

# Salesian Bulletin

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Vol. V.

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

*L. A. D. X. 1112*

DA MIHI

ANIMAS CAETERA TOLLE

# AUGUST 1908

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Readers should remember that the New Term at the Salesian Schools commences on September 5<sup>th</sup>.

We direct special attention to the following.

Salesian School

Battersea, London, S. W.

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Salesian School

96 North Side.

Wandsoworth Common. S. W.

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Salesian School

Queen's Road, Farnborough. Hants.

Each of the above provides a commercial and general application. The religious instruction receives special care from Salesian Fathers on the staff. Apply to the Principal.

Eastworth House

Eastworth Road

Chertsey. Surrey.

A convent school for girls, and preparatory for little boys, conducted by the Nuns of Mary Help of Christians. Apply to the Mother Superior.





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## The Venerable Don Bosco.

On the 1-st anniversary of the Decree for the Introduction of the Cause of Beatification and Canonisation.

**T**he campaign against the Religions Orders and the Church in France was practically initiated by a certain French Minister, noted for his declaration against clericalism, which he considered the national enemy. This declaration, which constitutes in general terms the programme of the enemies of Christianity, was immediately understood and grasped in all its bearings by the watchful guardians, the Popes; none saw more clearly the dangers that lurked beneath it than Leo XIII, none could expose in more masterly fashion its wicked cunning and hypocritical malice, as well as the disastrous consequences that were its logical outcome. The encyclical *Im-*

*mortale Dei* was calculated to deal with the critical situation; and it was directed against the most dangerous of the present day enemies of the Catholic Church, perhaps the one great enemy of which the others are but hand-maids.

„ *Naturalism — that is the enemy,*” cries the Sovereign Pontiff, in reply; „ that naturalism, the essence of which is utterly to sterilise christianity, and to instal in society the supremacy of man to the exclusion of God”; which denies all existence of the supernatural, and leads on to that systematic rebellion against all forms of authority which is witnessed to-day on all sides.

To combat this enemy there have arisen in different lands souls gifted with special endowments to restore the

waning influence of faith and charity; they are united by the inspiration of one great ideal, which is to save humanity from this modern evil, or which, if not exactly modern, is represented under new forms or aspects. Most nations have, or make some show of having great concern for the young generations, who will form the future men women of the state; but in proportion to the increase and improvement of the means adapted for their advancement, so do other forces combine for their downfall and destruction. The school moreover, from times immemorial, has been recognised as exerting an influence over the young, second only to that which the home itself has at its command; and it is for this reason that the forces of genius as well as the endeavors of generous souls have been enrolled in defence of the schools, and for the improvement of them as efficient means of training the future generations. The modern school has made its appearance; a sort of official school, infected more or less with naturalism, a resuscitated form of paganism; an infection which destroys the good that might otherwise result from higher intellectual attainments, and which is reflected in the greater part of the publications destined for youthful readers. A condition of affairs is commencing to make its appearance, which will bring back again the period of unrest which preceded the Redemption of mankind.

A remedy, however, is provided by a bountiful and farseeing Providence; and one need not be very intimately acquainted with the Ven. Don Bosco, to be convinced that he was the declared enemy of naturalism, that he in raised a strong barrier against its roads, that he was the protector of the schools against this formidable obstacle to christian education. This lowly

priest was entrusted with the mission of restoring the school in Christ, taking it in its widest application; and this mission he faithfully and strenuously fulfilled, in spite of the apparent lowliness and inadequacy of the means ; he realised it by means of charitable Institutes of various forms, by his system of education, founded essentially on the maxims of the Gospel, by a wide circulation of sound publications, chiefly scholastic, and all having as their aim the religious, moral and civil advancement of the young.

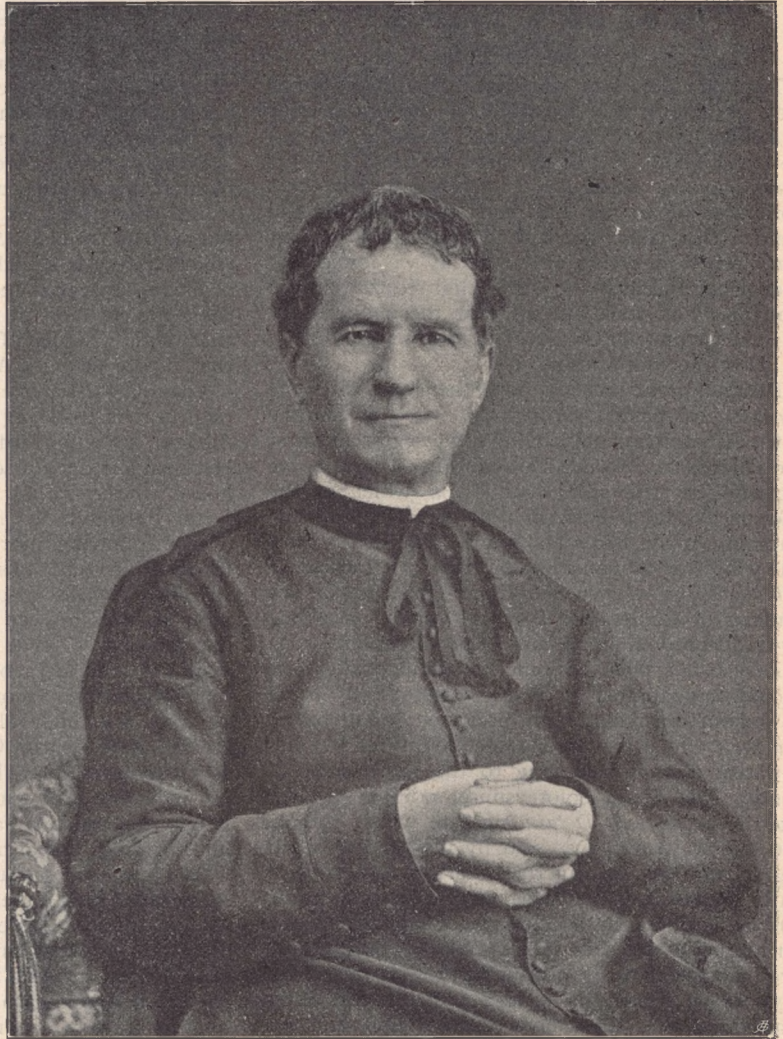
But since men die and pass away, their works remain, so, in order to but perpetuate and to propagate such a salutary and beneficial organisation, Don Bosco founded an Association, or Congregation, which should be the faithful depository of his teachings, and provide active propagators of his methods. To this band of followers he gave as a Patron St. Francis of Sales, because that apostle and doctor of the church and an early patron of catholic journalism seemed to have a particular intuition of the needs of the modern era, of the importance of the school and of the press as factors in the general advancement.

But one of the necessary characteristics of christianity is its universality; by its very nature it cannot be restrained to one place or era, to one sex or to any exclusive part of the human race. To be exclusive is not to be christian, as to be selfish is not to be charitable. Don Bosco therefore looked around for co-labourers in this work and he found them in the now familiar association of Salesian Co-operators; an association which can wield an influence for good on every department of life, for it concerns itself with the beginnings of school training as well as with associations for men and women; it is connected with work which covers the

whole field of educational effort from the child in his progress through the elementary school, through all the stages of higher training whether in letters or trade, in science or art. The religious congregation that he founded to take charge of girls has practically the same object in their regard, the same means to attain it, and the same wide sphere of influence as that which he founded for boys. Its daughters are found assisting in every department of the educational side from the lessons to the infant, to the lectures for students in training; and from the teaching of sewing to the young to the civilization and instruction of the women of the savage tribes, or the care of the leper. Mary Help of Christians, as She was the guiding star of Don Bosco, was also given by him as the patroness, the directress of this congregation of nuns. In his overflowing gratitude it was not enough for him to have raised up a magnificent temple in her honour: „ I have a great debt to pay off,” he was heard to say, „ I ought and I desire to found a congregation of holy women, which will be a lasting monument of my gratitude, and of all I owe to Mary Help of Christians: and while so saying his countenance lit

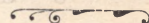
up with a heavenly glow and bore one of those far away expressions which showed that sights not given to others to see were passing before his mind.

We have put forth these few ideas, partly reflective, partly reminiscent,



The Venerable John Bosco (From a photo taken in 1875).

as befitting the first anniversary of the declaration of the servant of God as *Venerable*. By these recollections he will live again in our midst, and they will speak for him, and will urge anew his lessons of charity, and of untiring, active zeal in the salvation of the young.



# The Very Reverend Don Rua

## IN THE NEAR EAST

### V.

#### On the way to Jerusalem. Leaving Galilee.

The road was very rough and so full of stones that for a long way we were in constant danger of falling on the steep descent. Towards the end we had a good view of the brow of the hill, *super cilium montis* where the Nazarenes hurried Our Lord desiring to cast him headlong. Entering the Plain of Esdraelon we turned to the left to visit *Naim* where, arriving after Midday we found two Franciscan Fathers who were delighted to welcome Don Rua and took him to visit the chapel built in remembrance of the great miracle of the raising to life of the widow's son.

Resuming our journey along the slopes of *Little Hermon*, we passed through *Sunam*, the country of the Sunamitess; and leaving to the right, amongst the villages of *Hjalout*, the fountain of Gideon, we mounted to the village of *Zelim* which is the ancient *Jesrael* or *Esdraelon*, from which the surrounding plain takes its name; and later, after following for a considerable time the slope of *Mount Gilboa*, we reached *Dienin*, situated on the confines of Galilee and Samaria where, according to tradition, Our Lord cured the ten lepers.

*Dienin* is a place of some importance where we should have halted as is the custom; but being a Mahometan village we preferred going on to *Zababde*, which lies among the mountains but has a parish church belonging to the Latin Patriarchate. The driver before sunset pointed out the site of the ancient *Dotain*, near to which Joseph, the son of Jacob, was sold by his brethren. But night came on and, in these narrow and difficult paths, bristling with stones, alternately mounting and descending, the darkness gave us serious cause for alarm. It was so dark we could see nothing not even one another! From time to time we heard the cry of the numerous jackals harmless creatures wandering over these barren mountains, and we, tired and in silence, after about two hours' toil, at last reached *Zababde*, where the Parish Priest although without notice of our coming not only received and entertained us with great kindness, but the following morning accompanied us also as far as *Naplusa*.

#### Passing through Samaria.

The following morning having resumed our journey we descried a large village beyond the mountains on a considerable eminence: this was *Samur*, the ancient *Bethulia*, placed, as we perceived on a nearer approach, astride a hill in a position to withstand a long siege because, except

on one side it is surrounded by steep precipices. The road, penetrating once more into the mountains of Samaria, became again rough and difficult, but Don Rua recounting to us how the Holy Family had traversed it many times, withdrew our thoughts from the difficulties of the road by his pious conversation.

Towards midday we halted in a pleasant valley, planted with olive trees, near a spring of cool water, where we took a little refreshment; we then pursued our way to *Sebaste*, the former *Samaria*, which to-day is a little village, where three places of burial are venerated, one of which is said to be the sepulchre of St John the Baptist, another that of the prophet Eliseus, the third, apparently that of the prophet Abdias.

Leaving *Sebaste*, we came upon several American pilgrims and passing on we reached the ancient *Sichem*, an important city of 25,000 inhabitants. Here we left our horses and spent the night in the house of the Parish Priest, connected with the Latin Patriarchate of Jerusalem.

The following morning having said Mass and taken leave of the hospitable priest and the Parish Priest of *Zababde* who had the goodness to accompany us thus far, we hired a vehicle and resumed our journey. After a few moments we got out to visit the Well of Jacob, or of the Samaritan Woman, which to-day is on a level with a crypt situated beneath the high altar of the ancient basilica erected here by the Crusaders, of which one still sees a few remains. The beautiful valley, surrounding it, is the field which Jacob gave to Joseph; it is between the two famous mountains of cursing and blessing, Hebal and Gerizim.

The carriage pursued its way through rocky hills which in summer are quite barren, but at this season show a little verdure and amongst the stones a few flowers; until, after a long drive, occupied in recalling historical events, we descried in the distance two persons resembling priests, and in truth we soon recognised them to be the Superior of Our School in Jerusalem and the Superior of the School at Bethlehem. You can imagine our joy at this meeting! They entered our carriage which we made use of until we were ached the spot where they had left their own. In this we continued on our route through *Gifne*. Fr. Gatti told us that the Parish Priest who had sheltered him and his companion the previous night, was most anxiously expecting Don Rua and his party.

#### Entering Judea.

We were therefore not surprised, on entering *Gifne*, to meet this good missionary priest and his companions who welcomed Our Superior General

with great joy. Whilst finishing dinner our Superior was asked to give Benediction of the Most Holy Sacrament, adding the prayers for rain, and before he left the Church, the priest begged him also to give his blessing to the faithful assembled there. He complied at once with the request, imploring God's blessing on the people and on their fields so much in need of rain. It seemed as if God would at once reward their faith, for the rain began before we reached Jerusalem.

Once more seated in the carriage, thanks to our companions, we were able to call up many other biblical reminiscences, whether traversing *Beeroth* or shortly after on seeing *Bethel*; until at last on

to greet their Superior, mounting their horses, disappeared rapidly in the distance.

Meanwhile the carriages drove on and the city of Jerusalem was at last before our eyes! What an effect this view had on us and how many thoughts did it not arouse in our minds!....

Joyous and festive are the strains of the band, and a crowd of people, disregarding the rain, surround the carriage from which Don Rua descends. Amongst these gathered together to receive him are a priest from the Patriarchate and several other representatives. The reception followed immediately, during which several addresses of welcome were read, to which he made a cordial and



JERUSALEM. — The boys of the Italian School which is directed by the Salesians.

the hills near Jerusalem we perceived three horsemen coming to meet us. Of these, one was a former pupil and the other a Salesian from Bethlehem; the third, as soon as he caught sight of the carriage and Don Rua, turned his horse round and galloped back to Jerusalem.

#### Arrival in Jerusalem.

Soon after this appeared a carriage with two Franciscan Fathers representing the Very Rev. Father Guardian of the Holy Land, then another with the Italian Consul, Count Senni, who with several gentlemen had come all this way to meet Don Rua. After cordial greeting, we hastened to regain our carriages, for the rain had begun to fall and the Consul asked Don Rua to accompany him. Our confrères of Bethlehem who had ridden out

grateful response. Having taken leave of these good people, we went to the Chapel with the pupils of the Oratory and Don Rua gave Benediction of the Blessed Sacrament, in thanksgiving for the happy termination of his journey.

#### VI.

#### In Bethlehem and its environs.

However it was not our intention to stop in Jerusalem and we decided to go on as soon as possible to Bethlehem; but Don Rua was obliged to delay his departure to pay his respects to the eminent persons who had already sent him their greetings, the Patriarch Mgr. Camassei who welcomed him as a brother, the very Rev. Guardian of the Holy Land, Father Razzoli, and the Consul,

Count Senni who, as he had the evening before in person testified his respect in so solemn a manner, now gave him a corresponding welcome.

#### At Bethlehem.

However at midday we set out for *Bethlehem*, in such weather that even the carriage did not protect us from the rain. And yet in leaving the city we encountered a very large band of Russian pilgrims, on foot, and carrying their baggage, so devout that we were profoundly touched. But if the rainy weather robbed us of any view of the surrounding country, it did not exhaust the patience of the Bethlehemites, who, from the triumphal arch erected near the School were packed together in two lines along the road and in the twinkling of an eye filled the beautiful Church of the S. Heart, where Don Rua thanked them most warmly, after which he gave a solemn blessing. A very successful entertainment was then given in honour of the Visitor, at which the neighbouring communities and many Co-operators assisted.

#### At the Holy Crib.

The following morning with reverence and exaltation, we hastened to the Holy Crib. The Grotto of the Nativity stands in the centre of the Basilica of St. Helena or of the Nativity, under the Sanctuary. There is a double entrance, consisting of two staircases; one on the right, the other on the left, each of fifteen steps. The Holy Grotto is in great part a natural cave; from the roof hang many lamps, about forty; and between the two stairways there is a recess in which is an altar. This is the place of the Nativity: under the altar is seen a silver star, around which in the light of numerous lamps we read the words: *Hic de Virgine Maria Jesus Christus natus est*: Here Jesus Christ was born of the Virgin Mary. A little lower down there is another recess in the rock with another altar: this is the Crib, that is to say the place where the Blessed Virgin laid the Divine Infant; the altar is placed on the spot where the Three Eastern Kings prostrated themselves to adore Him. The Altar of the Nativity now belongs exclusively to the Greeks, who do not allow the Latins to say Mass there, the Franciscan Fathers only possess the right to keep four lamps burning before the altar. On the other hand the altar of the Crib belongs exclusively to these Fathers who told Don Rua they would reserve the altar for him at any time he might select. The Successor of Don Bosco spent a long time in prayer in both places and kissed devoutly both these spots in the name of all his sons and all their benefactors.

Here at Bethlehem we have already visited other holy places, as, for instance, the place where the Angel announced to the Shepherds the Birth of Our Saviour, the *House of S. Joseph*, the *Grotto of Milk* etc., although we by no means exhausted the list of sacred places. The time was then taken up by the numerous visits paid by Don Rua and received by him from various religious commu-

nities, the Parish Priests, and many worthy individuals such as the Messrs Jacir and Mr Massour a former pupil of the School and the first mayor of the city appointed by the Government. On the 25th. Feast of the Annunciation it was the turn of Signor Catta, president of the Municipality who, accompanied by many of the Councillors, came to pay his respects to Our Superior General, and to thank him for the benefit accruing to the town by the work of the Sons of Don Bosco.

#### At Jerusalem.

In the evening of the 27th we returned to *Jerusalem*; the weather was fine, so that we could notice the numerous remains to be seen on the way, from the Tomb of Rachel to the well where tradition says the star once more appeared to the Wise Men, and lastly the house of the holy old man Simeon.

On the 28th Don Rua celebrated Mass in the Chapel of the Institute of the Daughters of Mary Help of Christians and in the afternoon returned there with the Patriarch, the Italian Consul and other notabilities to assist at a most successful commemoration of the introduction of the cause of the Venerable Don Bosco. The following day he spent entirely at our school of Jerusalem, where in the morning he sang Mass being gratified to hear the pupils sing so well the Gregorian chant and in the afternoon he gave them a short address at their entertainment in his honour. During the morning the Very Rev. Father Guardian of the Holy Land returned Don Rua's visit; after him came the Consul Count Senni who assisted in state at the above named function in thanks-giving.

#### At the Holy Sepulchre.

The following morning we had the consolation of saying Mass on the Holy Sepulchre. The Sepulchre of Our Lord is still in the Middle of the great rotunda erected by the Empress St. Helena and rebuilt by the Franciscan Fathers. From the outside it looks like a single chapel, but inside it is divided into two parts, The first is the so-called small *Chapel of the Angel* the spot where the Angel sat on the stone rolled back; the other is even smaller and contains the rock in which the Sepulchre was excavated and where the Sacred Body of Our Saviour was laid, with just sufficient space to receive it. Here Don Rua said Holy Mass, and he desires that our good Co-operators should be informed that during it, he prayed at length for all his brethren, pupils, co-operators and benefactors; afterwards, conducted by the Very Rev. Father Guardian and Father Innocenzo, he visited in detail the whole Basilica of the Holy Sepulchre. It is impossible to describe the emotion one experiences in this place, where there is a continual appeal to faith, on hearing: *Here Jesus was stripped and nailed to the cross!... Here the cross was fixed in the ground!... Here the Virgin Mother stood mourning over her Divine Son!... Here He was taken down from the Cross!...*



### On the way to Cremisian.

Returning to the house we found a vehicle waiting to take us to *Cremisian*, that is to say as far as the road would allow. At *Beit-giala*, we met a caravan of our confrères coming to welcome us; and from there, with some on foot, some riding accompanied by the Parish Priest of *Beit-giala* we continued the ascent together. As we left the village, the voice of an old woman issued from a group of persons standing in the road. She had reached the advanced age of ninety — six and was invoking blessings on our venerated Superior,

### At Cremisian.

Passing under triumphal arches we reached our house, where the most affectionate demonstrations of joy were repeated, and here, in the open country Don Rua was able to enjoy a comparatively quiet time, with the exception of the day, when he received the visit of the day-pupils of Bethlehem. He thanked the boys for their academical exercises in his honour, praising them for their proficiency and dexterity. The House of St. Aloysius of Cremisian numbers thirty inmates, partly Arabs, who show a desire for the ecclesiastical state or who wish to



BETHLEHEM. — Boys of the Salesian Orphanage.

and expressing her delight in seeing the Successor of Don Bosco. Soon afterwards our pupils of *Cremisian* met us and a little further on a numerous family who had erected a pretty kiosk near the road. Here we had to halt and Don Rua was asked to take a seat in the kiosk, whilst a band of little ones sang together a beautiful hymn in Arabic; then a small boy stepped forward and declaimed a piece of poetry, and an elder boy read an address whilst others discharged fire — arms in token of joy; lastly the venerable head of this numerous family brought out wine and coffee for Don Rua and his companions. Our good Father was quite touched in returning thanks, distributed medals of Mary Help of Christians amongst the children and blessed the Mothers encircling the group.

join the Salesian Society as lay brothers. These latter cultivate the vineyards belonging to the House, the produce being destined to supply the wants of the School of Bethlehem and four other houses in Palestine.

### Towards Beit-gemal.

At the station of *Deir-Aban* the Rector and several of our confrères from *Beit-gemal* awaited us; they accompanied us in our ascent to their agricultural Colony which took an hour, but this period was agreeably shortened by Don Vercauteren's constant Biblical references..... There is *Saroe*, the country of Samson; that is the valley where he burnt the harvest of the Bethsamites; here is the site of the remarkable slaughter of his

enemies; there is *Bethsamia*, of which the ruins still exist with the supposed tomb of Samson... and *Tibne*, the ancient *Temnos* the birth-place of Dalila, the wife of Samson.... and Geth, the country of the giant Goliath, and a little more to the South the *Valley of Terebinth* where he was overcome by the youthful David. Passing near the *Fountain of the bees*, we continued the ascent which led to the Colony. Here, discharges of fire-arms by men on horseback without saddle or stirrups, riding hither and thither like madmen, and the voices of the Turkish women waving their arms from the balconies of their houses at the sight of our caravan, made a joyous welcome for Don Rua.

### At Beit-gemal.

The *Salesian Agricultural Colony* is situated halfway between Jaffa and Jerusalem, near the small Turkish village of *Beit-gemal*. This is the ancient *Gamala*, where Gamaliel, belonging to the Sanhedrim of Jerusalem and teacher of St. Paul, had a large property where he buried the proto-martyr St. Stephen. The relics of the martyr were afterwards discovered by divine revelation and removed to Jerusalem.

On Thursday Don Rua went to say Mass in the Chapel of the Daughters of Mary Help of Christians, who have a school for working girls at *Beit-gemal*; and he spent the First Friday of the month at our House as that day is always marked by a solemn service in the Colony.

According to appointment the Consul Count Senni came to visit the Institute, and with Don Rua took a long walk over the estate, comprising vineyards, fields, gardens and oliveyards. During the first years the cost to the Salesians was considerable, owing to the poverty of the harvests from land barren for centuries, and from the expenses incurred in training the boys gathered together here, who were always about forty in number. These have daily five hours of practical work and one hour's theory of agriculture, and three hours of elementary school lessons. Already about 200 agricultural pupils, after completing their training, have gone forth from the Colony. The produce of the land is but moderate, as follows: the vineyards, the kitchen-garden and the fields barely produce what is necessary for the Colony: for some years the olive trees have yielded the oil required for the Colony and for the Salesian Institutes of Bethlehem, Jerusalem and Nazareth; the orchards and the wood are only in process of formation.

At dinner, of which the Consul partook there appeared also Signor Ahmed Kmaros chief of *Beit-Nattif*, who visits the Salesians from time to time. He is a good old Turk 82 years of age, who as soon as he heard of Don Rua's arrival, full of joy, asked to see him; when he saw him, he turned to the Father Prefect of the house complaining: „Why did you not let me know sooner? I should have come to pay my respects, bringing a lamb which we could have eaten together!” He was also invited to dine, but scarcely tasted anything,

so intent was he on taking in the conversation of the Successor of Don Bosco.

After dinner Don Rua and the Consul descended to the neighbouring valley of Bulos to consider the best means of freeing it from the stagnant waters, which by their exhalations sometimes cause malarial fevers; afterwards the Consul, well pleased with his visit, returned to Jerusalem, whither we prepared to follow him the next day. Yesterday Don Rua administered their First Communion to six of the smallest boys of the Colony; and, after midday, accompanied by these he went down once more to the Station of *Deir-Aban*, where all knelt for his blessing. Bidding farewell to the Station-Master, a good Catholic, he entered the railway carriage, from which, at the station of *Bitir*, he greeted once more the pupils of *Cremisan* who came down again to bid him farewell and, on reaching Jerusalem proceeded by carriage to Bethlehem where he arrived at seven o'clock in the evening.

At Jerusalem Don Rua found a budget of correspondence awaiting him, amongst which was a letter from the Rector of Nazareth, containing the telegraphic reply of the Holy Father:

*Don Rua, Salesians. — Nazareth (Palestine).*

*Accepting expression of filial devotion, Holy Father sends hearty Apostolic Blessing. — Card. Merry del Val.*

To-day Don Rua had the consolation of celebrating Mass at the Holy Crib. Then he paid visits to Mgr. Girolamo De Metriades Archimandrite of the Greek Catholics, to the Revv. Fathers of the S. Heart, to the Sisters of Charity and to the Brothers of the Christian Schools.

To-day being devoted to the Commemoration of the Venerable Don Bosco at the School of Bethlehem, many were invited to dinner, and amongst them the Very Rev. Father Guardian of the Holy Land, Count Senni with one of his staff, the Father Guardian with several Franciscans of the town the Rev. Fr. Scanzio of the Latin Patriarchate, Chaplain of the *Hortus*, the Pastor of *Betsaul* and several distinguished persons.

The commemoration took place at four o'clock in the afternoon in the internal courtyard of the Institute and was most successful. There were present His Excellency the Patrarch Mgr Philip Camassei, the Greek Catholic Archbishop of Damietta, Mgr. Abi Murad, the Italian Consul, the Very Rev. Father Guardian of the Holy Land, the Maronite Patriarchal Vicar, the Provincial of the Brothers of the Christian Schools with many other Religious and persons of distinction., who who were all astonished at what was done, and the excellent way in which the varied and extensive programme was carried out. Besides the singing, recitations and other addresses in Italian, Arabic, French and Latin performed by the pupils and members of the community, we must note the words of praise spoken at the beginning by the the Italian Consul and at the close by the Greek Archbishop of Damietta, who spoke with great enthusiasm of Don Bosco and of the work of the

Salesians. The venerable Patriarch wound up with a splendid speech on the successful Commemoration, and on the Salesian work in Palestine. May God be praised!

Whilst I am writing, a splendid illumination of the school and grounds and the strains of music have raised to the highest pitch the enthusiasm of the good Bethlehemites, rejoicing in the triumph of Don Bosco and the visit of the Patriarch.

Tomorrow Don Rua will visit the Dead Sea; from there he goes to Jaffa... and returns to Bethlehem and Jerusalem for Holy Week. His devotion would not allow him to leave these holy places at a time so full of holy memories.

*To be continued.*

CLEMENT BRETTO, Priest.

Don Rua returned to Turin in the afternoon of May 20th and was welcomed with the greatest joy by his sons of the Oratory. After touching at *Alexandria* in Egypt, he visited *Messina*, *Catania*, *Syracuse* and *Malta*; then, by the same route, he landed in Calabria, where he halted at *Soverato*, *Borgia* and *Bossano* and finally after a brief stay at *Bari*, *Macerata*, *Bologna* and *Parma*, he re-entered Piedmont making a final halt at *Alessandria*. On the evening of his return he intoned the *Te Deum* in the Sanctuary of Mary Help of Christians; we beg our readers also to offer up a prayer of thanksgiving to this good Mother who visibly assisted the Successor of Don Bosco in this long journey.

## The New Apostolic Delegate to Costa Rica

HIS GRACE ARCHBISHOP CAGLIERO

OF THE SALESIAN SOCIETY.

**B**earing in mind the probable development of the Central American States, through the prospective opening of the Panama Canal, the Holy Father has deemed it advantageous to the spiritual welfare of those states, to appoint an Apostolic Delegate. For this important position he has chosen His Grace Mgr. Cagliero, titular Archbishop of Sebaste, Vicar Apostolic of Northern Patagonia, who in various positions of trust and difficulty has displayed remarkable tact and knowledge of men and affairs.

When the decision of the Sovereign Pontiff was communicated to the Government of Costa Rica, through Signor Peralta the minister accredited to the Holy See, the reply was sent that the Government would very gladly accept a Delegate accredited to it in a diplomatic character. Mgr. Cagliero has therefore gone to Costa Rica

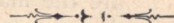
as Apostolic Delegate and Envoy Extraordinary to that Republic; and there can be no doubt that the favourable dispositions of the Government and the high endowments of the Pontifical Representative will bring about the desirable results which the Holy Father has at heart.

Mgr. Cagliero, after having completed his studies under the direction of the Ven. Don Bosco, was chosen as the leader of the first expedition of Salesian Missionaries in 1875, and having been appointed Vicar Apostolic of Northern and Central Patagonia in 1883, he was given the opportunity which revealed him as the providential man, the Apostle, in fact of that country. He was made titular Bishop of Magida by Leo XIII. in 1884, and promoted to the Archbishopric of Sebaste by His Holiness Pius X, in 1904.

His work in those far off regions was naturally of a very arduous character, but he was not intimidated by such apparently overwhelming drawbacks, as opposition, lack of means, dangers to health and life, and he succeeded in bringing to the uncivilized populations of those lands the light of the Faith and a considerable degree of material and moral well-being. Patagonia underwent a complete transformation through the labours of the Salesians under the direction of Mgr. Cagliero, and though he had latterly retired from the scene of active operation, he still continued to take an interest in the work and in some degree to give directions for further development. His office had brought him into connexion with the governments and eminent men of the chief South American States, particularly with Argentine and Chili, with Brazil and Uruguay, and among them all he had earned the highest opinions. Our best wishes will accompany him in his future labours.

Without referring to the connexion of Mgr. Cagliero with the Salesian Society, the *Tablet*, under its „Roman Correspondence,” gives the following :

„ There has been no Apostolic Delegate at Costarica since the year 1882. Pius X. lately communicated to the Republic his wish to re-establish the Delegation there. He received for reply, through the Republic's Representative at the Vatican, that the Government welcomed the idea, and begged His Holiness to give the new Delegate the character of Envoy to the Republic, to which the Pope has graciously assented. The Envoy-Extraordinary and Apostolic Delegate is Mgr. Giovanni Cagliero, Titular Archbishop of Sebaste who has done excellent work as Vicar Apostolic in Northern Patagonia ”





June 24th  
at Turin.

Succeeding years seem but to add to the joyous manifestations which find expression on the eve and on the feast-day of St. John the Baptist, June 24th; and perhaps that is only the natural order of things for traditions are not merely the remains of the past, gaining reverence by their antiquity, but are being continually built up by each year's additional commemorations. The feast of St. John the Baptist has always been regarded in Turin as one of the principal days of devotion, and the first boys of the Oratory naturally connected Don Bosco's name with it, although he had previously regarded St. John the Evangelist as his patron. But he made no alteration in the arrangement, and St. John's day has accordingly been since kept as Don Bosco's feast-day. His Successor adopted the same day, so that the tradition might be perpetuated, and the 23rd and 24th of June have now become fixed days for congratulations to Our Superior General, and for commemorating the Ven. Don Bosco.

A large number of Co-operators assisted at the play given by the boys of the Oratory, and letters and telegrams from all parts of the earth seemed to give the character of general rejoicing to the proceedings. The former students of the Oratory had a prominent share in the entertainment and the presentation; the chorus for the occasion both words and music was a special setting, the joint production of two of Don Bosco's oldest followers, and it was a coincidence that Mgr. Cagliero should have been among the guests on that occasion, seeing that it was exactly fifty years ago that he put the music for the first time to the words written for Don Bosco's feast-day.

At Valsalice, on the 25th, Don Rua celebrated Holy Mass at which a large number of the former students were present.

\*

London. Examinations and holidays are the main scholastic topic at the time of writing, for we are on the eve of

both. The last few weeks of the term proved to be full of interesting events, the list including the College of Preceptors' and Oxford Local and Chamber of Commerce examinations, not to mention the school's own terminal; the sports, the concluding of the cricket matches, the prize-day and the breaking up. It is a pity that our date of going to press, which cannot be postponed, is just too early to allow of a description of these latter events, which would otherwise be most appropriate here in the holiday season; but they will furnish interesting reading we hope, in our next issue.

The report of the Diocesan Religious Examiner has been sent in, and shows that there has been no falling off in the good work of previous years in this direction: It is as follows:

*„It is always a pleasure to examine this School. The boys have a thorough knowledge of their religion. The answering was bright and intelligent in every class.”*

F. G. WILDERSPIN,  
Diocesan Inspector.

The certificates awarded by the Examiner were distributed on the prize day together with the prizes for secular subjects. Intending applicants for the new term, which begins early in September are requested to communicate with the Principal.

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Malta's  
latest addition.

Some details have been previously given concerning the newest form of co-operation in Malta, where our Co-operators have rapidly placed themselves in the forefront as active and successful members of the Association. The proceedings attendant on the inauguration ceremony of the new institute, the *Juventutis Domus*, were, from all accounts marked by an unwonted and even striking grandeur, and were well worthy of being placed on record. This has been done in the form of an illustrated souvenir, running into fifty pages of highly interesting and artisti-

cally printed matter. The two languages of the island, English and Italian, are well represented and the English renderings of the words of the songs and choruses display a high degree of literary merit. The programme itself would suffice to show that the occasion was no ordinary one. It included an address of welcome by the Director, Fr. O'Grady S. C. the blessing of the *Domus* by the Right Rev. Mgr. S. Grech, D. D., V. G., the opening of the Buildings by His Excellency the Governor, Wagner's march from Tannhauser. An address by Fr. Urso S. C., Perosi's *Dies iste*, a paper by Mr. F. Reynolds on

*Domus* should endeavour to instil and cultivate all these qualities, and few Institutes will start better equipped, or with brighter prospects.

\*

Cape Town. Untiring efforts are being made by our confrères at the Cape, to bring their plans for extension and development nearer to realisation. Such an endeavour is well known to be inseparable from a long period of patient toil, often apparently in vain. But Institutes are only raised through persevering and unselfish industry, and this procedure is gradually showing results. We hope



CREMISAN (Palestine). — The House of St. Aloysius and the Salesian Agricultural Colony.

Festive Oratories, a motet by Barbetola, an address on Higher Religious Education by the Hon. A. Mercieca LL. D., Gounod's *Benedictio et claritas*, an address on the moral and social influence of the Institution by Judge Pulicino, Verdi's *Te Deum*, and a short address on „Home Influence” by Mr. A. Galea. The National Anthem closed the whole proceedings.

The ideal of the new Institute is embodied in the well-chosen text on the frontispiece: *Quaecumque sunt vera, quaecumque pudica, quaecumque iusta, quaecumque sancta, quaecumque amabilia* (Phil. IV, 8): Whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely..... for a *Juventutis*

soon to hear of a start being made with the building of the new Institute which the Salesians propose to erect in Somerset Road, to replace their present inconvenient quarters. A band of Co-operators is giving valuable aid, and upon their last successful venture we must certainly congratulate them. At the final committee-meeting dealing with the concert in aid of the building fund the financial statement was read; and after deducting for expenses incurred the total receipts were announced as £. 110.18 s. 6d. The Rev. Fr. Tozzi, Superior, addressed the meeting, heartily thanking the ladies and gentlemen who had so actively promoted the concert, which had produced such satisfactory results.

Special thanks were tendered to Mr. Advocate Upington M. L. A., for his eloquent appeal, to the committee of ladies, to the joint secretaries Messrs James Cook and T. Healy for their energetic and successful endeavours, and to those who had undertaken the sale of the tickets. Special mention was made of Mr. Percival and all the artistes for their assistance in the musical part of the programme.

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**At the Oratory,  
Turin.**

The boys' day (Feast of St. Aloysius) was kept with great festivities at the Oratory; the principal guest was the new Apostolic Delegate, Mgr. Cagliero, who pontificated both morning and evening. When it was dark enough, a grand firework display reminded the boys of the early commemorations of this Feast-day, when it was a favourite custom of Don Bosco to have a fire-works which lit up the then unoccupied lands in the vicinity of his house. His Grace Mgr. Michael Kelly, titular Archbishop of Acrida and Auxiliary to His Eminence Cardinal Moran, was among the recent visitors to the Oratory. He wished to celebrate Mass at the Altar of Our Lady Help of Christians, and expressed to Our Superior General his desire for foundations in Australia. His Grace afterwards continued his journey to England where he will attend the Eucharistic Congress.

\*

**An Audience.**

In the Via Marghera, Rome, the Nuns of Mary Help of Christians conduct a college for the training of teachers, and before the end of the college year a triduum was kept, followed by a General Communion. In order to mark the event, and also to give the students an opportunity of receiving the Holy Father's blessing before the completion of their course, it was arranged for them to be presented to His Holiness. It was no easy task this year to obtain such a favour, for on account of the Jubilee, the number of audiences has greatly increased. But it was finally arranged for the 9th of June, and on that morning the students took their places in the Hall appointed. His Holiness was soon in the midst, passing round and speaking to almost every one. With them, when the midday bell was sounded he commenced the *Regina Cæli*, and they responded. Then he addressed the whole gathering: "I thank you, my children," he said, "for your visit, and for your congratulations on my priestly jubilee;" for His Holiness remembered that they had sent a telegram to him when that event occurred. "You will find yourselves, before long, in the midst of trying

circumstances for catholic teachers; but be courageous, the help of God never diminishes. Continue in the good resolutions you have made, and hold fast to what has been taught you in your college course. My blessing be with you and your families and your future work."

After the audience the young ladies went to the chapel of Our Lady of Lourdes in the Vatican Gardens and prayed there for the preservation and prosperity of the great father of the faithful.

\*

**The Venerabile.** We still hear of assemblies to commemorate the declaration

by the Church of Our Holy Founder as *Venerabile*. The Bishop of Ascona, presiding at the festivities held in the Salesian School, in closing the proceedings, said: "I should only spoil the picture just drawn for you, were I to attempt to add any finishing strokes, but the Bishop's word must be added. You would wish to know what I think about the servant of God, and every bishop in some sense owes a duty to Don Bosco, for he held the Episcopate in such veneration, and chose a bishop for the patron of his work.

It was during my course of studies at Rome, that the humble Turin priest visited the Holy City. He was pointed out to me by some companions whilst we were out for a walk, several of them exclaiming: *There is Don Bosco*. I completely forgot all about the rule which forbade us to leave the line while out walking, and I ran over to him. I could not attempt to describe the impression made on me. He seemed to me to come as close as possible to my idea of what Our Divine Master must have been in his dealings with men, so meek, gentle and kindly in his manner, so modest and humble.

And I have since come to the conclusion that my early impression was not entirely wrong, for Don Bosco was one of those few who have manifested to the world the spirit of our Divine Master and Lord, one of those who draw all towards them, a man sent of God to draw the young out of the sad plight they were in, and to restore them to Jesus Christ. To-day every effort is made to seduce the mind and heart, and to dechristianise the young. Don Bosco raised a protest and a barrier against this satanic undertaking, and for that he is worthy of our homage. I trust that in this very hall where we now celebrate his being declared Venerable, we shall soon celebrate his beatification."

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**The Festive  
Oratories.**

Although Don Bosco's early Festive Oratory could boast of a certain number of out-of-date muskets, which served as the total equipment on the occasion

of the sham-fights, it would probably be allowed that an advance has since been made in the organisation of the sports' sections of the various Oratories. The name 'sport' has also been adopted, though the items are restricted mainly to gymnastic exercises. Almost all the Festive Oratories, that claim to have any standing in the athletic world, have now well-equipped sections which are furnishing teams for contests and displays on special occasions. These have taken an important part in the exhibitions which have been held in the Vatican gardens on more than one occasion, particularly in connection with the commemorations for the jubilee of the Holy Father, who is a well-known patron of youthful associations, and a promoter of whatever conduces to the moral and physical improvement of the young. He lately sent a gold medal and a silver medal to the Salesian School at Catania in Sicily, where a number of these so-called *circoli* had a combined demonstration while prizes were also sent by eminent members of the Sacred College and distinguished laymen.

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. The Nativity of Our Lady Sept. 8th.
2. The Holy Name of Mary Sept. 13th.
3. The Exaltation of the Cross Sept. 14th.
4. The Seven Dolours of Our Lady Sept. 20th.
5. The Dedication of St. Michael Sept. 29th.



CREMISAN — A few boys of St. Louis' School.

It would be well to call to mind :

1st that the indulgences granted to the Salesian Co-operators 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.*



## 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 Pur-



## China.



(Letter from Fr. Louis Versiglia).

Macao.

Very Rev. Don Rua,

Scarcely a month separates us from the feast of the Apparition of S. Michael the Archangel, your Patron, and I am sure that amidst the thousands of good wishes that will reach you from all parts of the world, you will also be pleased with those which the boys of the school of the Immaculate Conception of Macao offer you through me.

Their numbers go on increasing. Not long ago thanks to the generous contribution of a good priest of Costa Rica, three more came to increase the band gathered together under the banner of Don Bosco. On the 2nd of March when we celebrated the Feast of S. Francis of Sales, these three children had the happiness of being regenerated in the waters of Holy Baptism.

The function was of an intimate but solemn character. It took place in our chapel and was performed by our Parish Priest, Canon Francis Xavier Soares, who spent the greater part of the day with us. The accompanying photograph represents one of these three happy ones who, in remembrance of Don Bosco's pious pupil, received the name of *Domenico Savio*. Though unlike him in outward appearance, he resembles his namesake in the sweetness of his character and the purity of his soul, though perhaps of a more lively disposition. He does not now answer to his former Chinese name. „ *Leong-Jok* ” but only to that of Savio which he received at Baptism.

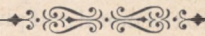
The other two are also very good, though one of them is a relative of the famous pirate executed a few years ago in *Hong-Kong*. The other come from a French Mission to the North of Macao.

They therefore, together with all their com-

panions, offer to you, Very Reverend Don Rua, their most affectionate wishes on this first recurrence of the Feast of the glorious Archangel whose name you bear.

Kindly accept them with the greetings of  
Your devoted son

LOUIS VERSIGLIA.



## Mozambique (East Africa)



Recollections of the journey and some welcome news.

(Letter from Fr. Martin Recalcati).

Mozambique.

Very Rev. Don Rua,

A week ago, on the 6th inst. I reached the field of labour assigned to me by Divine Providence and here are a few notes of my journey with some account of this distant land.

I left Lisbon at mid-day on the 1st of February on board the steamer *Portugal*, but with real sorrow at having to part with so many good confrères, who for more than two months had extended to me the most delicate hospitality. Our Provincial with several others accompanied me to the vessel and remained on the quay as long as the ship was in sight. Whilst moving slowly to the mouth of the Tagus, the splendid panorama of Lisbon unfolded itself before my eyes like a gigantic cinematograph. It was an enchanting spectacle as I beheld fading from my sight not only the city and the land of Portugal, but the whole of Europe. I looked around me, all strange faces... they were speaking a language almost unknown..... but this was an incentive to devote myself more earnestly to the study there of during the thirty-six days of my journey. The officials most kindly gave me leave to say Mass, and the eight Franciscan Sisters travelling to *Beira*, near the city of Mozambique, were very grateful for being able to assist at it. However, on the feast of the Purifi-



cation, the second day of the voyage, I was unable to say Mass on account of the rough sea.

On Monday (February 3rd) we arrived at *Madeira*, the mountainous waves threaten to engulf this pearl of the Portuguese islands, but smiling amidst her luxuriant vegetation she defies the tempest.

I landed at once and hastened to say Mass at the Cathedral, an ancient temple of a severe style of architecture in the midst of a land enjoying perennial spring. It was there we learnt the news of that inhuman crime, the double assassination of the royal family of Portugal! Amidst the thunder of the cannon and the

intertwining themselves in a thousand shapes, like sapphires and emeralds shining in the sun's rays.... Thus we reached the island of *San Thomé*, a Portuguese colony. Our ship was at once surrounded with a multitude of boats of various shapes, some long and slender formed of the hollowed-out trunks of trees, filled with powerful negroes, well proportioned and of a handsome type, who cheered us somewhat with their monotonous and interminable songs. The same evening, the 13th, we started again on a calm sea, but the heat was almost unbearable.

In three days we reached *Loanda*, with its magnificent natural harbour! At the end of two strips of land, covered with palm-trees, built on a hill, is seen the fine capital of *Angola*, which although situated on the Equator, has a tolerable climate and a promising future. We left on the 17th and after a day and a night we reached *Lobito*, the furthest point of *Angola*, where we stopped some hours. On a rough sea we continued our voyage to the *Cape of Good Hope*, which we reached in five days. It was evening, the air warm, the splendid bay perfectly calm, traversed by steam launches of all kinds; the city, which extends in a large semicircle on the slopes of a hill reminding one somewhat of Gibraltar, glowed with thousand of electric lights; and I, for a while, gazed upon and admired the heavens and the view of the city. There was no time to see any of the confrères at the Salesian House and welcoming the peaceful night after so much stormy weather I retired to my cabin.

Leaving Cape Town on the 24th we made the tour of South Africa and entered the Indian Ocean, almost always within sight of the coast. The shores seemed extremely fertile and covered with luxuriant vegetation.

Here and there were to be seen growing villages and thriving towns; everywhere signs of labour, and life. After about five days' sail, barren coasts reappeared; the *Transvaal* was left behind and we had reached another Portuguese colony, *Mozambique*. We soon arrived at the chief town *Lorenzo Marques*, where we stayed three days as the vessel had to discharge a quantity of merchandise and take in coal. I said Mass in the only church open to the public, which serves also for a cathedral, the episcopal church being at *Mozambique*, the town which gives its name to the Colony. I was received by His Lordship the Bishop, who gave me a fatherly welcome and kept me nearly the whole day. He displays great apostolic zeal and uses every endeavour not only to spread the Gospel but also to combat the growing influence of the mussulman and other errors.

On the 2nd of March we weighed anchor and



The little Chinese boy „ Leon-Jok ”, who received the name of Dominic Savio, at baptism.

measured tolling of the bells, whilst the island in festive sunshine smiled in its mantle of green enamelled with flowers, we weighed anchor.... but the stormy waves threatened to swallow up the *Portugal* and that little corner of the blood-stained kingdom, condemning the regicide! For two days the storm continued, and then at last I was able to say Holy Mass for the souls of the victims.

We continued our voyage for ten days on a tranquil sea; it was a pleasure to watch from time to time the passage of hundreds and hundreds of dolphins whose curved backs alternately rose and disappeared beneath the waves. Another time we watched swarms of flying fish,

after a stormy passage reached *Beira*. I accompanied the good Sisters to their habitation, where they are doing immense good. Towards evening the vessel started again on a tempestuous sea, the very worst I have seen. The *Portugal*, which is a good boat rolled and pitched, tossing us from one side to the other; however it carried us without accident to the city of Mozambique, the end of my long journey. I had quite an enthusiastic reception from all our confrères and boys who were awaiting my arrival.

I should have much to say about the city, its environs and above all about our work here. The region of *Mozambique* contains 3,120,000 inhabitants. Situated on the eastern coast of the African continent, between the Equator and the Tropic of Capricorn, it is one of the best Portuguese Colonies, precisely on account of its situation and from the economic conditions of the future. Its lands are of real natural fertility, and agriculture is working wonders here. Another source of riches is the forest region; here are quantities of lofty trees which will furnish in abundance most desirable building materials. The mineral wealth is even greater.

But that which is most to be desired is the development of native industry and consequently of trade. It is not necessary to speak of the hopes aroused in connection with this subject by the labours of Don Bosco's Sons. It is hoped that the boys educated in the school will grow up not only well-mannered, but industrious, giving little by little a fresh impetus to the economical development of this province, which possesses all the elements requisite for becoming a great commercial centre.

I will reserve further details for another time.

It is true, as the Rector says, that here there is little time for writing and I have become aware of the fact. He remembers a promise made to the readers of the *Bulletin* of a fuller account of this Colony of *Mozambique*, and he regrets that his promise is still unfulfilled; but I can myself affirm that his numerous occupations are solely to blame for this delay. We are still very few, too few in proportion to the work! However, we shall do our best not to leave you and our Co-operators without news. We ask their prayers and your blessing.

Believe me

Your affectionate son in J. C.

MARTIN RECALCATI.

## Matto Grosso (Brazil)

### The Musicians of the Colony of the S. Heart at the Exhibition of Rio Janeiro.

Two Indian women killed by the Cayapós.  
The need of labourers in the harvest.

Cuyabá.

Very Reverend Don Rua,

After the recent interesting reports sent to you by our Inspector Fr. Antony Malan, I did not think I should so soon have had occasion to take pen in hand; for who could have imagined that he should arrange with the Government for the despatch, next June, of our little Indians of the Colony of the S. Heart who form the musical class, to no less a place than the Exhibition at Rio Janeiro? And yet the affair was settled in a moment. Fr. Malan made the proposal and the patriotic Government accepted with enthusiasm, declaring that it would be responsible for the travelling expenses. The Inspector accordingly despatched the Master-tailor at the school of Cuyabá, who is also a music-master, to the Colony, to measure the little musicians for a smart uniform, and at the same time to help them in practising their music; he sent with him a cleric as well, who was to devote himself entirely to their instruction.

The news was received with delight by the young Indians, who set themselves enthusiastically to work, being dispensed from all other employments so as to attend solely to their music and gymnastic exercises.

The Sacred Heart of Jesus seemed to be blessing the work when an unforeseen accident threatened to seriously disturb and even to depopulate the whole Colony. Some time ago I mentioned in one of the letters, that last year the terrible *Cayapós*, bitter enemies of our *Bororos*, had shot a mule in the fields of the Colony; this year they paid another visit and killed two Indian women. It is the custom for these latter to go through the forest in search of fruits, whilst the men are engaged in hunting and fishing; but generally they return at night to their huts, or if they intend to prolong their expedition for several days, they set off accompanied by the whole family.

This time, however, two having gone together, did not return the same evening; the relatives spent an anxious night and during the whole

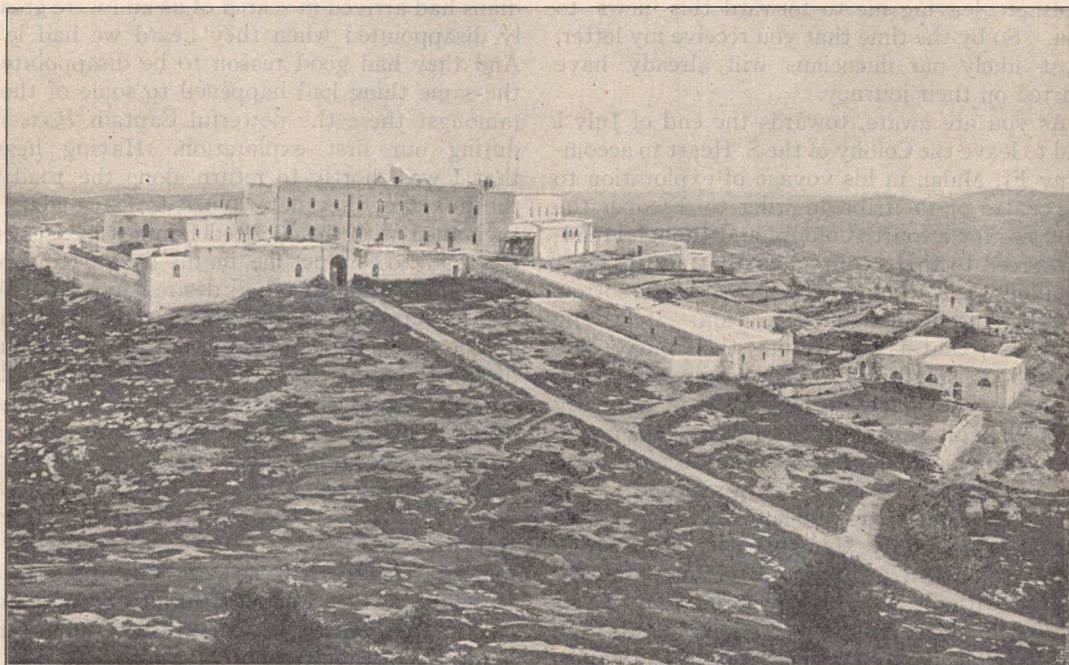


of the following day seeing no signs of them anywhere, their suspicions were aroused and they set forth in search of the two poor creatures who, after lengthy investigations, were found in the forest near the *Rio das Mortes* inhabited by the *Cayapós*..... but they were lying lifeless, bathed in their own blood; near them were found four large and heavy clubs, which these terrible savages use to kill ferocious beasts after shooting them with arrows. The murder had been committed at a distance of about five miles from the Colony.

The Indians hastened to communicate the terrible news. You can imagine, what an im-

covering the corpses with the blood. The whole *aldeia* was in a tumult. Some wished to pursue their enemies, but most of them were resolved to abandon the Colony and penetrate further south where the chief part of the tribe is located. A veritable catastrophe seemed to threaten our mission.

It is unnecessary to state that all our brethren did their utmost to restore calm. The Superior telegraphed at once to Fr. Malan the sad news, which even to us seemed sufficiently serious to cause the destruction of the whole work. Fr. Malan replied immediately that he would come over himself as soon as possible and meanwhile



BEIT-GEMAL (Palestine). — Salesian Agricultural Colony.

pression it produced in the Colony, causing the blood of these poor Indians to boil with vengeful fury. Weeping, shrieks and howls resounded on all sides. Fr. Colbacchini who was then in charge of them, seeing that it was a very serious matter, sought every means of calming them, and taking with him a confrère, he went with several Indians to verify the news. The Indians after their usual ceremonies, wrapped up the two corpses in mats and carried them to the Colony, although the stench was already insupportable. Only those, who have assisted at these dismal and distressing ceremonies, can form any idea of what took place on the arrival of the two corpses at the *aldeia*. All screamed and howled, one tore his hair, another cut his flesh with glass,

would send some soldiers to help the Indians in pursuing their enemies. Thank God this announcement restored a certain degree of calm.

Fr. Malan called on the President of the State and explained the matter to him. The latter recognized the advisability of sending a small company of soldiers for the defence of the Colony and of the Indians; and as it would have taken about a fortnight to send them from Cuyabà he decided to summon by telegram ten men of the National Guard from *Araguaya*. In fact the President sent orders at once to the Sub-Delegate of that place and in five days ten men well armed appeared in the Colony. The sight of them gave great satisfaction to the Indians, and with them, almost all the men set out in pursuit of

the *Cayapós*; but very soon they recognized that these, after the commission of the crime, had once more retired into the vast forests stretching towards the North. Calm having been restored, the soldiers departed, leaving on the Indians an excellent impression. They are now persuaded that, remaining with the Missionaries, they will not only be safe from the persecution of the whites, but that they will also be protected by the Government. Now everything is once more in good order; still the Inspector Fr. Malan who intended to come over later on to conduct the band to the capital, decided to anticipate his journey and set off with a good supply of clothing, blankets, agricultural implements, tools, etc. leaving me to forward this news to you. So by the time that you receive my letter, most likely our musicians will already have started on their journey.

As you are aware, towards the end of July I had to leave the Colony of the S. Heart to accompany Fr. Malan in his voyage of exploration to the centre of the tribe, in order to discover the best site for a fourth Colony; and though I readily agreed to that proposal as that is the most populous part, still I could not conceal the sorrow I experienced in that separation. Reflecting moreover, that I was leaving the Colony in a prosperous condition, that sacrifices and privations are no longer necessary as in the early days when all were exposed to the inclemency of the weather and deprived of the necessaries of life, my heart was filled with gratitude to the Sacred Heart of Jesus who had so visibly blessed our Mission.... My thoughts carried me back four years when a hundred and forty Indians arrived without a rag to cover them and I saw those poor boys, painted in various colours, and who have since been regenerated in the waters of Holy Baptism and fed with the Bread from Heaven. Reflecting on the complete transformation obtained in so short a time, I thought of so many hundreds of boys now in the same unhappy state in which these were, and who still await conversion. And truly, everything seems to indicate that the time has come in which, according to the merciful designs of God, the whole tribe of the Coroados will be brought under the dominion of Christ, and all the *Bayitos*, which are veritable temples of Satan, will be changed into churches of the living God and consecrated altars. So may it be! As our Venerable Father Don Bosco, in speaking of the Sanctuary of Mary Help of Christians, said that it was Our Lady who had built it and that from there would go forth many evangelical labourers to all parts of the world, so I thought that from the Colony of the Sacred Heart, which Jesus

Himself has deigned to found, would go forth new evangelical labourers, raised up by God in the midst of this very tribe to catechize their own brethren.

Thoughts such as these accompanied us during the whole of our journey of exploration, of which I need not speak, as Fr. Malan has written to you about it. Still I must not omit to mention an incident which confirms what I have said.

During our second exploration when, on the appointed day, not a single savage appeared, we were much astonished; but a month later we learnt that the very day following that of our departure on our return to Cuyabà, eighty Indians had arrived in search of us and were greatly disappointed when they heard we had left. And they had good reason to be disappointed; the same thing had happened to some of them (amongst these the powerful Captain *Pericolo*) during our first exploration. Having heard that I was shortly to return along the road to the Colonies, they determined to leave some of their men with the civilized families living near the road, to conduct me, on my arrival, to those same *aldees* which we had desired to visit. We had been prevented from doing so by the nature of the road, impassable for saddle horses and beasts of burden; but they knew of a route by which we could accomplish the journey on horseback. These poor creatures anxiously awaited me for a month and then, doubting whether I should return, they went away. Scarcely two days later I passed that way, when, to my great sorrow, I learnt what I have now related. I understood also that the same Cacique *Pericolo* is determined, if we undertake to found a Colony in that centre, to collect there all the inhabitants of the neighbouring *aldees*.

On my return from this journey, passing through *Burity* inhabited by relatives of *Melchiori* whom the Indians of the St. Lorenzo assassinated last year, they told me they could no longer live there in security, and that amongst those who had sworn to take their lives were the afore mentioned Captain *Pericolo* and one named *Americo*. I encouraged them and sought to calm them, promising that we would go ourselves in search of these savages and dissuade them from further threats and criminal attempts. That very night I spent with an Indian, from those parts, who gave me further details, and said that the Indians were expecting me. The following morning on reaching our new Colony of *Palmeiras*, I received more news of the above mentioned *Americo* who was described to me as very dangerous. I sent him word that I wished to speak to him: „ though I had

doubts about his responding to the invitation." However some days later he arrived, clothed in an old military jacket and asked at once for me, saying that I had to speak to him. As soon as he saw me he saluted me in Portuguese. Immediately I questioned him as to the crime at *Burity*; but he assured me he was not an accomplice and that he was not in the habit of slaying people; I then exhorted him to abandon for ever that wicked and savage life, imitating the Indians of the Colony of the S. Heart. At these words he became very serious and replied: — „ Yes, Father, it is time to end it; my people should be assembled here and made to work. I see that here there is an extensive forest with much fruit and game, consequently there is plenty for my Bororos to eat. They should be brought here and made to work, and you will establish schools so that the boys and girls may learn to read and write. ”

This was the first time I had spoken to him, so you understand, how astonished I was to hear him falling in so readily with our proposals. Then he asked me for a shirt and for some food and I was glad to be able to supply him and gave him a few other necessary things; but to my great regret, in bidding him farewell, I was obliged to tell him that for the present we could not receive any Indians in that place, and had to be satisfied with promising him that I would soon let him know when he could bring them.

Since my return to Cuyabà, several bands of Indians from the *S. Lorenzo* and the former *Colony Teresa Cristina*, (now destroyed), have come to see me, all manifesting a great desire to see me again after ten years' absence. They lamented that I had abandoned them and apparently left them to themselves: and they added that the Indians wished me well and always remembered me, but that I did not wish them well... because I had not yet gone back to them.

You see, that in a short time I had an opportunity of meeting Indians from all sections of the tribe and I found, in all, the same wish to enjoy the advantages to be derived from our work. May Almighty God help us to satisfy them!

The three boys I brought last year to this school to learn a trade are going on well, so much so, that having during these last months to go out on mission several times, I took with me one or other of them to assist me; and all were astonished in beholding these boys so well educated as to be an example to many of the civilized inhabitants.

There would be much more to relate but I must reserve it for another time. On the other hand from the information here given, you may

be fully persuaded of the fertility of the soil, of an abundant harvest and of the urgent need of zealous labourers. God grant there may be no delay in sending them, nor in procuring the means necessary to establish, as soon as possible, another nucleus of souls enjoying the blessings of Redemption.

Meanwhile we beg you to assure our zealous Co-operators that from the midst of these forests our most fervent petitions are daily poured forth to the Giver of all good things, that He would reward abundantly our benefactors.

*Your obedient son in J. C.*

JOHN BALZOLA.  
*Salesian Missionary.*



## Book Notices.

The Irish Catholic Truth Society has issued the following among its penny publications.

1. **Who may come?** by Rev. J. Halpin.

A little work, attractively written, explaining Our Lord's invitation to visit Him frequently in the Sacrament of His Love.

2. **The imitation of the Sacred Heart.** Part III. abridged from the larger work of Father Arnold. S. J.
3. **The Shannon and its Shrines**, by J. B. Cullen Part II. illustrated, dealing principally with the historic remains and associations of Limerick and its neighbourhood.
4. **The ancient laws of Ireland** by Rev. J. E. McKenna. An interesting and ably written refutation of those who have so long proclaimed that "there never was a body corporate, worthy of being called an Irish Nation."
5. **The Colleen from the Moor**, by T. B. Cronin.



## 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.

**T**HOSE who are keeping the 24th of the month, as a day consecrated to Our Lady Help of Christians, are recommended to add, as their general intention, the welfare of our Schools and Colleges in the scholastic year about to commence.

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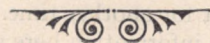
A few days after the celebration of the Feast of Our Lady Help of Christians a solemn thanksgiving service was held in the Sanctuary. The Superior of the Oratory gave a brief résumé of the motives which prompted their gratitude, especially for the many favours received during the novena and the month preceding. The celebrations at the Sanctuary were emulated to some degree by those in other centres of Salesian activity. We have already given details of the proceedings at our churches in the province, but we must not omit a notice of others, which not only give us a striking proof of the firm hold this devotion has taken, but also of its world-wide extension, as foretold by the Venerable Don Bosco.

We may well mention first the festivity at Nizza, where the Nuns who form the second great body of the Salesian Family, and are called after Our Lady Help of Christians, have their Mother House. His Grace Mgr. Cagliero had for some time had his residence there, and he himself gave the novena in preparation, and celebrated the mass for the General Communion. At ten o'clock the Vicar General of the Diocese sang Mass which was accompanied by the singing of the boarders, who displayed on that occasion high musical attainments and admirable training. His Grace then admitted some of the girls into the sodality of the children of Mary and having invited the two

hundred students to renew their consecration to Our Lady, he imparted the Papal Benediction by special privilege. The procession in the grounds and convent was joined by the girls of the Festive Oratory, the boarders, the Nuns, and many of the ladies of the town, a goodly number being former pupils of the school.

Our Superior General went to Milan for the keeping of the Feast, and assisted at the conference given by the Secretary of the Association of Co-operators. His Eminence Cardinal Ferrari, after having addressed the assembly, and urged them to active participation, gave Benediction of the Blessed Sacrament. On the preceding evening there had been a literary and musical display in the Salesian Institute of St. Ambrose.

At Verona in the Collegio Don Bosco the conference was given by the new Apostolic Delegate who spoke *ex abundantia cordis* of Our Lady's extraordinary and continual assistance in Don Bosco's work. He mentioned the incident which occurred as he walked round the playground at the Oratory forty-eight years ago with the Ven. Don Bosco; he suddenly noticed him looking fixedly, as though inspired, towards the Alps, and then he looked down at the ground round about him and said: "You see nothing, but I see, I see... *hic domus mea, inde gloria mea.*" He spoke of the temple which should rise on that spot and of the missionaries that should carry thence the devotion to Mary Help of Christians. The supernatural may be denied (the Archbishop continued) but in this case I am a witness to both the one and the other."



## GRACES and FAVOURS

**Cavan (Ireland).**—I enclose an offering for a Mass in thanksgiving for a favour received through the intercession of Our Lady Help of Christians.

June 1908.

**London.**—Kindly publish my thanksgiving for a favour obtained after a novena to Mary Help of Christians and promise of publication.

July 1908.

Anon.

**Mylapore (India).**—I was for some time in danger of losing my position in a government-office through the ill-will of a superior officer. In my anxiety I sought the intercession of Our Lady Help of Christians and now beg to publish my deliverance from that danger.

June 1908.

A. M. P.

**Cork-Ireland.**—The amount sent herewith is for a Mass in thanksgiving for favours received through the intercession of Mary Help of Christians.

Anonymous.

**Macroom-Ireland.**—I send this offering in thanksgiving for a favour obtained through the powerful pleading of the Help of Christians and ask for prayers to gain another grace from the Sacred Heart.

N. L.

**Coriekenny-Ireland.**—This small sum is for a Mass to be said in honour of the Sacred Heart of Jesus and Our Lady, Help of Christians in thanksgiving.

A. M.

**Malta.**—I enclose an offering for the New Church in Rome and for a Mass to be said in honour of Mary Help of Christians through whose intercession I obtained a great favour.

J. G. C.

**Preston.**—I enclose an offering in thanksgiving to Mary Help of Christians for having obtained the recovery of my child from a serious illness.

M. Y. H.

**Dungannon-Ireland.**—Enclosed is an offering for a Mass in thanksgiving for two favours

granted through the intercession of the Help of Christians.

C. J.

**Preston.**—I sincerely thank Our Lady Help of Christians for the winning of five Scholarships which were gained through Her aid and enclose an offering for a Mass in Her honour

Miss B.

**Cork-Ireland.**—I beg of you to thank Our Blessed Lady for Her powerful protection and enclose a small offering for Her Shrine.

**County Down (Ireland).**—I enclose an offering in thanksgiving to Our Lady Help of Christians for a favour received through her intercession.

*A Child of Mary.*

**Lynchburg, (U. S. A.).**—I enclose an offering in thanksgiving for a miraculous recovery through the intercession of Our Lady Help of Christians, Our Lady of Lourdes and the Precious Blood.

M. J. D.

**Malta.**—Enclosed please find a thank offering in honour of Our Lady Help of Christians to whose intercession, by the mercy of God and assistance of St. Antony I owe a great temporal favour.

*A Child of Mary.*

**Preston.**—I send this in thanksgiving for favours received through the powerful prayers of the Help of Christians and for a Mass for a conversion.

M. H.

**Intention.**—Co-operators are asked to pray for two special intentions at the request of two members of the Association.

— A Co-operator in India wishes to give public thanks to Our Lady Help of Christians for having assisted him in passing a difficult examination.

April 1908.





# LIFE OF MONSIGNOR LASAGNA

SALESIAN MISSIONARY

TITULAR BISHOP OF TRIPOLI

## CHAPTER XLI (Continued).

Moreover the Salesians undertook with great zeal the parochial services in the Church of *S. Gonçalo*, confided to them by the Diocesan Authority, and here each day was heard the eloquent preaching of the Bishop, inviting his numerous listeners to the practice of the Christian life. A great crowd attended the solemn triduum in which, after blessing the statue, he spoke of the Sacred Heart of Jesus, and thus his preaching had the effect of a mission on the inhabitants of Cuyabà. Many times also the Cathedral benefited by his sermons, and we must not pass over in silence the conference he gave on Sunday, July 8th, to make the work of the Salesians better known. The Bishop, the President of the State, Signor Emmaneul Murinho, several Generals in full uniform with their suites were present, together with all who were actuated by noble sentiments. The orator unfolded the Salesian plans, those that concerned the education of the youth of the city, as well as what they proposed to do for the evangelization of the savages. He was listened to with enthusiasm, of which a substantial proof was given in the collection made at the doors at the end of the service. The good Bishop, Mgr. d'Amour was wonderfully generous, going so far as to deprive himself of necessaries in order to help the work, subscribing a third part of his episcopal revenue. Signor Emmanuel Joseph Murinho also promised a large sum. Nor were the contributions less generous from the other personages present amongst whom the eloquent speaker had aroused a charitable spirit of rivalry.

With these contributions, the Director of the new Institute was enabled to admit at once the more necessitous boys, who thus formed the nucleus of the school. They were also prepared to exercise a trade which in the future might procure them an honourable livelihood. Next was opened a school of agriculture and horticulture, a project which was greatly appreciated. All were willing to protect and assist a work so eminently Christian and social, for all were convinced that it was only by means of work and instruction that these people, generally well disposed, docile and respectful disinclined to quarrels and free from certain vices sometimes found where civilization is not joined

with the practices of religion, could be raised to a higher level. How consoling to the heart of our Bishop were these humble beginnings! He considered himself already well repaid for the sacrifices undergone in coming to the distant land.

From every circumstance he knew how to extract reasons for the fuller appreciation of the Salesian work. On the 26th June, being at the Seminary with the Bishop, the President of the State of Matto Grosso and other influential persons, he received the news that an Italian, with an assassin's dagger, had barbarously put an end to the life of Carnot, President of the French Republic. He seized the opportunity for making suitable reflections on this horrible crime, proving once more how fatal are the results of an education entirely atheistic and materialistic. From that day he confronted the senseless teachers of irreligious schools with the name of the miserable Caserio, saying: „Behold the result of your teaching! » He was intimately convinced that the best method of combating the absurd utopia of socialism was to open workshops and there to train the young artisans after the model of Jesus of Nazareth who, though the Son of God ad God Himself, chose to become a workman and exercise the humble trade of a carpenter, to show the world how great and meritorious is labour, sanctified by the grace of God and united with a good life.

## CHAPTER XLII.

**The Bishop of the savages. — A Meeting and its sequel. — The Coroados. — Strange Manners and customs. — Dead shots. — Superstitions. — The Teresa Cristina Colony in danger. — Negotiations and preparation. — The first Salesian Director of the Colony. — Stirring appeal and its success. — Reply to a remark.**

Whilst the apostolic Missionary, during his sojourn in Cuyabà, was gladdened by the commencement of the Festive Oratory, which gave early promise of a rich harvest; whilst his pious ambition was in process of fulfilment in the new workshops of *S. Gonçalo*, gradually being filled with boys, snatched from the danger of perdition through idleness and sin, and also in the good effected in the public church; he was still dissatisfied so long as the work for the savages of the forests of Matto Grosso was not taken in hand. It seemed to him that their evangelization was reserved to the Salesian Missionaries, and he himself, from the moment when he was raised to the Episcopate without any special see, looked upon himself as the *Bishop of the savages*. But amidst so many tribes of Indians, he often asked himself, with which, and how were they to begin? What means must he take to gain his end?... But, as in all the works preordained by Providence, God Himself takes care to provide for their successful issue, so in this also His Finger was also visible. On the 25th June, having gone to treat of several affairs relating to the new Institute with the President



of the State Signor Emmanuel Murtinho, he met there the President's brother, who had just returned from his official visitation of the Colony *Teresa Cristina*, formed by the Government for the purpose of training the *Coroados* Indians in civilization and industry. Naturally the conversation turned upon these Indians and on the method of civilizing them, and the Bishop's heart, in listening to Signor Murtinho, was enkindled with a more ardent love and compassion for these poor creatures. We will give a summary of the chief points of this interview, requisite for the complete understanding of what we have still to relate.

The Colony *Teresa Cristina* is situated at six day's journey on horse-back from Cuyabà, on the banks of the S. Lorenzo. It has already been ten years in existence and consists of Indians called *Coroados* or tonsured, because they have on the top of the head a kind of tonsure, which they make by pulling out the hairs (1). The *Coroados* are, in general, tall, with bronzed skin, hair thick and shaggy, black eyes almond shaped, high cheek-bones, flat nose, a very large mouth with thick lips like all the native tribes of America. Their forehead is covered with hair as far as the eyebrows, which they pull out, as well as the hairs of the beard.

They are not accustomed to wear even a rag of clothing, though they love to fasten round their necks and wrists collars and bracelets made of small pieces of snail-shells or of shells from the river rounded by the teeth or on stones and pierced through the centre by a pointed bone so as to be able to string them on a cord made out of cacao leaves, putting in here and there a red or black fruit stone, bearing thus a resemblance to a rosary. On great feasts also they place round their head and waist garlands of the handsome feathers of parrots, or other birds of brilliant colours.

They paint their bodies in a wonderful manner with a kind of red pomatum made from the scarlet berries of a plant called by them *uruca*, mixed with tiger's fat or more frequently with that of a crocodile. This pomatum, by its unpleasant odour and its stickiness preserves them from the gnats and from hundreds of other blood-suckers which abound in these countries.

These savages are very revengeful. When some member of their tribe is assassinated they always take a cruel vengeance; for this reason they are constantly at war with the neighbouring tribes and thus without perceiving it they are exterminating themselves. Their arms are the bow and arrow and they are so expert in their use that not one shot fails to reach its mark, even at a good distance, whether it be a bird flying through the air or a fish gliding through the water. Besides they are all, men, women and children, expert swimmers, casting themselves into the deepest

pools and remaining a long time under water as if they were amphibious.

The women are looked upon as beasts of burden. To them the lowest and most painful tasks are reserved. When a man returns home he must find wherewith to satisfy his gluttony, consequently the woman must seek, beg from her neighbour, steal, do all she can that her husband may be satisfied, otherwise she will get a good beating.

On the tenth day after birth, infants are presented, with a certain degree of solemnity, to the *Bari* or Magician of the tribe, who, with a pointed bone, pierces the lower lip, and to keep the hole open introduces a piece of round stick, so that during the rest of their life, on the great festivals, they can pass through it small white, black or red sticks at choice; The *Bari* officiates also as priest and exorcises the food that might be injurious, such as the flesh of tiger and the crocodile; he is, besides, the physician of the tribe. His principal remedy consists in applying his lips to the suffering part and sucking hard to extract the evil spirit. If this does not answer, the *Bari* then prophesies the day and hour of death and the poor invalid must inexorably die, so that the prediction may not be falsified. When the fatal hour approaches the sorcerer throws over the sick person's face a mat of leaves and then, passing his hand under this sinister veil, with two fingers he closes the nostrils and, with the rest of his hand presses on and closes the mouth, so that the patient is suffocated.

When the victim has expired, the *Bari* utters the word *Bi*, which signifies: he is dead. Then they begin howling and shrieking, and horrid scenes take place. The near relatives slash their legs and other members of the body so as to shed a quantity of blood, which is made to drip on the corpse, and then, in sign of mourning, they smear themselves all over with dark colouring and tear out their hair.

Twelve hours after death they bury the corpse not far from the hut, barely covering it with earth, and to hasten putrefaction they pour a quantity of water over it every day. After a fortnight they uncover the body now decomposed, and taking it to the nearest river, plunge it into the water; then all the relatives detach the limbs dividing them into pieces. After this with their nails they take the flesh from the bones, which they wash and cleanse perfectly and when they are quite clean they take them back to the hut, anoint them with their red pomatum and place them in a small basket adorned with beautiful feathers. This basket is finally, amidst incomprehensible and interminable funeral rites, placed in the river in some deep hole, or in the case of an ordinary person, it is buried near the hut. They have some idea of the immortality of the soul and therefore stupidly believe in Metempsychosis or the transmigration of souls. They are persuaded that soul of a *Bari* is transferred to a star and the souls of ordinary folk enter, by preference, certain large parrots, with enormous beak and brilliant feath-

(1) One would imagine that they learnt this custom from the Missionaries with whom, in former times, they were brought in contact.

ers; and on this account they are fond of these birds, and the women carry them away whenever they move to another place.

The *Coroados*, being accustomed to a free, nomadic existence, do not like work. Inconstant and absolutely improvident, they are of themselves, incapable of improving their lot. With the object of civilizing them and rendering them useful to their own country, the Government of Matto Grosso, in 1885, sent fifty soldiers, under the command of a Colonel, who was at the same time Director of the Colony which took the name of *Teresa Cristina*. According to the law, the land destined for this Colony could not be sold, but was to be divided amongst the *Coroados* when they were capable of cultivating it, and had given proofs of stability. The Government, meanwhile, made itself responsible for the expenditure necessary for the maintenance of the soldiers destined to keep them in check, and in order to induce them to work gave as a subsidy, besides the produce of the ground cultivated by them, a sum sufficient for the support of all the savages of the Colony. Signor Murtinho added that so far they could not discern any improvement in these unhappy children of the forest. Without accusing any one in particular it appeared to him that this was the result of the indifference of those in authority, probably more intent on amassing money for themselves and their own families, than solicitous for the real good of the colonists. This had already caused the destruction of the *Isabel Colony*, founded for the same object and under the same regulations, and a similar fate now threatened the *Teresa Cristina Colony*.

This meeting with Signor Murtinho, the vivid description of the manners and customs of the *Coroados*, but above all the closing of the *Isabel Colony* and the imminent destruction of that of *Teresa Cristina*, inflamed yet more the burning zeal for the evangelization of the savages which consumed the good Bishop, who in all these circumstances recognized clearly that it was God's Will they should no longer delay, but hasten at once to the help of this unfortunate tribe. He set on foot at once negotiations with the President of the State, applying himself diligently to lay the foundations of an agreement between the Government and the Salesians. It was agreed that the Colonel in command of the forces and Director of the Indians in the Colony should be relieved of his charge; that all should be handed over to the Salesian Missionary with full authority in governing, and liberty to initiate and carry out the reforms he should judge to be expedient. The negotiations proceeded smoothly, and in order that the Salesians might have a clear understanding of all details, Signor Murtinho offered them a good guide and four servants, with baggage mules and provisions for the long journey to the Colony. The 16th July dedicated to Our Lady of Mount Carmel was the day chosen for starting. Monsignor would have wished to go there himself, but fresh and urgent undertakings imperatively called him to Montevideo five days before the date fixed for the entrance of the Salesians into the forests of Matto

Grosso. Hence, having already decided to deprive himself of his faithful secretary Fr. John Balzola for the good of those savages, he placed him at the head of this undertaking, so full of difficulties and dangers. Fr. Balzola, inflamed with the zeal which burnt in the heart of his Bishop, dedicating without reserve his talents, his health and all his faculties to this important Mission, set off, on the appointed day with several confrères, towards the goal assigned to him and reached it after five days of hard riding. In short the Missionaries were able to form an adequate conception of the difficulties and immense sacrifices they would have to bear, but they were not dismayed and generously accepted their difficult field of labour, making themselves savages with the savages to lead them to Christ. Through the generous devotion of these our brethren, in a few months everything was arranged and on the 19th April 1895 the official Gazette of the State published as No. 610 the following Government decree: „His Excellency the President of the State, in view of the advantage of entrusting the *Colony of Teresa Cristina*, founded on the banks of the S. Lorenzo, to the Salesian Missionaries, who came to this State with the object, amongst others, of catechizing and civilizing the Indians, appoints as Director of the above Colony the Revd John Balzola and Vice-Director Fr. Joseph Solari, of these same Missionaries, who will carry out their respective duties in conformity with the Rules of the Congregation to which they belong and the instructions of this Presidency.” This decree was greeted by the approbation of all good people. From all parts poured in letters of congratulation to the President and of encouragement to the Missionaries, wishing success to a work so distinctively Christian and charitable. Mgr. Lasagna, seeing his most ardent desires thus fulfilled, could not contain himself for joy.

(To be continued).



Mrs. Margaret Compton. Chicago U. S. A.  
Mr. John Joseph Murphy. Kilmuckridge Ireland.  
Mr. Joseph Hartigan. Bagillt-N. Wales.  
Mr. Francis Gowan. County Dublin, Ireland.



PERMISSU SUPERIORUM

Gerent, GIUSEPPE GAMBINO — Salesian Press, Turin, 1908

# APPEAL

## ON BEHALF OF THE SALESIAN INSTITUTE.

To all those who are kindly disposed towards poor orphans, to all those who have at heart the betterment of society by the education especially of abandoned or neglected youth, we appeal with confidence.

The Salesian Institute in Cape Town is a school of Arts and Trades, one of the four hundred and more Institutions of Don Bosco. It consists of schools of printing, cabinet-making, bookbinding, shoemaking and tailoring. Boys are accepted irrespective of creed, are trained in one of these trades, while at the same time they receive a good "book" education and are taught both vocal and instrumental music.

The houses in which the work is carried on at present are only rented and were never intended for educational purposes. So far there are seventy-two lads in the Institute, all healthy and happy, and this is all that we can at present accommodate. During the past year close on sixty applications had to be refused. This year the demands are pouring in daily, but the answer is always the same: "There is no room."

Our benefactors and all those acquainted with the work urge us to build a suitable institute to provide for about two hundred boys, where a model school of Arts and Trades may arise and the complete educational system of Don Bosco may be developed. There is every prospect of a valuable site being secured in one of the old Cemeteries in Somerset Road; so it is now necessary to start a building fund. Confident in the blessing of Divine Providence and the goodness of the cause we turn for help to both rich and poor of every denomination and nationality.

A Committee has been already formed for the purpose of collecting subscriptions. While we expect much from the wealthy, we are confident that the labouring classes, who have experienced many hardships in common with our boys, will not deny their mite. A small subscription every month, sixpence, a shilling or half a crown, will prove most effectual in aid of the new Institute.

We wish to promise our prayers to all those who come to our assistance and we feel certain that the Almighty will reward abundantly every one of our benefactors.

For the Salesians:

E. M. TOZZI, S.C., *Superior.*

*Feb. 14th, 1905.*

*Salesian Institute,  
49, Buitenkant Street, Cape Town.*

I hereby recommend most herartily the foregoing appeal to all the well disposed throughout my own jurisdiction, and to the Superiors of the Missions who have sent, or are likely to send boys to the Salesian Institute from any part of South Africa.

✠ JOHN LEONARD,  
St. Mary's, Cape Town.  
Feb., 14th, 1905.

*(Cablegram.)*

To Superior, Salesian Institute, Cape Town. — Rome, 13th March, 1905.

Holy Father wishes development to praiseworthy work of Salesian Institute and blesses Superiors, Benefactors and Pupils.

Cardinal MERRY DEL VAL.

# 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 adressed to:*

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