1900 there were at least 6,200. Canada has become one of Mexico's customers, for the splendid oranges sold in Montreal come from Mexico. The forests of Mexico supply the timber from which much of the artistic furniture, seen in Europe, is made by skilful workmen.

In one word it is sufficient to remark that the North Americans of the United States, who are good business men, have invested 700 million dollars in the territory and the American trade. This is the sum given in the official reports, but

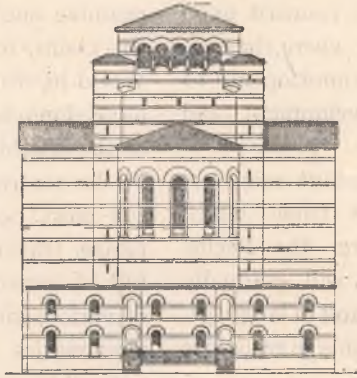
spend money lavishly. The Catholic hierarchy have been the gainers, however, as being free from the bonds of the Concordat they depend solely upon Rome, where the selection of the Bishops is made. As a result the Mexican clergy is to day one of the brightest glories of the country and her seven Archbishops and thirty-five Bishops form a venerable assembly which many another country might justly envy.

Dangers of religions intolerance.

The Bishops, however, are deprived almost entirely of those powerful auxiliaries, the religious orders. Monasteries cannot exist in Mexico; they are occupied sometimes by two, or at the most three priests; the law will not allow a larger number, and even these must dress as seculars. The slightest manifestation of religious life



Transverse Section.



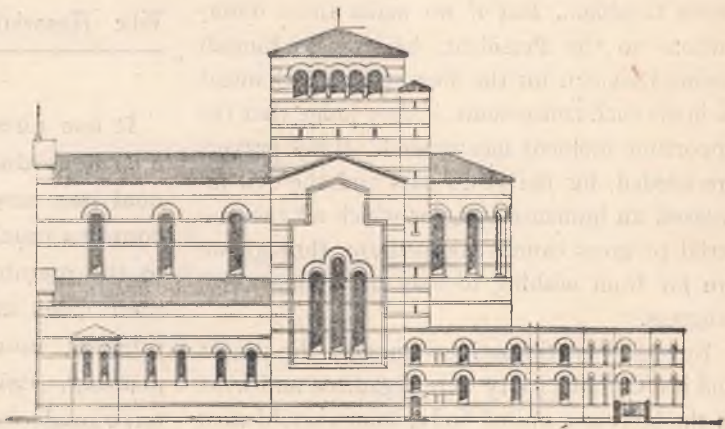
Back Elevation.

I believe it to be greater, as it may be said there is no large business, or important manufactory which is not in the hands of the Americans. The riches of California and New Mexico, since they became States the American Union, have excited much cupidity among neighbouring prospectors; those in whose hands lies the welfare of Mexico should think seriously of this, for the whole country is threatened not only with a commercial and industrial invasion, but also with the spread of Protestantism from the United States. The Protestant Ministers enjoy perfect freedom in proselytizing. May not this prove a pacific conquest accomplished little by little through the spread of their language and religion?

To check this movement Mexico has the faith deeply implanted; but one must not forget that officially the Nation is atheist. One may say that she takes notice of the Catholic religion only to persecute it. All the Church's possessions have been confiscated: how then can she contend with the Protestant Ministers who

would entail a visit from the police and might end in imprisonment.

The law is no less severe for women. In the old convents one may see a few ladies dressed more or less in the fashion, for a religious habit or any external sign would expose them to the penal laws of Mexico. There are, it is true, some States of the Confederation where the Governors are less strict: they allow the secular



View from the side.

priests to wear clerical dress, forbidden by the law; they shut their eyes to the existence of convents, or send notice before making the legal visit of inspection. But this is a very precarious state of toleration. The governors are frequently changed and the kindly dispositions of those that remain cannot be counted upon with any certainty, so that even where the convents are tolerated, novitiates cannot openly be established to ensure the development and increase of communities.

At the same time the Protestant ministers penetrate amongst the savage tribes which inhabit the Mexican States on the Pacific Coast and in Yucatan. They will gradually gain them over in faith, in heart and in language, before these poor aborigines are able to recognize their true fatherland.

An illustrious personage who recently visited Mexico, speaking with a deputy of the sad condition of the religious orders, received this reply: We regret it most sincerely, but everything is in the hands of Don Porfirio. If he were willing, he has but to say a word and Parliament would abolish the anti-religious laws which give us so much trouble.... But if we make these observations to the President, he excuses himself saying that it is for the Members of Parliament to make such concessions, if they judge that the opportune moment has arrived. Many prayers are needed, for the years pass and the evil increases, an immense evil, for which all the material progress cannot compensate, through we are far from wishing to stay or diminish this progress.

But faith is still active amongst the people and if a Catholic party were organized and went to the polls in a united body, things would soon improve. The Conservatives, crushed by Juarez, are once more raising their heads. They have already 4,000 elementary schools. In the city of Mexico the Catholic University is flourishing; there are many Catholic newspapers in the States of the Confederation. But how much there is still to be done!

His Holiness Pius X, writes Hadryen, in an audience granted to one of the most energetic Mexican Catholics, insisted upon the formation of a Catholic party. The victories of the Ger-

man Centre and of the Conservatives in Belgium may well be repeated elsewhere and especially in Mexico where the immense majority of the population are practising Catholics.

Oh! how soon the good done by religious orders is forgotten! It is only necessary to examine one by one the hamlets and villages, the plains, mountains and deserts of the New World in order to recognize what the religious have done for the conversion and civilization of the inhabitants. The most remote spots in the centre of their inaccessible Cordilleras, the most pestilential climates in the marshy plains, traversed by torrential streams, woods full of venomous insects and ferocious beasts of various kinds, all were visited by the zealous missionaries sent by Divine Providence to convert the natives of America.

But it is time I should proceed with the account of our journey.

(To be continued).

The Association of Salesian Co-operators.

It has already been notified to the Co-operators that a new edition of their manual has now gone through the press. It contains much that is new and interesting to the members of the association beyond their rules and spiritual favours and privileges; much care in arrangement and printing, new binding and illustrations have made the re-editing a costly matter, especially when large numbers have to be supplied.

Members who are sending in their offering to the Society should enclose a small sum to cover the cost of printing and postage.





NEWS FROM

the MISSIONS

ECUADOR

In the forests of the Jivaros



Flora and Fauna.

In the month of February we spoke of a manuscript sent us by Fr. Felix Talachini relating to the first visit of Mgr. Costamagna to Gualaquiza. The continuation has now reached us and from this latter portion we shall glean a few particulars, which depict in vivid colours the luxuriant vegetation and the fauna of the equatorial forests, the home of the few surviving thousands of jivaros.

A virgin forest.—The vegetable kingdom.

„The following morning, the mules, good and bad, were ready at an early hour. The Bishop got into the saddle and placed himself at the head of the cavalcade. On both sides, in front and behind marched the two Kivari and two coadjutors of the Mission.

Passing through some thickets and between dense plantations of sugar-cane and bananas, belonging to the white population, they penetrated into the wilderness.

The sky was brilliant, the forest enchanting; the narrow path smooth and dry. Through the numerous interstices formed by the interlacing of branches and leaves penetrated a brilliant light, a hundred thousand rays rendering still more vivid the many-coloured beauties of the wood. Here it seemed that nature, without any assistance from art had collected together

all that she has most beautiful and precious; mysterious silence, the soothing hum of insects, zephyr's of the morning air, distant sounds, hubbling waters, rustling of leaves, trills, and quavers of the iniest little birds, hoarse croaking of the larger ones, bird songsters answering one another, creaking of branches swayed by the wind, the crash of falling trees, echoes of distant voices of man or beast, moss and almost invisible filaments of greenery, interspersed with leaves of all kinds, some tender and almost gelatinous, others hard and woody, some so tiny as to be almost invisible, others enormous and gigantic, indented, round, hairy; oval, rectangular or heart-shaped; festooned, threadlike, single or double.... grass, moss and leaves entwined with twigs in a tangle of all shades of green, purple, scarlet, brown and black.

Where a ray of sun penetrates is seen a mass of flowers, hanging in a bunch, or twined in a festoon or garland.

Trees of a thousand species and dimensions which rise up in clumps, intertwined, in crossed and parallel lines, forming arcades, green roofs, gothic arches, cupolas, and spires, columns, capitals and cornices of every style, tending ever upwards, where the sun amidst these branches and leaves nurtures in an aerial garden another generation of plants. There were the shrub and the young tree tending towards the light amongst their loftier surrounding; and the giants of centuries, of incorruptible wood, with summits invisible, tall and straight as the mast of a ship of two a three yards in diameter, with roots, sometimes in the air, which seemed to attach the trunk to the earth as with strong ropes, sometimes displaying their rugged bark like enclosing walls. Making incisions with an axe you may admire the divers colours, as the sap exudes from ebony to rose colour, to golden yellow, to ivory whiteness. Then see, issuing from the wound, a drop, it is a precious gum,

incense, myrrh or gum lac, a hundred varnishes and resins useful in art, industry and science. And whilst from the flowers and pendent fruits you extract perfumes powders and aromatic essences, over there the flora give you after their fashion milk and bread, their wax and their honey; their balsam, oil and wool.

The animal kingdom — Insects, birds and serpents — Anecdotes.

Amidst this world which seems still, you feel another in movement around you, lively, numerous and restless. A hundred thousand insects fly and buzz at your side, round your head, or crawl in long processions on the earth and tree-trunks or form great patches, as of innumerable tribes on the leaves or under them. They are of all sizes, forms and colours. from the invisible *termes* to the horned *dynastes* four inches in length. These display various colours of azure, gold and pearls on their transparent wings; those reflect the rays of light from their hard and shiny covering; here the butterflies are clothed in purple and mother of pearl, there are caterpillars covered with velvet. Of *lepidoptera* you may reckon 3000 species, which serve as a barometer to the traveller; of *coleoptera* there are more than 8000.

As if rivalling the insects one sees crowds of tiny woodpeckers and humming birds intersecting each other in their flight through the air, scattering around as it were electric sparks of divers colours, or alighting on the fuchsias and bunches of flowers sucking the honey.

In short you would see passing before your eyes 500 species of birds, of which 360 have been examined by the learned naturalist Festa who was the honoured guest of the Mission. More particularly the *piscons*, the *gallinaceous* and *climbing* birds and some *birds of prey*, like lords of the air, showed themselves in the most sumptuous attire; some in mantles of bright scarlet or greenish blue, others in more sober costume of black silk with metallic gleams, others again in all the colours of a harlequin; the beauty of many was in their tail, of others in their magnificent crests or tufts; the more elegant in the beauty of their necklets and of

the trains which they displayed glittering with sapphires, topazes and rubies.

And whilst most of them pass by in silence, some salute you with a croak, another above your head sings his idylls, which however cannot be compared to the song of the nightingale, whilst a third whistles two sounds which seem to say *good day*, or *God give thee*; whilst perhaps a fourth with the skill of an old *trumpeter* gives a military signal. But above all there aloft, on the tops of the trees, flutter about and chatter unceasingly myriads of parrots of various kinds, from large and handsome *guacamaio* to the little prattling *perico*...

In reference to the slaughter of that great serpent dislodged from the *Soñadero*, when the latter had been burned by order of Mgr. Costamagna (see former *Bulletins*.) our Missionary proceeds....

„... Of all the Serpents the most common and the most venomous is the *Macançi*. Its bite is always mortal, unless the antidote be immediately applied. And what is worse, it frequently approaches human habitations. Not long since, one over two yards in length, was found in a corridor of the Mission-house. A smaller one had entangled itself amongst the clothes of a boy in the refuge.

The learned naturalist of Turin, Enrico Festa, six years ago, risked his life in the preparation of specimens of these reptiles.

He had filled a large receptacle with dead specimens and whilst choosing first one and then another, he passed his finger between the open jaws of one of them; the tooth pierced the skin and in a few minutes his arm was alarmingly swollen. But he always carried with him powerful antidotes and by their use was able speedily to avert the danger.

Remedies for Serpent bites — The Yamonga and ants.

The poor Indians who live at some distance from the Mission for the most part fall victim to the bites of serpents. The antidote which they use, large quantities of Cayenne pepper taken internally, does not always succeed. They have discovered another remedy which pro-

duces better results. This discovery is due entirely to the toads. It is known that these are preyed upon by adders. The first method of defence of the poor toad consists in taking a straw transversely in its mouth. The assailant presents itself and the toad faces it with its mouth shut holding its protecting barrier. The serpent twists about in long coils to seize it by the shoulders, but the toad, without moving aside, turns round and puffing itself out, again, presents its impregnable barricade. If the serpent does not succeed in striking it with its teeth and thus poisoning it, he does not gain his object.

Even the *tarantulas*, which here are very large and often fatal even to human beings, pursue the poor toad to suck its blood. If it feels itself stung it immediately goes in search of a plant which neutralizes the effects of the poison. It was by witnessing one of these fierce combats that an Indian discovered the antidote I speak of. Seeing one attacked and each time it was bitten hasten to eat a certain plant and then return to the fight, the savage cut down the plant; then the toad began to swell, and died in a few moments.

The most powerful enemy of these venomous reptiles and insects is the serpent *yamunga* elsewhere named *guazu*. It attains a diameter of over six inches but it is not more than two or three yards in length. With its tail it could kill a man; but it is not venomous and does not attack people; on the contrary it is useful acting as a policeman amongst the other noxious reptiles.

Even ants are formidable enemies to serpents. There is a large kind of the size of two peas, which are often used as food by the Kivari, with other insects, lepidoptera, coleoptera and especially caterpillars. Sometimes one sees a formidable troop of ants attacking a serpent in a state of lethargy after the rain. It lashes its tail right and left, millions of the hymenoptera are destroyed, but all are not victims. The survivors get on its back, they literally cover its body; and the serpent is destroyed by degrees whilst it is still fighting.

Even a man, who should go to sleep near a nest of these insects, would be in great danger,

unless there were at hand a water course in which to plunge himself.

Ants, even the smallest, are the greatest enemies to agriculture, their persistence and enormous numbers rendering them invincible.

There is another kind of ant, called devastators, who make their appearance at certain seasons, as is the case also with the little *comehen* or *termes*, which destroy timber; these penetrate into the houses in hundreds of millions, cover the walls and destroy everything they find, especially a species of beetle which, without this providential clearance, increasing prodigiously, would spoil and devour all food and everything with any flavour and also frequently the human skin.

Customs and characteristics of the Indians.

Here are some other incidents very characteristic of the manners and customs of the Indians in these wonderful forests.

The Kivari houses.

Let us begin with the dwellings. They are scattered over the forest, far from one another, and generally in the centre of a cultivated clearing. Our Confrère who, in his account, has concealed his name under that of *Father Kivaro*, gives a lively description of his visit to the house of *Nautipa* not far from the Mission-house of Gualaquiza.

„... With his large straw hat on his head, his strong boots and a knottystick in his hand, the Missionary directs his steps towards the smoke in the distance.

Under the lofty palm-trees, across the meadow already obstructed with brushwood which has grown up since the last clearance of the wood, he ascends a slope and enters the dense forest. By a tiny path, damp, but not muddy, which at several points divided into others twisting and turning, sometimes creeping under fallen trees, sometimes balancing himself on a trunk stretched across from one bank to the other of some torrent, or wide cleft in the rocks, sometimes jumping up, or creeping along according to the exigencies of the pathway, he gradually approached or receded from his

imaginary goal. But after about twenty minutes of these wanderings, he came upon an open space planted with *yuca*, *aciote* and coffee. In the middle of the plantation on rising ground stood the house, which as far as could be discerned amidst the surrounding vegetation seemed a perfect oval with an enclosure of stakes for walls and a sort of Chinese hat for the roof.

Standing a moment to take breath, he said a Hail Mary and then went up to the house calling out in the native tongue :

Kivarino, Kivarino ; I come, I come !

A voice inside answered :

— Come, come !

But drowning the human voice, ten canine voices responded and with incessant yelpings and furious barking filled the air and re-echoed from the wood.

The house had a narrow door at each end. As no Kivaro came forward to receive the Father, he, advancing to the threshold of the first door he saw before him, heard a shout in the midst of the canine uproar ;

— Not that way, that is the women's door.

Having made a half circle round the house, he reached the opposite door, that of the men.

Here he entered without difficulty, and was, received without any salutation, but that of the more vehement barking of the dogs.

At this side were a dozen kivari, men, boys and children, seated or lying on four constructions like couches of cane, raised about two spans from the ground, and arranged symmetrically enough around the wooden walls. Each of these couches was not more than a yard in length by one and a half in breadth, and before each, at the same level, was placed on two supports a long piece of wood, on which those who were lying down, rested the lower part of the leg, which projected beyond the couch. At the feet of these, and under those of the Kivari, were burning as many fires of great trunks of wood.

At the opposite end and disposed in the same order were four other couches, exactly like the first, with the addition of two barriers, likewise of cane, which enclosed them like cells. This space accommodated a small number of women and infants, mingled with a dozen dogs

tied up, with bristling hair, fiery eyes and as fat as Pharaoh's fat kine. Two women were busy with some cooking near the fire.

Two other beds were placed against two large posts which rising in the two centres of the ellipses, supported the apex of the roof and forming near the summit a great cross with another horizontal beam supported the sloping roof. The roof itself, exceedingly light, was wonderfully fashioned of dry leaves so well joined together that not a ray of light or a drop of water could pass through it. The floor was the bare earth, but so clean and bright as to resemble a cement pavement. The morning light penetrating the room through the spaces between the stakes, divided the smoky air into numberless rays or strips of light.

In the middle of the dwelling, and leaning against the wall at the right hand of the visitor, was seated a youth of sixteen at a small, oblique loom, weaving garments, passing through the woof now a shuttle of red thread, now another. brown or saffron-coloured. Opposite him a naked boy was dyeing the thread already prepared with essences extracted from flowers, leaves and insects. He also was preparing his manly toga for the day, not far distant, in which he would be invested with it. No one stood up ; but all saluted the newly arrived with a smile and a look of astonishment, and mechanically stretched out their hand when he offered his own.

Hospitality... a beverage.

The head of the house asked the Missionary to take a seat ; then glancing towards the side of the women he made a gesture signifying : *bring something to drink !*

“At that moment, by the opposite door, entered a stout, strong woman about thirty years old, with a round face, large mouth and piercing eyes, her features and physiognomy were a mixture of ugliness and good nature. She deposited a load of *yuca* which she had brought from the field, then she took from an earthen vessel several large tubers of the same root cooked, took another pot full of the same substance which seemed to have been pounded, placed it near her on the ground and them began a most im-

portant and characteristic operation. Taking out of one pot and squeezing as much *yucha* as she could hold in one hand, she put into her mouth as much as it would hold puffing out her cheeks to increase the space, whilst with her teeth she masticated the ripe substance to extract the potent juices, passing her hand frequently over her lips which were necessarily open, re-chewing the whole several times until it became a sticky lump almost reduced to pulp. Arresting the grimaces to which this first operation constrained the poor creature the lumps was transferred to the other pot of *yuca*,

in time of peace they make use of in the rivers.

But very soon the poor Father Kivaro began to doubt, then to fear and finally he recognized with certainty, that the chemical, preparation, going on in the other part of the house, was intended for a guest and that this was precisely himself; that, in fine, to celebrate his visit they would offer him the nectar of these demi-gods of the forest....

In fact the operation was already completed. The Indian woman took a pitcher of fine clay roughly painted; poured from it beautifully clear water into one of the many pots of the



• Pupils at the School of St. Julia (Mexico).

all of the same chemical constituents, and whilst the left hand mixed the new with the old, the right added another portion of what was recently in its natural state.

Meanwhile the missionary was examining a sort of large shapeless box suspended from two twigs, the famous *tundni*, made of a hollow trunk, with an opening in the middle. The sounding of this instrument is an appeal to the Kivari, friends of the one striking it, who, armed with spears, arrows and guns, hasten to his assistance in time of war. At such a time the Kivaro erects round his house another stockade to keep his enemies at a distance, and whilst some are engaged in fighting, others keep the roof damp with the water, of which their canoes hanging from the roof, is full, and which

same clay standing on the ground. With both hands, which were very dirty, she took out some of the masticated *yuca*, plunged it into the water and mixed it diligently; then taking her right hand out of the liquid and squeezing her fingers into a bunch she pushed them down her throat as far as possible to moisten them once more in the now prepared *ciccia*, repeating the experiment three or four times, until at last, with a triumphant laugh, she carried it to the men. These rose slowly and, laughing also, received the hag as in prehistoric times might have been welcomed a privileged messenger from Olympus.... But all eyes were fixed on those of Father Kivaro, who was to be honoured with the libation, and he taking courage actually drank of it twice!

The Kivari's Testament.

It is well known that the thirst for revenge, with all its fearful consequences, is unfortunately the chief characteristic of the Kivari people; but perhaps it is not so well known to many, that it is the natural result of incessant parental recommendations. Our Missionary on another occasion describes admirably one of these scenes:

"Immediately after cock-crow the Kivari recommenced the conversation. The Kivari women had risen before dawn to devote themselves to the making of *cicia* and to the preparation of infusions and decoctions of medicinal herbs.

All at once there was silence, and the old captain, from his *pedbra* began his speech thus:

— Listen, O my sons, nephews and relations. Your father and captain speaks to you. Every day you must first seek in his words the light of your life, and afterwards that of the sun. Thus have I always spoken, thus shall I always speak, so long as I draw breath; and when mine fails, the voice of my eldest son will repeat the testament of his father to his sons and nephews; and these to their sons and nephews, until the last generation. Thus have your fathers spoken, thus have they acted and so it will be for ever. It is so.

All answered: So be it!

Sandu continued:

— Before I was, there were *Scinora* (the Kivari); they came out of the mother lake (1).

All cried out:—*Nikátzan*: it is true.

— My grandfather was not born, and there were already the *Scinora*.

— Yes! yes!

— Before the fathers and grand-fathers of our fathers existed, the Kivari owned the mountain, the plain, and the forest, as far as the eye could reach. We were lords of all.

— Certainly.

— The Kivari on the other side of the great river were all our relations and friends.

(1) The tribe of the *Cara* or *Sciri*, who seem to have come from the Pacific about a thousand years after Christ.

— Certainly.

— No one ever made us bow the head.

— No! No!

— Other powerful Indians came from the mountains where the great river rises (1). They wished to make us submit to their laws. And we fortified ourselves in the woods.

— Yes, yes! more, more!

— From the limitless waters came the *apaci* (2), with faces white like the *yuca* and hairy like bears.

— Well?

— They made many houses with towers and gardens on the banks of the *Pante*, the *Morona* and the *Upano*. The *Scinora* destroyed all their houses killed the *apaci*, many, many, an innumerable multitude which cannot be counted on the fingers of the hands and the toes of the feet of all the Kivari together. Their women, even those of the *Yusa* (3) became ours. *Mendoza*, *Logrogno*, *Seviglia dell'oro*, fell before our arms. To day in their place you find only dense woods, where the *Scinora* triumphantly trod under foot the former arrogance of the whites.

— It is true, it is true.

— And we have remained free to plant the *yuca* and the banana wherever we please.

— Hear! Hear!

— Since then the *cionta* has ripened ten times, three times over (4). Many times the *apaci* have tried to overcome us; but we have always repulsed them.

Here the *old one* made a short pause, after which he continued in a louder voice.

— I have had many enemies.

— Many!

— I have conquered them all.

— You have conquered them!

(1) The Incas, Masters of Peru. In the 15th century they took possession of those countries which form the civilized portion of Ecuador.

(2) *Apaci* is the contraction of the diminutive *aparuci*, father, a term applied to the Missionary and also sometimes to Christians.

(3) The Virgins consecrated to God.

(4) The *cionta* is a palm, with bark resembling ebony, whose fruit ripens exactly once a year. Therefore the above expression is equivalent to this: *Three hundred years ago* ($10 \times 10 \times 3$) = 300.

— One died before I could take vengeance on him. This must be done to his son.

— To his son.

— I have others on whom I must be revenged. (Here he pronounced three or four names). One insulted me eight years ago: another is the *bruco* (sorcerer) who was the cause of my father's death. He must die.

— He must die.

— The third stole one of your sisters, when she was a little girl.

— He stole her.

— If he not die, your father will die.

— He must die.

Here ensued another pause, during which the women carried, first to the captain, and afterwards to each of the men in succession a tepid infusion of an emetic herb called by the savages *guayusa*.

The captain drank; then he concluded his discourse with these words:

— I have sons to take vengeance for me; it is the most sacred of their duties. Blessed is the son who exacts vengeance for his father. His house will always be full of *yuca*, *cionta* and delicious bananas; his field will be fruitful; *ciccia* will flow over his bed; his pigs will increase; his dogs will hunt bears, monkeys, wild boars and all kinds of wild beasts; his nets will be filled with fish; his spear will be formidable; unailing will be the aim of the poisoned arrow, when it issues from his *pukana* (that is from his blow-pipe). Wherever he goes he will spread terror around him; even the black genii of the forest will respect his infants and will not stifle them in their swaddling bands or on the bosom of their mothers; his family will be numerous; the sons, brave like their father. And even if the *iguanzi* or some *bruco* should kill him, he will live on the food which his sons will place beside his corpse and he will defend himself with the spear which they will place in his hand.

All answered: — So be it.

Sandu continued:

— Cursed be the cowardly son who does not avenge his father and allows his ashes to remain humbled and confounded in the dust: may he be the victim of his enemies; may his corpse

be left without food and without a spear so that he may not live beyond the grave; may his ashes be blown about by the wind in the sombre regions of forgetfulness, or be trodden under the feet of his enemies; may his head be the trophy of the one who kills him; may he drink *ciccia* from his skull!

All replied:—so be it!

(To be continued).

Indulgences for the Month of March.

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. March 25th. The Annunciation.
2. On any one particular day chosen by the individual.
3. On the day the monthly exercise for a good death is made.
4. 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 of 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.

Quinquagesima Sunday, an indulgence of thirty years and thirty quarantines.

Ash Wednesday, an indulgence of fifteen quarantines.

On the Thursday after Ash Wednesday until the fourth Sunday of Lent an indulgence every day of ten years and ten quarantines.

The complete list of indulgences and privileges may be found in the issue of January 1905 or in the Co-operators 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 to St. Francis of Sales.



Battersea. The Salesian Schools.

The second term of the School Year is already far on its way. It is in some respects the most important of the three terms, for it practically decides the fate of the pupils at the final examinations. It is for this reason that a punctual return to school was recommended and an early application on the part of new-comers. The boys have now before them their religious examination, and one or other of the College of Preceptors or Oxford Local, Preliminary, Junior or Senior examinations.

Two evenings however of the first week were given up to dissipating any remaining gloom, arising from the severance of home ties. A play with selections by the band between the acts was provided one evening, and a varied entertainment enlivened the other. Later on in the month of January the feast of St. Francis of Sales was kept at the school. A novena had preceded it, and the day itself was marked with all solemnity. The Very Rev. Fr. Provincial sang the High Mass at ten o'clock and gave Benediction afterwards. The rest of the day was kept as on the great holidays of the Church. In the evening a very successful play was given by the students, to which some of the parents residing within convenient distance had been invited.

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In the evening of the 29th an enjoyable surprise-visit was made. His Grace the Archbishop of Westminster, who also has St Francis

of Sales for his patron saint, had, while bishop of Southwark regularly spent the patronal feast with the Salesians in London; and even now that his labours have been transferred to the more important See, hardly one return of the feast-day has occurred without a brief visit from His Grace. As important duties only allowed a short stay, the Archbishop spent some time with the community, and having spoken a few words to the assembled school, and given his blessing, he left amid hearty cheers.

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The feast of our Patron Saint was kept in the parish church on the following Sunday. In the morning the Very Rev. Fr. Provincial speaking on the words of St. Paul in the Epistle for the day applied them to the characteristic charity of St. Francis of Sales, and drew from the Saint's life and words salutary counsels for the practice of this virtue.

In the evening His Lordship the Bishop of Southwark came to enhance the solemnity of the day's celebration. He preached to a large congregation, directing his earnest words mainly towards the now all important topic of catholic education in the schools. On the Feast of St. Francis it is usual for an appeal to be made on behalf of the parish schools, and the exhortations of the bishop were certainly calculated to arouse a sense of responsibility and promote the co-operation of parents and all catholics in supporting the schools which play such an important part in the

religious education of the children. Solemn Procession and Benediction of the Blessed Sacrament followed.

Not the least enhancement of this year's festival was the excellent music at both morning and evening service. It was declared by many to equal, if not surpass, in merit the best traditions of the choir whose reputation in London is long-standing.

The Salesian Conference.

The Co-operators who receive the *English Bulletin* are for the most part so scattered among the English-speaking world, that it is a difficult matter for them to meet in any great numbers for conferences or monthly gatherings. On the feast of St. Francis the most important conference of the year is held. The Co-operators resident in London and its vicinity had accordingly been invited to the one given in the Salesian Church at West Battersea. It was held on the 28th of January, the eve of the feast, when the Rev. Fr. Campana addressed a large gathering of parishioners and Co-operators on: "The Salesian Works in general."

A brief but very comprehensive survey of the whole field of Don Bosco's Apostolate was given by the preacher, dealing mainly with:—

- 1st Don Bosco's early life and preparation.
- 2rd His first experiences with the poor boys of Turin.
- 3rd. The catechism class and what became of it.
- 4th The schools for religious and secular instruction, and arts and trades.
- 5th The commencement of the work on similar lines for girls.
- 5th The devotion to Our Lady Help of Christians, the mainstay and guide in all his work.
- 7th The Missions.
- 8th Don Bosco's labours in the spread of Catholic literature.
- 9th His agricultural schools and Colonies.
- 10th The Salesian Co-operators.

Many of the above points have been from time to time developed at length in the columns of the *Bulletin*, and readers desirous of a more intimate acquaintance with them should obtain

a Co-operators manual, or life of D. Bosco. Other years will doubtless see a larger gathering of Co-operators, and furnish a great impulse to Don Bosco's work within our borders.

The Parish School children.

Some 500 children attend the day schools attached to the mission directed by the Salesian Fathers at West Battersa. The opening of the school in the New Year soon puts the children's power of association of ideas to work, and even the youngest among them show by their inquiries and remarks that they are looking forward to some future event with great expectation. It has now become one of the traditions of the school that a tea-party and entertainment follow close upon the Christmas holidays, and really form part of the Christmas festivities. The tradition was accordingly kept up on the 25th and 26th of January, for the large numbers necessitate a division of the children.

Four o'clock had been fixed for the commencement of the tea-party, and that hour saw the tables surrounded by merry guests. The merriment of such a tea-party, though familiar to all, is hardly capable of verbal description, and the attempt would in any case be wanting in half the vivacity of the real thing. The distribution and opening of innumerable Christmas crackers closed the first scene of the day's proceedings.

Repairing to the large hall of the Salesian School, the children were present at a grand entertainment given by the students of the school, and at which they were able to welcome Sir Alfred and Lady Turner, whose names are always connected with these annual festivities for the children. Although due at very important function Sir Alfred Furner thoughtfully spent the first part of the evening at the children's entertainment, while Lady Furner who stopped till the end, left amid hearty and grateful cheers.

A very enjoyable afternoon and evening had passed all too soon, but not without leaving on the youthful minds happy thoughts and pleasant recollections, coupled with gratitude to benefactors.

Cape Town.

The friends of the Salesians in South Africa will welcome the following item received from the Institute at Cape Town :—

“The ordinary course of events was broken on the 30th of November and the 1st of December last, by an occurrence which is rare in our annals but all the more memorable on that account—the Ordination and First Mass of the Rev. A. Mulholland. The ordination was held in St. Mary’s Cathedral and all the community and boys were present. Besides being a novel and impressive ceremony for the boys it was specially pleasing to them as they saw in it the happy consummation of many years of devoted labour Fr. Mulholland had spent for their welfare.

On the following morning the new priest celebrated the Community Mass in the Institute Chapel. There was no grand ceremonial, no sublime music, but the solemnity of the moment was still better brought home to our minds by the stillness, recollection, and devotion that reigned around, broken only by the advance of numerous communicants to the altar.

His Lordship the bishop, the Right Rev Dr. Rooney, as a token of his interest in the event of the day, kindly consented to preside at dinner and charmed all by his kind and homely manner. The afternoon was taken up by sports for the boys which were thoroughly enjoyed and occasioned much amusement.

In the evening an entertainment was given at which several of our foremost Co-operators were present. A few songs were rendered and addresses were read from the community and senior and junior boys. The happy event was closed by the presentation of some souvenirs and Fr. Mulholland’s brief reply. Our friends and Co-operators in Cape Town will join us in wishing him most heartily : *Ad multos annos.*

The Bazaar in aid of the Church.

At East Hill Wandsworth almost everything is in readiness for the grand bazaar, which is expected to put the financial status of the New Church Fund on a less precarious if not

altogether sound footing. No efforts are being spared on the part of clergy and parishioners to bring about this enviable result. The zealous members of the Committee show a praiseworthy constancy in their self-imposed but by no means inviting task of collecting subscriptions and with regard to their efforts a contemporary says : “The members of the Church Building Committee have great reason to be proud of the good work accomplished in 1905, the first year of the committee’s existence. Thirteen full meetings have been held, averaging more than one a month ; the entire Mission has been circularised ; subscribers, weekly, monthly, yearly, have been obtained ; donations have been solicited and received from outside well-wishers ; a successful Garden-Party was organised in July, and the forthcoming bazaar bids fair to be both a social and financial success.”

As a preliminary to this event the Rector lately arranged a select entertainment, held in the new school-room attached to the Church. Judging from the crowded attendance the issue surpassed his expectations and may be taken as a good omen for the forthcoming more important venture.

Our readers are reminded of the appeal made in last month’s issue concerning the heavy expenses for Church adornments which must be obtained, and which will otherwise add a further debt to the already heavy burden. *Communications should be addressed to 96 North side, Wandsworth Common, London. S. W.*

At the Salesian Institute (Malta).

An interesting item appeared in the *Malta Herald* of Jan 2nd:

“On Saturday last, the 30th. December of the year which is no more, we had the pleasure of attending one of those well-known and deservedly popular entertainments at the Salesian Institute, which the Very Reverend Father O’Grady, the worthy Director, periodically convokes, and by which he affords his friends, and the public in general, the opportunity of watching the progress which is being made by the boys confided to his care.

We gladly availed ourselves of the courteous

invitation, as since the birth of "the Malta Herald," we have not had the opportunity of giving our readers our views of that deservedly deserving Institution.

The *Piece de Resistance* of the Programme was a Drama in Italian, the "Martyrs of Cæsarea," an episode of the persecution of the early Christians in the times of Aurelian.

In the performance of this piece, the boys were assisted by some members of the Staff, as well as by another gentleman, Mr. Cortis, who, as we have been given to understand, takes a very great interest in these shows. The boys contended very creditably with the difficult task undertaken. Their acting was very good, and each and every one of the *dramatis personae*, interpreted his part with much earnestness and feeling.

We observed with pleasure the great progress made in the acting, as well as in the accent and delivery. The final tableau, when the persecuting Proconsul, assailed by remorse for his misdeeds, is struck senseless by the vision of his victims in an attitude of beatitude, awaiting the reward of their martyrdom, was very tastefully arranged, and the five figures very artistically grouped; and although the Chorus of angelic voices welcoming the martyrs into heaven, was of longer duration, than it was fair to the animate statues, still the boys, for upwards of three minutes stood the test with wonderful success. The drama was naturally sad, though edifying; but the provident Father O'Grady catered during the entr'acts ample matter to dispel depression.

It only now remains for us to make some mention of the band. Though we have left the subject to the last, we must own that we fully appreciate the importance of this branch of instruction imparted to the boys of the Salesian Institute. Besides having a refining influence on character, music will afford these boys, grown up to manhood, a supplementary means of livelihood, or eventually enable them to earn their entire living, should they meet with adverse fortune in their trade whilst, if in prosperous condition of life, it will assuredly afford them innocent pastime, and at the same time relieve them from the necessity of having

recourse to drinking shops to while away their hours of freedom and rest.

Under the able baton of the genial Père Du Bouquet, the youthful Band performed exceedingly well, and we think that the progress made since it was first instituted is very creditable indeed. In fact we have no hesitation in stating, that is surprising and even marvellous, that so much could have been achieved in a few months.

At the conclusion of the performance the Band struck up the National Anthem, and the guests took leave of their worthy host, grateful for a very agreeable afternoon passed at the little Theatre, and loud in praise of the performances of the boys of the Institute and of the kind gentlemen who so much contributed to the success of the entertainment.

Among the guests of the evening were: the Hon'ble The Comptroller of Charitable Institutions and Mrs Micalef, and amongst those present we observed Mrs. Clapp, Monsignor Debono, Marquis Testaferrata Olivier, Mr. John Asphar, Mr. and Mrs. A. M. Galea, Baron and Baroness Testaferrata Abela, Mr. and Mrs. Vassallo and the Misses Vassallo, Mr. and Mrs. G. Borg Cardona, Dr. Etienne Micallef, Assistant Crown Advocate and Mrs. Micallef, Mrs A. Fiteni, Magistrate G. B. Mifsuld, Colonel and Mrs. Samut, Professor Samut, The Christian Brothers, a number of the Clergy and many others.

The new Fields of Missionary Labour.

The new era for the Salesian Missions spoken of by the Very Rev. Don Rua in his circular last month, beginning with their settlement in India and China, is now opening. Those who had been chosen for Meliapor in India left Genoa on December 17th last, and Our Superior General on giving a final farewell, sent to the Holy Father for a special blessing on the Missionaries. His Holiness telegraphed the following message:

To the Very Rev. Don Rua,
Salesian Oratory. Turin.

The Holy Father sends a special blessing to the Rev. Fr. G. Tomatis and the confrères who are setting out with him for India, and beseeches the

Almighty not only to make their long voyage happy and prosperous, but so to bless their efforts that the new mission may render the Church even more indebted to the labours of the Sons of Don Bosco.

Card. MERRY DEL VAL.

The missionaries going to Macao (China) set out on the 18th of January from the port of Genoa. They will in all probability reach their destination early in March.

The prayers of the Co-operators are asked for the success of both these undertakings.

Items in brief.

On the 13th of December last Her Majesty, the Queen Dowager of Italy, accompanied by the Marchioness of Villamarina opened the new schools which the Daughters of Mary Help of Christians have recently opened in Turin.

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Her Royal Highness Princess Laetitia of Savoy, His Eminence Card. Richelmy Archbishop of Turin and the elite of the city were present at the Oratory on the 14th of December, when Mgr. Morañito Bishop of Mileto in "Stricken Calabria" gave an address dealing with the catastrophe. The cinematograph and lime-light were freely used.

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The Committee of the Marian Congress held at Rome in December 1904, commemorative of the proclamation of the Dogma of the Immaculate Conception, have awarded to the Salesian Society, a diploma and medal, for the rich collection of medals of Mary Help of Christians sent to the exhibition.

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The past and present students of the Oratory at Turin made a present of a marble altar to Our Superior General on the occasion of his last feast-day. On Dec. 13th. last it was consecrated by Mgr. Spandre, Auxiliary bishop of Turin. The altar is dedicated to St. Aloysius.



BOOK NOTICES

The following publications have been received from the Catholic Truth Society: 69 *Southwark Bridge Road, London, S. E. and 4 Paternoster Row, E. C.*

Paying the price and other stories by D. Bearne, S. J. First and second series. Price. Two shillings and sixpence bound; or in two parts one shilling each, or fourteen parts at one penny each.

Lives of the Saints for children by Lady Amabel Kerr. Second series. One shilling.

Simple meditations on the Life of Our Lord, by the Right Rev. Joseph Oswald Smith. Third Series. Sixpence.

Spiritual Counsels from the Letters of Fenelon. Second Series. Selected by Lady Amabel Kerr. Threepence.

Six pamphlets on the Education Question. Sixpence.

Come Unto Me. Preparation and Thanksgiving for Holy Communion. One Penny.

Thoughts for Creedless Women, by Emily Hickey. One Penny.

St. Hildegard the Prophetess, by O. S. B. One Penny.

St. Ethelburga, and the nuns of Barking in the seventh century, by O. S. B. One Penny.

To Have and To Hold, by M. S. Dalton. One Penny.

We beg to call the attention of our Readers also to a few very interesting publications recently issued by the Catholic Truth Society of Ireland (27, Lower Abbey Street, Dublin).

The Catholic Truth Annual and Record of Conference. Price sixpence.

On the Broad Road. By Alice Dease. Price one penny.

The Story of St. Guiborata, Patroness of Priest's Housekeepers. Price one penny.





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.

As years go by there is no sign of any falling off in the number of wonderful favours obtained through the intercession of Our Lady Help of Christians. The different editions of the *Bulletin* contain thanksgivings for over a hundred recorded graces and favours every month. From all parts of the world notices of these favours are sent in, showing that Our Lady Help of Christians is repeating in her new sanctuaries the history of the wonderful and timely interpositions recorded in her Sanctuary at Turin.

From the annals of that Sanctuary some interesting monthly notes will give in brief a history of the growth of this devotion since our holy Founder's time, and its sanctions and privileges from the Holy See.

1867. Jan 12th. The Supreme Pontiff Pius IX. granted to all those who had assisted in the building of the Sanctuary of Mary Help of Christians:

1st The Apostolic Benediction with a plenary indulgence at the hour of death.

2nd A plenary indulgence every time they approached the holy Sacraments worthily.

1869. Jan 1st. The custom of offering the Holy Sacrifice of the Mass every day for the benefactors of the Sanctuary was commenced. Over 13,000 Masses have thus been offered for benefactors.

1875. Jan 29th. The Holy Father Pius IX. granted a plenary indulgence to be

gained on any one day in the year, to those who, having approached the Sacraments, should visit the Sanctuary.

1904. On Jan. 24th the pious custom was commenced of consecrating the 24th of every month by particular devotions to Our Lady Help of Christians. This practice is recommended to the Co-operators as a very suitable private devotion.

GRACES and FAVOURS

Cape Town (SOUTH AFRICA).—I hasten to acknowledge the granting of a favour from Our Lady Help of Christians.

I promised that if a certain favour was granted me that I would acknowledge the same in the *Salesian Bulletin* and moreover would become a monthly subscriber to your homes.

My prayers has been heard. In forwarding the first monthly subscription might I ask you to be good enough to forward my letter in order that I may fulfil the first part of my promise.

A SALESIAN CO-OPERATOR.

Nov. 1905.

Colognola (ITALY).—With heartfelt gratitude I send a small thank offering to the Sanctuary of Our Lady. I was in great danger of losing my position on account of false reports spread by malicious persons. I was made acquainted with their designs by a friend

and hastened to place my cause in the hands of Mary Help of Christians. After a short time their deceit was discovered, bringing shame upon themselves, while my position was made all the more secure. I beg to have the favour published in the *Bulletin*.

R. B.

November 1905.

County Cavan (IRELAND).—I enclose an offering as a thanksgiving for favours received through the intercession of the Blessed Virgin. *Sacerdos.*

Jan. 1906.

Akron Ohio (U. S. of AMERICA).—I wish through the medium of your *Bulletin* to return public thanks to Our Lady Help of Christians for my recovery from a nervous headache to which I had long been a victim.

M. M.

Jan. 1st. 1906.

Lancaster (ENGLAND).—I enclose a cheque for one pound as a thank-offering to Our Lady Help of Christians for favours received through her powerful intercession.

M. E. L.

Jan. 11th 1906.

Kinsale (IRELAND).—I wish you to publish in the *Salesian Bulletin* my thanksgiving for favours received after praying to the Sacred Heart of Jesus and Our Lady Help of Christians.

M. M.

Jan. 9th, 1906.

New Zealand. Enclosed find an offering in thanksgiving to Almighty God for favours received through the intercession of Mary Help of Christians.

I promised Our Lady that I would have a Mass said at her altar.

S. F. D.

Mangalore (INDIA). I send a small offering for a Mass in honour of Mary Help of Christians in thanksgiving for the cure of a husband, wife and child from serious illness.

C.

July 29th, 1905.



LIFE OF MONSIGNOR LASAGNA

Salesian Missionary, Titular Bishop of Tripoli



CHAPTER XXVII.

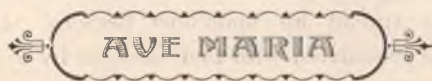
(Continued).

The direction of Souls — All things to all men — Provincial visitations — Confidence and sincerity — Exemplary moderation — His Secret — Longanimity and firmness — Powerful in word — A great circle of friends — Personal Service — Amongst the children of the people — Struck with a thistle — His favourite college — Female education in Uruguay — The Jubilee of 1884 at Paysandú.

During his long and frequent journeys through the Republic of Uruguay and the vast Empire of Brazil, our indefatigable Missionary was not satisfied with commencing the work and, as it were, setting a light to the fire; on the contrary he was anxious to maintain the works begun and to keep up the fire already lighted. His constant travels did not prevent his attention to details in the direction of the foundations and of the Souls confided to his care. The Salesians and the Sisters of Mary, Help of Christians, whom he governed, have told us of his solicitude and diligence. After founding an institute, Fr. Lasagna continued to sustain it, assisting it in its wants by an increase of the staff and even with pecuniary help whenever an opportunity presented itself. The Rectors knew that they had in him not only a watchful and zealous Superior, but also a tender father, an affectionate brother. His letters were always the greatest comfort to the Rector and to the whole Community. But chiefly by his much desired visits, he achieved great good, both spiritual and temporal.

On his arrival in a House, at the first words spoken to the whole community, it seemed as if a new life were infused into the Institute. Members wished to confide to him their interior troubles; so that for long hours he was kept in the confessional to impart, with the Sacramental grace, the treasures of his wise counsels and teaching. His visits were the occasion of a spiritual renewal for all, and even when no special feast was celebrated, the Director was sure to see all his pupils approach the Holy Sacraments.

During his stay in a House he usually suggested to the Rectors that they should assemble the community for the Exercise for a Good Death, which he considered of great importance, following in



this the example and teaching of our good Father Don Bosco. How edifying it was to see him during the rest of the day in intimate conversations with his confrères. That sweetness and patience, which he had acquired by a continual struggle with his irascible and fiery temper, was poured like a healing balm on every wound, sweetened every suffering and caused peace once more to flourish in all hearts. In this delicate office, however, he did not always gather roses. His subjects, though full of zeal and good-will, were still but poor children of Adam, who had not yet attained perfection. And who does not know that in the midst of the most fragrant flowers in the garden of religious life, weeds may sometimes be found? It happened one day that he had to reprove somewhat sharply one who, in his daily life, seemed not to have sufficiently at heart his more sacred duties. The person in question, not acknowledging his grave faults and obstinately persisting in his excuses, it seemed as if Fr. Lasagna were about to lose his habitual calm, for it was seen that his countenance was somewhat disturbed and the conversation was carried on with some heat on both sides. At that moment there was a knock at the door, and without waiting for an answer, one of our greatest benefactors entered, who on account of his goodness to the Salesians was reckoned as one of the family. The countenance of Fr. Lasagna at once resumed its usual calm and cheerfulness, so that the gentleman was not aware that there had been a difference of opinion. And Fr. Lasagna having skilfully brought the conversation round to the one he had been obliged to reprove, and who was still present, praised so adroitly his learning and the services rendered by him to the Salesian Society, his good-will and other excellent gifts, that the poor man, as soon as the visitor left, cast himself in confusion at his Superior's feet, full of sorrow for having grieved him and for not having received as he should have done, his charitable admonitions. The only witness of this scene, the one who had been reprimanded, related it to several of his companions and it was in this way it came to our knowledge.

Similarly, all united in proclaiming the facility with which he forgot the faults committed, and the cordial affability with which he treated those who, but a few moments before, he had been obliged to reprove with severity. This was the secret by which he gained the love of his brethren and subordinates, and he had learnt it in the school of Don Bosco. Like his venerated Master he knew how to unite firmness in his plans with a longanimity no less remarkable, whenever it was necessary to hinder evil or to root out abuses.

But if the writer has been able to give a faint idea of the moral effect produced by Fr. Lasagna's visits on individuals, it is certainly not easy to describe the activity and enthusiasm which he awakened in his confrères, in the pupils, the Co-operators and all who approached him, by his burning words. One of his private conferences, one of his sermons in the public church, like the sun dispersing the clouds, would suffice to over-

come all difficulties, to remove all obstacles, and to strengthen the will with fresh energy. Many of his undertakings were decided upon in a moment and had their origin in one of those discourses dictated by his zeal for souls. Fascinated by his words and his manners, many opponents of Catholic undertakings were won over and became their fervent promoters and constant protectors. In addition, whoever had occasion to treat with him, preserved ever after a pleasing remembrance of the same and neither time nor distance could break the bonds of cordial friendship thus contracted. In this way he added enormously to the circle of his acquaintances and friends, who were always proud to receive him into their houses and to come to his assistance each time that he appealed to their charity. Especially pleasing was his frank and candid method of dealing with others, united with no ordinary culture, which from the first was evident to those who enjoyed his familiar conversation. This rare gift of his, according to Fr. Gamba, enabled him to give, with good results, certain admonitions which from another would not have been well received and to make requests or proposals which, from other lips, would have seemed over bold and perhaps even offensive.

He overlooked nothing that might be for the good of souls, and in visiting his foundations he was indefatigable, undertaking so many works and undergoing such long and arduous labours that it seemed a miracle how he found time and strength for all. He never omitted paying his respects to the ecclesiastical and civic authorities; in token of gratitude he was accustomed to visit the more generous Co-operators and he did not refuse the task of collecting the money necessary to carry out his charitable plans or to complete the works already begun. He did not forget to spend some hours at the Festive Oratories, amongst the poor children gathered there. And if this gave encouragement to the directors, the catechists and others occupied in this fruitful apostolate, one cannot estimate the good done to the boys themselves.

This charity of his to the roughest and poorest class reminds me of an incident in one of his Oratories, related to me by the eye-witnesses, two Salesian priests. Going amongst the children, after the example of Don Bosco, he would make himself little with the little ones, taking part in their games. A few moments of familiarity with ignorant uneducated boys lately come out of the wilderness, where they roamed about like sheep without a shepherd, sufficed to convince these poor things that they had to do only with a new companion so they began to treat him rudely, speaking roughly as they were accustomed to amongst themselves. Not satisfied with these liberties and seeing in him no sign of impatience and disapproval, they went so far as to throw at him, in play, stones and other things that came to hand. And one of them, finding in a corner of the courtyard the dried flower of a thistle, covered with prickly spikes, threw it in his face. Owing to the violence of the blow the spikes were scattered

about and some of them penetrated his eyes, endangering his sight. The poor Missionary was unable to bear such a proof of friendship and was obliged to retire to his room, where with much trouble, the spikes were extracted from his eyes. Fortunately the pupils had not been touched and his sight was uninjured. This painful incident did not hinder the good priest from joking pleasantly about these sort of caresses, or from returning as soon as he was able to be amongst the boys.

Whilst he laboured for the good of each foundation in his Province, he had naturally a special affection and more than paternal care for the College of Villa Colon, the first founded by him and the one where he had worked and suffered the most. He endeavoured, therefore, as far as possible to provide it with good Masters and assistant teachers; there he passed all his free time, lavishing on the boys, belonging chiefly to the more prominent families of the Republic, the greatest care and solicitude, so that they might each day, advance in knowledge and in virtue. From this his favourite School he gathered the most consoling fruits, of which the brilliant success of many pupils and their admirable perseverance in well-doing after leaving the Villa Colon are indubitable proof. The Association of former pupils of the Collegio Rio sheds an unfading glory on Lasagna.

The Daughters of Mary Help of Christians, and a number of girls under their care, were also the object of his thought and solicitude. We read, in fact, in the account of the Female Institutes of the Uruguayan Republic that, in the year 1885, the house bought in a wonderful manner by Signor Uriarte no longer sufficing, Fr. Lasagna enlarged it, erecting near the same Villa, a large building. Until they were able to have a public church, a large room in the new edifice was arranged as a Chapel and blessed by Mgr. Innocenzo Jeregui, Bishop of Montevideo. But for this material development of the works confided to the Sisters of Mary Help of Christians there had not as yet been sent from Europe an equivalent number of Superiors and mistresses, the staff being too small for so much work. With his usual intrepidity he conceived the project of founding a Novitiate for American girls showings signs of a true vocation, and he spared neither expense nor labour in attaining his object. In this Institute the Novices, whilst their religious formation is being carried on, are also trained in suitable classes in the art of teaching and prepare themselves for the public examinations. Don Bosco approved Fr. Lasagna's undertaking, blessing the first fruits of his zeal, divining the marvellous progress awaiting this Institute in Uruguay and Brazil. Thus was begun the Uruguayan Provincialate for the Sisters of D. Bosco, with a special Sister Visitor, independent of the Province of Buenos Ayres.

The extraordinary Jubilee, granted by the Supreme Pontiff Leo XIII. to all Christian people for the year 1886, was for Fr. Lasagna a fresh inducement to labour with ever increasing zeal for the salvation of souls. We must abandon the idea of following in his footsteps and of recounting in

detail the pious exercises in his various Institutes, his journeys and the labours he undertook to procure for as many as possible the means of gaining the indulgences and of profiting by the spiritual advantages of the Jubilee. We must however not omit to speak of the good done by him in the parochial Church of Paysandù, the account of which was sent to Don Bosco himself by one of the Salesian Co-operators of that city, dated May 20th 1886. Here are the terms in which he expresses himself.

"I must tell Your Reverence that, recently, to increase the fire of divine charity and the means of salvation Fr. Louis Lasagna's arrival was welcomed, for he is greatly loved and esteemed in this city, where men of all parties appreciate his conciliatory spirit and his disinterestedness in all undertakings for the benefit of the poor and of homeless children. With fluent and burning words he first of all, prepared the boys and girls for their Easter duties, and gave Holy communion to more than two hundred and fifty on the ninth of May; one hundred of these received their Lord for the first time, in the midst of an immense crowd who assisted at this solemn act with hearts profoundly moved and eyes filled with tears. The following day was devoted to the Ladies of the *Conterence*, surrounded by their poor, the old people and the destitute.

Then followed Sunday, May 16th, the Feast of the Patronage of St. Joseph, on which the men and especially the members of the Catholic Association were to make their Easter Communion. This was something quite new, and your Reverence knows how difficult is the first step in such matters in these days of open persecution or cold indifference. Many believed the undertaking impossible, and recommended that it should be abandoned or postponed to avoid an inevitable disappointment; but the most splendid success crowned the confidence of the good and the labours of Fr. Lasagna. Paysandù for the first time in its existence saw 120 men approach the Holy Table with the most devout faith and recollection". Well merited praise and at the same time an eloquent testimony to the indefatigable zeal of the Missionary.

(To be continued).



PERMISSU SUPERIORUM

Gerent, GIUSEPPE GAMBINO—Salesian Press, Turin, 1906

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.

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:

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

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

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

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