



Salesian Bulletin

No. 20 — AUGUST — 1907

♣ Vol. V. ♣

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

Sanctus

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

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.

CONTENTS.—		page		
The Venerable John Bosco	433	Indulgences		441
Don Bosco and the Schools	434	Salesian Notes and News.		442
Note to Readers and Co-operators	436	News from the Missions		445
The Festive Oratory Congress	437	Book Notices		452
The Earthquake in Mexico	439	Devotion to Our Lady Help of Christians		453
		Graces and Favours		454
		The Story of the Oratory (<i>Continued</i>)		455

The Venerable John Bosco

Today, July 24th, a telegram from Rome brings us the joyful tidings of the introduction of the Cause of Beatification and Canonization of the Venerable Servant of God, Don Bosco, Founder of the Society of St Francis of Sales, of the Congregation of the Daughters of Mary Help of Christians, and of the Association of Salesian Co-operators.

It is evident, therefore, that God wishes to glorify this his faithful Servant here on earth, as we feel confident He has already glorified him in heaven. Let us bless and praise the Almighty with all our hearts for this token of benevolence towards Don Bosco's spiritual children and their works, and let us always increase in gratitude towards our dear Mother and Patroness, Mary Help of Christians.

The consoling news that Don Bosco has been declared Venerable reached us while this issue was already in the press and partly printed. Hence we have to wait till the next number to give the particulars of the event.

Don Bosco and the Schools.

THE programme or scheme which directs the action of the Salesian Co-operators embraces a variety of works, each of which is promoted by its own method of co-operation. One good work appeals to some members more readily than another, and thus there is little danger of any being neglected. But to a great extent the various undertakings which the scheme embraces are more or less directed to one main object, and that object is the one Don Bosco had primarily in view—sound educative influences on the young of whatever age or condition.

Some forty or fifty years ago when Don Bosco's system was rapidly taking shape and even springing into fame, the dearth of schools was a crying need not only of his own but of almost every other country. Very early in his priestly experience he traced the evils with which he came in contact to the absence of a Christian education, or even of the elements of that education; and it was with a view to correct this, that he commenced the work (to which indeed he had always felt himself called) which was soon allowed even by the enemies of the church to be not only opportune but providential. If the works to which he and his sons afterwards devoted their labours form a considerably wider scheme, they will be found to be the outcome of the original idea, and as the natural growth of a noble tree in congenial surroundings.

In pointing out, therefore, different

methods of co-operation to the members, it is necessary to call to mind from time to time, the principal object towards which co-operation is to tend and to make others subservient to it. At the time when our Founder's work was in its early stages, the well-known encyclicals of the late Supreme Pontiff had not yet issued from the Shepherd and Teacher of all Christians. Concerning the evil influences at work and the remedies to be applied, it was evident that Don Bosco had accurately gauged the causes of the lamentable evils, and the words of the later encyclicals seem to reiterate his sentiments and to approve solemnly of his methods.

By gradually bringing into shape a system of education—one which in the variety of its procedure, and the breadth of its application was in many ways distinct from others—Don Bosco was quietly taking up the heritage of a long line of teachers who have appeared in almost every era of the Church's history, and who have so often vindicated her as the pioneer in education, the patron of learning, the promoter as well as the safeguard of civilization. In Don Bosco's day the cry was already raised: "the people must be educated." It was partly the diffusion of anti-social doctrines, the frequent denial of fundamental truths, and the decadence of society in general that led the humanitarian philosophers to exclaim: "the people must be educated." Volumes on pedagogy, systems, methods rapidly appeared. These preliminaries led to the founding

of societies, libraries, journals, schools, discussions on collective and social education, compulsory, popular and gratuitous. One thing only was ignored, and that the one thing indispensable, namely, Religion. The majority of these men were philosophers and nothing else; they believed more in themselves than in God; they thought that nature and reason were sufficient for themselves and for all; that man could be educated without faith, without any knowledge of God, or of his first beginning or his last end; consequently there was no lessening of crime or immorality, but rather an increase.

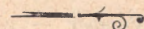
Whilst these follies were being spread abroad, it was rumoured that a new teacher had appeared, and he a priest. He had learning, but it had been gained rather from the Crucifix than from books. He made use of science as an auxiliary to education, of which charity was the foundation. His teaching fame spread by degrees into every country and his claim was recognised on all sides.

It is the special gift of great men to recognise the chief need of their time and to devote their lives to supply it. What then is the real need of our time? Is it science or the arts, commerce or political association? All these form an important part in the general progress of the world, but no one would assert that they are absolutely necessary. The real need is the religious and moral education of the people, according to the principles and teaching of the Catholic Church, to instruct the rising generation in the maxims and spirit of the gospel, from which modern society turns away.

This want has made itself felt, however, in other eras, but not equally so. There have been times when the

Church reigned peacefully over the hearts and minds of the people, infusing into them the spirit of the Gospel and nourishing their Christian life. But there are other times when hearts and minds are rebellious; in which there arises a spirit of boldness against the truth; an extravagance which adopts the most absurd notions; so that as long as the desires of the moment are satisfied, consequences are disregarded. Then the Church exhorts, entreats and redoubles her care and solicitude, and in her charity forms men full of zeal and fitted for the times, who may stem the tide of evil and save society, or direct its efforts towards better things. Don Bosco had this gift of probing the evils of his time, and he inaugurated a new era in christian instruction and education, which has brought about lasting and wonderful effects that years to come will realise and appreciate.

The work of the school was pre-eminently Don Bosco's work — schools of all descriptions — the lowliest of the elementary to the highest courses of the seminary; and throughout them all his spirit so pervaded the methods and government that in all he was equally successful, and all were made to combine towards his main end—the revival of true educative principles founded on the Gospel and the Church's teaching. The various educative institutions in which his sons are engaged are the outgrowth of his own plantings, and their rapid extension shows that the soil was ready to receive them. To co-operate in his work is the privilege of the association, and each member should endeavour, according to his means, to co-operate more fully and more successfully.



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

commence their next Scholastic Course
in the beginning of September.

Arrangements should therefore be made as early as possible.

From the Upper forms, some sixty pupils have just taken the Oxford Local and College of Preceptors' examinations. Last year some of the forms obtained actually 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 every term, a report on the conduct of each student, together with the result of the terminal examination is sent to parents or guardians.

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The religious instruction receives very careful attention and the Diocesan Inspector holds an annual examination. His latest reports need 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 instruction."

This year's report, just to hand, is as follows: "The standard of religious knowledge is excellent and well maintained throughout the whole School. The two senior divisions may be mentioned as being above the average."

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Being close to the Park (not to mention the schools' own extensive playing-ground) there is every facility for and encouragement of the usual outdoor games.

Communicate with: **The Very Rev. Principal**
Salesian School

Battersea, London, S. W.

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

The Festive Oratory Congress

The Third Congress of Festive Oratories, the preparations for which we have before discussed, easily obtained the full measure of success which was foretold for it, and the members left the meetings more convinced than ever, that their efforts were being devoted to a noble end, and more determined to lose no opportunity to promote the work they have undertaken.

THE FIRST DAY.

Meeting of the Executive.

At the opening meeting, the Archbishop of Ravenna as president was supported by their Lordships the Bishops of Montefeltro, Bertinosa, Imola and Alghero. Various members of the laity were present, among them being the President of the Association of Catholic Youth, and count Carlo Zucchini; some twelve or more journals were represented. This meeting was concerned mainly with the establishment, organisation and staff of the Festive Oratory, the exponent being the Superior of the Salesian School in Rome. Many points were successively dealt with, but it was found that the sections under the head of the recreation side of the Oratory were so various, that their discussion had to be fixed for another meeting. Accordingly at two o'clock in the afternoon a special gathering of members was held to discuss the wide programme which is included under the heading of *Sport*. In adopting this word sport, presumably our English word, the idea conveyed is not identical with ours, for the main items included under it appear to be gymnastics and similar exercises, while as a rule it is commonly restricted to field games. But the important point is to notice what an advance has recently been made there in this direction. His Grace The Archbishop of Ravenna again presided, and in opening the meeting, referred to the growing importance attached to that department of the Festive Oratories, and the advantages it had in drawing the young. The resolutions passed by the Milanese Committee were adopted by all; the chief of these were:

1. That in view of the good already accom-

plished by the Catholic Societies of Sports, a special commendation be sent to them;

2. That among the exercises and games particular attention be given to the gymnastic sections in view of the benefit to the national physique and especially of those youths who are subject to military service;

3. That all the Associations should join the National Catholic Federation.

The First General Meeting.

His Eminence Card. Svampa had the place of honour and was surrounded by many distinguished prelates including the bishop of the diocese. The effective president was Our Superior General with Count Zucchini in co-ordination with him.

His Eminence Card. Svampa opened the proceedings: "Today, the Feast of St. Mark," he said, "is a day of pleasant memories. It was twelve years ago on this same Feast that the First Salesian International Congress at Bologna was terminated, and on that occasion the then Cardinal Sarto, Patriarch of Venice, who was celebrating the Feast with the bishops of his province, sent a telegram to the Congress conveying his congratulations and *wishing the Salesian work an ever increasing diffusion*. It is remarkable and of good omen that after twelve years it should be on this same day that you see the Congress here assembled and dealing mainly with two essential parts of Don Bosco's work, the *Festive Oratories and the Schools of Religion*."

The first of the congresses devoted exclusively to these two sides of Salesian work was held at Brescia, the second at Turin, and we are now gathered together today for the third at Faenza in the heart of the Romagna, to which Don Bosco showed such preference, and which indeed worthily corresponds to his desires and aims. Just now I referred to the message from the Cardinal of Venice; we have on this occasion not only a message, but the Apostolic Blessing, given by that same Cardinal now raised to the highest dignity on earth; and bearing these things in mind I may state beforehand that this congress will pass without a single drawback or defect but especially the one defect that often mars the

work of similar gatherings, and that is their tendency to become more like academic meetings, than occasions for practical work on behalf of youth. The main object should be carefully borne in mind."

"I see around me," the cardinal continued, "many noble members of the hierarchy, priests, ladies and gentlemen, forming as it were the



Mgr. Joachim Cantagalli, Bishop of Faenza.

crown or complement to the Sons of Don Bosco, who, faithful to their holy Founder's spirit, are never satisfied in their schemes on behalf of youth. The appeal contained in the encyclical *Acerbo nimis* of the Pontiff gloriously reigning has not fallen on deaf ears.....

His Eminence went on to point out the dangers to which the young are chiefly exposed, and concluded by urging all the congressists to zealous co-operation, in promoting every movement which is raised to neutralize or combat the evil, and to ensure for the young the teaching of catholic belief and morals.

Our Superior General, the Very Rev. Don Rua, then spoke: "At the opening of this first meeting," he said, "it falls to me as the Effective President in conjunction with Count Zucchini, to address the assembly; and in so doing I must utter the words that spring naturally to my lips, words of homage and gratitude to His Eminence Card. Svampa for his kindly interest, to His Lordship the Bishop of the Diocese who proves on every occasion his unfailing goodwill, to the most reverend prelates who have left their dioceses to come amongst us, to Mgr. Nardone of Rome, representing the Cardinal Vicar, and finally to the Committee of Faenza and to all who are taking part in the work of the Congress."

He added that he had come to the Congress confident that its good results would be many and lasting, and its opening stages so far only went to confirm his well-grounded hope.

His colleague in the presidency, the illustrious Count Zucchini, followed the Very Rev. Don Rua.

"At every turn," the Count said, "more grave and more alarming is the tendency to destroy every high ideal, which, by a sort of inexplicable folly now pervades the great mass of the people. The passion of hatred has arisen with a demon's fury, respecting no person, prince or peasant, and is in arms against whatever constitutes or represents the foundation of civil and social order. This folly, moreover, is now attacking the very root, for even before the appearance of youth has worn off, it has already instilled its evil principles, and urged young minds to revolt against what as yet they hardly even know.

It cannot be regarded therefore otherwise than providential that many are now co-operating to repair and restore the losses sustained, and to open the minds of the young by the only true doctrines, to the real tendencies and possibilities of the future."

The Count then went on to show the part being taken by the Festive Oratories and *Schools of Religion* in aiding the difficult work of properly educating the young, and equipping them for the strife which nowadays all to some extent engage in; how they provide another opportunity of guiding the formation of character and provide an offset to the materialistic and sensual spirit of the age. It was no wonder then that all who took part or were interested in the education of the young, and especially the ministers of God to whom they were con-

confided, welcomed such a movement that was now on foot and in which they were actually engaged; and he added that although the congresses of Brescia and Turin had accomplished much, Faenza had a splendid opportunity from the fact that the movement was now general and the former Congresses had smoothed away many difficulties.

The newest feature of the Festive Oratories, under the name of *Sports*, already referred to above, was next dealt with, and this was followed by the reading of the letter from His Holiness Pope Pius X.

Very Rev. Sir,

The announcement of the forthcoming Congress of the Festive Oratories which your letter made, was particularly welcome to the Holy Father. His Holiness highly commends the proposal, as calculated to aid in preserving the young from the evil habits which are daily getting a stronger hold on the people. He wishes the assembly every success, and while invoking the guidance of heaven on its labours, he gives his blessing to all who partake in them.

While bringing this to your knowledge, I beg to confirm my assurances of esteem, with which I remain, etc.

RAPHAEL CARD. MERRY DEL VAL.

(To be continued).

The Earthquake in Mexico

I.

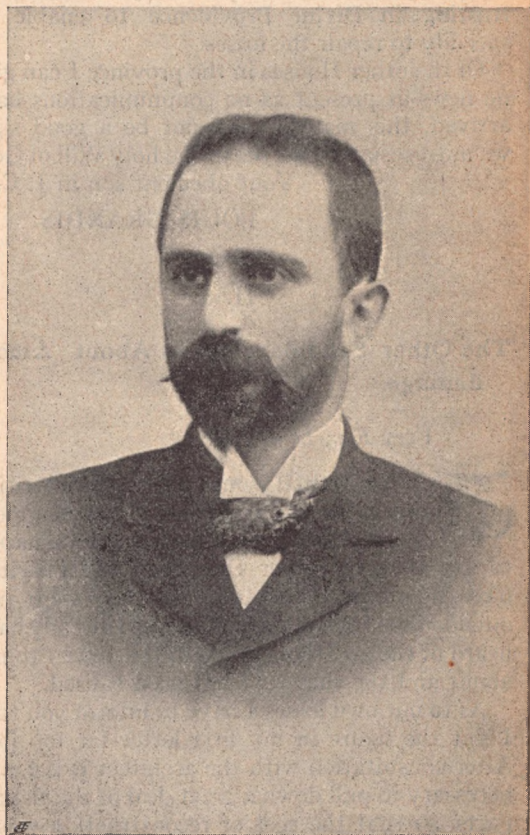
Letter from the Salesian School in the Capital. Two hundred and twenty-five boarders have to be sent to their homes.

Mexico.

Very Rev. Don Rua,

Last night about half past eleven, we were visited by one of those catastrophes which our confrères in California and Valparaiso have so lately experienced. All in the House had retired and were asleep, and the usual tranquillity reigned, when severe earthquake shocks awoke the sleepers and caused the falling of two parts of the building in which

the stairs were located and a great part of the framework. At the same time the interruption of all electric light put the whole place in total darkness, and hearing the destruction of the parts where the pupils slept, I trembled as I thought of the danger of the three hundred and fifty boys who had gone to bed that night. However at the noise of falling masonry the boys had all jumped out of their beds and many were already on their knees thanking God that



Count Charles Zucchini of Faenza.

their dormitories as yet stood safe and sound. I feared that the two wings containing the dormitories had been destroyed, and was almost prepared to meet the sight of some hundreds of dead bodies when I found the boys, hastily covered, being conducted by other stairs down to the chapel where a prayer in thanksgiving was said to Our Lady Help of Christians for her protection, for not one was found to have suffered from the falling débris.

When the immediate anxiety was over, we gathered the boys together in the refectory which was intact, and was more secure than the rest of the building; there the remainder of the night

was passed. The building as a whole is much damaged and at least £3000 will be necessary for the repairs. As it was impossible to accommodate the students in their dormitories, and other parts were insecure, we were obliged to submit to the unwelcome necessity of sending them all to their homes, thus breaking up a school of two hundred and twenty-five, after only a few months of the scholastic year.

We kept the boys in the artisan section as their buildings had escaped fairly well, and are trusting in Divine Providence to enable us speedily to repair the losses.

Of the other Houses in the province I can give no news at present as no communications have arrived; this may or may not be a good sign; we must resign ourselves to the holy Will of God.


Your obedient son in J. C.

LOUIS GRANDIS.

II.

The Other Schools safe — About £12000 damage.

Very Rev. Don Rua,

 I have waited some days before writing again so as to be able to give you a more correct idea of our position. I am happy to say that the other Houses of the Province have no damage to report as they were just outside the stricken area. You must already have heard of the great loss of life in the towns round about and the ruin that has been caused.

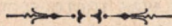
As to our own losses I have to inform you that I put the figure in my first letter far too low. After consultation with the architect it is found necessary to pull down a great deal of the shaken parts, so that the cost of reconstruction would be about £6000. The schools of the Nuns of Mary Help of Christians attached to ours, were also badly injured, their repairs being estimated at a like figure, £6000; so that we shall soon be in debt to the extent of some £12000 or more. I shall keep you informed of our position. The local paper have given very sympathetic accounts of our losses, and are aiding us to the best of their power. Other schools have also suffered, particularly the Good Shepherd Institute.

I ask your blessing for us all and especially for

Your obedient son in J. C.

LOUIS GRANDIS,

(Provincial).



While the above letters give us the sad news of heavy losses, and of bitter disappointment after years of labour and expectation, it is reassuring to hear consoling news from the two other districts, where the earthquake shocks have likewise worked havoc, within the past year.

A local paper of the western States of America lately brought out a special number on the occasion of the first anniversary of the Earthquake in San Francisco. Among its reminiscences of the event and subsequent attempts at re-organisation, it gives a separate article on the part taken by the Salesians, summing up their work at the time of the catastrophe and during the period of recovery.

With Fr. Piperni at their head, the few Salesian Priests in that locality and their assistants devoted their days and nights to the vast work of organising relief in all its forms, arranging for the care of children left homeless, co-operating with the municipal measures for distribution of supplies, besides the arduous labours of the ministry in such trying circumstances.

Commencing with the small sum obtained from the Insurance Company, a temporary church, capable of seating six hundred persons is already in use, and beneath it, in a sort of basement, school is conducted for some three hundred children. A new church is already in contemplation. The article referred to gives other details concerning the great work accomplished by the parish priest and his zealous assistants, and protests in conclusion, that coming from a complete outsider the praise bestowed is beyond all suspicion of exaggeration.

* * *

At Valparaiso too, local papers witness to the timely aid supplied by the Sons of Don Bosco. At the time of the earthquake the parts of the school that were still available were used to shelter a great number of homeless people, and as a centre for the distribution of supplies and the dressing of wounds. Many families were altogether lodged within the premises and made it their home for some months. A local paper, *The Unione* of Valparaiso, lately published a letter signed by many families and individuals; by it they wished to give public expression to their gratitude for benefits received from the Salesians at the time of the Earthquake, and during the distress subsequent to it. With the gradual reconstruction of the city we hope to hear that the once flourishing school has entered on a yet more successful, and we trust, this time an uninterrupted career.

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,

gatory 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 August.

1. August 6th. Feast of the Transfiguration of Our Lord.
 2. August 15th. The Assumption of Our Lady.
 3. August 16th. Feast of St. Roch.
- It would be well to call to mind that the indul-



The western side of the Salesian Institute after the earthquake.

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 Pur-

gences 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.





The month of August, as far as scholastic matters in London Provincial Items. The Salesian School. general go, may be regarded as a blank; it is the lull that comes after the period of trial and unrest—the golden season when the scholars enjoy the leisure and perhaps the laurels they have gained.

The early part of July means a great deal to most school-boys, for it not only brings the supreme test of the year's work, but is closely followed by the Prize-day and the holidays. In the latter part of June the Religious Inspector visited the school for his annual inspection, and, from the full page notice in another part of this issue, readers may judge for themselves of his impression of the work. Almost immediately afterwards, the College of Preceptors' and Oxford Local Examinations commenced. About sixty boys from the upper forms were entered for these examinations. Most of these were very confident and we hope that very few, if any, will be disappointed. The results will be posted to them as soon as they are received from the examination centres.

On another page Readers will find an outline programme of the School's aims and status. For detailed prospectus and other information application should be made to the Very Rev. Principal.

Concerning the lately built Salesian Church at East Wandsworth, the needs of which we have from time to time put before our readers, a correspondent supplies the following. It is well known that our beautiful church could not have been erected in so short a time, but for the financial aid which the Rector was compelled to obtain by means of a loan. This loan is the

Other London items.

comparatively large sum of £3000. The interest thereon, some £120 per annum, has to be paid every half-year, and to procure this amount with some degree of certainty was the problem which the Committee set themselves to solve at their recent meeting. As the result of their deliberations the Rector and his assistant Salesian Priests were enabled on Whitsun Eve, to issue a circular to all the members of the Congregation, embodying a simple scheme designed to effect this object.

At all the Masses on Whit Sunday the Rector, in commending the new scheme to the people as a proposal worthy of everyone's support, spoke of his appreciation of the generous efforts made since the mission had been opened in 1903 to collect the funds which had enabled the new Oratory to be erected. Concerts, garden-parties, donations, subscriptions, and not the least fruitful, the bazaar, had produced £640, but nearly all this had necessarily been expended. It now remained for himself and the Committee to tackle the provision for the yearly interest and to make an endeavour to reduce the heavy debt. This he was hopeful would in a great measure be accomplished if every member of the congregation would join in the proposed scheme.

The underlying principle of the proposal is the promise of a yearly subscription payable in weekly sums of even the small amount of a half-penny so as to enable children, and even the very poor to join in the good and very necessary work."

We are given to understand that the above proposal met with a very gratifying reception on the part of the parishioners, and they are to be congratulated on the prompt and hearty manner in which their co-operation is bestowed.

Co-operation would be equally welcomed even from the corners of the earth, to which we believe this humble periodical sometimes penetrates.

It will be remembered that **From the South.** in last month's issue a brief notice was given of the visit of the Very Rev. Fr. Provincial to his far away subjects in South Africa. We are pleased to be able now to add that his visit to Cape Town, and its vicinity, and his work among the Salesian Co-operators, though entailing much self-sacrifice and toil on his part, were entirely successful and are expected to be productive of great results. Much of his stay was of course spent with the Community and boys, to whom he gave their annual retreat; and even in the limited school-rooms and workshops he was astonished at how much had already been accomplished, considering the difficulties to be contended with; and the thought naturally suggested itself, that if so much had been attained in the period of commencement and early growth, what great expectations may reasonably be formed of the work that lays before the Sons of Don Bosco, when more congenial surroundings and suitable accomodation are provided, as the near future is expected to do. We cannot at present give detailed information of his visit as we are expecting it from the eye-witnesses at the Cape. He visited their Lordships Dr. Leonard and Dr. Rooney and many of the Salesian Co-operators, who have nobly supported the work during the period of depression which is not yet lifted from the Colony. From one and all he received the same hearty and generous welcome, and though he had not time to visit many whom he would have wished to see, he was convinced by the excellent dispositions of the Cape Town Co-operators, that when the initial difficulites are overcome, they will reap a great reward for their labour and devotedness.

The return voyage was again a very pleasant one, and on the morning of Saturday July 13th he and his *socius* were hailed with acclamation by the boys and by the strains of the band. That evening an entertainment was given as a *welcome home*, attended by many friends and Co-operators. It was felt, and rightly so, that in celebrating the return of the Very Rev. Provincial from his South African visit, the House was celebrating the first great step towards further developments over seas.

The 24th of June will never fail to awaken touching memories at the Oratory. The feast of Don Bosco's patron saint is now kept as that of Our Superior General; but, especially for the hundreds who live at the Oratory and its large connexion in the city and suburbs, that day will never cease to evoke the fondest memories, or to be a witness to the affectionate admiration which surrounds Don Bosco's name.

At the baptismal font the name of St. John, the Apostle and Evangelist, was given to Don Bosco, but as the feast of St. John the Baptist was such a favourite day and so generally commemorated at Turin and indeed throughout Italy, the boys commenced to regard it as the feast-day of Don Bosco, and he let them do so, with the result that it became the recognised occasion for offering good wishes and grateful homage.

This year's celebrations were marked by even more than the usual enthusiasm. On the evening of June 23rd the customary *accademia* was held in honour of the Successor of Don Bosco. The Superior of the Oratory opened the proceedings by briefly voicing the sentiments of his children and confrères, and then immediately followed the singing of some admirable verses by Fr. John Baptist Lemoyne, sung to a special musical setting and accompanied by the band. This was followed by addresses and congratulations from other Salesian Houses in Turin and its neighbourhood, as well as from several convents including those of the Nuns of the Sacred Heart at Valsalice and the Daughters of Mary Help of Christians. The Committee lately formed for the celebration of Dominic Savio's fiftieth anniversary offered to Don Rua a splendid portrait of the saintly youth, and fifteen drawings illustrating his life. The boys of the Oratory, by little acts of self sacrifice had collected a hundred and five francs which were assigned by Don Rua as an offering for the Jubilee Mass of Our Holy Father Pius X.

On the following morning Don Rua was present at the meeting of the former Oratory students, whose committee announced that as their mark of filial homage for 1907 they had offered the two marble altars newly erected in the Sanctuary of Mary Help of Christians.

The chief commemoration of Our Holy Founder was however reserved for the evening, when a very numerous gathering, presided over

by Don Rua, Mgr. Cagliero, and the whole of the Superior chapter, assembled at the Oratory. The many items, all in harmony with the occasion and highly applauded, were varied by numerous messages from far and near uniting in the common sentiments of congratulation and affectionate regard. The meeting was finally addressed by our Superior General and Mgr. Cagliero.

At the celebration of the titular feast people from all quarters of the Holy City came to the Salesian Church of Castro Pretorio, so that it not only resembled the great gatherings recorded in former years, but bore rather the character of a great triumph, the triumph of the devotion to the Sacred Heart. From the evening before, the Sanctuary was crowded with devout worshippers, anxious to obtain the many indulgences which the present Holy Father has granted in connection with this devotion at the Sanctuary of the Sacred Heart.

His Grace Archbishop Stonor pontificated at the First Vespers while His Eminence Cardinal de Azevedo gave Benediction. At ten o'clock on the Friday itself, Mgr Seton pontificated at the solemn High Mass; Mgr Raphael Tadini sang the evening vespers and after the discourse given by the preacher of the month of June, Benediction was given by His Eminence Cardinal Satolli. The devotion of the people and the vast numbers partaking in the commemorations cannot but draw down that increase of faith and fervour, which the Holy Father wishes so earnestly to see propagated as a result of the devotion to the Sacred Heart.

In the Via Marghera, Rome, His Holiness and the Students of the Training College. the Nuns of Mary Help of Christians have now for several years directed a very successful college for the training of teachers. At the close of their annual retreat, which takes place at Easter, more than a hundred ladies, students and teachers, had the happiness of being presented to His Holiness, to lay before him their homage and affectionate regard, as well as to ask his blessing on the resolutions of their retreat and on their future career in the teaching world. Each had the opportunity of a brief conversation with His Holiness, who speaking after-

wards to them collectively, encouraged them in the performance of the good work they had undertaken, and exhorted them to make the pious customs of their college career a matter of life-long practice. He also invoked the aid of Our Divine Lord on their examinations, their future interests and work and gave all his paternal blessing. With the memory of those cherished moments and words of advice and comfort, these teachers will no doubt be greatly encouraged in their work of co-operating with the Holy Father, who in a manner has now commissioned them, as he has himself been commissioned, *to go and teach.*



Notwithstanding his venerable years, our Superior General lately undertook the heavy work of visiting a whole section of Salesian Houses on his way to and from the Congress at Faenza. The number of schools and Institutes was over twenty and many of them are important centres of Salesian work.

His Grace Archbishop Cagliero, who as being one of Don Bosco's very earliest boys, and the first Salesian Bishop, holds a unique position among Don Bosco's Sons, has been visiting in Don Rua's name the Capital of the Island of Sardinia and neighbouring Houses. He was accompanied by our Procurator General in Rome and received with acclamation by the Sardinians who have always shown special loyalty to Don Bosco and his work.





Mozambique (West Africa)

Our Missionaries' journey.

(Letter from Reverend John Barilari).

Island of Madeira.

I.

From Lisbon to Madeira.

Very Rev. Don Rua,

We have only been three days on sea and already we feel constrained to send you some details of our journey.

We left Lisbon on the 1st, after having performed in the lowly chapel of our house of St. Joseph, one of those religious functions which, for so many years, have been solemnized in the Sanctuary of Mary Help of Christians. Our brethren and their pupils were profoundly touched, and we, similarly moved, could not but admire the goodness of God who had made us worthy to sacrifice country, relatives and friends in order to try to do some good in distant lands.

The Superiors of our houses in Lisbon and Braga accompanied us to the port of embarkation. On board the *Malange* (one of the finest vessels belonging to the National Portuguese Navigation Company which sail for the east and west coast of Africa) we were met by several confrères and pupils from the house of Pinheiro; we were disappointed to find we could not even spend one short hour together as the signal for starting was given immediately; and without delay, whilst the band on board played the Portuguese hymn, we bid farewell to our friends for a long and perhaps the last time.

The splendid panorama presented by the cap-

ital of Portugal as seen from the sea, was an agreeable diversion whilst losing sight of our flag; then, after having once more recommended ourselves to Mary Help of Christians to obtain a prosperous journey, we set ourselves cheerfully to admire the beauties of the coast.

The night came and it was for us a sleepless one..... Our greatest disappointment was to have been unable to say Mass yesterday morning, the sea being too rough. Today we celebrated the Holy Sacrifice in the first class saloon, and being Sunday many passengers attended Mass.

Having finished our devotions we went on deck. What a splendid spectacle is that of Madeira. It is truly the pearl amongst islands; and one understands the partiality of the English for this winter abode. Truly magnificent also is the view of the city of Funchal and its fine harbour visited by numerous vessels, coming and going in all directions. The city rises like an amphitheatre, and is crowned by beautiful hills, over which are dotted elegant *chalets* the favourite residences of foreigners.

Having time to land, we hastened to visit His Lordship Mgr. Emmanuel Barreto, Bishop of the diocese, a zealous and affectionate Co-operator. The venerable Prelate received us with the greatest cordiality and we spent nearly an hour in pleasant conversation. We visited also some other worthy Co-operators, who were anxiously expecting our visit.....

I must conclude, as the *Malange* will start again at mid day.

II.

Incidents of the journey.

Cape Town.

Very Rev. Don Rua,

What a pleasant surprise we gave our good confrères. Reaching Cape Town yesterday exactly at noon, and hearing that the vessel would remain in port till today, we could not do otherwise than hasten to the Salesian Professional Schools of 49, *Buitenkant Street*.

You may imagine the pleasant surprise of our

confrères and their pupils! With the Superior Fr. Tozzi we went to visit the Bishop who was very pleased to see us. Returning to the house we spent the remaining time with our brethren. Supped with them and spent the night there.

After twenty days on sea we stood in need of this relaxation.

I must tell you, however, that the journey has been most prosperous. The charm of the picturesque Canary Islands, of the promontory of Cape Verde, of the Island of St. Thomas and the port of Loanda were so many delightful oases in the midst of the monotony of the great ocean.

Other consolations were not wanting. On the two last Sundays we had the consolation of saying Mass for our travelling companions. On the 10th, almost all the first class passengers and many of the second and third class were present at Mass. On the 17th, nearly all the passengers assisted at Mass.

In the Gulf of Guinea, notwithstanding the insupportable heat, the sight of many *flying fish* was a source of amusement. These fish, of small dimensions, fly near the surface of the water to escape the voracity of the larger fish.

On the 15th we cast anchor at Loanda, a bright little town, the seat of government for the Portuguese colony of Angola. Our first steps were directed to the residence of His Lordship Mgr. Barbosa, Bishop of Angola and Congo, suffragan of the Patriarch of Lisbon. His Lordship received us at once with the greatest affability, but when he learnt who we were and where we were going, he overwhelmed us with his kindness, insisting that we should take some refreshment at his table. Afterwards, he would himself take us to visit the Episcopal Palace and the Seminary both in course of construction, as the diocese of Angola and Congo is of recent date. Bidding us farewell, His Lordship gave us his blessing, manifesting the hope of one day having the Salesians in his diocese. We paid a visit also to the Missionaries of the Holy Ghost and to the Hospital, which is worthy of any European city.

It is the 10th and time to return on board. I conclude, thanking Divine Providence, which not only lovingly watches over us, but in our long voyage gives us so many unexpected consolations.

Fr. Tozzi accompanied us on board and, as a souvenir of our visit to Cape Town, gave us a fine gramophone. When it plays for our little negroes of Mozambique we shall tell them to whom

we are indebted, who, with his whole staff and the pupils, could not have showed us greater kindness or given us a more cordial reception.

III.

A pleasant surprise.

Lorenzo Marquez.

Very Rev. Don Rua,

On the 26th February we entered the immense bay of Lorenzo Marquez, which according to the opinion of competent judges is capable of containing the fleets of the whole world. Owing to the rough sea, the entrance to the port was somewhat difficult; but our anxiety was more than compensated by an agreeable surprise. We were arranging our programme when a priest came forward to meet us. It was the Parish Priest of Lorenzo Marquez who came to invite us in the name of Mgr. Francesco Ferreira, titular Bishop of Siene and Vicar apostolic of Mozambique, who was making his visitation in the city, the venerable Pastor wishing us to dine with him.

His Lordship welcomed us with fatherly rejoicing; saying that the most ardent desires of his heart were at last fulfilled and he has continued to overwhelm us with kindness until now, the day of our departure.

Lorenzo Marquez is a modern city with fine streets and smart houses. The electric trams run in all directions. It has a great future before it, when the present crisis is over.

We paid a visit to His Excellency the Governor of the Province of Mozambique, who received us with every mark of respect and conversed for some time on the need of technical schools in this province more especially at Lorenzo Marquez.

We visited also the Governor of the city, who, knowing the scope of our work, rejoiced in seeing the Salesians on their way to undertake the direction of a school of Arts and Trades at Mozambique.

But enough for the present. We have just returned from a farewell visit to the Bishop and are on the point of resuming our voyage.

IV.

Reaching the goal.

Mozambique, March, 1907.

Very Rev. Don Rua,

At last, after a journey of thirty-six days, we have reached our destination. With the ex-

ception of the great heat which we endured, our journey has been most prosperous in every respect, and for this we render heartfelt thanks to God.

Yesterday we reached Mozambique. From eight o'clock in the morning we could see in the distance the port, the object of our desires. The panorama was wonderful; over the other buildings rises the ancient fortress, the palace of the Government, the Cathedral and its lofty tower which dominates all.

The island, on which Mozambique is situated, is small, its dimensions being about six square miles. It numbers about 8000 inhabitants, the greater number being Turks and Indians, who monopolize the trade. The whole element has greatly decreased, consisting only of some government employés.

Courteously welcomed by the Vicar General of the Vicariate of Mozambique, we were conducted to the Episcopal Palace, where we shall remain as guests for a few days, so as to arrange everything necessary for the house confided to our care. We have already been there and it seems sufficiently suited to its purpose. If we can succeed in establishing the reputation of the Technical Schools, we shall do a great work.

V.

The field of labour.

Very Rev. and dear Father,

We have at last entered on our field of labour, for on the 11th of the month we undertook the direction of this institute.

Its foundation dates from 1888, which was the year in which our good father Don Bosco died, and is due to Signor Francesco Maria Da Cunha, at that time Governor General of the Province. Subsidised by the Government this house had its golden age from a material point of view; but afterwards, having fallen into decay, it was handed over to the Vicar Apostolic of Mozambique.

So far back as 1897 Mgr. Antonio Barroso, now Bishop of Oporto, began his appeal to the Salesians, who after ten years have at last arrived in response to the reiterated entreaties of his zealous successor.

The house, although not designed for a college, is nevertheless large and well built. It is situated near the sea-shore; indeed the waves beat against one of its walls.

The school-rooms are airy and well arranged, but are not well provided with machinery and trade materials. We are also under the necessity of applying at once for a master printer and a book binder, who are absolutely necessary, and as ours is the only printing press it would be advantageous to commence as soon as possible. We have, besides, a school of telegraphy provided with all the necessary machinery, but this also is without a teacher.

At present we have sixty-five boarders, most of whom are learning various trades in the house; twenty only, according to a custom we found prevailing, go every day to the workshops of the Government Arsenal, to learn the trade of blacksmiths and constructors of vessels.

These boys are almost all blacks, tolerably docile, and they have a kind of veneration for white men. Undoubtedly there is much to be done for them.... and we shall do what we can, but certainly we shall not succeed as we should wish without an increase in the staff.

Saluting you, Very Rev. Don Rua, in the name of all, I remain

Yours affectionately in C. J.

JOHN BARILARI, Priest.

Southern Patagonia

From the Mission of Candelara.

Puntarenas, March 10th, 1907.

(Letter from Mgr. Joseph Fagnano).

Very Revd. and dearest Don Rua,



tely I have been able to visit the Mission of *Candelara*, from which returned greatly consoled after witnessing the self-sacrifice of our brethren employed in the theoretical and practical instruction of the Indians.

These assist regularly at Holy Mass with great devotion on all feast days, they say their prayers, listen to the explanation of the Gospel, attend Catechism and answer the questions satisfactorily, according to their capacity.

In manual work also they have made a good beginning and do what they can, showing their dexterity in the neighbouring farms working as carters, shepherds, shearing sheep, cutting wood, etc.

This was why I found but few families in the Colony during this visit and Brother Ferrando pointed this out to me, giving me an account of the districts where the different families, by us, were at work.

The important point now is that they should be visited, encouraged to persevere in the faith and the practices of piety, and to take special care of the women and girls, too often exposed to great dangers.

Had we been able to carry out our idea of securing the land and giving to the partially civilized families a portion on which to raise cattle, the present dangers would have been averted, but it is now useless to speak of it, as the land is in the hands of others, and amongst them an English company.

The Superior seems to regret this a great deal but I encouraged him, pointing out that as our artisans, having learnt their trade in our schools, go to work outside, so it is with our Indians: and that he should be proud that our Mission of Candelara has been able so to transform these savages as to fit them for civilized life, thus efficaciously contributing to the progress of these regions.

This is the natural result of our work. But had we possessed the means of assuring the subsistence of the savages on the land now occupied by the large farms, thousands of useful labourers would have been preserved for the good of society, who instead were ruthlessly destroyed.....

This is now the time to develop our Schools of Puntarenas, of Santa Cruz, of Rio Gallegos, etc., and also to think of the Indians of Patagonia, already half civilized, but at present homeless wanderers and consequently unable to have their children educated.

But ample means and a good staff are required to accomplish this, and to obtain them; our prayers ascend to heaven and through you, we appeal to our Co-operators.

Pray for all our brethren labouring in this district and believe me

Yours most affectionately in J. and M.

Mgr. JOSEPH FAGNANO,
Salesian Missionary.

The tribe of the Bororos.

(By Father Antony Malan).

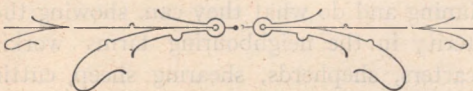
II.

SUMMARY — Religion — The unknown Being — Tupá, the Bopés, the Marebas — Hayges — Apparition of the rebel Hayges — Chastisement of the evil Bopés and Marebas — Office of the evil spirits — Baregues — Why the Indians do not go out in the night — The heaven of the Bopes and Marebas, etc., in general — The heaven of the unknown Being — The heaven of Tupá — Magnificence of the good Bopés' and Marebas' heavens — The heaven of the Bari—The heaven of the Souls of civilized humanity.

Religious beliefs.

The Religion of the Bororos is polytheism mingled with fatalism, materialism and spiritualism. Before the *Marebas*, the *Bopés* and *Tupá* appeared to the Indians, the primitive Bororos lived a good and well regulated life and as the chief *Bari* says, they served a Being entirely unknown. Their descendants, desiring a life of greater freedom and indulgence of their passions, abandoning the traditions of their ancestors, gave themselves up without restraint to sensual pleasures, by which the light of natural reason was speedily obscured and they became slaves of their lower nature.

But not being able to live without religion and without amusements, they assembled for the purpose of determining what religion and what customs they should adopt. The six chosen presidents declared they could decide nothing in the presence of the multitude; these therefore withdrew and left the presidents together. Then *Tupá*, *Mareba* and *Bopé* appeared to the six chosen, and transporting them to the heavens, they instructed them in the religion they were to teach their companions. But as they were doubting whether, after death, they would rejoin their ancestors if they professed a new doctrine, they were assured by the spirits that, following the instructions received, by the



intercession of the above-named six presidents, they would without any doubt fly to the embrace of their fore-fathers, when death should put an end to their existence here below. Thus these six persons were the first *bari*, or priests of the tribe and these were their instructions.

Doctrine. — The Bari said: — “In the heavens there are three spirits our protectors, and a fourth of a lower order, who is also good and our protector; these are *Tupá, Mareba, Bopé* and *Hayge*. Our progenitors are living in the bosom of the Earth and there you will go as our subjects, whilst we, as *bari*, we only and our wives will go to heaven.

“*Tupá, Mareba* and *Bopé* and the souls of the Bororos appeared to us *bari*, telling us what you must do. This is what they said:

— There is in heaven a Being whom we do not know and whose name we cannot pronounce; he is the master of the souls of the civilized, our enemies. This unknown Being is very powerful and good, but he is not for us, for he loves and protects only the civilized, and the Indians who forsake their own religion, who, after death, will be transported to the heaven of civilized souls.

But woe to the Bororo who thinks of becoming civilized! The souls of our *bari* would soon deprive him of life and the unhappy creature would never rest beside his father and mother!

The rain, the night, the sun, the moon, the stars are our benefactors. The winds also love us, but often they annoy us by excessive heat or too great cold.

The *unknown Being* is not ours, therefore we do not love him and no *Bororo* must love him. You must love only our divinities and the souls of our ancestors, if you do not wish to suffer the punishment of renegades. The renegade will be banished from our tents and will find, in each one, a bitter enemy ready to take his life at the first opportunity. His ashes will be scattered to the winds, his flesh abandoned to the voracious crows; and his soul will not find rest with those of his ancestors.

The *unknown Being* is not ours because,

before *Tupá, Mareba* and *Bopé* appeared, our ancestors served him, living a life of trial full of privations and innumerable sufferings. They learnt the pleasures of existence only when they followed the method of life indicated by our first *bari*, whose spirit lives again in us and in our companions.

In the earliest times sickness was unknown, nature was not our enemy, the heavens were not divided: the good and evil *Bopés* alone existed.... Then all were predestined to the glory of the *unknown Being*, ending their life under the heavy yoke of his service. All the animals on the earth, the waters and fruits supplied excellent food; no one died, in a dream they passed to heaven. But our divinities offered us an easy yoke; let us live like our fathers and then we shall go to heaven with our wives, to rejoin our friends; and you our subjects will have for eternal reward the rest enjoyed by our progenitors.

The unknown Being, angry with us for withdrawing our allegiance, is the cause of all evils.... We are the sole depositaries of the doctrines of our gods and of the traditions of our forefathers.

Mareba said to us:

— “Do that which pleases you and leave what you dislike. In the highest heaven lives this unknown Being whom I hate, but whom I cannot injure as he is by far the stronger; therefore, whatever I do is done against him. I fear and obey him with my companions only to be able to do greater harm to his creatures, being unable to harm him and his.... The great world is yours; my teachings are your religion, your customs those of your heroes, your food whatever nature provides, your houses the solitudes and caves of the desert, your clothing the large leaves of the palm tree and the feathers of birds.

Thus far *Marebba*. We do not compete with the civilized, not knowing the Supreme Being: we would wish, however, to know him as we would like to adopt the manner of life and the customs of the whites, but we will never serve him, nor become civilized!

The *caciques*, the warriors, the men and

women, excepting the *bari* and the *baregues* with their wives, all go after death to the centre of the earth, the unknown Being having obliged our gods to give us the centre of the earth, to try whether we would return to his service.... The centre of the earth is good: every night we visit it in our dreams. There are our ancestors and thither we too shall go.

During the period of peace in heaven, which lasted but a short time, no Indian died. It was only after the contest, in which the victory was gained by the supreme power of the unknown Being, that the manifestations of our gods occurred, death commenced its ravages amongst us, nature turned against us and misfortunes befell us.

In fine, as long as there is a Bororo on this earth, none shall willingly serve the head of the whites, without the arrow of the *bari* piercing the heart of the renegade...."

The divinities.

Tupa, Bopé and Mareba. — *Tupa* presides at the banquets and libations of the Indians



Tupa.

The good Bopé.

The good Mareba.

These give in his honour a great banquet consisting of many mixtures, with wine extracted from the palm tree and.... cigars.

The *good Bopé* wears on his head a crown with rays of light, flowing locks and a scroll

hanging from the neck. He is kneeling on a globe.

The *good Mareba* has a diadem encircling his head, in his hand a jewel, and under his feet a crescent moon. The good *Bopé* and the good



4.
The evil Mareba.

5.
The evil Bopé.

Mareba are very beautiful and only assume the above forms in order to appear to the *bari*.

On the contrary the evil *Bopés* and *Marebas*, although they have their own special form, can assume any other shape even the most extraordinary. In general they appear to the *bari* with horns and are not at all beautiful.

These evil spirits are the scourge of the Indians. Some of them paint and adorn themselves in the same way as the Indians. They appear during the banquets (but are seen only by the *Bari* who make known their presence) to ask for a good portion... But the *Bari*, when they see these troublesome visitors, attack them with such a deluge of exorcisms that they oblige them to take another way of succeeding in their evil designs.

The *Hayge* is the only divinity of the second class; he had three sons and three daughters who married. The first couple, detesting rebellion, have no children, but the other two, wicked and rebellious, have a terrible and numerous progeny and live in punishment, in the centre of the earth with their children and servants.

The rebellious children lost their primitive gifts, hardly keeping that of knowledge.

The *Hayge*, who lives in heaven, has a black body, only one leg; and hands, feet and ears terminating like an oar.

Apparitions of the rebel Hayges. — The Indians, being aware of the existence of rebel *Hayges* who strike terror into the souls of the Bororos, wished to see them and were so importunate that the *bari* summoned the *Hayges*. Two large rivers appeared with precipitous banks which began to quake and finally broke asunder to a great depth. Then was heard the howling of the *Hayges* arousing fear and curiosity in the natives. The *bari* said that whoever should see the *Hayges* would die; but curiosity prevailed. The Indians divided into two parties



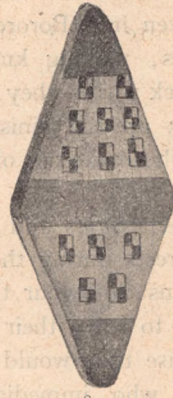
6
The good Hayge.

7
The son of the good Hayge.

which drew near to the vision at the same time; but they paid dearly for their audacity, for many lost their lives!... This lesson sufficed and no one had, afterwards, any wish to see them. But things have since changed to the contrary; now it is the *Hayges* who, invoking even the help of *Mareba*, try to appear to the Indians and kill them.

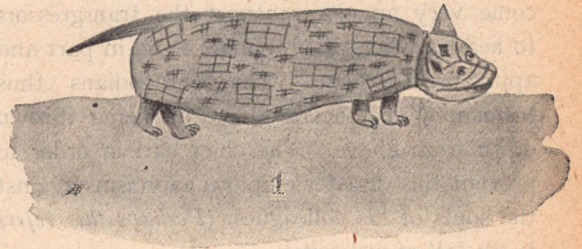
The evil *Bopés* and *Marebas* sometimes allure a civilized person to sin, by which he becomes very bad, the unknown Being having to make great efforts to recall him to the right way; but at once the evil spirits are chastised by the souls of civilized people who hasten to descend from Heaven and attack them furiously. They themselves inflict punishment, dividing themselves into four bands; that of *projectiles*, that of

lightnings, that of *thunderbolts* and that of *tempests*. Whilst the second band dazzles the unfortunate creatures with lightning, the first fire their guns at them. Afterwards the band of



8
The Hayge of the Indians.

thunderbolts appears and then the four heavens of evil spirits become one immense conflagration. Lastly the band of the tempests advances in a frightful storm of fiery rain and winds, sometimes hot, then cold, accompanied by formidable crashes. The rain of fire and the hot wind burns the poor wretches without killing them; and the cold wind drives away the rain of fire raising the sands of the desert amidst starting noises and casting down into space the accursed amongst them. Suddenly the blast of a trumpet gives the signal for a cessation of the chastisement.



9
The evil Hayge.

Should these same evil *Bopés* and *Marebas* seize upon an Indian man or woman to eat them, then the spirits come down and put them to flight with a discharge of fire-arms.

The evil spirits prevent the successful result of undertakings and incite the Indians to trans-

gress the laws of *Tupá*, of the *Bopés* and *Mareba*, they devour the Indians, punish them with fire in the next life, hinder the favours of the gods from reaching the Indians, they transform themselves into animals when they descend from heaven, and even into *Bororos*, they communicate maladies, making known the hidden crimes of the sick whilst they are being exorcised, lastly they are the ministers of justice, of the divinities who make use of them to punish prevaricators.

Lastly, the evil *Bopés* and *Marebas* wander through the forests during the dark nights in search of Indians to devour them. But these are careful not to leave their huts during the night... Otherwise they would be devoured by the evil spirits who, immediately afterwards, ascend to heaven to confess their crime which is followed by punishment.

The *Baregues* have very long hair on their heads encircled with a diadem, somewhat resembling the head-dress used by the chief *Bari* in the greater solemnities. Instead of the intertwining of plaited fibres which the Indians make use of on their bodies, these have the tendrils of a small climbing plant. They hold in their hands little bells made of a wild gourd with hard seeds inside.

When the Indians kill some animal and eat it without exorcisms (in which case the chief *bari* invites the souls of his colleagues to share in the produce of the chase) the *Baregues* become very angry, transport the transgressors to heaven where they mangle them in part and apply fire to them. The poor Indians thus tormented and lacerated die on being thrown down from above. The chief *bari* in order to prevent this disaster employs exorcisms against the souls of his colleagues. (*Perhaps this refers to the fall of meteorites.*)

In the same way if the Indians reject the advice or refuse to obey the orders of the *Bari*, the *Baregues* descend from heaven obscuring the sun and causing darkness to reign for some time (*Evidently an eclipse*).

(To be continued).

Book Notices.

The Catholic Truth Society has lately added several pamphlets and booklets to its well-stocked list. Chiefly controversial and biographical they deal with the questions and people of the day, in a method that will recommend them to all classes of readers.

1. *Alleged Difficulties in Holy Scripture* by M. N. Threepence, or, in Cloth, sixpence net.
2. *The Pope and the French Government: Who's to blame?* by Rev. John Gerard, S. J., and *M. Briand's Real Sentiment* by Rev. Sydney Smith, S. J. Price One Penny.
3. *Religious Instruction in Schools* by Robert J. Smythe, id.
4. *Pantheism*, by William Matthews, id.
5. *The Primacy of Peter, as indicated in the Bible*, by Francis King, id.
6. *Faith-Healing in the Gospels*, by Rev. R. H. J. Steuart, S. J., id.
7. *Socialism and Religion*, by the Rev. John Ashton, S. J., id.
8. *Frequent and Daily Communion* by F. M. de Zulueta, S. J., id.
9. *Life of Blaise Pascal (1623-1662)* by Rev. G. O' Neill, S. J., M. A., id.
10. *Ven. John Nutter* by John B. Wainwright, id.
11. *Lady Amabel Kerr (1846-1906)*, id.
12. *The Brothers Ratisbonne*, id.
13. *The Woman of Babylon or Rev. Joseph Hocking further examined* by James Britten, K. S. G., id.
14. *The Catholic's Library of Tales* No. 57.

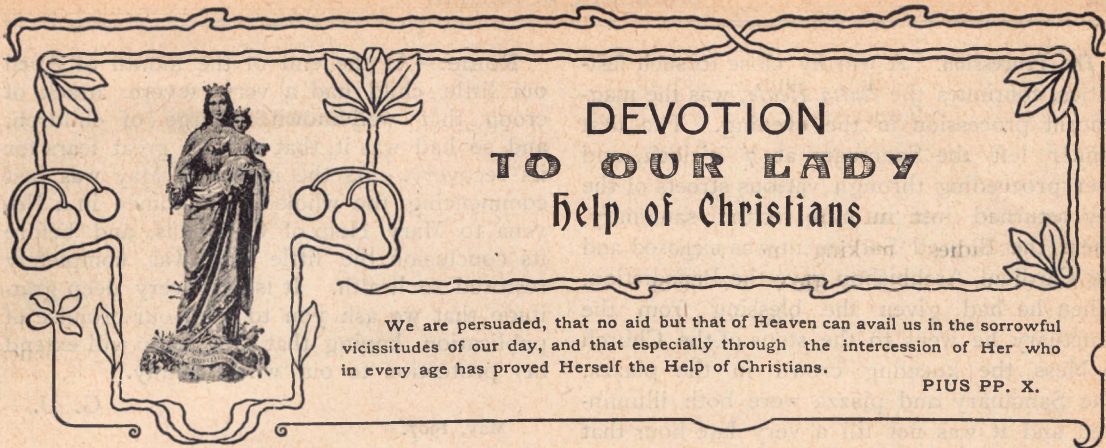
A tale of Many an English Home. St Andrew's white flowers, by Rev. G. Bamfield., id.

(The Catholic Truth Society, 69 Southwark Bridge Road, S. E.).

The Catholic Truth Society of Ireland, 27 Lower Abbey Street, Dublin, have the following numbers, continuing their penny series:

1. *University Life in the Middle Ages* by Rev. Father John O. S. F. C., B. A.
2. How we should love God, from the French: *Comment il faut aimer le bon Dieu.*
3. *The imitation of the Sacred Heart of Jesus.* Selected Chapters from the work by Rev. Father Arnold, S. J.
4. *Saints and ancient Sanctuaries of Meath* by Wm. Fallon, B. A.
5. *Nuala* by Nora F. Degidon.





DEVOTION TO OUR LADY Help of Christians

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

PIUS PP. X.

WE were only able to give in former issues some preliminary details of the great annual Festival, which has now come to be regarded as a standing triumph of Our Lady Help of Christians. From all accounts this year's celebration was not at all behind those of its predecessors; in fact it would seem to bear out what was said on this subject in the June issue that familiarity brings an encrease of devotion and enthusiasm.

On the evening of the Feast of Mary Help of Christians the Salesians and people of Turin and its neighbourhood had but one opinion of the day's festivities: *It surpassed all expectations*, was the universal sentiment, and those who have had years of experience in the keeping of the feast of our Patroness agreed that no year could have surpassed it. During the entire month preceding it, there had been two sermons a day, on the subject of Our Lady and the special devotion to the Help of Christians, and both the morning and evening services were attended by vast numbers.

During the novena the evening discourses were by an eminent Turin preacher, and when the doors were opened after the sermon, nothing could be more characteristic of the faith of Catholic nations, nor more assuring of the steadfast hope of the clients of Our Lady, than to behold the vast crowd which awaited the opening verses of the litany in order to answer their alternate part with the choir inside. It would be difficult to behold such numbers joined in prayer and supplication, and yet fear that Our Holy Father and the needs of the Church could be abandoned by the Help of Christian peoples.

The morning services in the Sanctuary were hardly less imposing and during the month no

fewer than 41,000 communions were made. The boys from various Turin schools, including the Salesian Houses, religious from various convents in the city and neighbourhood took part in the musical part of these ceremonies. On the first Sunday of May the Vatican edition for the *Missa in festis solemnibus* was sung by eight hundred boys, in the presence of His Lordship the Bishop of Rimini, and this was repeated on May 17th, the anniversary of the solemn coronation. On that day Mgr. Castrale, Vicar General of the Archdiocese, celebrated Mass, and on the 20th Mgr. Spandre consecrated two new altars for the Sanctuary. On the vigil, 23rd, notwithstanding the bad weather, the church was again crowded for the conclusion of the novena. At four o'clock in the afternoon the Conference was given to the Salesian Co-operators, after which the Bishop of Alba gave Benediction. At the moment of the blessing the weather brightened, and kept fine for the following feast day.

The Solemnity of Our Lady Help of Christians, wrote the *Momento* on May 25th, assumes every year a more magnificent scale of grandeur and impressiveness; yesterday the neighbourhood of the Sanctuary was overflowing with the crowds of visitors, some alone, some with the pilgrimages. Even at five o'clock in the morning, the beautifully adorned church was packed with worshippers assisting at the Mass celebrated by the Very Rev. Superior General of the Salesians; but even more attended the mass at 7.15 celebrated by His Eminence the Cardinal Archbishop. Every corner was taken at the Pontifical High Mass at 10 o'clock when the Very Rev. Dr. Colombatto of Turin gave the panegyric. It was a splendid demonstration of faith and reverence.

The Procession. A worthy close to such festivities, continues the *Italia Reale*, was the magnificent procession in the evening. The first banner left the Sanctuary at 7 o'clock, and after proceeding through various streets of the city returned just at nine to the sanctuary, where the Blessed Sacrament was exposed and the Cardinal Archbishop gave the Benediction. When he had given the blessing from the Sanctuary he went to the steps of the Church to bless the kneeling crowd in the piazza. The Sanctuary and piazza were both illuminated and it was not till a very late hour that the day's celebrations were finally closed.

The music at the Pontifical mass was the *Missa solemnis*, "*Auxilium Christianorum*," composed for that occasion by the Salesian priest Fr. Pagella. The voices had valuable assistance from the new Organ which had just been installed, and which was played during the novena and festivities by some of the best known organists of Turin and Milan.

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* *

Those who are keeping the 24th of every month as a day of special devotion to Our Lady Help of Christians, are recommended as their general intention to *pray for the conversion of the enemies of the Church.*

GRACES and FAVOURS

Vienna (Austria).—Some twenty-five years ago I had the privilege of receiving the blessing and a souvenir, a medal, blessed by Don Bosco at Turin. Since that time my family has continued the practice of the devotion to Our Lady Help of Christians, and we have very often experienced her powerful protection, especially on certain occasions of difficulty and anxiety. Recently, through her intercession, a seemingly insuperable obstacle has been removed, which made possible the present social position which only few can attain.

With a heart full of gratitude, and with a fervent desire to co-operate in some way in spreading the devotion towards Our heavenly Queen, I beg you to have the expression of our sentiments published in the *Salesian Bulletin*.

E. F.

Member of the Supreme Court of Justice.

April, 1907.

Rome.—At the end of the month of April our little child had a very severe attack of croop, that well-known scourge of children, and so bad was it, that we had great fears for its recovery. As the month of May was just commencing, the whole family joined in a Novena to Mary Help of Christians, and before its conclusion the little one was completely restored to health. It is with very deep gratitude that we ask you to fulfil our promise of publication, hoping that Our Lady will extend her protection to our whole family.

G. U.

May, 1907.

British Guiana (S. America).—I made a promise some time ago, that if I obtained certain favours I would publish my thanksgiving to Our Lady Help of Christians in the *Salesian Bulletin*. Our Lady has now granted my petitions and I humbly request you to publish this letter in the *Bulletin*. I enclose an offering for two masses to be said at Our Lady's Shrine for my intentions.

M. U. I.

May 9th, 1907.

British Guiana (S. America).—Having had special favours granted through the intercession of Our Lady Help of Christians, I write to ask you to publish my thanksgiving in the *Bulletin*, and I enclose an offering for two masses at Our Lady's Altar in fulfilment of a promise made.

R. F. I.

May 7th, 1907.

Randalstown (Ireland). — I return thanks with all my heart to Our Lady Help of Christians for success in two very important examinations; and would ask you to publish a thanksgiving on behalf of a certain lady, for favours received.

Anon.

San Antonio (U. S. of America). — I wish to return public thanks to Our Lady Help of Christians for several favours obtained by numbers of my family through her powerful intercession. Please have three holy masses celebrated at her Shrine for which I enclose an offering.

S. G.

May 5th, 1907.





The Story of the Oratory or Don Bosco's Opening Apostolate

CHAPTER LVII.

(Continued).

A letter from Don Bosco could not be otherwise than most welcome, but this one was especially pleasing to us and at the same time formed a delightful variation of the ordinary short discourse after night prayers. Whilst we were striving to carry out his advice, so as to give him some pleasure on his return, there arrived from Rome a rescript bearing the date of July 23rd 1864. This was none other than the decree of approbation granted to the Pious Society founded by him for the preservation of his work and spirit. It was the first approbation granted to the institute in general and by it he himself was appointed Superior for life, while the period of twelve years was assigned as the duration of the period of office given to his successor.

As the blessing of Isaac was to his son Jacob an inexhaustible fountain of heavenly and earthly blessings, so did that of the Holy Father have its salutary effects on our Oratory. The Festive Oratories which were intended to supply the spiritual wants of many boys, had increased to three in the one city of Turin. In like manner there was an increase in the number of houses and schools, where, along with a christian education, was given a solid training in the elementary and upper courses. As was the custom, during the vacation of this year, some of the priests and clerics sat for the University Examination in order that they might obtain recognition as classical masters, and to the great satisfaction of Don Bosco, they were all approved.

However, the question of arranging the personnel at the Oratory, at Mirabello, and at Lanzo, and how to accommodate the extraordinary number of boys, was quite sufficient to occupy Don Bosco and the members of his staff. While the Sanctuary

of Mary Help of Christians was being built, he also commenced extensions at the Oratory itself, in the shape of large school rooms which were constructed on the eastern part of the site lately acquired. These however were soon adapted to other purposes for they proved quite insufficient to supply the demand. This continual increase, if on the one hand it gave not a little consolation to Don Bosco and to the Oratory, multiplied his labours to an extraordinary extent. Nor must it be thought that all corresponded fully to Don Bosco's solicitude, for the holy industry with which he sought to destroy evil, to promote the good of souls, and the glory of God, is almost incredible.

He scarcely ever failed to speak to the boys after prayers before they retired to rest, and on these occasions he always gave those brief but golden rules of conduct which, if put into practice, were quite sufficient to make a boy a saint. I remember that on one occasion he revealed his inner self to us and unfolded his programme of Education with the following simple words which I have never forgotten :

"Don Bosco is the easiest man on earth to please: you may romp and shout and play and get up to as many tricks as you like; he can put up with all that; but take care to do no harm to souls or you will find him inexorable.

When a boy enters the house, my very heart is glad because I see in him a soul to be saved. When he is numbered among my children then he becomes my crown. But there are crowns of two kinds: if a boy correspond to the care I take with him, if he make every effort in his power to save his soul, then this boy makes my crown one of roses. But if he refuse to put my words into practice, if I see that he is careless of his soul's welfare then I assure you he is for me a most painful crown of thorns. If bad boys, besides doing evil, seek to harm others I can no longer tolerate them, and I shall be obliged to drive them away from the Ora-

tory." This is the way he addressed his boys after their evening prayers, but I should add that the few who did not correspond to his desires, who did not wish to yield to the charity of so wise a master, seldom waited to be constrained by force; they were either converted, and we often saw these wonderful and sudden conversions or they asked to leave of their own accord. This course they found necessary because it was not possible to live in the midst of boys who were formal though tacit judges of their corrupt and wicked life. Such a large number of boys as Don Bosco had under his management, obedient to the word of one man, was the wonder and admiration of some, but a subject for the incredulity of others

This was the reason why various personages, under one pretext or another, came to visit the Oratory, their real object being to study the system practised there. Nor do I think it would be indiscreet to mention here in proof of what I have already said, certain facts regarding an audience he is reported to have had with the Minister of War of the time. Don Bosco had gone to the Minister to thank him for what he had done for those of his boys who served in the army and who it may be added, had succeeded in gaining the esteem of their superiors, and had advanced themselves in their several grades. He had occasion several times to apply to the Minister for war, in order to arrange matters concerning the military conscription, and it is a duty to state that he always met with a favourable reception.

The character of his institution and still more his calm way of discussing the noisy recreations of his boys, gained him the good wishes of all classes, not even excepting military men. During his interview with the minister he said among other things:

— Your Excellency, I have come to thank you for all that you have done for my Oratory, and at the same time to ask another favour.

— The minister smiled and then asked how many boys there were in the Oratory.

— Eight Hundred. — replied Don Bosco.

— Then there must be a good number of assistants?

— On the contrary there are very few.

— Any how the discipline must be strict?

— There are no fixed punishments for faults committed, but if on rare occasions there is a question of punishment, a boy is given that which is considered suitable.

— But are not those who break the rules expelled from the house?

Not at all. If any one leads a bad life he generally goes of his own accord. This is only natural; for he perceives that his conduct is not compatible with the life of the school.

One day a certain professor came to visit the Oratory. He was a great admirer of Don Bosco's work and sought to make it known and advance its interests as much as it lay in his power. With him was a very serious and grave gentleman; he seemed one of those wise men described by the Poet, who speak seldom and then only in subdued tones. Gifts, such as these, qualified him in an eminent degree for the office he held of superintendent of State Prisons.

After having spoken some few words of greeting, the Professor turning to his companion, said: "Up to the present we have tried what force can do, now let us see what christian charity does." Without more ado they rose from their seats and proceeded to visit the various parts of the Oratory.

(To be continued.)



The prayers of our Co-operators are earnestly requested for the following lately deceased:

Mr. B. Murray, Carn, Gurteen, Ballymote, Sligo, Ireland.

Mrs. E. L. Macdonald, Chicago, Ill., U. S. of America.

Miss Margaret Hannigan, Milford, Cork, Ireland.

Mr. Francis Hyland, Kilmuckridge, Ireland.

Miss Ethel Agnes Giuseppi, Trinidad.



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 concourse of the faithful.
Given at Rome, etc.

THE PAPAL BLESSING.

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

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

ANGELO RINALDI, Chaplain, Sec.

SALESIAN SCHOOLS

SURREY HOUSE, SURREY LANE

BATTERSEA, LONDON, S. W.



DIRECTED AND TAUGHT BY THE SALESIAN FATHERS.

The principal object of this School 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.



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. Muldoon
Salesian Institute
Queen's Road, Farnborough, Hants.*

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 to:

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