



# Salesian Bulletin

No. 19 — JULY — 1907

Vol. V.

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

*L. G. G. G.*

DA MIHI ANIMAS CAETERA TOLLE



# CHARITABLE ASSOCIATION OF THE SACRED HEART OF JESUS

FOUNDED IN FAVOUR OF

## THE ORATORY OF THE SACRED HEART

AT THE CASTRO PRETORIO IN ROME

TO WHICH IS ATTACHED THE CELEBRATION OF

### SIX MASSES DAILY IN PERPETUITY

offered for the intentions of those who make a single contribution

OF ONE SHILLING

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### ADVANTAGES.

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



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

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

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

# The Salesian Bulletin

Organ of the Association of Salesian Co-operators

"Oratorio Salesiano" Turin, Italy.

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## Personal.

The Reader's attention is especially called to the pages in this issue dealing with the Salesian Schools, and other works being carried on in the London Province. The full page concerning the SALESIAN SCHOOL - BATTERSEA is inserted for the guidance of those, who, as other years' experience has taught us, have been on the look-out for a suitable boarding school in the metropolis. As extended class-room accommodation has been added, the school course will be carried on with greater facilities.

For others who may prefer the provinces, a Salesian School, conducted on similar lines to the above, is already opened at Farnboro', Hampshire, while the position of the preparatory Salesian School for younger children at Chertsey on Thames, at a convenient distance from the Metropolis, recommends itself.

Information regarding any of the above may be had from the Salesian School, Battersea, S. W.



# The Conferences.



**A**T the commencement of each year the Head of the Association of Salesian Co-operators, Our Superior General, lays down certain lines of action which he desires to see developed during the course of the year, and he adds various considerations calculated to spur on the members of the Association in the good works they have begun. Besides this annual letter however, occasional reminders are given, these usually taking the shape of local conferences which, although fixed for the two feasts — that of Our Lady Help of Christians, and of St. Francis of Sales — are generally held oftener in the local centres.

The numbers of the English-speaking Co-operators are necessarily scattered, the Catholic population itself being more or less distributed, and dependent to a great extent on the widely separated parts of the English-speaking world. However the difficulty of gathering together a sufficient number to hold regular conferences has been obviated, and has been arranged for in Don Bosco's plan of welding the parts of the Association by means of a periodical, which, to some degree, brings about the effect that should be produced by the actual conferences.

The feast of Mary Help of Christians, which we note elsewhere in this issue, is one of the occasions when the Co-operators are accustomed to take a periodical review of the work in hand,

in the manner above described. It will therefore not be out of place for our readers to note a few points in connection with their association and the objects it is striving to obtain, particularly within their own sphere of action.

Perhaps at no time more than the present has the work of Don Bosco within our own borders called for generous co-operation. The province having successfully evolved from its initial stages needs consolidation and development or vice versa; the work of its schools, primary, secondary, and Arts and Trades the formation of personnel, the upkeep of its Churches and the undertaking of new works are objects that need continual supplies, if their action is not to be checked, and if they are not to lose much of the good that might otherwise be effected.

The works already undertaken have been set on foot and brought to the present stage of development, by the aid of Co-operators, who, either by personal acquaintance with our holy Founder, or through contact with his sons, the Salesians, or again though the medium of the *Bulletin*, have become interested in the work. No doubt the first of these was the most powerful factor in influencing Co-operators, for to become acquainted with Don Bosco was to come in contact with one, whose personal influence had something in it of the spiritual, if not the miraculous, and only to see the work which was growing up almost by his very touch,

was to be convinced that no merely human influence could have brought it about; and besides, was there not almost hourly sanction in the shape of some wonderful favour bestowed on his benefactors through the intervention of Our Lady Help of Christians?

However, the favours that were bestowed during his life have not ceased with his departure from our midst, just as there has been no cessation of the necessities which brought them forth. In whatever land Don Bosco's sons have been called to do his work the same wonderful sanction has followed them, and Co-operators have had continual experience of the soundness of that lesson, which, in a sense, epitomised Don Bosco's life, and his life's work — generosity with Almighty God; give and it shall be given to you.

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In addressing his Co-operators whether personally or by letter, whether at a conference or a Congress, Our Superior General invariably quotes his venerable predecessor's words to encourage the Co-operators to perseverance and renewed endeavour. See him addressing the Congress at Bologna or at Milan: his words are just those that Don Bosco might have uttered,—simple expressions of gratitude and exhortation. Glance at his annual letter; his words re-echo Don Bosco's sentiments. "Let us reflect," he says in his very first, "on the great consolation it will be to us, especially at the point of death, at the moment when we are about to appear in the presence of God, trembling perhaps at the thought of our past offences, to think that there is already in heaven some grateful soul interceding for us; perhaps led to the

true faith by the missionaries sent out by our charity, or brought back, it may be, to the right path through the ministry of a priest, the fostering of whose vocation has been accomplished through our charitable alms. Remember that God has promised to deal generously with those who act generously with Him, bestowing with lavish hand His blessings on all their undertakings."

But what we would more particularly insist upon here, is the idea expressed in Our Superior General's words to the readers of the English *Bulletin* when he exhorted them to look to the development of their own province and the furthering of its interests. This movement is not to have the effect of weakening the centre: it is merely a natural outcome; for in the commencement it was proper for the outlying province to look to the centre for its support, but it is also natural for the province to become by degrees self-supporting and self-developing, — itself the parent of flourishing centres of Salesian work. To do this however it will not suffice to read reports of the great things accomplished by the Co-operators in other lands and to admire the results of their zeal; the example must be contagious, its lesson must not pass unheeded. Let Don Bosco's parting words not lose their effect: — "The works which I have commenced by your co-operation need me no more. They do not however cease to have need of you, and moreover of all those others besides, who, like yourselves desire to promote that which is good. To you I now confide them and commend them to your care."





# The Salesian Schools, Battersea, London, S. W.

commence their next Scholastic Course  
in the beginning of September.

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Arrangements should therefore be made as early as possible.

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From the upper forms, some fifty students are taking the Oxford Local and College of Preceptors' examinations this month, (July). Last year some of the classes actually obtained 100 per cent of passes.

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The principal object of the School is to provide, at a moderate charge, a classical education for those boys who desire to study for the Priesthood. Those boys, however, who have no vocation for the ecclesiastical state, are prepared for any other career they may wish to follow. The School Curriculum embraces the usual subjects of study essential to a general and commercial education, the usual extras being taught.

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At the end of each term, a report on the conduct of each student, together with the result of the terminal examination is sent to parents or guardians.

\* \*

The religious instruction receives very careful attention and the Diocesan Inspector holds an annual examination. His latest report needs no comment;

"It was a pleasure to examine the boys of this School. They are taught so thoroughly, and evidently very much appreciate their religious instructions."

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Being in close proximity to the Park (not to mention the school's own extensive play-grounds) there is every facility for and encouragement of the usual outdoor games.

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Communicate with: The Rev. Principal, Salesian Schools,  
Battersea, London, S. W.

Telephone Number — 2590 Western (G. P. O.).

# Don Bosco and Dominic Savio.

*In the previous issue a slight introductory acquaintance was made with the saintly life of one of Don Bosco's early pupils. Our Holy Founder next gives a few of the extraordinary occurrences which marked the boy's life, declaring at the same time, in accordance with the decree of the Supreme Pontiff Urban VIII, that nothing beyond human authority is claimed for them, until the Holy See should sanction them with its infallible authority.*

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Up to the present I have put before you nothing that is very much beyond the ordinary, unless we care to regard as such a continual advance in virtue, a constancy in the practices of piety and penance, and a remarkable innocence of life. Perhaps we could regard as beyond the ordinary his strong faith, his unshakable confidence, his ardent charity and his steadfast perseverance till his last breath; however I intend now to mention some of his special graces and one or two things that do not happen to every one; and in passing I may mention that these occurrences are similar to those related in the lives of other servants of God, that I refer only to what happened beneath my eyes, assuring the reader that a scrupulous adherence to the truth is preserved throughout.

Very often when spending some time in the church, particularly on the days when he had been to Holy Communion, or when the Blessed Sacrament was exposed, he fell into an extasy, so that hours would pass away unnoticed, were he not called to his ordinary duties.

One day he was absent from breakfast, from lessons, and even from dinner, and no one knew what had become of him; he was not in the study or dormitory. When the Superior (*who was none other than Don Bosco himself*) was told of the matter, he immediately suspected that he was where he had been often found before, and going into the choir he saw the boy standing there quite still, like a statue, one hand on the bookstand beside him, the other on his breast, and his eyes fixed on the tabernacle before him. The Superior called him, but no notice was taken; he touched him and then the boy turned and said:

— Oh, is the Mass already over?

— See, replied the other, showing him his watch, it is two o'clock.

The boy begged pardon for transgressing the rules of the house, and the Superior took him away to dinner, telling him, that if anyone afterwards enquired where he had been, he could say he was fulfilling one of Don Bosco's commands, so that no inopportune questions might be put to him.

Another day when the ordinary thanksgiving after Mass was over, I was leaving the sacristy when I heard the sounds as of someone talking in the church, and as though replying to another person. I went in to see, and there I beheld young Savio who was speaking, and then stopped as if listening to a reply. I clearly heard these words from the boy: "Yes, I have already told you and I now repeat it; I love you, my God, and I wish to love you till death. If you see that I should ever offend you, take me out of this life."

Several times I have asked him what he did during these visits, and he with all simplicity would answer:

— I feel myself distracted and lose the thread of my prayers, and then such beautiful sights pass before me that hours fly by like moments.

One day he came to my room and said:

— Make haste, come with me, there is a good work to be performed.

— Where are you going to take me? I asked.

— Be quick, hasten, was his only reply.

I hesitated a little, but knowing from former experiences the importance of these invitations I went down with him and followed. He went out of the house and down several streets, without stopping or speaking once: presently he turned down a side street, and looking at the houses as he passed he stopped at one. Then he entered and going up to the third floor he rang the bell loudly.

— You will have to go in here, he said, and immediately went away.

The door opened: "Oh, come in quickly", said a woman, "otherwise you will be too late: my husband had given up his religion, but now, at the point of death, he wishes to die a Catholic."

I hastened to the bedside of the sick man, who was most desirous of putting the affairs



of his conscience in order, and when I had just finished, who should come in but the curate of the parish who had been previously called. He had only time to administer Extreme Unction when the man died. I afterwards asked Dominic how he knew that there was a man dying in that house. The boy looked down and I saw tears rising to his eyes. I therefore thought it better to question no further.

His innocence of life, his love for God, the desire for heavenly things had so taken possession of Dominic's mind that he seemed continually absorbed in God. Sometimes he would leave the other boys at play, and walk away by himself. When asked why he left the recreation, he would reply: my customary distractions have come upon me, and I seem to see heaven open above my head, so that I have to leave the other boys lest I should say something which seemed to them ridiculous.

Another day during the recreation he was speaking of the great reward laid up for those who have preserved their baptismal innocence. Among other things he said: "The innocent are nearest to Our Blessed Lord and it is given to them to sing a special canticle of praise for all eternity." This was quite enough to put him into an extasy, and he reclined as though lifeless in the arms of one who stood by. These extasies would come upon him anywhere, in the study, or when going to school, and even in the school itself.

#### Dominic returns to his native air.

Although Dominic's health had gradually become such as to give great anxiety, still he always treated the question of returning to his home with repugnance, because he was desirous not to interrupt his studies and practices of piety. Some months before, I had sent him to his home, but after a few days he reappeared at the Oratory. I told him that I was equally sorry to lose him, that I looked upon him as one of my dearest children, but that the doctors advised his return home, and I wished him to obey, especially as during the last few days a suspicious cough had taken hold of him. His father was accordingly communicated with, and the boy's departure was fixed for March 1st 1857. Dominic agreed, but only to make a sacrifice to God.

— But why go home so unwillingly, I said to him, for there you will have the company and care of your good parents?

— Because I desire to end my days at the Oratory.

— Well, you must go home for the present,

and when your health is restored you shall come back to School.

— Oh no, he replied, that will never be, I shall not return here.

The evening before his departure he never left my side, having many different things to enquire about. Among other questions he asked:

— What should a dying person do to gain the greatest merit?

— He should often offer up his sufferings to Almighty God.

— And what else could he do?

— He may offer his life willingly to Our Lord.

— May I be quite certain that all my sins have been pardoned?

— I assure you of it, in the name of God.

— If the devil comes to tempt me, what should I reply to him?

— Tell him that you have given your soul up to Our Blessed Lord, who has bought it with the price of His precious blood. If the devil troubles you again, ask him what he has ever done for your soul; while on the contrary Jesus Christ has shed the last drop of His blood to save you, and to take you with him to Heaven.

— Shall I be able to come from heaven to pay my companions at the Oratory a visit?

— Yes, if Almighty God allows it for His greater glory.

#### His farewell to the Oratory.

On the morning of his departure the boys were making the exercises of a good death, and Dominic made his with the rest. "I must make these exercises well," he said, "because I hope that they will be for me the preparation for a happy death. If I were to die on the way home. I shall be prepared." The short time that yet remained in the morning I told him to spend in preparing his box. He packed his things away as though assured that he would never use them again. He then went round to many of his companions to say good-by. He had a word of counsel and encouragement for each, telling some of a little fault they should try to avoid, and others some good practice to perform. To another he owed a penny, and calling him he said: "Let us settle our little account now, or it might cause me trouble in my account with Almighty God." He spoke to each of the associates of the sodality of the Immaculate Conception and urged them to persevere in their devotion to Our Lady.

When leaving the house he said to me:

— You do not then wish to have this poor body of mine, so I must take it with me to Mondonio. The annoyance will not last more



than a few days.... then all will be over..... still may the will of God be done.

When at the very door he turned to me and said:

— Will you not give me some little present, to remind me of you?

— What would you like? A book, perhaps?

— No: something better than that.

— Do you need anything for your journey?

— Yes, something for the journey to eternity.

You have told us that the Holy Father has granted certain plenary indulgences for the hour of death. Put me among the number to participate in them.

— You can gain these indulgences, and I will put your name with the others.

Then he left the Oratory where had he spent

three years with so much happiness for himself, and so much edification to all, and he left it never to return.

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The fiftieth anniversary of Dominic Savio's death was kept at Mondonio on the 9th of March and practically the whole population of the village assisted at the commemorations. Fr. Francesca S. C., who long ago had been one of the boy's teachers, celebrated the Mass, and a short panegyric was given. There are still many at Mondonio who have personal recollections of the holy life of this early student of the Oratory. His saintly death has been described in a previous issue.

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## ECHO OF THE FIFTH CONGRESS

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### The secret of Don Bosco's activity



**A Discourse, delivered by an eminent Salesian Co-operator, at the chief meeting of the Congress at Milan.**

Among the most dearly cherished memories of my life I hold those few hours I passed in Don Bosco's company, when he was at Milan for the last time, the guest of our late lamented Archbishop. His body had become frail with his advancing years and failing health, but his spirit retained its youthful eagerness. I remember even now that while observing the Apostle of youth with a certain curious admiration, I could hardly convince myself that a man so unassuming in appearance, smiling calmly with the kindness of a good father, discoursing with all the simplicity of a parish priest to his flock,— that such a man who had nothing of that exterior grandeur which we, in imagination, attribute to a great apostle, should have been able to accomplish so much, to found so many good works, to establish a kingdom of charity, on which, it may be truly said, the sun never sets.

Yet, when well considered, the secret of the wonderful activity of Don Bosco lay in the perfect balance of his mind and heart which enabled him to grasp so clearly the problem of the social needs of our time, and to provide means both adequate and suitable to combat those needs. But

certainly this combination of admirable dispositions would not have effected such extraordinary results, had it not been imbued with the spirit of God, the spirit of Christian charity. It was this indestructibility of energy, as it may be called, that supported D. Bosco: it was this spirit of charity that enlightened his mind and inflamed his heart, that urged him to combat the evils which brought suffering on his fellow-men, that enabled him to console and heal the sorrowful and afflicted. Just as in a perfect machine the energy is transformed by the careful interaction of parts, into motion which results in a thousand useful productions, so the fervour of Don Bosco's charity, directed by a perfectly balanced mind, was transformed into useful works, which had in themselves a power equally productive of great things.

And even when Don Bosco's generosity appeared excessive and perhaps imprudent, when it seemed to be leading him into rash undertakings, so that the present Superior General cautioned moderation, even then there was no question of a blind temerity, but a calm reliance on divine Providence, which could not fail to give its support to undertakings, begun with such uprightness and clearly in sympathy with the exigencies of the time.

Natural science and our own experience bring home to us that an organism cannot live and develop and perpetuate its kind, if suitable conditions are not present; if it be not healthy

and able to correspond with its circumstances and surroundings. An imperfect organism has within itself the germs of its own destruction, but a perfect organism may be rendered unproductive if it be placed in unfavourable conditions. On the other hand when an organism develops with rapidity and springs into strenuous life, we may affirm that it is endowed with a healthy vigour and has found its proper element.

You will easily draw the parallel. Don Bosco's work has developed with a remarkable energy and propagated itself with extraordinary rapidity. We are safe then in drawing the con-

and then day schools to the workshops and boarding schools and colleges; from local mission work to the missions in foreign lands and to the work on behalf of the emigrant; from the first humble publications to the creation of entire libraries of works brought out at their own printing presses; from a humble chapel to the vast and innumerable edifices for the worship of God—all this is an activity wise and generous, systematic and practical, which rises from small things to great, which grows outward from its centre to its circumference, which carries with its own extension the provision for further



Salesian Institute of Faenza.

clusion, that it is a social organism perfectly sound, and finds in the surroundings of modern developments the conditions favourable to its growth. This comparison which is not overdrawn is another argument for the superiority of the mind which originated the work, and which, while outwardly displaying a modest kindness, could sum up the conditions of modern society as no other sociologist could; and what was more he knew the means to remedy the evils of his time and knew how to reduce them to practice.

Even the chronological order of his works, the successive developments of his activity, show the insight Don Bosco had into the characteristics of the age. From his religious instruction given to a few poor boys whom he gathered round him, to the Festive Oratories now so widely established, from the first evening

demands. It is like a mighty river which fertilises an immense plain, it is like the charity of Jesus Christ which carries to every evil a balm and a remedy, and is always productive of great results. And should we trace this river back to its source we find the lowly spring which supplies so much moral power; and as an Alpine spring draws its crystal waters from the eternal snows, so Don Bosco drew his inspirations, his energy and activity from the charity of his heart which found its supply in the inexhaustible charity of God.

What is even more surprising in Don Bosco is, on the one hand, his observance of the advances of civilization, which he kept in view in his foundations, and on the other, the unity which he maintained amid such variety, and notwithstanding the distances between the many parts. If the first work to which he put his hand



was one of a religious character, his second was one of scientific instruction; and moreover it was not to a select few that it was to be imparted, but to the working people, to those who on account of their occupation and want of means had received but little or no education. His schools were gratuitous, and when he had established his workshops, the boys also received mental training, so that they might be in a position to take advantage of their surroundings in after life. A great deal is nowadays made of the extensive arrangements for the education of the masses by evening and continuation schools; it is sixty-two years ago now that Don Bosco set them on foot. His sympathy with the advance of his times and with the developments of new aspirations and improved methods, was demonstrated in a practical manner by his model schools of Arts and Trades, by promoting reading and literature through his printing presses, and by bringing the elements of scientific knowledge into the hands of the people. In passing through the section of the Exhibition which is set apart for decorative art, and in the portion which contains specimens of uncommon merit, you will notice the bust of Don Bosco. In the midst of this international display of the world's productions, his sons have rightly considered that such a patron of Arts and Trades should be represented, and were desirous at the same time to show their loyalty and devotion to the Founder of the Institutes whose productions were on view.

I have also mentioned the unity existing among the various parts of this vast organisation. Don Bosco formed of his priests and nuns, his students and artisans, his Co-operators, and even of the poor savages whom his sons have brought to the faith one great family, a family in which authority and dependence are regulated by christian charity and in which all work for a common end. Even after the death of the holy Founder this bond of unity did not grow slack, and with ever extending boundaries is always preserved.

And indeed this great Congress of Pastors and faithful is the strongest proof of the vital power of the work which Don Bosco founded, and which his successor Don Rua so ably continues.



## INDULGENCES

which may be gained by the Co-operators.

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.

### Every month.

1. On any one day at the choice of the associate.
2. On the day the monthly exercise of a good death is made.
3. 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.

### In the month of July.

1. The visitation of Our Lady, July 2nd.
2. The Most Precious Blood, July 7th.
3. Our Lady of Mt. Carmel, July 16th.



It would be well to call to mind that the indulgences granted to the Salesian Co-operators:  
1st Are all applicable to the holy souls in Purgatory.

2nd That to obtain them, the present Holy Father has prescribed the daily recital of the *Our Father*, *Hail Mary* and *Glory be to the Father*, for the intentions of the Sovereign Pontiff, and the invocation, St. Francis of Sales, pray for us. These prayers are the ordinary ones undertaken by all Co-operators at the time of their enrolment, and the Pope commands them by way of reminder.

*The complete list of indulgences and privileges may be found in the issue of January 1905 or in the Co-operator's manual.*







**LONDON**  
The Salesian  
School.

From Whitsun to the close of the school year is only a matter of weeks, and of weeks that slip by with more than their accustomed rapidity, as they bring the final examinations nearer and nearer. The month gone by practically closes the preparation stage, for by the middle of July the Oxford Senior, Junior and Preliminary examinations will have taken place. The Salesian School is again supplying a fair quota of candidates, and it is confidently expected that, with the exception of the usual surprises which almost invariably attend examinations, the results will be satisfactory to all concerned. Some of the boys were prepared for the College of Preceptors' examinations which form a convenient intermediate stage between successive Oxford Locals, or as a stepping-stone to them. The lists of successes are received at the school during the vacation, and the boys or their parents are immediately informed of the result. We hope to give a partial or complete list in our next, as well as the report of the Diocesan Religious Inspector whose examination was held at the end of June. The latter part of Whit week was taken up by the boys' annual retreat which was preached by Father Kelly, S. C., and Father Moss, S. C.

**May 25th.** The office of directing the work of the Congregation in its various provinces entails no ordinary measure of labour and responsibility, though it is not often the case that the parts of the province are situated as far from each other as 6,000 miles. Cape Town is a little over that distance from London, and thither some ten years ago a number of Salesians were sent to open a House in that growing capital of an important British colony.

During the period that has since elapsed the career of the Institute has been one of vicissitudes but on the whole of steady growth, and we have frequently given our readers reports of noteworthy events in connection with it. On various

occasions the Co-operators have lent very valuable and generous aid, and by their assistance it is hoped that extensions, long contemplated, may speedily be effected.

With the object of making a closer acquaintance with the position of affairs, of obtaining personal knowledge of the needs and difficulties, and, possibly, of considering the advisability of further developments, the Provincial of the English province, the Very Rev. C. B. Macey, embarked at Southampton on May 25th last, for Cape Town, accompanied by Rev Fr. Mc. Court, S. C. Being the first visit of the Provincial to those far away limits of his province, and entailing a lengthy absence from his London House, this journey will form part of the history of our annals, and more so of those on the other side, where his coming out has often been discussed and long looked forward to. We believe that it will do much for the Salesian Work in the Cape, both in its immediate results, and in its after consequences. The Very Rev. Fr. Provincial is expected back towards the end of July.

**The Feast of Mary Help of Christian at West Battersea.** Sunday, May 26th, was kept as the Feast of our Patroness. The services at the Sacred Heart Church were enhanced by the presence of a newly

ordained Salesian Priest who officiated at the solemn High Mass, and at the Vespers and Benediction in the evening. The sermon after the Vespers treated appropriately of the feast that was being kept on that occasion and of its connexion with Don Bosco and his Sons, it being followed by a procession in honour of Our Lady. The choir was in excellent form and drew upon some of its finest classical pieces so as to be in harmony with the circumstances.

At the Masses of the day mention was made to the congregation of the temporary absence of the Very Rev. Fr. Provincial in South Africa, to which we referred above; and it was proposed that his return would be a fitting occasion on



which to present to the Church a new pulpit, to replace the present one, which although it has done fourteen years' service was not meant to be permanent.

Perhaps our readers would like to co-operate in this effort, especially as many of them are acquainted with the Very Rev. Fr. Provincial and with the church which he has served so well. Communicate with the Very Rev. Fr. Superior, Salesian School, Battersea, S. W.

Another London item. The figures which were to complete the scheme of painting for the reredos of the High Altar in the Salesian Church at Wandsworth, have recently been added, so that in one direction the new church may be considered to be finished. The Rector however is still devising plans for the finishing stroke in another direction — the paying off the heavy debt that remains. He and his colleagues are endeavouring to form a scheme which will ensure the regular yearly paying off the annual interest and part of the debt itself.

It will be evident that a heavy task is before them, and if any reader or Co-operator could bring this note before some kindly disposed persons, they might be inspired to help the Salesians in charge to clear off the debt. Other generous souls might prefer to contribute towards the organ or Baptismal font, both of which are still open to benefactors.

Write to the Rev. A. Hawarden, S. C., 96 North Side, Wandsworth Common, S. W.

FAENZA  
The Festive Oratory Congress. When the question of the possibility of a Congress, dealing with the various juvenile interests included under the title of the *Festive Oratories*, was raised about three months ago, we put before the reader in these columns a fairly comprehensive view of their scope and organisation. The Congress was soon decided upon and was fixed for the 25th to the 28th of April last. It was held in the Salesian School at Faenza and was opened by the President, our Superior General, in the presence of the Cardinal Archbishop of Bologna and a large gathering of distinguished members of the clergy and laity. The Cardinal Vicar was represented by the Director-General of the Roman *Schools of Religion*, and the Cardinal Archbishop of Turin by the Director of the same schools in that city, many other associations dealing with the interests of the young being represented. At different periods the congressists witnessed several exhibitions of gymnastic and dramatic displays from the various oratory clubs, and

among the awards for these performances were three silver medals from His Holiness Pope Pius X, a valuable gold medal from His Majesty the King of Italy, one of silver and one of bronze from the Minister of Public Instruction, two silver medals from the Minister of Commerce and Agriculture, and others from various patrons. The points under discussion and the results of the Congress will follow later.

Just previous to the Congress, the inauguration was held at the Oratory at Turin of an extensive club, or *circle* as it is locally termed. It is appropriately named after our holy Founder, Don Bosco, and will probably take its place at the head of the many similar circles which have been formed in various towns. Its work lies chiefly among the former pupils of the Oratory who are now pursuing their various occupations in the city and its vicinity.

ROME. The *Vera Roma* of the 9th Her Majesty the Queen Dowager at the Salesian School. The *Vera Roma* of the 9th of April last gave some interesting details concerning the visit of Queen Margherita to our School of the Sacred

Heart. Some distinguished lady Co-operators had arranged a concert in aid of the Salesian work and Her Majesty very kindly consented to place her name among the patrons which included the Marchioness Villamarina, Countess Gwendoline della Somaglia, Lady Rosa Sobrera and many other members of the nobility of Rome, for whose entertainment several first class artistes had given their services. At four o'clock the automobile rode up and the Queen stepped out, hailed by the sound of the school band and the cheers of over four hundred boys. The Superior of the School, and the Superioress of the daughters of Mary Help of Christians, supported by various members of the nobility and of the Senate received Her Majesty. After the performance she visited every part of the school, from the electric engines in the basement to the spacious dormitories on the top floors. After assisting at a short musical programme by the school band Her Majesty left about seven o'clock and rode back to the palace. Before leaving she expressed her great satisfaction at the good work which is being accomplished in the capital, and promised to make another visit when she was more at leisure.

The Sacred Heart Church and school-halls were also used by the Milanese Pilgrims, who, led by their illustrious Cardinal Archbishop, an ardent Salesian Co-operator, were making a visit to the Holy Father.



Reunion  
at the  
Troy Seminary.

The ecclesiastical college at Troy (New York), now in charge of the Salesians, witnessed a large gathering of past students and professors of St. Joseph's Provincial Seminary, under which name the College was for many years conducted. The Troy *Daily Press* says that it was the 7th annual reunion of the society of past students, and the meeting was the largest ever held, over two hundred members being present from various parts of the States.

The interior of the former Seminary, now used by the Salesian Fathers was decorated with the papal colours, whilst a large picture of Pope Pius X was hung above the main entrance. A solemn Pontifical Mass was sung at half-past ten, at which His Grace the Archbishop of New York celebrated, the choir of priests being conducted by Father Kellner of New Rochelle. The Right Rev. Bishop Gabriels of Ogdensburg, who had formerly been president of the Seminary delivered the commemorative discourse, which dealt partly with reminiscences of former seminary days, and partly with the unexampled growth of the Catholic population and activity in recent years, much of which is due to the zeal of those who were former students at the provincial seminary.

After the Mass a meeting was held in the refectory for the purpose of submitting reports and other business matters. A light lunch was also served there, the banquet being held at the Rensselaer. An autograph congratulatory letter from His Holiness was read, and acknowledged by cablegram.

CAPE TOWN  
Annual Report.

The annual report from the Superior of the School of *Arts and Trades* in Cape Town gives several interesting and encouraging details concerning the work of Don Bosco in South Africa. After its ten years of existence, he is on the whole well satisfied with the results, for, as he tells the readers, the School started with nothing, and yet during its first decade it has sent out one hundred and seven boys, only twenty-three of whom were unclassified among the trades, although they had other occupations by which to provide for themselves. The average number of boys has rapidly increased. In 1902 it was thirty-seven, in 1906 it was almost doubled, having risen to seventy-two. This number however represents but a fraction of those on whose behalf application for admission has been made, and yet in spite of immense difficulties it will be seen that the school has to some extent supplied an urgent need.

By way of re-assuring the Co-operators towards this good work, the Superior is able to announce that a definite site for the projected building has at last been secured, and before the end of the year a commencement will probably have been made. Plans will be submitted for a complete school, but only the indispensable sections will be undertaken first; estimates will be put before the Committee and Co-operators as soon as a decision is arrived at.

The cost of the new School will naturally be very considerable, and the slowly rising funds are still the cause of grave anxiety. The report speaks in terms of the highest praise of the hard-working Committee of Ladies and Gentlemen who have undertaken and persevered in the unpleasant task of collecting subscriptions. A grand bazaar is to be shortly arranged, and the Holy Father, in answer to a petition and offering of Peter's Pence, has sent to the school a handsome silver watch of highly-finished workmanship, on which is engraved the Papal arms and the motto: *Filiorum pietati patris amor*.

The Holy Father's letter, through his Cardinal Secretary, is as follows:

*Very Rev. Sir,*

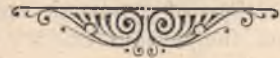
I am pleased to notify to your Reverence that the Holy Father has received with particular pleasure the address and homage of the boys of your School. His Holiness has perceived with much satisfaction the noble and affectionate sentiments manifested by your pupils for the Vicar of Christ, and the spirit of attachment they have professed towards the person of the Supreme Pontiff, and expresses his gratitude for the Peter's Pence, but especially, for the offering, far more precious, of Holy Communions. The Holy Father, then, has in return deigned to reply to their petition by sending the Pontifical gift, and has therefore entrusted me with pleasing duty of having the enclosed watch, stamped with the Papal arms, forwarded to you.

Finally while expressing his warmest wishes that the bazaar for which the gift was requested may hasten the foundation of the new Institute, of which there is such urgent need, His Holiness your pupils, the priests who assist you, and to all who help towards the building of your new school.

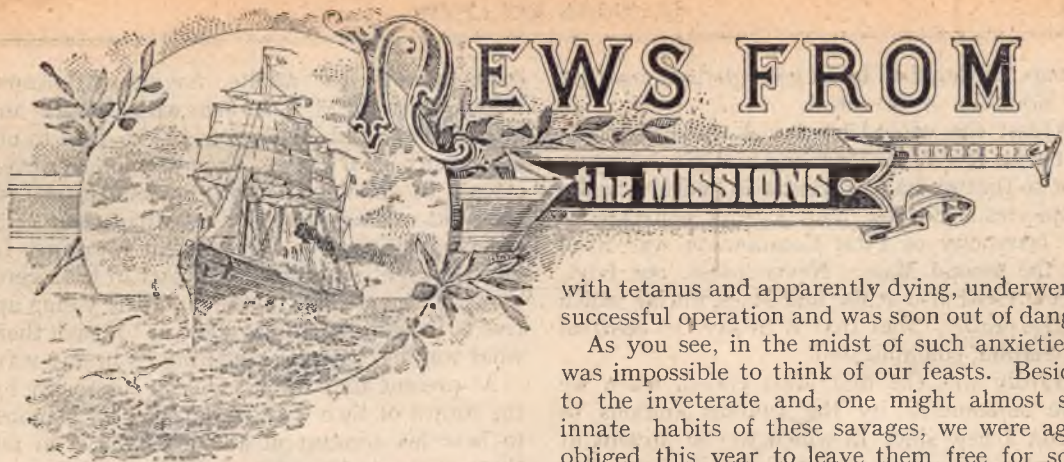
I take the opportunity of declaring myself, with sentiments of sincere esteem, etc.

Card. MERRY DEL VAL.

Re-echoing the Holy Father good wishes, we hope shortly to report progress.







## Matto Grosso (Brazil)

### From the Colony of the Sacred Heart.

Six additional First Communions.

(Letter from Rev. John Balzola).

Very Rev. Don Rua,

**N**ow more than ever I feel that we should send up a cry of gratitude to the Most Sacred Heart of Jesus and to Mary Help of Christians. You will remember that we were keeping the month of Mary with our little Indians, who were full of fervour and enthusiasm, when a telegram reached me with orders to go at once and take possession of the new Colony of St Joseph, so that I was obliged to postpone the feast of our Patroness to an uncertain date. Fortunately, however, no programme had been arranged and pilgrimages from a distance were not expected. So in a few moments everything was settled without any trouble or disappointment to the devout clients of our Lady. They were satisfied with the promise that the feast should be celebrated as soon as possible.

But five months elapsed and no suitable day could be found. Naturally the same happened with regard to the Feast of the Sacred Heart, for these five months were months of trial.

In fact, during the absence of our Provincial Fr. Malan in Italy, not only were our labours much augmented in both Colonies, but several misfortunes befell our staff, which caused us great anxiety. A brother was threatened with tetanus for fully four months, another broke his leg, and others were obliged to remain in bed for various maladies. It was useless to think of getting a doctor from Cuyabá which was in a state of commotion. However after exchanging many telegrams with the Rector of our School of San Gonzalo, he was able to get Dr. Pammer, from Croatia, to visit our invalids. His visit was providential, for even the poor brother threatened

with tetanus and apparently dying, underwent a successful operation and was soon out of danger.

As you see, in the midst of such anxieties it was impossible to think of our feasts. Besides, to the inveterate and, one might almost say, innate habits of these savages, we were again obliged this year to leave them free for some time, so that they might go on their great hunting and fishing expeditions.... but they were not in a hurry to come back and we wished them to be present at the feast. For this reason also we had to postpone our solemnities.

But as soon as our invalids began to recover and we heard that the Indians were in the neighbourhood, Sunday, the Feast of the Purity of Our Lady, was chosen for keeping the festival of Mary Help of Christians. The preparatory instructions for First Communion were resumed for the boys, who were anxiously awaiting that happy moment; I sent word to the band of Indians that they should be here for the appointed Sunday counting the intervening days on their fingers, saying there would be a great feast, with fireworks and music; that more food than usual would be given and that there would also be a distribution of shirts.

So we began our solemn triduum and thank God everything went off splendidly. The boys were well prepared and our invalids were almost entirely cured. The walls of our poor chapel, still roofed with palm leaves, were adorned with hangings of linen, blankets and strips of various coloured cloth at which our savages gazed in open mouthed admiration. The image of Mary Help of Christians, was adorned with a brilliant necklet of glass, bought in Venice by Fr. Malan for the Indians, who set great value on such ornaments. On each evening of the triduum we let off several crackers, the noise and the flaming sparks of which drew forth enthusiastic cries from the denizens of the forest.

But my anxieties were not at an end; it was the eve of the feast and the multitude had not yet arrived. This was a great disappointment, as I was most anxious that all should assist at the First Communion of their boys.

But at length, towards evening, one family arrived, then another, and another, so that at last all that we expected, to the number of over a hundred, had come in, dirty and painted in a way to make one shudder!.... Their shirts were



in rags, as they had left a good portion amongst the brambles of the forest.

At last the wished-for-day dawned! For the first time the signal for rising was given by gun shot so that we had no trouble in assembling the neophytes. But for their greater convenience the ceremony of First Communion was fixed for the second Mass. Nevertheless, our boys, were present also at the first Mass, during which all the *braites*, that that is to say the *civilised* population, communicated.

Hardly was the first Mass ended, when we were surrounded by the Indians anxious to obtain a new shirt in which to be present at the sacred function of the Great Father! But not even on that occasion were we able to satisfy every one. Still all were favourably impressed on seeing the communicants clothed in trousers, vest and a beautifully starched shirt!

When all were in order the band struck up a religious march and they entered the chapel. The communicants occupied a bench prepared for them at the foot of the altar; behind them were placed the boys, then the girls and the women and lastly all the men staying in the Colony. Our wishes were fully gratified. The Mass was in Gregorian chant; the singers were few, four voices only, in addition to the choir-master..... When the great moment arrived for the first Communions I could not refrain from addressing a few words to the boys, recalling the greatness of the act they were about to perform. I told them that in welcoming Jesus to their hearts they should recommend to Him their benefactors and the whole tribe; that they should promise to remain ever united to Him and promise never to return to those barbarous customs which are so displeasing to the Great Father. Lastly I placed the Sacred Host on the tongue of each of these six happy children whose dispositions were everything we could desire.

In the evening there was Benediction of the Blessed Sacrament preceded by a suitable discourse. Then at night a small statue of Our Lady was placed on a little altar erected in the courtyard and brilliantly lighted up. Some guns were fired off and crackers sent up, whilst the music of the band, alternately with the singing of hymns, of the *Magnificat* and the *Ave Maris stella* which the little Indians sang to the accompaniment of the harmonium awakened enthusiasm.

The devil however was vexed, and seeing himself entirely foresaken by the young, he sought to avenge himself with the elders. Having decided to go hunting the following day, it happened that whilst we were honouring the Sacred Heart of Jesus, and Mary Help of Christians, with

pious hymns, the adults, having withdrawn, began their great *bacururu* with shouts and cries to *Bope* and invocations of the dead to obtain a successful chase. They did not, however, intend to show contempt for our feast, for they did neither more nor less than their ceremonial requires as a sign of great rejoicing. In fact the greater number took part in both ceremonies. But, thanks be to God, the young are true to us, and the adults allow us to teach them what we like, without hindering us in any way.

At present they are all looking anxiously for the return of their companion Michael Magone, to hear his account of all he will have to tell them of the great country of Brazil, of Europe, of Turin, of Don Bosco, of Don Rua and of the



Sport Section of Salesian Institute at Faenza.

Holy Father.... Thus we hope that Michael's journey to Italy will be of great use in enabling us to do still more good to the tribe.

We also are looking forward anxiously to the return of our Provincial Fr. Malan, feeling sure that he will bring us a fresh supply of workers, and clothing for the poor Indians who are longing for it; for we feel sure that Divine Providence will continue to help us in carrying on successfully this difficult but most important mission.

Meanwhile I beg of you, very Reverend Don Rua, to recommend to the prayers and the charity of our zealous co-operators this well established but very poor mission, assuring them that the Sacred Heart of Jesus will not leave them unrewarded either in this life, or the next.

Asking for all your paternal blessing,  
I remain,

Your obedient son in J. and. M.

JOHN BALZOLA.

*Salesian Missionary.*



## Ecuador

REPORT sent by the Superior of the Missions of Mendez and Gualaquiza to the *Chief of the Republic* (1).

### EASTERN REGION

#### Vicariate Apostolic

OF

MENDEZ and GUALAQUIZA



Knowing the desire for progress which animates the Chief of the State, I have the honour to send you a brief account of the Missions which, in *Mendez* and *Gualaquiza*, have been confided to the Salesian Society, under whose care they have been for more than twelve years.

For reasons which a stranger, perhaps, would not understand, it may happen in a country that interests of great importance are neglected; and this, it seems to me, may be said of the colonization and of the Eastern Missions of the South of the Republic.

On this side are situated the most fertile and healthy regions of Eastern Ecuador. At a very short distance from inhabited centres, at one or more days' journey from the most populous parishes, lies the virgin forest, its fertile lands awaiting a hundred thousand inhabitants to export its riches.

Foreign colonization is encouraged, and advantageous offers are made to promote the same, whilst no thought is bestowed upon the country's own resources, by which these immense territories could be speedily peopled, and its agricultural products form one of the richest items in the exports of the Republic. With plenty at their doors, the inhabitants of the slopes of the Andes are dying of hunger in a land to which rain is denied. With a slight effort and an insignificant outlay, a large number of these unfortunate inhabitants could be transferred to a territory where, in a short time, their destitution would be changed into wealth.

#### The colonization of the Eastern District.

For the advantage of the State itself, which would then be no longer obliged to subsidize the whole population of certain districts perishing with hunger, it is indispensable that roads

should be constructed, military colonies established, the work of the Missions extended and the colonization of the East promoted. In the region of the River *Azuay* there would be no difficulty, on account of the easy means of communication between the populous centres of *Gualaquiza*, *Gualaceo* and *Pante* and other wonderfully fertile regions towards *Mendez* and the basin of the *Santiago*, which, furnishing an easy means of communication with the *Morona*, would make this region the centre of traffic towards the district of the Amazon.

This wonderful country, where intermittent fevers are unknown, where cocoa, rubber, vanilla and the richest tropical products grow in the greatest luxuriance, where immense valleys, like those of the *Santiago* and of *Mendez* and *Gualaquiza* would feed millions of contented inhabitants, is to my mind the land destined to solve the problem of existence in this great territory of the Republic.

I do not forget the importance of the region of the *Pastaza* and the future of the zone of the *Napo*. Nevertheless, from my own acquaintance with the vast eastern districts I can assert without any fear of contradiction that the East from *Loja* to *Macas* is the rising district of Ecuador and will furnish the key to its future greatness.

It would seem that the larger populations to the South of these territories, have caused the Government to devote its attention to less important regions; and perhaps for this reason it has not thought of granting even a small subsidy to the Eastern regions of *Loja* and the *Azuay*. But national interests require that the public authority should distribute its favours according to the needs of all, and that it should select the best, when it is unable to cope with all the requirements of a certain line of progress.

That the Eastern regions of the South, with their easy means of communication, and with navigation on the rivers *Santiago* and *Morona* are the best and most suitable for colonization in the East, cannot be any longer doubted. One has only to remember the richness of the soil in agricultural and mineral products and its situation at a short distance from the populous regions of the central ranges, to realize that, apart from the excellence of the climate, from *Macas* to the *Zamora* and the *Chinchipe* is to be found the true wealth of Ecuador.

The mission of the *Jivaros*, begun in distant times by the Jesuit Missionaries, did not produce successful results owing to the ferocity of the tribes inhabiting the banks of the *Santiago* and the *Zamora*. The Spanish Conquest and subsequent invasions by the Peruvians were

(1) From an Ecuador newspaper we translate this interesting report, which gives a full account of the state of the Salesian Mission of Gualaquiza.



unsuccessful against the terrible Jivaros. The wealthy cities of *Valladolid*, *Logroño*, *Sevilla del Oro*, *Huamboya*, destroyed by the Savages, testify to the difficulty of conquering these regions.

In this vast territory, excepting the village entrusted to the Salesian Mission of Ecuador, there is no other but one poor Indian settlement on the mountains adjoining Peru.

#### Notes on the Mission of Gualaquiza.

*Gualaquiza*, during the period before the Republic, had Fr. Prieto as Missionary and after the emancipation, the Rev. Bernard Plaza, brother of His Lordship the Bishop of Cuenca. Later on, during the Presidency of Garcia Moreno, the Rev. Fr. L. Pozzi was at the head of the Mission but after a few years he left *Gualaquiza* together with the military garrison which the Government had placed there.

Things remained in this state until the Congress of 1888, which entrusted the settlement of *Mendez* and *Gualaquiza* to the Salesian Society as a Vicariate Apostolic.

The Vicariate of *Mendez* and *Gualaquiza* was confided to us by His Holiness Leo XIII at the request of the Government of Ecuador on the 8th February 1893, and we took possession definitely on March 1st 1894.

Hitherto it has been impossible to reckon, even approximately, the number of savages in the Vicariate. No one has succeeded in reaching the centres where are to be found the greater number of the inhabitants of these dense forests. However, from information gathered during my long and continual travels, and relying upon particulars furnished by the half civilized Indians with whom the Missionaries come in contact, one may give the following figures:

In *Gualaquiza* and on the banks of the rivers *Cuchipamba* and *Bomboisa*, 300 inhabitants.

On the banks of the *Zamora* and the *Chuchumbleza* 700.

In *Indanza* and on the banks of the river *Calaglás*, 80.

In *Yuganza*, 60.

*Chupianza*, 650.

In other small centres, 1500.

In *Mendez* and on the banks of the *Santiago*, 6500.

Total inhabitants, 9790.

One must observe that the frequent sanguinary conflicts between the tribes, and their nomadic existence rendering them a floating population is constantly modifying statistics.

The number of white, half-breed and Indian Christians, immigrants in *Gualaquiza*, until lately did not exceed 500. But during these last months in consequence of the general scarcity

prevailing in the province of *Azuay*, many have migrated to the Eastern regions.

#### Work done by the Missionaries.

When the evangelization of the immense territory of the Vicariate was begun, the Missionaries, at first, had much to suffer from lack of suitable dwellings, of pecuniary means and even of food. But little by little, owing to their persevering labours, the help of the Government and the offerings of the charitable, they succeeded in making for themselves a tolerable position. The catechizing and instruction of the savages was taken in hand with good results, they were being trained to work and to a civilized life, when suddenly a conflagration reduced their house and all it contained to a heap of ashes, leaving them once more in the midst of the forest, without shelter, without clothing and with no other food than what the kindness of the savages could provide them, and worst of all, this was just the moment when all assistance from the public authorities was taken from them.

Nevertheless they did not lose courage in pursuing the great work of Christian civilization, and, overcoming a thousand obstacles, they were able, at least partially, to repair the losses sustained. And thus, in prosperity or in adversity, they have persevered until now in an undertaking well-nigh impossible, through lack of assistance and the continual difficulties which such a work must inevitably encounter.

In many excursions over these lofty mountains, in journeys lasting more than a month, on foot, laden with the necessaries of life, opening a path through inaccessible places, under torrential rains and fording dangerous rivers, I have got to know these regions hitherto unknown, and brought to bear on these tribes the influence of my spiritual authority. Losing my way in the midst of the woods and on the point of perishing with hunger, I have seen the lance of the savage flashing before my eyes and felt his knife at my throat. But under the protection of Heaven I escaped and I am full of confidence in the ultimate success of the work of civilization undertaken in Eastern Ecuador by the Sons of Don Bosco.

With regard to the buildings and the material undertakings of the Mission, I will reproduce in part the report of the 8th September 1904 communicated to the Minister Signor Luis Martinez, who, in spite of his lively interest and undoubted patriotism, could make no response to my communication.

A church with a nave and two aisles with accommodation for 2000 persons, with a lofty



tower and three bells, has been erected. When it is completed with all its surroundings it will be one of the finest Churches in the eastern region of Ecuador.

A large two-storied house to accommodate 100 pupils has been built. A similar edifice has been constructed for the Daughters of Mary Help of Christians, to receive fifty boarders.

Work-room classes for carpenters, blacksmiths shoemakers, tailors, hatters and bookbinders, with their respective masters, tools, machinery, etc., have been established with the scanty resources. The Salesians have also regular

the best quality. To promote trade we have organized a small weekly fair which is attended both by the Jivaros and the civilized population.

Lastly we must mention two very important roads (roads which at present can be traversed partly on horseback and partly on foot) constructed at our own cost, and leading, one from Gualaquiza along the banks of the Zamora and which, when extended, will put us in communication with *Loja*; the other from *Gualaquiza* to *Indanza* to connect the centre of the Mission with the magnificent road which runs from *Gualaceo* to *Indanza* terminating in the rich lands of



Salesian Institute at Faenza (*Chapel in which the Congress was held*).

classes for the white population and the Jivaros, where religious, scientific and artistic training is given and the boys are also taught gymnastics and military exercises.

A small band of instrumental music has been established, also a photographic studio and a small pharmacy with its accessories.

The Daughters of Mary Help of Christians have opened workrooms for the girls, both Christian and savage.

The Mission also possesses a saw-mill worked by water-power capable of turning out planks of all sizes; it is not working at present owing to the canal being damaged, but it will soon be put to rights. We have an Agricultural Colony where all kinds of agriculture are taught according to approved methods. We have obtained excellent salt by evaporation from the large supply of salt water at Gualaquiza. We have also made lime of

*Chupianza* in the neighbourhood of *Mendez*.

At present the Missionaries are employed in adding to their other works at the Schools of Gualaquiza, a tannery, a small printing press and a hospital. We must also think of building churches and mission chapels amongst the more populous tribes, in order later on to devote ourselves to the colonization and evangelization of the vast, populous and rich territory of *Mendez*.

#### Moral and material difficulties.

The difficulties in the way of evangelizing these tribes and reducing them to a state of civilization are immense, owing to the nature of the country; but far greater are the moral obstacles, of which the first is to be found in the character of the Jivaro. He is treacherous, proud, crafty, selfish, greedy of gain, revengeful, murderous,



inclined to hatred and to pleasure, an enemy to any law which is opposed to his absolute independence; brutalized by the lowest passions, he has no relish for anything but the satisfaction of the moment; he will turn Christian for a miserable yard of cloth, he will ask for Baptism ten or twenty times, ready to receive it as many times, and then with supreme indifference, renouncing the religion he adopted with feigned enthusiasm, he will cruelly murder an enemy, abandon his wife and seek the affection of another; or with apparent piety, prostrate at the feet of the Missionary, with hands joined and eyes raised to heaven, he will recite and sing the praises of the Divine Redeemer if he is offered a trifle; but having obtained it, with sardonic laughter and cold cynicism, and an insolent and disdainful demeanour, he will return to his life of revenge and cruelty.

To cope with such an enemy the best means is to constrain him to respect authority, and meanwhile to train up a civilized generation by the education of the children. But at the same time, a healthy element from the neighbouring populations should be introduced, taking from these unproductive barbarians some of the most fertile soil of these countries.

Thus, by means of colonization, the savages would more easily be civilized, progress and Christianity would triumph, and Ecuador, from its own resources, could establish extensive and numerous colonies, which would add to the prosperity of the Republic, thus happily solving the present grave and alarming problem of the distress on the lofty central plain of the Andes.

The zealous labours of the Salesian Missionaries, as you are aware, have greatly contributed to the improvement of the means of communication between of *Sigsig* and *Gualaquiza*, as also to the opening of the road from the thickly inhabited land of *Gualaceo* to the regions of *Indanza*, etc.

The territories of *Gualaquiza* and *Mendez* as I have already remarked, owing to the salubrity, of the climate, their fertility and situation near the Pacific, and the facility for making carriage roads and railways, in my opinion and that of all travellers in the East, deserve to be preferred to all the other districts; whilst for the same reasons they are more exposed to the cupidity of the savage tribes.

Till now we have been able to meet the heavy and ever increasing expenses, by soliciting and collecting alms in the villages and towns chiefly in the provinces of the *Azuay*, and with the pecuniary and personal help sent us from Italy by the Very Reverend Don Michael Rua, Superior General of the Salesian Society, as also by the

assistance obtained for us by His Lordship Mgr. G. Costamagna, of whom I am the humble representative.

Now, however, owing to the scarcity generally prevailing, it is impossible to make any progress in the work of evangelization, notwithstanding the good-will, the enthusiasm and the zeal of the Missionaries unless the Government will in its patriotism decide to come to our assistance in this praiseworthy and beneficent undertaking; for we have already been obliged, during the past months, to sell at a low price our farm "El Rosario" to pay the debts contracted for our Mission, and to provide for the expenses which in this time of scarcity we must incur for food and for the support of these same Missions.

#### The missionaries' requests.

For this reason, besides recalling what I have said regarding our labours, may I be allowed to request from the Chief of the State the support needful for the future progress of the Mission and of the Colonies of *Santiago, Mendez, Gualaquiza* and *Zamora*.

Therefore, in conclusion, I commend to the goodness of the Chief of the State the following requirements which demand satisfaction, as they do not involve any great sacrifice.

1st. The aggregation of the tribes of the *Zamora* to the government, and also the mission of *Mendez* and *Gualaquiza*, should the Reverend Fathers, at present in charge of them, relinquish the evangelization of these people, since the easy means of communication now existing by land and by water facilitate the complete subjection of the Indian tribes of *Pachicosa*, etc., and at the same time of those above mentioned.

2nd. The organization of the Government and of the local authorities in *Gualaquiza*, who should have jurisdiction in *Zamora* and *Mendez*.

3rd. The repair of the road from *Sigsig* to *Gualaquiza*, requiring an expenditure of at least 20,000 pesos.

4th. The completion of the road from *Gualaceo* to *Indanza* and its continuation to *Mendez*, an undertaking which has its own funds.

5th. After the above, the construction of a road (which presents no great difficulties) from *Palmar* to *Mendez*.

6th. The maintenance of a company of soldiers, to defend the colonies against the attacks of the still savage tribes, and which could also be employed in making roads and forming a model colony. Meanwhile the regiments in the neighbourhood of *Gualaquiza* might be increased for this purpose.

7th. A pecuniary subsidy for the Salesian



mission. It is unnecessary to prove that without missions colonization cannot be effectually promoted, for the missionary is precisely the one who has the greatest influence over the savage and the only one who can tame his ferocity; whilst he also trains the new generations and accustoms them to a life of civilization, overcoming the barbarians by means of true progress.

8th. The importation, free of customs' duty, of all goods necessary for the welfare of the Missions and the Colonies.

9th That the necessary means be furnished to the Missionaries for establishing telegraphic communication between *Gualaquiza* and *Sigsig*

more imploring the Head of the Republic to accede to my request, in view of its utility in the development and prosperity of the Nation of Ecuador to which civilisation and progress the Salesian Missionaries of Don Bosco will powerfully contribute, by their influence, their labours and their abnegation.

To General Eloy Alfaro I present my respectful salutations, with earnest wishes for his prosperity and that of the country, subscribing myself

His devoted servant

FANCIS MATTANA, Priest

*Superior of the Mission of Gualaquiza.*



Salesian Institute in Mexico after the Earthquake.

(a two day's journey); or if it be preferred, that orders be given to the local authorities to undertake this work and complete it.

10th. That orders be given to the provincial authorities, in the neighbourhood of the Vicariate to lend their assistance to the Missionaries whenever required.

11th. That freedom of ingress to the Republic be granted to the Salesian Missionaries and to the daughters of Mary Help of Christians, on account of the need, or one may say the absolute necessity of more evangelical labourers to keep pace with the ever increasing work, and carry it on in the interests of true progress, and for the Christian civilization of the *Jivaros* of the Et.

How large would be the sum required for these great undertakings? Perhaps with £ 20,000 all could be satisfactorily set on foot, if such a sum were placed in the hands of patriotic and disinterested persons.

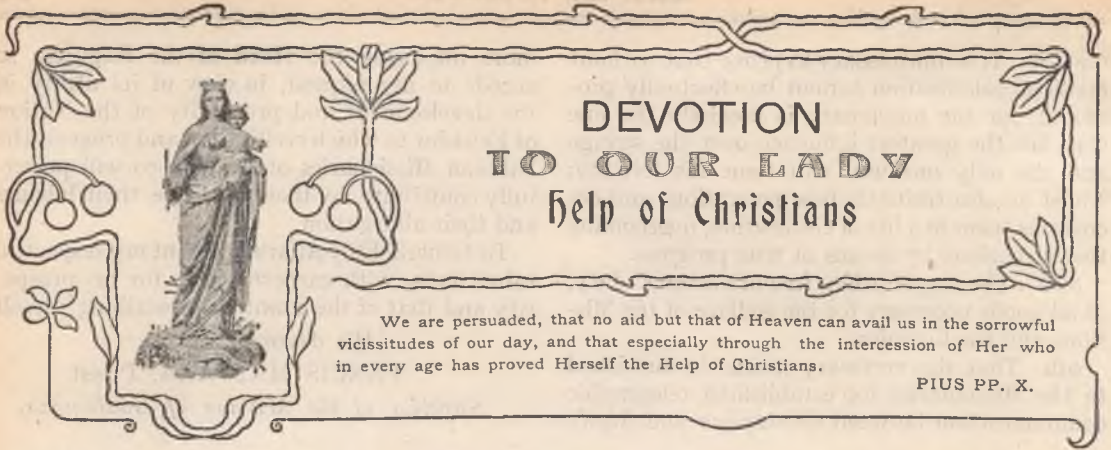
I cannot conclude the petition, without once

## Book Notices.

Among the recent publications of the Irish Catholic Truth Society are the following interesting numbers of the Penny series:

1. Lough Erne and Its Shrines, by Rev. I. E. Mckenna, M. R. I. A.
2. Popular and Patriotic Poetry, Part II, of which the Editor says: "The First Part of this collection having been so well received, the Society are encouraged to continue the publication, and Part II is now in the hands of the Public awaiting the same favourable reception." Many well known names in Irish literature are among the contributors.
3. A short history of some Dublin Parishes by the Lord Bishop of Canea.
4. Two Catholic stories — Jessie's Sacrifice, and Moida, a Story of the Tyrol (27 Lower Abbey St. Dublin).





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.

**G**REAT preparations had been made for the Feast of Our Lady Help of Christians at her Sanctuary in Turin. From the 24th of the preceding month the services had been directed towards its worthy celebration, and arrangements had been made for the various customary pilgrimages which are every year assuming greater proportions. On the 24th itself, the Sanctuary was opened to the public at 3. a. m. Our Superior General, the Very Rev. Don Rua celebrated Mass at half past five, and His Eminence the Cardinal Archbishop followed him at a quarter past seven. The Pontifical Mass and panegyric were fixed for ten o'clock. Details of the celebration however are still reserved.

The Co-operators' rules have arranged that as large numbers of the associates are usually gathered together at the time of the Feast-day, the second conference of the year is to be held. Since practically all our readers will be too far away to attend any such conference, let them take part in spirit, renewing their resolutions, and considering in what way they can more effectually co-operate.

The Holy Father, Pius X has lately extended the privileges of the Co-operators, which include those granted to other Third Orders, to the members of the Association formed by Don Bosco in 1874 for the promotion of ecclesiastical vocations. When Pius IX recognised the association he extended to it the spiritual favours of the Tertiaries of St. Francis d'Assisi but when new privileges were granted to that third order, the doubt arose as to whether they were also extended to the other confraternity. Our Superior General therefore consulted the Holy Father, with the result above referred to.

## GRACES and FAVOURS

An extraordinary favour  
obtained on the 24th of the month.

For two months a young woman, living at a little place near Venice, had been confined to her bed of sickness. She was suffering from pleurisy and a lung disease, and being already in a very weak state she was given up as hopeless by the medical men. At half past ten on the night of Feb. 22nd the undersigned was called to her bedside as the end was thought to be near. I heard her confession, and by the advice of the doctor, gave her the Holy Viaticum about midnight. At three o'clock in the morning I administered Extreme Unction and left the house. At eight o'clock I was again called, as the last moment seemed at hand, but the whole of Saturday passed without death approaching. The sick woman had taken nothing for five days. Many of her relations were in the house and calling them round her bed, she calmly said: "I beg of you not to weep for me, I go to heaven to pray for you to Our Lady," and taking her medal of the children of Mary in her hands she said: "I thank you, O Mary, for deigning to receive me as your child." The bystanders were much moved.

During the night of Saturday the end seemed to be fast approaching so that the priest was again called. The breath came painfully and at intervals....when suddenly the patient seemed to rally a moment, then joining her hands she opened her eyes and exclaimed: "Mary Help of Christians has cured me."

The bystanders were stupefied, but she made them all go out of the room except her mother and sisters. Then she said: "Give me my black dress so that I may get up." The mother



feared some madness had come upon the young woman, but the latter assured her, saying: "I am perfectly well; I breathe naturally again." She dressed herself and went down stairs alone, where the others met her and joined in the praises of Our Lady Help of Christians. After some time she went again to her room where all recited the Rosary in thanksgiving and sang the Litany of Loretto.

After that she was made to rest for precaution's sake. The miracle happened yesterday Feb. 24th about half past three, two hours and a half after the agony commenced.

Rev. P. DAL MASO.

Pianiga (Venice), Feb. 25th, 1907.

(Note). — *In consideration of such a direct sanction for the pious custom of dedicating the 24th of every month in honour of the Help of Christians, it was thought opportune to ask for further news of the occurrence before the 24th of April. The reply was as follows:*

In reference to your request I hasten to reply, that the lady in question has since been in the best of health, and has not discovered the slightest symptoms of her former complaint. The thanksgiving service held on the 3rd of March was attended by practically all the neighbouring population and a general communion was made; a silver heart was given as a votive-offering. The favour has caused quite a re-awakening of fervour which I trust will have lasting effects.

Signed

Rev. P. DAL MASO.

Dundalk (Ireland).—In fulfilment of a promise made, I enclose an offering in thanksgiving for favours received through the intercession of Our Lady Help of Christians; I also beg prayers for a special intention.

M.

April, 1907.

Kinsale (Ireland). — I wish to give public thanks to Our Lady Help of Christians for a favour received through her intercession.

M. C.

May, 1907.

Chicago (U. S. of America). — Enclosed please find a small offering in thanksgiving for a favour obtained through Mary Help of Christians. Kindly say a Mass in her honour.

V. de W.

April 26th, 1907.

Dublin (Ireland). — Please accept a small offering for a thanksgiving mass in honour of

Our Lady Help of Christians for favours received through her intercession.

E. de M.

March, 22nd, 1907.

Dublin.—Thanksgiving to Our Lady Help of Christians for a wonderful answer to prayers for a conversion.

Anon.

April, 1907.

Chicago (U. S. of America). — I promised Our Lady Help of Christians to send you the enclosed sum and have it published in the Salesian Bulletin if I obtained a certain favour. My request has been granted and I now fulfil my promise.

A. G.

May 20th, 1907.



## LIFE OF MONSIGNOR LASAGNA

SALESIAN MISSIONARY

TITULAR BISHOP OF TRIPOLI

CHAPTER XXXV.

**A sad incident.—In great haste.—Reception at the Oratory of Valdocco.—An interview.—Easter at Our Lady Help of Christians.—At Montevideo.—Triumphal reception at Villa Colon.—His predilection.—A fitting motto.—Excelsior!**

Before going to Turin, the Bishop had arranged to make a short stay in Milan, where his coming was anxiously looked for by several worthy families who were attached to him by ties of gratitude and friendship. Here, also, lived a Nun, niece of that hammer of the enemies of the Church, the Theologian James Margotti, who was indebted to Mgr. Lasagna for wise counsel and encouragement, when she was about to break her worldly ties and become the spouse of Jesus Christ. This good religious desired to thank and congratulate the new Bishop and receive his blessing, especially as the visit of the Salesian Bishop would be a festive occasion for the whole community. But God had ordained otherwise.

His Lordship, deeming it opportune to accede to the wishes of this good religious, reached the monastery on the day and at the hour appointed. The Sister Superior met him with a sorrowful countenance, and her eyes filled with tears as she broke the sad news that the good religious had passed



away but a few moments earlier. The Bishop, grieving over this sad occurrence, spoke words of consolation to the Nuns, and having recited a fervent prayer beside the dead, he pursued his journey, much moved by this fresh proof of the uncertainty of life.

But time pressed. The vessel *Vittoria*, which our Bishop had chosen for his journey to America, was to sail from the port of Genoa on April 3rd, and it was already the latter end of March. So, hastening his steps, he paid flying visits where they were indispensable. Impatiently awaited at Turin, he arrived there on the 28th March, Tuesday in Holy Week, towards midday. What was his astonishment in finding at the Station the Archbishop Mgr. Riccardi! This worthy Successor of St. Maximus wished to be the first to embrace his new brother in the Episcopate and would do him honour by accompanying him in his own carriage as far as the Oratory of Valdocco.

Here he was received with music and the most enthusiastic demonstrations of a great crowd of boys who lined the route kneeling to receive the pastoral blessing. With the Archbishop still at his side he crossed the second courtyard, where he was met by the Very Revd Don Rua and the other Superiors. After the most cordial and joyous greetings, the Prelates took their places on a throne prepared beneath the porticoes, and one of the boys in the name of all, welcomed the second Salesian Bishop. His reply was brief, but full of that tenderness which moves all hearts; he expressed his gratitude also to the Archbishop for his unbounded kindness towards the sons of Don Bosco. On that same day he had to depart in order to visit our Novitiate Nouses in the neighbourhood, so that it was only on the 1st April, Holy Saturday, that the Salesians and pupils of the Oratory were able to manifest their joy and their affection for the new Bishop by a well prepared entertainment, of which the various parts, elegantly printed, made a beautiful record of these joyous festivities. To give an idea of his wonderful activity I will copy what was published at that time in one of the local papers

"For several days," says the writer of the article in question, "I had been cherishing the idea of an interview with the new Salesian Bishop, Mgr. Lasagna. I had caught sight of him at the station on Wednesday in Holy Week, as he returned from San Benigno, and the same evening I hurried to the Oratory of Don Bosco. But the Bishop had already left for Fossano where he had been invited to consecrate the Holy Oils by Mgr. Manacorda. Returning the following evening, I found that Mgr. Lasagna had come back... but was starting again immediately for Foglizzo, where the Salesian clerics were anxiously awaiting him. Finally, about midday on Saturday, I took my stand at the door of the Oratory, determined not to leave without having seen him.

— Mgr. Lasagna? I enquired.

— He is not in.

— Has he not returned?

— Yes, but from the early morning he has been out making his final arrangements before leaving. He will return in a few minutes; but, then (with a smile from the porter) he goes to dinner.

— And then?

— And then he attends the entertainment in his honour.

— And after that?

— He then gives Benediction, then he goes to supper, then he packs his trunks, then, tomorrow he hears the confessions of the students, at ten o'clock he pontificates, then at midday he presides at the farewell dinner to the Missionaries, at four o'clock he preaches and then at five o'clock he starts for Brazil.

"Good heavens! but this is perpetual motion! And yet I wished to see Mgr. Lasagna, if only for a moment. So I entered the Oratory, prepared to wait even till night and allow my colleagues to give me up for lost. The courtyards at the Oratory resembled a camping ground. Drapery, festoons, banners, decorations, fastened up, or lying on the ground; scaffolding, steps, ropes and pictures; and in the midst of all about five hundred students and the same number of artizans, like so many balls tossed about and as many voices all shouting together.

"All at once loud cheering, greeting the appearance of a carriage, made known to me the arrival of Mgr. Lasagna. Scarcely had he left the carriage when he was uncerimoniously surrounded by a hundred boys struggling to get hold of his cassock, his sash, his sleeves, treading on his toes, as if it were the most natural thing to do to a newly consecrated bishop; and his Lordship seemed to be of the same opinion.

"After a little while I decided to adopt a similar plan, and changing my position I advanced to meet Mgr. Lasagna, who, somewhat surprised to see any one there besides Don Bosco's boys, saluted me, asking what he could do for me. — "Oh! your Lordship, you see, I am....

"The Bishop's countenance beamed upon me.

"Oh! you are most welcome," he said, — shaking hands with me, and, escaping from his escort, he took me to his room where we sat down amidst boxes, trunks, portmanteaux, packages all ready for America.

— "So, Monsignor, you are going immediately?"

— "Yes," he replied, "I am starting with thirty-five Missionaries, amongst whom are several Sisters; we shall be dispersed over a wide area, in Argentina, Patagonia, Tierra del Fuego, Uruguay and Brazil. As you see there will be seven for each State; we are too few, but what can one do? The expense is enormous; this morning has been passed in collecting the rest of the money; £30 are required for each person; however, next June I hope to complete the work with another band." —

— "You go to Brazil?"

— "No, I am going first to Montevideo to make the visitation of the Salesian Houses in that State; then I shall go on to Brazil.

— "And where will you reside?"



— "Everywhere and nowhere," replied Monsignor laughing. "The Holy Father has given me a travelling commission. In the first place to the Salesians has been confided the care of the emigrants in the federated state of Brazil; secondly, the evangelization, and civilization of the savages, for which end I am charged to solicit the help of the authorities. Besides it is necessary to train the inhabitants of the various states in the militant spirit of the Church. It is because these works have been confided to the Salesians by the Holy Father that he has chosen me, though unworthy, as Bishop, so that I may have greater facilities in dealing with the authorities.

— "The present Government is, therefore, not hostile to the Church?"

— "No, certainly not. It does not help us, but neither does it hinder us; rather it gives us a certain amount of liberty, and asks our help against the Protestants."

— "Indeed!"

— This is a fact; on the right bank of the river *Paraguay* some Protestants have settled and have built large factories and they naturally spread their own ideas. The Government has no desire to wake up one morning and find an English province established there:

— "So there will be plenty of work."

— "Assuredly, and workers would not be wanting either; the pecuniary means only are deficient; were it not for the daily struggle with poverty, much could be done. Only think," said the Bishop earnestly, "I have to leave six at home who for twelve months have desired to go to the missions; but what can I do? The means are wanting. Let us confide in Our Lady; she knows that we work for Her."

Saying this, he rose and accompanied me to the door, whilst I would gladly have exchanged my vesture of a journalist for that of a missionary, and would have provided for as many companions as the generosity of Don Bosco's Sons were offering to him.

On the 2nd April, Easter Sunday, the fine Sanctuary of Mary Help of Christians, beautifully decorated and re-echoing with music, was filled by an immense crowd, anxious to assist at the Pontifical Mass of the Second Salesian Bishop. Blessing the people as he entered the Church, he celebrated Holy Mass with deep emotion. In the afternoon, after Solemn Vespers, His Lordship preached an eloquent discourse, speaking of the good already done by the Salesian Missionaries and of all that still remained to be accomplished.

Meanwhile, notwithstanding the functions at the Cathedral and the Papal Blessing which it is customary to impart to the faithful on the Easter Festival, the Archbishop, Mgr Riccardi, arrived to bid a last farewell to his Missionary Colleague and to implore for him before the Altar of Mary Help of Christians a favourable journey and abundant fruit on his apostolical labours. The same evening Mgr. Lasagna with his band of missionaries, accompanied by the good wishes of many

loving hearts, left for Genoa, where the following day going on board the steamer, the *Vittoria*, they started for their destination.

After a calm passage of twenty-one days the Bishop landed at Montevideo. From the deck, beholding the spires and towers of the city, which was to him a second home, and for which he had laboured seventeen years, he thought of the large number of sons, of brethren, and of friends awaiting him there and of their joy in beholding him invested with the episcopal dignity.

Scarcely had the *Vittoria* cast anchor, when he was surrounded by all the Directors of the Salesian Institutes of Uruguay and Brazil, accompanied by a deputation of the Former Pupils and of the Catholic Youth, anxious to be the first to receive his blessing. The harbour was crowded with an immense multitude of all states and conditions which, like the waves of the sea, moved hither and thither in their efforts to reach His Lordship, to kiss his ring and offer their congratulations, breaking forth from time to time in loud and prolonged cheering. Amidst their festive acclamations the Bishop advancing slowly, reached the principal Institute of the Salesians in Montevideo.

Still more solemn and triumphal was his reception at Villa Colon. There were assembled to meet him at the Station Mgr. Isasa, the Auxiliary Bishop of Montevideo, representing Mgr. Soler, absent on his pastoral visitation, the other authorities both ecclesiastical and civil, two companies of soldiers and an immense crowd of Salesian Co-operators. The pupils of the *Collegio Pio* and of all the other Salesian Institutes in Uruguay were also present, with several bands of Music. Triumphal arches spanned his route, which was artistically adorned with festoons of draping flags and flowers. The splendid procession went straight to the Church of St. Rosa to chant a solemn *Te Deum* in thanksgiving. The splendour of the religious functions, the banquet and the musical and literary academy was so great, that Fr. Costamagna who was afterwards the third Salesian Bishop declared that such imposing festivities had never before been seen in the Uruguayan Republic.

In the midst of such splendid demonstrations of veneration, affection and gratitude that which was most admirable in His Lordship was that, in becoming Bishop, he had lost nothing of his genial simplicity and affability. "The episcopal character," wrote one at this time, "had added dignity to his person, to his appearance which was still youthful... but the inner man remained the same, his large heart ever full of noble aspirations was unchanged. On this account, we, his friends, felt a holy pride in this augmentation of honour, which raising him above the multitude, had estranged none from his thoughts and feelings."

We have another instance of this in a letter sent to us by Fr. Ambrose Turriceia at that time Rector of the College of Villa Colon. After having been surrounded for several days by the élite of Uruguayan Society, who overwhelmed him with demonstrations of respect, mindful of those words



of the Apostle: *Graecis et barbaris debitor sum*, the Bishop, writes Fr. Turriceia, wished me to accompany him in making a visit to the poor labourers' quarter and then to an Indian settlement. On account of their miserable clothing, these had felt themselves banished from the festal celebrations, nor had they dared to mingle with the citizens in welcoming him; many had remained hidden in their wretched huts scarcely venturing to look on at a distance. Mgr. Lasagna went amongst them, with a kindly word for each, interesting himself in their labours and sufferings, diffusing everywhere pious and religious sentiments, and leaving them full of admiration for his goodness. The new Bishop conversed with the same frankness and courtesy with the learned and the ignorant, with young and old with rich and poor, towards all he manifested the same spirit of charity.

But to these accounts it would be more exact to add, that by the episcopal consecration his rare virtues had been marvellously increased. The abundance of infused gifts and light bestowed upon him by the Holy Spirit with the plenitude of the priesthood had kindled in his heart a burning love for the Catholic Church and for her Supreme Head, the Roman Pontiff. From the moment when he was made Bishop, he seemed unable to speak or preach without naming him, maintaining his rights and lamenting his sufferings. More than ever there was firmly implanted in his mind and engraven on his heart that which during the later years of his life Don Bosco was wont to impress on his sons by these solemn words: *I desire that the members of the Pious Society of St. Francis of Sales should accept promptly, respectfully, and with implicitness of mind and heart not only the decisions of the Pope regarding dogma and discipline, but that in controverted questions, they should always accept his decision even as a private Doctor, rather than the opinion of any other theologian or doctor in the world.*

No wonder, therefore, if in philosophical, religious and political questions he followed most exactly the Pope's decisions. He abhorred that dangerous liberalism which many in our days would associate with the profession of a Catholic and the practice of Christian piety. One of his most intimate friends, a learned and pious ecclesiastic assured me of this in a letter written February 3rd, 1899, in which he spoke of a great dispute in which Mgr. Lasagna was once engaged for two hours on the sad consequences to which modern liberalism is tending.

The episcopal dignity had given such a vigorous impulse to his zeal that it no longer knew any bounds. Thus was verified the motto *Sal agnis*, derived from his own name, placed over his episcopal arms. The souls of all, especially the most abandoned and still uncared for, those of the unhappy children of the forest, became his beloved flock, his daily solicitude, so that he could truly call himself the *Bishop of the Savages*. He seemed to hear continually an interior voice crying out to him those terrible words of St. Paul: *Vae enim*

*mihī est, si non evangelizavero* (1) urging him to procure, for the souls confided to him, not ordinary food, but that for which their hunger is greatest, namely the salt of wisdom to strengthen them against their enemies and render them fruitful in all good works. This lofty idea of his apostolate gave him a holy intrepidity in his undertakings, overcoming every obstacle, and ready for any sacrifice in order to gain his end. His episcopate was nothing else than the practical application of his motto: *Sal agnis*. Scarcely a day passed when he did not preach, and frequently, many times a day.

To be convinced of this, it would suffice to read the *diary* kept by his faithful Secretary. It forms quite a volume and yet it scarcely mentions his labours as Superior of the College of Villa Colon and Provincial of the Salesian Houses of Uruguay and Brazil; in this office he still bore the responsibility of fifteen Institutes for boys and girls, whose well-being he watched over with the solicitude of a father, rather than that of a Superior. Neither is there any record in it of the time spent in hearing confessions and preaching in his Colleges, a work in itself sufficient to occupy the whole of his days; neither is there any record of the humble and distasteful labour of collecting the necessary means to support the works he had undertaken; his episcopal functions, his dealings with Bishops and Ministers of State for his new foundations, his journeys and his Missions, these only are recorded; yet these suffice in reading them to arouse a feeling of wonder and compassion, so that we ask ourselves how he could possibly persevere so long in labours sufficient to wear out the most robust constitution and destroy the most flourishing health.

Within the narrow limits of this humble work we must abandon any idea of following step by step the diary of his episcopate. Neither shall we recount his shorter journeys, or his ordinary visits to the Houses of his Province, although he fulfilled this duty with the most enlightened prudence and with great fruit to his confrères and pupils. We must content ourselves with recounting the more remarkable incidents, especially those relating to the missions, those missions towards which henceforth were directed his thoughts and the whole strength of his will.

(To be continued).

(1) I Cor., IX, 16.



PERMISSU SUPERIORUM

Gerent, GIUSEPPE GAMBINO—Salesian Press, Turin, 1907



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

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

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

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

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

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

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

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

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

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

#### APPROBATION.

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

L. M. PAROCCHI, Card. Vic.

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

#### THE PAPAL BLESSING.

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

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

ANGELO RINALDI, Chaplain, Sec.



# SALESIAN SCHOOLS

SURREY HOUSE, SURREY LANE

BATTERSEA, LONDON, S. W.



**DIRECTED AND TAUGHT BY THE SALESIAN FATHERS.**

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

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

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

*The Rev. E. Marsh*

*Salesian Institute*

*Queens Rd, Farnborough, Hants.*

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

*The Rev. Mother*

*Eastworth House, Eastworth St.*

*Chertsey, Surrey.*