

Salesian Bulletin

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Vol. VI

*Beatus qui intelligit super egenam et pauperem:
in die mala liberabit eum. Dominus. — (Ps. XL.)*

Sancti Rosarii

DA MIHI

ANIMAS CAETERA TOLLE



History of the Ven. Don Bosco's EARLY APOSTOLATE.

The notice of readers is called to a volume recently issued by the Salesian Press, Battersea, S. W. Although the *Bulletin* has now been circulated for some sixteen years and has recorded the main events which have marked the development of Don Bosco's work, there had been no really authoritative book in English, which dealt in any complete way with the rise and growth of this work on behalf of the young. The present volume while supplying this need goes a good deal further, revealing many of the wonderful occurrences in the life of the Servant of God and filling gaps which were unavoidable in previous lives.


A recent issue of the *Month* says: A large and handsomely bound volume comes to us from the Salesian Press, Battersea: viz: **The History of Don Bosco's Early Apostolate**. The life of the Venerable Founder is already familiar to Catholic Readers in this country, but here we have an account written by a friend and disciple, who himself lived with the holy man, and witnessed much of what he relates. The story of the first twenty-five years of Don Bosco's apostolate is told in much detail, but it will be read with absorbing interest. The Archbishop of Westminster points out in the Preface the chief lessons of the career of the Ven. Servant of God.

The book is bound in Red Cloth, lettered back and front in gilt, with a Photo of the Ven. Don Bosco as a frontispiece.

Orders may be directed to the Manager. Salesian Press, Battersea, S. W.

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OUR LADY AND THE "VENERABLE"

NOTHING tends so much to bring names and persons before the notice of men, as the honours of the Church—the honours which she accords to those of her children who are adjudged by her to have attained to the degree of heroic sanctity. How many indeed would have passed away beyond memory, had not the virtues which they hid from the world been declared and diffused after their death? But once inscribed on that unique roll of fame they are known to all the world, and catholics in all parts hear of their sanctity, their work or apostolate or the part they were called upon to fill in the designs of Providence.

To very few *Venerabiles* has been accorded the notice that was bestowed on the Ven. Don Bosco, but, in the accounts that were given the press to satisfy the general curiosity, much has been made of the work he accomplished, or the apostolate he fulfilled, while little notice was taken of that which was practically the beginning of it all, and the means which carried it through—the devotion to Our Lady Help of Christians. It may appear strange in the twentieth century to come almost in contact with one who has been the subject of visions and messages from heaven. Yet we cannot doubt the authenticity of the records left by the Ven. Don Bosco himself, and put to

writing by him at the express command of the Vicar of Christ. These reveal as remarkable a series of heavenly messages, as can be found in the lives of those who are particularly remembered for visions or for communications from God. From his early boyhood till the foundation of his society he was practically under the continual guidance of Our Blessed Lady. And, as is the case in other directions, the inculcation of a doctrine or practice comes from self conviction, so the intimate knowledge and continual experience of her power, her maternal goodness, her longing to come to the assistance of mankind, made him recommend the same in season and out of season, and made him the centre of a recognised revival in the devotion to Our Blessed Lady.

In mentioning visions in connection with the life of Don Bosco, it is not proposed to attach more importance to them than the Church shall decide; but one cannot help being struck with the exactitude, even to minute details, of the way in which they have been fulfilled. His earliest one concerning the direction of his vocation is perhaps the best known. His apparently strange stories of workshops and school-rooms had anything but a convincing effect on some of his hearers, and yet they came in their turn. The very site of his great Sanctuary was pointed out to him, and the words on the scroll: *Hic domus mea, inde gloria mea*, (Here shall my house be, and hence shall my glory flow) are even now being fulfilled, for by the missionaries who annually

depart from that Sanctuary, the savages of Patagonia and of the forests of Matto Grosso are being taught to lisp the name of Mary and to salute the Queen of Heaven. And this too may well be considered a fulfilment of his earliest vision, for the conversion of these savage tribes are, just as likely as not, foreshadowed in the sudden change of the wild beasts into the lambs of the vision.

The connection, then, between his apostolate and the devotion to Our Lady now becomes clearer. If she herself had led him all along to regard her as in a sense responsible for his work, he would naturally have frequent recourse to her himself, and instil the practice into his boys, and urge his hearers to take it up, in his frequent addresses. But more than this, it had the sanction of all the great devotions of the Church. It could show practical results, if not tangible ones; for no sooner did Don Bosco teach the practice of the novena than wonderful favours began to follow mysteriously, temporal and spiritual favours being always combined.

These favours still continue and some as remarkable as those actually occurring through the instrumentality of the Ven. Servant of God. It will suffice here to recall one which is typical of the series, and is well put by a contemporary. Count de Giletta was a Piedmontese nobleman. He had been advised by Don Bosco to become a Salesian, but hesitated from motives of humility. Going to see the holy priest one morning, he found the ante-

room full of visitors, and took his place by the door to wait. While doing so he noticed a poor woman with a little girl of eleven or twelve years of age who was unable to stand or sit without

how the girl had been subject to violent convulsions, and how, after one of them, she was left paralysed and had lost the power of speech. All present, touched with compassion, allowed the child and her mother to pass ahead of them into the presence of the priest. At that moment Count Cays de Giletta lifted up his heart to God and made a vow to enter the priesthood if the child was cured.

Don Bosco received the pair kindly, the child being laid on a couch while the mother told her sad story. The priest then raised the girl on her knees and gave her the blessing of Our Lady Help of Christians. He told her to make the sign of the Cross, which she began to do with her left hand which was intact, but Don Bosco told her to use her right. Immediately she raised her formerly paralysed arm and made the sign of the cross. He then told her to pronounce the words, and to her own and her mother's

being supported, and who seemed to be suffering intensely. After a period of waiting, the mother raised the girl in her arms and started to go out. When asked why she was leaving without having seen Don Bosco, she replied that her child was in great pain and she could not stay. Then she told

astonishment, she did so. Then Don Bosco told her to go and give thanks before the altar. The child ran out of the room, her cure being complete. "Help me to thank Our Blessed Lady" she exclaimed, as she darted out of the ante-room. "See, she has cured me. I can use my hand; I can walk;



there is nothing the matter with me now.'

The sign that Count de Giletta had scarcely dared ask was given.

"The Blessed Virgin has spoken," he said: "I will be a Salesian priest."

Some weeks later he met the girl on her way to make an offering to the church, and so well did she look that he scarcely recognised her. She is to day a Sister of Mary Help of Christians, the order of nuns founded by Don Bosco. Count de Giletta kept his promise; he died a Salesian priest in 1882.

But it must not be thought that these favours from heaven had just that transient and limited effect, or that their influence was confined to the recipient or actual eye-witnesses. It not unfrequently happened that the subjects of these favours were widely known, or if they were not, the news of such an unaccountable event spread far beyond the vicinity, even if it were desired to keep the matter private. Thus the intervention of Our Lady was accompanied by an increase in faith, and the fervent practice of religion, and it was in this way that the Ven. Don Bosco became the moving spirit in the renewal of devotion to Our Blessed Lady. Temporal favours were always accompanied by conversions or by other spiritual effects, far more important than the outward sign, as spiritual interests

transcend material ones; and it is in connection with the religious revival of which he was the instrument that the Ven. Don Bosco's apostolate must be considered. By means of the thousands of boys who passed through his hands, by means of the efficacy of his preaching in so many large towns, by the wider organisation of Co-operators whom he imbued with this devotion, it was carried far and wide; and with the growth of his work the devotion spread giving both a world-wide character. None recognised this spiritual benefit more fully than the Sovereign Pontiffs, and both Pius IX, and Leo XIII, attached great privileges to it. The present Holy Father has expressed his confidence in its efficacy, by the words which have since become almost a motto amongst us: *We are persuaded that no aid but that of Heaven can avail us in the sorrowful vicissitudes of our days, and we hope for it especially through the intercession of Her who in every age has proved herself the Help of Christians.* The Holy Father's intentions are particularly recommended to the Co-operators during this month of May, and they are urged to join with their Associates all over the world in the celebration of the Feast on the 24th with at least some extra devotional practice, offered up in unison with the solemn commemoration in the Sanctuary at Turin.



AN APPROACHING JUBILEE.

On the 29th of July 1860, one of the first pupils of our Venerable Founder was raised to the priesthood. The ceremony was performed in St. Anne's chapel, annexed to the country-house of Baron Bianco di Barbario, and as the Archbishop of Turin was then in exile, the ordaining Prelate was Mgr. Balma, Bishop of Tolemaide. On the following day, without any special festivity, he celebrated his first Mass in the Church of St. Francis of Sales at the Oratory, and in the evening he took Don Bosco's place at the brief exhortation after the night prayers, asking the boys particularly to pray for him that he might worthily fulfil the grave responsibilities of the priesthood.

On the following Sunday, the octave of the ordination, and the Feast of Our Lady of Snow, there were great rejoicings at the Oratory. All the pupils, without exception, approached the Sacraments, offering their Holy Communions for the new priest, who was assisted at the solemn High Mass by the Ven. Don Bosco himself. There had never been such enthusiasm among the pupils, and they were at a loss as to how to give adequate expression to it, or to show their affectionate regard for this much esteemed and beloved disciple of Don Bosco. The day-scholars also had their share in this manifestation, and joined in the academic gathering, at which Fr. Francesia, then a young cleric, read one of the earliest of his literary pieces which have since won him poetical fame.

One of the clerics, now a parish-priest and Vicar General in the Archdiocese of Turin, said in his address: To priests you are a model, to the clerics a master in virtue and knowledge, to the students a guide, to the sick a comforter, to the afflicted a solace,

to all a friend. In short, beloved and admired by all, you have displayed the gifts of another Don Bosco, and are regarded by all as fitted to be his worthy successor!

Our readers must already have perceived that the object of all this affectionate solicitude was none other than Don Rua, our present Superior General, and head of the Association of Co-operators.

The names of Don Bosco and Don Rua have never been separated since that memorable day. In his brief thanks at the close of the entertainment above referred to, Don Rua very modestly diverted all the praise to Don Bosco. He again asked the boys for their prayers, expressing his regret if he had in the past found it necessary to rebuke or chastise, but they knew it had been done for their good. In return for their display of affectionate esteem he promised his constant devotion to their interests, and begged them to remind him if he seemed to forget his promise.

Whether this priest, ordained on July 29th 1850, has succeeded in fulfilling worthily, to use his own words, the grave duties of the priesthood, or has kept his promise towards the pupils of Don Bosco, there can be no question; the fifty years that have passed in the exercise of all priestly virtues, and in an active and entirely unselfish apostolate of charity are eloquent testimonies.

The 29th of July of this year will therefore be the opening of the Sacerdotal Jubilee of Don Rua. Our Co-operators and Readers will gladly join us in supplication that Our Venerated Superior General may celebrate that happy occasion, and be long spared yet to fulfil his important office, and to the devoted affection of all his children.



THE VER. DON BOSCO'S APOSTOLATE

II. See Previous Issue.

The worthy Pinardi proved as good as his word, for in the short space of eight days (which brought them to Easter Sunday, 12th April 1846) the shed was transformed into a fairly decent chapel, illuminated by the promised lamp, and affording room not only for Don Bosco and his six hundred boys, but for a few of the neighbours and some well wishers of the growing institution. Don Bosco's next work was to establish night schools for boys and young men who were employed in the daytime and who had no other chance of obtaining instruction. These schools proved an immense benefit to the working lads for whom they were intended, and following so good an example, classes of the same kind, but under different management, soon sprung up in various towns of Italy. All this time, with his day schools and night schools, his preaching and long hours in the confessional, Don Bosco continued his visits to the prisons and hospitals utterly regardless of fatigue and terrible overwork of mind and body. The infallible result of such rashness followed, his health completely broke down, and the rest which he refused himself was forced on him by a complete state of prostration. But there was still much for him to do, and from the brink of the grave he was given back to his children, who besieged heaven with prayers for his recovery. It was at this time of need that Margherita Bosco left her mountain home and came to establish herself with her son in a little lodging of a few rooms near the Salesian Oratory of Valdocco—for so the shed converted into a chapel was called. And from this time until the day of her death ten years afterwards, she threw herself heart and soul into the work to which Don Bosco had vowed his life, labouring now in her failing years for his ever increasing family with the same spirit of love and devotion as she had laboured for him and his brother in her youth. The maternal tenderness which she showed many a neglected boy was too often the first glimpse accorded him of a mother's comprehension and care of a sick, sorry or erring child. Round her soon grouped a band of pious women eager to

help in the great work of succouring and instructing these friendless lads. Amongst the first and most zealous of these "co-operators" was the mother of Monsignor Frasoni, Archbishop of Turin, who was one of the earliest friends of Don Bosco and his boys. A story which holds a distinguished place in Salesian annals records how this fatherly prelate on the first occasion he administered Confirmation in the shed chapel of Valdocco was obliged to doff his mitre on rising to address the boys; for Pinardi in lowering the foundations had not taken Bishops' mitres into consideration, only bargaining that the tallest among the boys should be able to hold himself erect. The Archbishop, not in the least put out by the contre-temps smilingly whispered to the priest beside him, "Our young friends expect to be treated with respect; it is evidently not permitted to address them with covered head." And afterwards he banteringly said to Don Bosco, "When you come to build churches, as you tell us you mean to do by and bye, kindly arrange to have the roofs a little higher."

When in the daytime Don Bosco had his boys around him, or knew they were safe at work, he was tranquil on their account, but night and dispersion brought grave anxiety. It was grievous to so loving and conscientious a father to dismiss his classes, knowing full well that in spite of his solicitude many of the boys were absolutely without any resting place but such chance shelter as a stable, loft or outhouse, could afford. Could he hope to preserve them in the path of virtue while they ran such risks, or was it probable that his lessons and sermons would be remembered among the bad companions they would be likely to come across in such lodgings? To remedy the evil in part he hired a hay loft near his school, spread the floor with clean straw, and provided some large sacks, into which the most destitute of the boys were grateful to plunge themselves. It seems that when sacks are used as bed-clothes the greatest degree of comfort is to be obtained from them by getting inside and drawing the mouth of the bag close round one's neck. Not a very high degree of comfort perhaps as compared with that supplied by spring mattresses, down pillows, and eider down quilts, but still, luxurious as compared to no bed at all. But this accommodation supplemented by six or seven beds which Mamma Margret managed to find room for in her little home (where she had the weaklings of the flock under her care) was quite inadequate to the wants of the hundreds of boys who looked to Don Bosco to supply all their needs, both spiritual and corporal. By slow degrees and with

incredible labour he hired a room here, and a room there in the vicinity of his school as they became vacant, and every day provided dinners for as many boys as possible, taking his young guests in rotation. These dinners bore the same relation to dinners supplied at a first-class restaurant, as the straw and sacks did to a well appointed bed-room, but vigorous appetites and grateful hearts made the bread and soup, of which they invariably consisted, delicious, and good fellowship amongst the boys, and Don Bosco's stories, which aroused and instructed at the same time, transformed these repasts into feasts. One joke which never lost its perennial freshness was the *bon appetit* which their host wished his guests after grace was said. That most essential attribute for the enjoyment of a good meal was never wanting whatever else might lack, though none among the chosen ones of the day, happily bidden to the feast, were ignorant of how very inconvenient a possession that same *bon appetit* sometimes proved itself to be.

Meanwhile, the growing institution attracted much attention, and began to have devoted friends, and, strange to say, relentless enemies. The former included the king, Charles Albert, who when the time for New Year presents arrived, sent a gift of three hundred francs "for Don Bosco's little rascals". The town council, in acknowledgement of the great good wrought by his night schools, awarded him a grant of six hundred francs, and the uncommon degree of excellence some of his choir boys reached was awarded by a prize of a thousand francs from the same quarter. From the very foundation music has been most successfully cultivated in the Salesian schools, and the fresh young voices of the boys raised to God in prayer and praise, seemed in the ears of enthusiastic listeners almost echoes of the angelic host, so true, sweet, reverent, and pure are the clear treble tones. The enemies of Don Bosco and his mission were to be found among the impious class who hate good for no other reason than that it is good. If he had confined himself to feeding and sheltering the boys, these evil men might not have been at the trouble of hating him (for even the most depraved human nature scarcely sinks so low as to prefer that children should be hungry and homeless), but it was more than they could patiently bear to see so many lads, whose antecedents ought to have preserved them from such teaching, being trained into good christians, as well as self-supporting, law-abiding citizens. Hence several attempts at assassination, which would be otherwise inexplicable. One day while Don Bosco was in the chapel in the midst of his children instructing them in catechism a bullet

whizzed through an open window, passing between his body and uplifted arm, making a hole in his soutane and flattening itself against the wall. The boys were horrified at the danger he had run, but he was quite calm, and, while thanking God for his escape, held up his damaged garment and consoled affectionately with it, saying "My poor old only soutane, I am truly sorry for the misfortune which has come on you." On another occasion, on pretence of being needed to administer the Sacraments to a dying woman, he was brought at night to a house where, on his arrival, no less than four ruffians set on him at once. At the very outset of this unequal match the only lamp in the room was overturned. Don Bosco seized a chair, which he held over his head, thus saving himself from the rough hailstorm of blows showered from the sticks of his assailants. In spite of the darkness he was fortunate enough to find the door, and hurling his improvised helmet into the midst of the enemy, was in an instant out in the street before they could capture him or realise that he was gone. These adventures are only specimens of the dangers which continually menaced him, but from which he always escaped. We may well believe that a life spent in such perfect accordance to the Divine Will, and so devoted to works of heroic charity, was the special protection of the Guardian Spirits, who watch over even the most erring of mortals, constantly averting evil from their sides. But, besides these powerful unseen friends, Don Bosco had ever near him in moments of danger a visible protector, who, so far from being of the high order of angels, was not even a fellow mortal. Children and dogs are said to be gifted with an infallible instinct which leads them to love and trust a good man. How children loved and trusted Don Bosco we have already seen, and one dog at least, was so strongly drawn towards him as to emerge from the darkness of the night and adopt him as master, constituting himself henceforth a most faithful defender and friend. Grigio, so named from his grey colour, was a magnificent dog of immense size, of whose antecedents nothing was known until we find him beside Don Bosco, and on more than one occasion the sagacity and strength of this trusty dog were instrumental in preserving the priest's life. One night, as the Father was returning to the Oratory, two men set upon him, one of them gagging him to prevent him calling for help. But in an instant Grigio came bounding to the rescue, and in his wrath would have quickly torn the assassins to pieces if Don Bosco had not got his head free and interfered peremptorily in their behalf.

(To be continued).



London The last term of a scholastic year bears its own importance in its very name. School affairs seem to assume a different character and meaning when viewed from the standpoint of the first term, from that which insensibly comes upon them in the last; in its opening the school-year seems to present many different possibilities, but the last term presents mainly one,—that of the final examinations, which although they are only a part are usually recognised as an important part of a year's work, not only from a purely scholastic point of view, but also from what may follow on the results of those examinations. Hence it is that the youthful mind becomes more impressed with the seriousness of its part in the work, and the last term is invested with an importance which is not bestowed on the others. However the term is yet young, and some of last term's doings have not been chronicled. Subsequent to Shrove Tuesday's events, mentioned in our last issue, Lent was broken about half-way by the occurrence of the feasts of St. Patrick and St. Joseph, each of which was worthily celebrated according to custom, excellent entertainments being provided. Almost within a week or two the terminal examinations were given, reports of which have been despatched, and the term concluded with the distribution of the awards for the School Athletics, including the sports and the inter-class football matches. On the whole, the term was a very full one and passed rapidly away, not however, we believe, without laying the foundations of success when this term comes to an end.

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Visitacion
at Chertsey. Quiet and unobtrusive the religious work goes on in the somewhat scattered districts constituting the parish of Chertsey-on-Thames. The work of the district has for some years past been in the hands of the

Salesians, and the Daughters of Mary Help of Christians have also a Convent School, which has deservedly a high reputation in its neighbourhood.

In reference to a recent event a contemporary says:—"The accommodation of St. Anne's Church, at Chertsey-on-Thames, was seldom so taxed as on the occasion of the Bishop's Visitation on Sunday last. In spite of the heavy fall of snow, the parishioners were determined not to miss this opportunity of assisting at the Visitation and Confirmation, and of meeting His Lordship the Bishop. Arriving from Weybridge in the afternoon, the Bishop entered the Church soon after four, while the choir gave the *Ecce Sacerdos*. In his discourse to the congregation, previous to administering the Sacrament, His Lordship spoke on the gradual progress of the Mission and object of his Visitation to it. He gave some practical advice in connection with their duties to their church and pastor, and then commenced his instruction to those who were about to be confirmed. The children showed an excellent knowledge of the catechism and doctrine in regard to the Sacrament of Confirmation. His Lordship was assisted in the Sanctuary by the Rev. G. A. Moss, S. C. Rector, and Fr. Reginald C. J. of Woburn College. The sponsors for the children were G. Watney Esq., and Mr. Fitzgerald for the boys, with Miss Chamberlain and Miss Fitzgerald for the girls. At the conclusion of the ceremony His Lordship the Bishop gave Benediction of the Blessed Sacrament and afterwards received the members of the Congregation in the sacristy, large numbers availing themselves of the opportunity of exchanging greetings with His Lordship.

After the ceremonies in the Church the Bishop visited the adjoining convent of the Nuns of Mary Help of Christians, where he received an address from the pupils and spoke to the Community and Children. The presence of the Bishop and his stirring words will undoubtedly

be effective of much good in the growing Catholic population.

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The Cause of Our Holy Founder was declared *Venerable* in July 1907, and in the interim several of the formal processes in connection with the beatification have been dealt with. A further important step which was communicated to Our Superior General some time back, was made known to English Readers through the columns of the *Tablet*, from which we quote for the general benefit.

cerned only the Archiepiscopal Curia and ended with the title of *Venerable* being conferred upon Don Bosco in 1907, only a few years after his death. The Apostolic process will enquire into the virtues exercised in an heroic degree, the reputation for sanctity and the miracles which are attributed to the intercession of the Servant of God. This Apostolic process—a minute and scrutinising inquiry—will be brought to a close in Rome, and, if satisfactory, will bestow the title of *Blessed*. We therefore heartily congratulate you and the Salesians upon this action of the Holy See, which—apart from the final deci-



The school choir of the Salesian College, Ecija, Spain.

“In a recent issue of the *Momento*, appeared the following announcement from its correspondent at Rome: ‘The Remissorial Letters and Articles have been despatched to the Archiepiscopal Curia of Turin for the opening of the Apostolic process for the Beatification of your illustrious fellow-citizen, the Ven. Don Bosco, founder of the Salesian Congregation; of the Daughters of Our Lady Help of Christians, and of the international Union of Salesian Co-operators. With this act the cause of Don Bosco enters on a new and most important phase. The Curia of Turin is called upon to institute a new inquiry, called Apostolic because it is conducted by the Archbishop acting as Apostolic Delegate of the Roman Pontiff. The first process con-

sion which the wisdom of the Church shall pronounce—casts a new splendour on their Founder and all Salesian undertakings.’ ”

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Further inquiries To the above we may add that, by a decree of His Eminence the Cardinal Archbishop of Turin, the examination has been commenced of the writings of the youthful servant of God, Dominic Savio, one of Don Bosco’s pupils.

“While our Curia”, says the decree, “is completing the processes of inquiry, the Sacred Congregation of Rites directs us to gather all the writings which are attributed to the servant of God, who by his virtues was a source of edification to the Salesian Oratory in this town and one

of the brightest illustrations of the influence of the Ven. Don Bosco,"

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1109-1909

The centenary of last month has a special interest for the Sons of Don Bosco. Not only was St. Anselm a fellow-countryman of the Ven. Don Bosco, but he hailed from the same northern province, and was a pioneer likewise in learning and education. Moreover he was a great promoter of devotion to Our Lady, and it is principally on that account that the Marian Congress of this year will be held at Aosta. The occasion will be commemorated by a series of solemnities which are in active preparation under the presidency of Mgr. Tasso, Bishop of Aosta. "The memory and example of St. Anselm," he writes, "have a special claim on our notice, for with the spread of knowledge increased numbers allow themselves to be seduced from their religious practices and from the faith itself. It is one of the greatest sorrows of the Holy Father and one of the chief anxieties of the Bishop and clergy, and of all good men, that modern science and methods too often lead young minds into doubt and disbelief and the abandonment of religious practices. Therefore we have need of St. Anselm the student, St. Anselm the teacher and Doctor of the Church. Having lost his saintly mother when he was twenty years of age, he left his father's house, something after the manner of the prodigal son, and by degrees he lost not only his worldly substance but also his faith and piety and for six years he was more or less of a fugitive and a lost sheep.

"However the two wanderers were not brought back by the same means. One was urged by misery and material hunger; the other by hunger and thirst after knowledge, and this eagerness for study, which had led him through Savoy, Burgundy, France and Normandy finally led him to the monastery at Bec, to the school of Lanfranc, celebrated for his illustrious birth, his learning and his following of scholars. The chronicles of the time relate of Lanfranc; 'There was a certain great man, a native of Italy, Lanfranc by name, in whom were found at that time, all the treasures of sacred and profane learning.' His school at Bec was open not only to the monks, but also to laymen, and scholars flocked there from all parts. Desire for learning led Anselm there among the rest. He was at once seized with admiration for his master Lanfranc and so ardent was his application that he soon surpassed him in knowledge. Science was at first Anselm's only object, and through learning, the fame that accompanies it; but in proportion as the rays of learning illuminated his mind, the darkness which had obscured the religious side

of his character was dissipated, and the light of faith shone forth anew. It was his learning, his reasoning powers which led him to Faith — *Ratio ducens ad fidem*, as the schoolmen had it.

Nor was he content with returning to the faith of his boyhood, but he advanced rapidly in the degrees of sanctity, and attracted by grace he entered the monastery, becoming subsequently Prior and Abbot of Bec. But what is of chief concern to us, is that knowledge was the means of bringing him back to God, while nowadays it leads so many away; and hence the occasion of his centenary should urge us to rekindle his spirit which combined learning and religion, and developed science on the principles of sound doctrine."

The centenary feasts have been transferred from April to the beginning of September principally on account of the weather which is then more congenial both for Piedmontese and for the visitors. Among those who have already signified their intention of assisting are His Eminence Card. Richelmy, Archbishop of Turin, and His Grace Archbishop Bourne, who will represent St. Anselm's former Cathedral See.

The work of the Marian Congress will appropriately devote special attention to the writings of St. Anselm dealing with Our Lady, particularly his teaching on the Immaculate Conception and Assumption and the hymns and prayers in her honour. The Congress will be held in Italian and French. Some of the discourses will be in Latin and some in English both on account of St. Anselm's connection with the See of Canterbury and with England, and in deference to the Visitors that are expected.

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**Our Patronal
Feast**

The chronicles of the celebrations for the feast of St. Francis of Sales again make a lengthy narration. Most of them are of local interest only, but it is remarkable what a great number of them were presided over by the Bishops of the dioceses. In mentioning for instance the celebration in London in last month's issue, we had the pleasure of recording the visit of His Grace the Archbishop of Westminster, who seldom allows even important business to interfere with what is now an almost recognised custom. At Turin the presiding guest was Mgr. Tasso Bishop of Aosta, himself a former pupil of the Oratory. The prayers and devotions at all the services were offered for the intentions of the Co-operators. The Conference was given in the Church of St. John the Evangelist by the Procurator General, who outlined the character of the Co-operator according to the Ven. Don Bosco's ideal; one, who while attending to his own christ-

ian perfection, exercises the beneficent influence of constant and well-directed charity, especially by active participation in the moral and material assistance of the young. He dwelt on the noble examples of the Turinese, the first Co-operators of Don Bosco, and of the Salesian Work, urging all to maintain their traditions and to set the example for their associates all over the world. Our Superior General gave the Benediction which followed.

At Rome, the Right Rev. Mgr. Seton pontificated at the first Vespers, the Mass for the general Communion being said by His Eminence Cardinal Cagiano de Azevedo. The solemn Mass was celebrated by His Grace Archbishop Jorio, Vicar of the Chapter of St. Peter's. In the afternoon solemn Vespers were sung, being followed by the panegyric given by the Rev. P. Dolcet, of the Discalced Carmelites, and the benediction was imparted by His Eminence Cardinal Rinaldini.

At *Pisa* and *Colle Salvetti*, His Eminence Cardinal Maffi presided; at *Ferrara* Cardinal Giulio Boschi; at *Milan* the Cardinal Archbishop Ferrari; at *Faenza* His Lordship the Bishop of the diocese; at *Lugo* His Lordship the Bishop of Imola; at *San Pier d'Arena* His Lordship the Bishop of Bobbio. at *Biella* Mgr. Masera; at *Trento* the Prince Bishop; at *Parma* His Lordship Mgr. Mappelli.

This hearty Co-operation of the highest authorities of the Church is an evidence of the useful work the Salesian Institutes are doing in their dioceses, and an omen of future support and progress. From hundreds of other centres similar reports have been sent in, showing that the Feast of St. Francis of Sales is still an occasion of religious activity and renewed co-operation; and this year it was of special importance since great sacrifices have had to be made in consequence of losses in the Sicilian earthquake.

At *Piura* in Peru the School had just previously closed its scholastic year. A literary and musical entertainment was given by the pupils at which the presidency was taken by the Prefect of the Department; he was supported by the Assistant Prefect, members of the Supreme Court of Justice and Signor Helguero and Signor Eguiguren, benefactors of the Institute, to whom Our Superior General has sent the medallion, commemorating the Pontifical Coronation of the Image of Our Lady Help of Christians.

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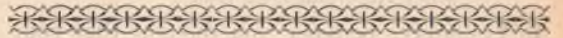
Buenos Aires. The Hiberno-Argentine Review tells us that: "The Rev. Fr. James Doyle who for the past fourteen years had been stationed at the Salesian College of Santa Catalina in Calle Brasil, left lately for San Nicolas where his superiors have sent him to

occupy an important office in the *Collegio Don Bosco* in that city. His departure has been much lamented by a large circle of friends; but as the Salesian College at San Nicolas is frequented by numerous Irish Argentine boys we are sure that the Irish Community of the district will welcome Fr. Doyle among them. In fact it is mainly in view of the large number of Irish boys that he has gone to the *Collegio Don Bosco*, so that he may be of assistance to them and their relatives in the city.

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**The Congress
of Sacred Music
at Seville.**

The end of last year saw a great musical gathering in the ancient city of Seville. In connection with the Holy Father's musical reforms a Congress of musicians and choirs had been organised to treat of the various matters in connection with Church music. The *schola cantorum* or school choir from the Salesian School at Ecija took a leading part in it and gained special distinction for its rendering and interpretation of the Gregorian Chant.



INDULGENCES

which may be gained by the Co-operators.

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

Every month.

1. On any one day at the choice of the associate.
2. On the day the monthly exercise of a good death is made.
3. Whenever the Co-operators shall say five times the *Our Father*, *Hail Mary*, and *Glory be to the Father* for the welfare of Christendom, and once the same prayers for the intentions of the Holy Father they may gain the indulgences of the Stations in Rome, of the Portiuncula, of Jerusalem and of St. James of Compostella; these indulgences, moreover, are all applicable to the Holy Souls in Purgatory and can be gained by the Co-operators as often as the prayers are said, as long as they are in the grace of God.

In the month of June.

1. The feast of the Most Holy Trinity, June 6th.
2. Corpus Christi, June 10th.
3. St. John the Baptist, June 24th.
4. Commemoration of St. Paul the Apostle, June 30th.



From the Red Sea.

Christmas Night on sea.

(Letter from Don George Tomatis).

Steamer "*Domenico Balduino*"

Very Reverend Don Rua,

Yesterday, perhaps, you thought that your sons on their way to India would be deprived of the familiar devotional practices which belong to the Feast of Christmas, but I have the pleasure of assuring you that this was not the case with us; indeed our Feast was one of unusual solemnity and was most consoling.

We were in the Suez canal and the steamer was advancing majestically between the two continents. On the right hand extended an immense plain scattered over with palm-trees, on the left a sandy desert. Beyond this we pictured to ourselves the Holy Land, and our thoughts naturally centred themselves on Bethlehem and the Holy Grotto.

The feast had been preceded by a devout triduum. The numerous religious, both men and women, who were on board, gathered together every evening on deck to sing the Litany and some hymns, after which one of the Missionary priests gave a short discourse. For Christmas night the Captain kindly placed at our disposal the first-class saloon and all that was necessary for its decoration. The improvised altar was tastefully adorned with hangings, candles and fresh flowers.

Precisely at midnight the bell rang, and the first to enter the saloon, or rather the chapel were all the religious, six Carmelite Fathers in their white mantles, two Capuchins, a Salesian from Nancy with three clerics, ourselves, and then twenty Sisters, Italian, French and German, all on their way to India. A row of chairs was reserved for the ship's officers and for the

Italian Consul of Bombay and his wife; the rest of the saloon was crammed with passengers of all classes, belonging to eight different nations, many not even Catholics, of six or seven different religions. It was impossible to do otherwise, they said; as the joys of Christmas were common to all, so to all the Holy Babe spoke in the imposing and pious rites of the true Faith.

Solemn Mass was celebrated accompanied by the Gregorian chant, sung by all the religious. After the Gospel there was a short discourse in Italian, and I assure you that I felt touched to the heart, more so than on any similar occasion; and although there were not wanting a thousand ways of treating the mystery and pious solemnity, nevertheless, to suit my audience the better, I judged well to speak of the Divinity of the Babe of Bethlehem and of his divine Religion. The Mass was sung by the Reverend Superior of the Carmelites of Bagdad, and during the Communion, to which many approached, various motets were sung. All the passengers were much pleased with the imposing ceremony and they spoke of it with admiration.

After the function, the celebration of three Masses by all the priests on board, began almost at once, at three small altars erected in the same saloon which, by the kindness of the Captain, is at our disposal every day from midnight until eight o'clock in the morning.

But after the religious celebration, a family festivity could not be omitted, and your sons who had done their best to organize the midnight ceremony did not refuse to contribute to the general merry-making. A public subscription was made with which a fine Christmas tree was arranged on deck. There were valuable prizes, but there were also many amusing surprises; all the passengers from the first to the last took part in it with the greatest cordiality, all drew a number and for two hours laughed heartily at the caprices of fortune!

The festival which began on the Suez Canal, terminated in the Red Sea.

So far, the voyage has been excellent in every respect. From the first day I placed a statuette of Mary Help of Christians on the piano in the second class saloon, and from there she seems to keep a protecting eye on everybody and everything.

We would also ask your blessing, so that the

new foundation of *Mylapore*, from the beginning and ever in future, may be entirely devoted to the glory of God and the salvation of souls.

Your most devoted son

GEORGE TOMATIS,
Salesian Missionary.

Missionary Notes.

Mexico.—The Missionaries sent to *North America* and to *Mexico* have also had an excellent journey; thus on the 29th of last December Fr. Castelli wrote to Don Rua from Mexico. — Here we are at last at our destination, after exactly one month's travelling, from the 22nd November on which day we left Turin until the 22nd December when we reached Mexico, and were welcomed with the greatest cordiality by our brethren and pupils. We feel sure however that it must have been the efficacy of prayers all over the Congregation that we had such an excellent voyage, so that even the ship's officers were astonished, for they could not remember ever having such a calm sea at a season which is usually one of the most stormy periods of the year.

We were particularly fortunate, too, in the companions of our journey. There were nearly thirty religious, all on their way to Mexico. Every morning five Masses were celebrated in turn by the nine priests; four Salesians, four Lazaristes and one Benedictine; the others received Holy Communion. In the evening there was the public recitation of the Rosary, at which nearly all the passengers assisted and a good number of the sailors with the Captain who never missed being present.

At New York we parted sorrowfully with our confrères destined for that city. We retain a grateful remembrance of our brethren of Sarrià and Malaga who wished us to spend several hours in their Houses treating us with fraternal affection. We have no words to describe the cordial welcome, on our arrival in Mexico, of Mgr. Costamagna who happened to be there, and of the Rector and all our confrères...)

Editor's Note. — The other Missionaries also for Brazil, Uruguay and Argentina have sent word of their excellent journey. May God be praised for it, and may it be an omen of successful labours for His honour and glory.

Punta Arenas. (Magellan-Chile).— A triumph of faith. — The Missionary Fr. Marabini writes to Don Rua: "The Feast of the Immaculate Conception was the day of harvest and of the gather-

ing of the fruits resulting from a month of preparation by catechetical instructions, by sermons and by daily services.

"The Communions numbered *seven hundred and twenty*, including the first Communions of one hundred and forty-six children.

"Our spacious parochial church was too small at all the services on that memorable day, especially at the High Mass sung by our Superior Mgr. Fagnano.

"But the characteristic feature was, without doubt, the solemn procession in the afternoon through the public square in front of the church.

"Favoured by splendid weather we first saw the square crammed with the people pouring in from the city, of different nations and also of various religions; then the Church was filled with the faithful and with various Associations each with their own banner and emblems.

The Renewal of Baptismal vows having been made, the procession began.

Whilst the procession advanced, the crowd of spectators on each side became more dense; all maintained the most respectful attitude, fascinated by the imposing spectacle of that milk-coloured wave of devout people, that formed the procession, while the statue of Our Lady was carried on her lofty royal throne. The choristers, the First Communicants with white silken ribbons fringed with gold, the little girls in white bearing white lilies, and the lively colours of the flags and the brilliant gold of the banners of the different associations of St. Aloysius, St. Joseph, the Ladies of the S. Heart, the Children of Mary and of the Angel Guardians certainly formed a most enchanting spectacle, of which many photographers took advantage.

Whilst prayers were recited and hymns chanted by singers distributed along the line of the procession, from the lofty tower the music of eight bells sent out their joyful summons to the whole city, inviting all to celebrate the triumph of the Queen of heaven."

Matto Grosso (Brazil)

From Cuyabà to the banks of the River Vermelho. A successful expedition.

(Narrative of the Missionary Fr. J. Balzola).

After a journey of about seven miles we arrived at the deserted establishment of *Correnteza*, where we halted to visit the scene of so many disasters.

On the banks of the S. Lorenzo — A splendid plantation of palm trees — The feast of Mary Help of Christians! A deserted camp — Motives of consolation.

On resuming our journey we came to a dense forest which we had to traverse for nearly thirty miles without finding scarcely a single opening. Fortunately, from March to June of last year our guide, with his family and several Indians had opened a road wide enough for a cart to pass through. Outside the forest it is easy enough to make roads, but here, out of a distance of forty miles about twenty were forest!

We at last reached the banks of the stream S. *Loverz*). It was the worst place possible for spending the night, but as the river was in flood and we should have to ford it, we decided to halt in this abode of insects, waiting for the water to subside, which fortunately soon happened.

The following day, May 23rd, the eve of the Festival of Mary Help of Christians, I said Mass there under the tent, but on the 24th I arranged to celebrate in the house of the Rodriguez family about twenty miles further on. As the fording of the river would take a long time, it would be impossible to arrive there that day, so I decided to send on my companion in advance to warn my host that on the following day, either early or late, I would come and say Mass in his house.

Having safely crossed the river, we continued our journey through the forest. After travelling about nine miles we came forth for a few moments from the gloomy depths of the forest, experiencing the same feeling as those who issue from a tunnel, and we found ourselves on a height commanding a splendid view. It was an extensive, slope, or lofty plain, covered with waving palm-trees and with *cocos* which form the staple food of the Indians. I could have fancied myself on the beautiful hills of Monferrato, and I exclaimed: "What beautiful vineyards one could make here!"... But very soon this fine view vanished, for we descended to where the dark forest awaited us like another tunnel. On entering it we observed an encampment which had been recently abandoned and from the remains of the temporary huts we could judge that, at the least a hundred Indians had passed that way.

It is the Indian custom, as soon as they reach a site where they intend to stop, that each family should select at once a place to sleep either under a tree, or near a thicket. This they proceed to clean diligently, generally in the form of a circle, so that they may light the fire in the centre. The boys, meanwhile, set up a temporary *Bahyto*, that is to say a larger circular tent, according to the number of men, for their own exclusive

meetings; and this they do even if it be for one night only. Having cleared the ground, they provide the simplest form of covering, planting two poles and weaving the leaves of the *aquassu* or *acury* palms so as to make a roof.

I have said that it seemed to me that the camp had but recently been abandoned; and in fact my companions who came after me heard the barking of dogs, and the native who was following us heard the cries of the Indians in the midst of the splendid forest of palms. I should have liked to follow them at once to overtake them at their new camp which could not be far off, but the desire to say Mass on the feast of Mary Help of Christians, for those families who were expecting me, prevailed.

It was the night of the great solemnity. Naturally the thoughts of all the Salesians, scattered over the globe, fly to the Sanctuary of Valdocco, and one pictures the customary splendour and devout piety with which it is celebrated. Immersed in these thoughts, I did not seem to be lying under a tree in an immense forest in the centre of a savage tribe; but rather in the Oratory with a happy heart enjoying the great Salesian Festival. But, not even in such circumstances does the Missionary feel inclined to lament his lot; for he knows that the sacrifice, whether in forest or town is equally acceptable to the Lord of Creation.

Day break on the 24th! I jumped out of my hammock, had the animals collected and, mounting my horse, we set off.

After about seven miles we arrived at *Boa-Vista* (Pretty View) where the Rodriguez families live. These good people were delighted to receive the Missionary in their midst. Almost all knew me, because four years ago they had passed through the *Colony of the Sacred Heart* with their waggons, on their way from *Goyaz* to look for a suitable site where they might settle. They finally fixed on this district where, although in the midst of the Indians, they have gained their goodwill and have already plenty to live upon, with the hope of a prosperous future.

As soon as I arrived I began to prepare my altar in one of the huts. I draped it with the hangings of my tent and celebrated Holy Mass there.

At the end I spoke a few words to those good people, saying that they ought to look upon Mary Help of Christians as the Patroness of this place, an office she seems herself to have chosen.

"It was actually on the 24th May, 1886, twenty-two years ago, in this neighbourhood, on the banks of the River *Vermelho*, that the ferocious Bororos Coroados of those disastrous times laid down their arms, making, as several who

had been present told me, a pile of bows and arrows more than a yard and a half in height, as a token of peace and submission!... Who does not recognize in this fact that Mary Help of Christians even from that time constituted herself the Patroness of these lands and of this tribe? How can one account for these two incidents, in my opinion the most remarkable in these regions, having both occurred on the 24th May? And if the first was an important victory, because it put an end to so many fights and so much bloodshed between the savages and the civilized peoples, the second was a triumph for Religion, because for the first time the God of peace came down sacramentally in these savage territories and this through the ministry of a son of Don Bosco, who is also a son of Mary Help of Christians.... Truly the ways of Divine Providence are inscrutable!"

These and other considerations I put before these good people, who were greatly encouraged to place their confidence in Mary Help of Christians.

I should have wished, to relate a series of other events, in which the finger of God and the protection of Mary Help of Christians, manifested themselves still more clearly; but it is impossible to do so in this letter, as much still remains to be told.

122 Indians — An enchanting panorama — A topographical glance at the region inhabited by the Bororos.

Having celebrated Holy Mass and taken a little refreshment we continued our journey for another seven miles to the house of our guide.

His family had a twofold motive for rejoicing, firstly because he was several days late, and like those who live amongst the savages they began to have the worst suspicions; secondly because they not only saw him arrive safe and sound, but in addition, accompanied by a Missionary, so that they had an opportunity of worthily keeping the feast day, even in the midst of these distant forests so far removed from the world of civilization.

There I received exact information regarding those Indians whose tracks we had observed the day before. They had stopped there and had been counted, their number being 122, including a dead man whose body they carried with them, out of a scrupulous observance of their heathen customs. When travelling, if one of them should die, rather than bury him without the customary ceremonies, they wrap the corpse up and carry it with them until the state of putrefaction enables them easily to wash the bones. When the

corpse has reached that state, they clean the bones carefully and place them in a small basket woven for that purpose and bury them in the nearest cemetery.

I obtained important information of their movements and destination, and that others were joining them *en route*, for fear of being attacked by the whites. I therefore decided to proceed without delay to the settlement of the Indians of the River *Vermelho*.

Making provision for a journey of three days, we set off. I was anxious to reach these *aldeas* which I had so long desired to see.

The journey was most interesting; after a two hours' run we reached a lofty plateau, from which the view extended on all sides to the distant horizon. At this prospect I halted, and calling my expert guide, I obtained from him all the particulars I desired.

To the *west*, at a distance of thirty five miles, rises the hill opposite the *aldeia* of the *Regiari*, where I went in 1897 to plant a cross which is still there. In front of the hill at a distance of about twenty-five miles, is the site of the former Colony *Teresa Cristina*, and descending the *S. Lorenzo* for another ten miles I saw the *Correo Grande*, where there are many Indians living, amongst whom is *Captain Frederic* with his band, the same who was baptized in the Sanctuary of Mary Help of Christians in 1898 and whom I have not met since, although he has followed me several times to have an opportunity of speaking with me. In the same direction beyond the *Rio San Lorenzo*, in *Caite*, is the band of *Captain Emanuel Cocco* whom I also know.

To the *south-west*, about fifty miles off, flows the *Rio Itiqueira*, which I crossed in 1899, returning from a Mission to *Coxim* at present much frequented by the Indians who, however, have no village there, on account of the pestilential climate. I learned that a good number of them are to be found in that neighbourhood, and live there almost permanently, near some civilized families, and that more to the *south*, at a distance of about forty miles, there are more Indians living under the same conditions.

To the *south* I descried the mountains from which flow several of the neighbouring rivers and at whose base is the site of the village of *Aygieri*. These rivers are the principal affluents of the *Rio Vermelho* which, in its turn, is the chief tributary of the *S. Lorenzo*. From the above named mountains, on the opposite slope, the streams flow into the *Araguaya*.

Other mountains lie to the south-east where rise several streams, and on the further slope rises the *Rio das Garças* which waters the Colony of the Immaculate Conception. I think we were

about thirty miles distant from these mountains, as the crow flies, and beyond them another seventy miles separates us from the above mentioned Colony of the Immaculate Conception. I have said *as the crow flies*; because certainly the length of the road, recently made to those parts, is much greater. This road, if road it may be called, starts from the *Rio Vermelho*, skirts the foot of the mountains, follows the course of the *Araguaya*, where at different places are to be found several of the *Carvalhos* families, and goes to the sources of the *Rio das Garças* where the old Emanuel Carvalho lives; and from there it goes on to the Araguaya and to Goyaz.

To the east may be seen the great peaks of *Naboreri*, the *Jardori* and the *Noiddori*, and beyond, the *Hills of the Transfiguration*, where last year we met the Indians of the S. Lorenzo, as Fr. Malan wrote to you. In the *Jardori* Hills the Indians had a large settlement which is now deserted. From there to the Colony of the S. Heart one may reckon a distance of about a hundred miles.

Finally to the north-east was pointed out to me the site of the aldea of *Poncheren*, and to the north and north-west the region of the Indians of the Upper San Lorenzo.

These details may be more or less correct, but they give an idea of the zone inhabited by the Bororos and show clearly that the central point is that occupied by the villages of the *Rio Vermelho*.

The smoke of a village — Glad welcome — Important conference with 130 Indians,

Having spent a few moments in admiring this stupendous panorama, we resumed our journey descending towards the river and following a narrow path made by the Indians. There was no better way and we had to work hard to get through.

Nevertheless, clearing the path with our large knives, after travelling nearly sixteen miles, at sunset we found ourselves near some inhabited settlements. For, having passed through several shrubberies, we saw on the slopes of a hill a wood covered with smoke, a certain indication of a village. Several Indians, returning from fishing had scarcely caught sight of us, than they ran to the aldea calling out:

"*Braide arregoddu; Padre Giovanni arregoddu!* The whites have arrived... Father John has come!"

Our surprise was still greater when, entering the aldea, we heard an old trumpet which a few days earlier had been made a present to several of these Indians at Cuyabá.

Captain *Candido* came to meet us at the entrance of the village and invited me to his hut, taking the saddle off the horse himself and carrying it into the house and exercising the various acts of hospitality he had observed amongst the civilized people. I begged him to have some wood brought for our fire and to have poles cut for our tent, as our men with the beasts of burden, would not arrive until late at night; and at once he gave the orders to several of his soldiers as he called them. The remainder of the company arrived with much difficulty two hours later.

Meanwhile I made a visit to the huts and counted them. There were fifteen fairly well constructed huts placed in a circle round the indispensable great hut or *Bahyto*, which was about fourteen yards in length and seven in width. I met several former acquaintances amongst the Indians who manifested much surprise in seeing me again after ten years in their midst and in such a remote region.

In the hut of *Captain Barros*, I asked what they had to offer me, coffee or milk... and laughing they presented me a liquid they were preparing with maize powdered in a mortar... I was not inclined to drink it, because generally the maize is not only fermented in water, but also masticated by the Indian women, so as to extract the juice more easily. But, if I did not drink, they would be offended. So I raised the cup to my lips and took a mouthful to satisfy them.

My companions having arrived, the men assembled to examine and see what they had brought. I took this opportunity to get some of them to make the fire and pitch our tent. They boasted that the Bororos had not killed any of the civilized population, whilst these had killed six of their tribe. I let them retail their grievances and then I said:

—"The *Great Captain* (the Chief of the State) is very well disposed towards you and wishes to benefit you. For this end he has sent me to establish a lasting peace, that is to say that the civilized population are to leave you alone, otherwise he will send soldiers to arrest them; but he has sent me to say the same also to you. He desires that you should behave well and leave off harassing the *braides*. If any of you should behave ill in future, he will not send the soldiers against all, but he will send them to arrest the one who has committed the crime."

At these words all manifested their approval according to their custom, by shouting:

—"Hu, hu! hu!"

—"Now", I added, "you must send for *Captain Andrew*, so that he may come here with his

companions and make up his mind to desist from harassing the *braides* of *Buryty*."

Lastly I said :

—"You must know that the Great Captain has given me many things as presents for the good Bororos; and these will be distributed tomorrow. Meanwhile, hear what I have to tell you. You say that the Bororos have not assassinated any of the *braides*; this is not true, last year they killed the boy *Melchior Borges* for no reason whatever; whilst if the *braides* have killed some of the Bororos, it was through necessity,

After Mass I spoke to all of the *Papai Grande*, and reminding them of the days of the Colony *Teresa Cristina*, I said that as then they did not love the *Papai Grande*, for this reason He took us away from them and sent us to found the *Colony of the S. Heart*, where the Bororos are better and their children are already so civilized that they have gone with a band of music to *Bacurireu* (that is to the Exhibition) of Rio Janeiro! Then I repeated to all, what I had said the evening before to the men only.

The religious service ended, I made them stand



Piura, Péru.—Pupils and Superiors of the Salesian Institute.

being pursued and threatened day and night by them."

At these words they began to excuse themselves, casting the blame on the followers of the Baire Joseph and of Captain Andrew, saying :—"These are bad and will not obey and remain with the other good captains."

The discussion lasted a long time, but at last they agreed to all, and promised to obey the *Great Captain* and put in practice my advice.

The following day, the 26th, I prepared my altar under the tent, and there I assembled all the Indians of the village, to assist at Holy Mass. What a splendid scene for a photograph..... but we had no photographer!

in a row, and distributed to each the things I had brought: pieces of stuff, handkerchiefs, fish-hooks, string, thread, mirrors, scissors, knives, needles, etc. I counted them; there were 130 persons, but many were still absent hunting and fishing. What grieved me was to see so few boys. I asked the reason and was told they were dead. Then I remembered having heard a few years ago of an epidemic which carried off a great many children.

Having made the distribution and seen that all were satisfied, I invited some of them to accompany me to the next aldea or settlement.

A meeting with the famous "Piloto" and with Captain "Perigo" — A curious scene — Interview with 150 more Indians.

The aldea was more than fifteen miles distant. The road we took was a narrow path, used only by the Indians; nevertheless the way was good enough and by five o'clock we were opposite the *aldea*. But as we were still separated from it by a river more than a hundred yards wide, it seemed better to spend the night on this side of the river, where I had the tents pitched.

Then entering a small canoe with two Indians we rowed to the opposite bank and went on at once to the *aldea*.

I was surprised to find it so extensive. I counted twenty-two huts which I visited one after another. Here I had no acquaintances; but in one I met the famous *Piloto* of the Teresa Cristina Colony, the Indian blind of one eye, short in stature, but always inspiring terror, hunted to death by the inhabitants of the Araguaya, because he was believed to be the murderer of one *Villela*, but he was always on good terms with us.

I spoke to him of the object of my expedition and advised him to repeat it to the others at their evening meeting and to invite them, the following morning, to cross the river to assist at Holy Mass, promising that they should all receive many presents.

Then he reminded me of the years spent in the Colony and repeated that he wished me well, that he had done much for the missionaries, but that now he was in want of a shirt, of trousers, of a blanket, a knife, an axe, needles, thread, hooks and of so many, many other things! I replied that if he would execute my commission properly he should be fully satisfied. Poor *Piloto*! I know not how much of the night he spent shouting himself hoarse, recounting the wonders of the missionaries.

In another hut I met the famous Captain *Perigo*, suffering from rheumatism, to whom I gave the same recommendations. It was, indeed, time we should meet! As I told you before Fr. Malan and I had already sent to summon him in our first expedition to the *Hills of the Transfiguration*, but he arrived only the day after our departure. In the second expedition which I made, he arrived two days after with about eighty Indians, five of whom he left at *Ponte de Pedra* to await me and conduct me to their settlements; but these, also, after waiting in vain nearly a month, went away and I arrived three days later. But, at last, we met and greeted one another like old friends, although this was the first time we had seen each other.

The following morning, May 27th, having recrossed the river I went early to the aldea. All were preparing to cross to the other side of the river, where they were "to see the *Papai Grande* and receive so many fine things." "I had the news spread as far as possible because I wished to get an accurate idea of their numbers. I found that they fully understood my wishes, for they took me to see a sick woman, saying that she was unable to accompany them. I comforted the poor creature telling her to remain quiet and promising that she also should have her presents.

But a curious incident occurred on my return to our encampment.

The ground separating the aldea from the river is an extensive swamp. Not wishing to get wet I asked to be shown the driest path; and at once, *Piloto*, at the top of his voice, offered to accompany me himself on a path which he believed to be the best, but which instead led us into the midst of the swampy parts. I cannot tell you how mortified the poor man was, but at once he looked me in the face and insisted on taking me on his shoulders. I knew that I should only vex him if I did not consent, so I resigned myself. But, on reaching the middle of the swamp, he being, as I have said, short of stature, I found my feet also in the water, in which I was gradually immersed as far the knees; my valiant and merry *Piloto* began to laugh and to shout... I am the Father's beast of burden!... I am the Father's horse!... I am the Father's ox!...

And at each exclamation he burst out laughing, causing me to sink yet deeper in the swamp. Fortunately the crossing was short and I was not obliged to take a complete bath.

Having crossed the river, I erected the altar at a spot from which all could see it and I began Holy Mass. It was a magnificent scene, Holy Mass on the banks of a river, on the borders of a forest, in presence of a band of savages standing astonished, but I hope, reverent.

The Mass being ended, I turned to them and made a discourse. I spoke of the *Papai Grande* (Our Lord Jesus Christ) of the *Muga Grande* (the *Great Mother*, Mary Most Holy) and I repeated what I had said in the other *aldea*.

The religious function over, I made them stand in a row and counted them. There were about 150, but taking into account those who were absent they would reach 200; and to my satisfaction I saw amongst them about thirty boys who, with God's help, we trust in a few years may be educated both in religion and civilization like those of the colony of the S. Heart.

Having done this I had distributed, in the first place, a piece of stuff to each of the women, who

being so far removed from civilizing influences had nothing: then I gave them several things with which they were much delighted. To *Piloto*, and to Captain *Perigo* I gave all they wished, that is to say a shirt, trousers, blanket, handkerchiefs, hatchet, knife, rope, twine, thread, fish-hooks, etc. etc., and I was also generous to the other captains who were much pleased and became rather too friendly. Having told them that I was going on further to visit the *Cogueau* and the *Arojari* in order to find a site for another Colony, they said at once that it would not suit me, but that here, in their midst, I should find one, because here fish were abundant and much hunting-ground, there being some sixty or seventy miles of forest. I recognized that they might be right, but I would not renounce my visit to the *Arojari*, because it had been described to me as most suitable. So, having finished the distribution, I had to bid farewell and return to *Tribujan*, the home of the family of our guide, where we arrived at nightfall.

The feast of the Ascension at Tribujan — Other Indians — A fatal fall.

At *Tribujan*, I was much surprised to find twenty-seven Indians waiting for me, anxiously expecting presents. It was the 27th May, the vigil of the Ascension which I had arranged to keep with due solemnity..... All the women of the neighbouring Rodriguez families were there for confession, as well as four boys who were to make their First Communion the next day. On the 28th, when I celebrated in the presence of the Indians, I had the consolation of giving Holy Communion to fourteen persons. Later I administered the Sacrament of Baptism to several and thus the Feast was happily spent. At mid-day, to add to our joy, ten more Indians arrived in search of the Missionary. They were those who on the previous day had been absent from *Jorigui*, and who on their return having heard of the visit of *Father John*, had hastened after me a distance of at least sixteen miles. Amongst them were two who seemed to me the oldest in the *aldea* and yet they would not miss this opportunity. They arrived very weary, but delighted to have caught me up and to receive presents of many beautiful and useful things such as they had never seen before."

That evening, after taking leave of those good families, I chose three Indians, young and strong, and asked them to accompany me in my expedition to *Arojari*, to reach which we had to travel in a direction entirely unknown to us and pass along paths where it was absolutely necessary to make clearings. At dawn, on the 29th, we set of

in nomine Domini towards the east. Two of the strongest whom I had chosen went first with hatchets and knives to clear the way, the third followed carrying their bows and arrows. Fortunately we had to follow the same route as the 122 Indians who had passed a few days before, so that the pathway was more easy.

At nightfall we encamped on the banks of the river and the following day, having celebrated Holy Mass, we crossed over, whilst our guide, sighting a magnificent stag, fired his little gun and killed it. This was a provision for the following days!

But a great misfortune happened to me. On the way we crossed several other streams and it so happened that on fording a small torrent the mule, carrying the altar furniture with the box of vestments, wine, and altar breads fell into a hole. It was done in a moment. The box was taken at once out of the water, but the altar-breads were soaked and could not be of any further use. This was the saddest moment of the whole journey when I saw that I could not say Mass. Nevertheless I had to resign myself, resolving to supply by more frequent spiritual Communion for the prolonged privation of the Eucharistic food, which is truly the great comfort of the Missionary.

(To be continued).

Bahia San Blas (Argentine Rep.)

Journey of Frs. Evasius Garrone and John Beraldi to Bahia San Blas.

Sunday the 20th of December.

On Saturday the 19th of December Frs. Garrone and Beraldi left Patagonia by a galera for Bahia San Blas, where they arrived the same day, lodging at the country-house of Mr. Ernest Buckland. On Sunday a good number from the neighbourhood were present at the Mass, which was said by Fr. Garrone and followed by a sermon by Fr. Beraldi. There was great interest on all sides in the great event which was to take place on the following day; namely the blessing and laying of the foundation stone of the first chapel at San Blas in the centre of the fast rising town of Mulhall. Mrs. Beatrice Mulhall de Buckland and her three daughters, who have gained great renown for their musical talents and accomplishments, did much to enhance the public rejoicing which the happy event called forth.

The feast of St. Thomas the Apostle —
The blessing of the foundation stone.
— The new chapel of St. Edward and
the new town of Mulhall.

The 21st of December, feast of St. Thomas the Apostle, will commemorate what is probably the most noteworthy occurrence as yet in the history of Bahia San Blas. All the Masses and Communions offered on that morning had one intention, that of begging God's blessing and protection on the new chapel of St. Edward and also on the new town. By six o'clock in the evening all who had come to take part in the ceremony had gathered at the site of the chapel. Before the formal laying of the foundation stone, Fr. Garrone blessed a large cross which was erected in the grounds; he then blessed the stone which was to be the foundation not only of the chapel but also of a town which bids fair to become a great and prosperous Argentine city. The act, which was duly signed by all present and then placed in a vessel and fixed in the wall under the stone, was as follows: "*On the 21st of the month of December, in the year of our Lord one thousand nine hundred and eight, His Holiness Pope Pius X being Supreme Pontiff; Monsignor Espinosa being Archbishop of Buenos Ayres; Monsignor John Terreno being Bishop of La Plata; and Monsignor Cagliero, Archbishop of Sebaste, being Vicar Apostolic of Patagonia; under the Presidency of Mr. Joseph Alcorta; the Salesian Missionary Fr. Garrone with the due ecclesiastical authorisation, blessed the foundation stone of the first chapel of the town of Mulhall in Bahia San Blas. The chapel has been dedicated to St. Edward in remembrance of Mr. Edward Thomas Mulhall the late pious owner of the place; and the first stone has been blessed on the feast of St. Thomas the Apostle, it being the anniversary of the said late Mr. Mulhall. The sponsors at the laying of the foundation stone were Mr. Edward Thomas Mulhall son of the above, who was represented by Mr. Ernest Buckland, one of the founders of the rising city and son-in-law of the late Mr. Mulhall; and Mrs. Eloisa Eboral de Mulhall, represented by her daughter Mrs. Buckland. The land on which the chapel is to be built has been given for that purpose by the Mulhall family. This act has been duly signed and witnessed by all those present at the ceremony of the laying of the Foundation Stone.*"

The Sermon by Fr. Beraldi, the reading of the act, and the solemn ritual of the Church greatly impressed all who had the privilege of assisting at the ceremony.

Souvenir of the occasion.

To commemorate this event, which is locally of special importance and interest, the Misses Erlita, Ouida and Constance Buckland are working at three valuable oil-paintings, which will probably be completed by the Feast of Our Lady Help of Christians. These will also be a contribution towards the new Church at Viedma, and will be disposed of by a raffle. The high artistic talent of the Misses Buckland is a guarantee that these pictures will be a valuable acquisition.



Book Notices.

1. **Irish Essays; Literary and Historical.** — An attractive little volume has recently been issued by the Irish Catholic Truth Society. The learned author displays an intimate knowledge of Ireland's literature, and the historical sidelights are highly interesting and valuable. The writer of the essays, the **Most Rev. John Healy, D. D. Archbishop of Tuam**, says in the preface: The following essays, written at different-times and in different circumstances during the last fifteen years, touch upon some of the most interesting points in the civil and religious history of Ireland. They have already appeared as booklets of the Catholic Truth Society, and as such have, the author is informed, been eagerly read by thousands throughout the country. With much pleasure, therefore, has he acceded to the wish of the Society, to have them collected and published in book form and made more attractive by the addition of many appropriate illustrations...

With frontispiece and twenty-two illustrations: Price One shilling and sixpence.

2. **The Monastery of Mungret**, by Rev. E. Cahill, S. J. (One Penny).

3. **Life of Patrick Sarsfield**, Earl of Lucan, by William Moran. Maynooth. (One Penny).

4. **Blessed Gabriel of Our Lady of Sorrows**, Passionist Student. by J. C. P. (One Penny).

5. **A boy of the Brannigans and Mark Moran's Mineral Spring**: Two stories by E. P. Dowling. (One Penny).



DEVOTION TO OUR LADY Help of Christians

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

PIUS PP. X.

The Co-operators are recommended to unite in spirit with the devotions held in the Sanctuary at Turin on the 24th of the month. This applies particularly to the present month, as the 24th is the Feast of Our Lady Help of Christians, the Patroness of all Salesian Work, a feast which is kept with all possible solemnity. A novena, or at least a triduum should precede the 24th, during which the Ven. Don Bosco recommended all to approach the Sacraments.

Besides their own particular needs they are asked to recommend the welfare of the whole Association to the intercession of Our Lady Help of Christians.

At Arequipa in Peru a new Church has recently been dedicated to Our Lady Help of Christians. The ceremony was performed by the Bishop of the diocese; the most distinguished citizens were present, the President of the State being represented by one of the Departmental Prefects. This is an extension of the network of churches and chapels dedicated under the title of Our Lady Help of Christians, and will serve to foster the devotion in the hearts of the large numbers of Catholics in that thriving centre.

In February last the Sanctuary of Our Lady Help of Christians at Sarriá in Spain was affiliated to the Patriarchal Basilica of St. Mary Major's in Rome. The indulgence and privileges were communicated by a decree sent through His Eminence Card. Vincenzo Vannutelli, who presides over the Chapter and Canons of the Basilica.

The Ven. Don Bosco, in his narrative, having shown what punishments followed those who blasphemed against God and His Blessed Mother proceeds to show how Our Lady has invariably come to the assistance of those who fight for the cause of the faith. The Emperor Giustinian re-

conquered Italy, after it had been oppressed for a hundred years by the Goths. It is related that his general was counselled by Our Lady when he was to make an attack, and that he never gave battle without it.

The Emperor Heraclius gained great victories over the Persian hosts and carried off immense booty; he had previously placed the fate of his armies in the hands of Our Lady, and attributed the happy results to her. On another occasion, when he was attacking the same infidels, a great storm of hail fell and threw the ranks of the enemy into confusion. The city of Constantinople was delivered from the Persians, on another occasion, by a wonderful occurrence. One day during the siege the barbarians saw at dawn that the gates of the city opened of themselves, and that a noble lady, accompanied by a suitable cortège, came out towards the enemy's ranks. They naturally took her to be the wife of the Emperor on an embassy concerning peace, and accordingly made no attempt to hinder her advance. As they gazed on the procession they were greatly astonished by its vanishing from their sight, and the prodigy caused such disturbance that a tumult followed and the general was obliged to raise the siege. It was believed that the noble matron was none other than Our Lady, whose protection had been sought.

GRACES and FAVOURS

Inistioge (Ireland).—I enclose an offering for a Mass in thanksgiving to the Sacred Heart and Our Lady Help of Christians for a favour received. Kindly publish it in the *Salesian Bulletin*.

March 1909.

M. B.

Michelstown (Ireland).—I wish to express my most heartfelt thanks for a very special favour obtained through the intercession of Our Lady Help of Christians. I enclose an offering for a Mass to be said in her sanctuary and ask you to publish the thanksgiving according to my promise. I earnestly ask prayers for another great favour which I stand in need of.

February 1909.

Anon.

Cavan (Ireland). — Please accept the enclosed small offering for a holy Mass of thanksgiving at the Shrine of our Blessed Lady Help of Christians for the cure of a dear friend of mine who was very ill.

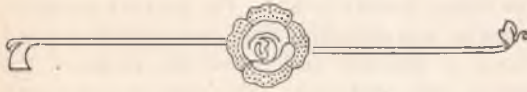
March 9th 1909.

A Child of Mary.

Belfast (Ireland). — May I ask you to publish my thanksgiving for a special favour received through the intercession of Our Lady Help of Christians. I enclose an offering for Masses in thanksgiving.

March 1909.

A. Co-operator.



LIFE OF MONSIGNOR LASAGNA

SALESIAN MISSIONARY

TITULAR BISHOP OF TRIPOLI

CHAPTER XLV.

The ways of Divine Providence.—A pause.—The Spirit of piety.—No exceptions.—His punctuality.—Obedient at the cost of any sacrifice.—A great lesson.—A discovery.—For the love of God.—A maxim.—His attachment to our Congregation.

Divine Providence, when it chooses an individual for the beginning or completion of some special work, is accustomed not only to bestow on him the necessary gifts and faculties, but also to infuse into his heart a mysterious presentiment of the date when his mortal pilgrimage will terminate; such a presentiment will serve as a stimulus to his zeal, compensating as it were, the shortness of time by a more intense activity. Thus did God deal with Mgr. Lasagna, to whom we may truly apply that eulogium of the Book of Wisdom: *Consummatus in brevi, explevit tempora multa* (1). Being made perfect in a short space, he fulfilled a long time. He said himself, that this presentiment made him undertake labours above his strength, his only sor-

row being that of leaving to the devil so vast a field of labour. More especially after receiving by his episcopal consecration the plenitude of the priesthood, his longing to save souls, "Like a torrent rushing from a lofty source" knew no bounds; this appears clearly from the narration of his apostolic journeys. Therefore, in order to complete the portrait of our Missionary Bishop, and to make known at the same time the source from which flowed his courage and power, which no obstacle ever daunted, it is fitting that we should now pause awhile to study his inner life. If the brief account of his labours causes us to recognise in him a true type of the missionary and indefatigable apostle, it will be a pleasing and edifying task to discover in him the humble and fervent religious.

Whoever works for the good of souls should be so thoroughly imbued with piety and abounding in virtue, as to give to others only of his superfluity according to the words of St. Paul to his beloved Timothy: *Attende tibi et doctrinae: instain illis. Hoc enim faciens, et teipsum salvum facies, et eos qui te audiunt* (2). This warning of the Apostle was deeply impressed on his mind and heart, and meditating thereon, he was intimately convinced that before setting himself to labour for the salvation of souls, it was necessary that he himself should be clothed with those virtues, which he desired to see others practising. Therefore, that the might be powerful in word and work, he devoted himself, in the first place, to the cultivation of the virtues of a true religious.

Fr. Ambrose Turricia, who for many years was his constant companion, gives testimony that, as a true disciple of St. Francis of Sales and a true son of Don Bosco, in the matter of devotion, whether in his manner or in the kind and multiplicity of pious practices, nothing extraordinary was to be seen, but he was very exact in all the common observances. Even when he was Bishop, he was always the first to come down for meditation and the last to leave. With great difficulty could he be persuaded that no one would be disedified if, sometimes, after his long journeys, he rested a little in the morning and put off his meditation for a few hours. He was also most diligent in the other spiritual exercises prescribed by the Rule, when he was not absolutely hindered. Don Foglino, Rector of S. Paolo, writes: "He was full of fervour and recollection in prayer. I was so fortunate as to accompany him on a journey from Uruguay to Brazil. The poor Bishop suffered much from seasickness, and yet he would not omit his Office, nor his meditation and spiritual reading."

He celebrated Holy Mass most devoutly, avoiding all affectation, and choosing, when he was free to do so, an altar dedicated to Our Lady. On his arrival after a long voyage, his first act was to go to the Church to say Holy mass. On several occasions, knowing that it would be late when he landed, he remained fasting so as to be able to celebrate, even at midday. He had always with him an old

(1) Wisdom IV, 13.

(2) I Tim. IV. 16.

crucifix, which he placed on his book when studying or saying his Office. He never put off his weekly confession, even when his ordinary Confessor was not at hand and he was obliged for that purpose to have recourse to one of his subjects.

He had an extraordinary and tender devotion to the Blessed Virgin. In a thousand difficult occasions one heard him say: "*Let us pray to Mary Help of Christians and then we shall see*"; and this more especially when there was question of a soul that seemed to be resisting grace. He loved to see Our Lady's altar adorned, and he was seen, even when a Bishop, gathering flowers like a child and carrying them to the feet of Our Heavenly Mother. The sacristan who was preparing the altar for the Month of Mary, was on one occasion, exhorted by him to do his best that it should be richly decorated, thus to excite in all a love of the Blessed Virgin. At Villa Colon, the sermons by which he sought to enlighten his audience on the greatness, the goodness, the attractiveness of Our Lady and to fill their hearts with love for her, are well remembered. One day, whilst treating of his favourite subject, a gentleman, well known to all for his irreligious sentiments, entered the church. He was so much struck with the words of the preacher that, seating himself amongst the boys, he remained till the end of the sermon, listening most attentively, and, before going out, he left a large alms for the church. Nor must we omit to mention, that faithful to the teaching of Don Bosco, every Saturday he practised some mortification in honour of Mary.

His preaching, in which he made a wonderful use of Holy Scripture, was rendered fruitful by his fervent piety. He explained the texts in a way so appropriate as to excite the admiration of the priests who heard him, and he narrated the incidents so brightly, clothing them in such vivid colours, as to give an air of novelty to what was well known to all. This was affirmed by the Vicar General of Montevideo, after having heard him preach on the Holy Eucharist. Above all, in preaching, he abhorred high sounding and empty phrases and useless rhetorical ornaments, which, while flattering the ear, leave the mind without food and the heart cold; he spoke as a Missionary and a Bishop not seeking himself, but solely the salvation of souls. Lastly it is to be noted, that in his sermons the name of Don Bosco was of frequent recurrence; and this name was as a burning coal which touched his lips to purify them and render his words efficacious.

His piety also animated and sanctified his correspondence, giving to it, one may say, something of that unction which we admire in Don Bosco's incomparable letters. And this was the case, not only with those he wrote to his confrères, but also in the letters he wrote to his acquaintances, benefactors and friends. Signora Celoria, who looked upon him as a beloved son, assures us that the letters written to her by Mgr. Lasagna, *though of a private nature, manifest the great mind of the priest and the Missionary, making a willing sacrifice of himself with lively faith and generous devotion.*

(To be continued).



The late Rev. Thomas Ford.

Steady, unobtrusive, persevering effort—such was the key-note in the priestly career, which closed with the recent peaceful death of the late Fr. Ford.

His connection with his Alma Mater dated from July 13th 1864, he having previously been to Sedgely Park School for two years. During his college course his capacity for patient, thorough work gradually displayed itself, and having passed successfully through the College curriculum, he was ordained on May 22nd 1875, leaving for the English mission that same year.

His first parish work was done in the island of Guernsey, whence he was appointed to Roehampton, as chaplain to the Nuns of the Sacred Heart among whom he worked for the next eight years, receiving from them a valuable chalice as a parting gift. Recognising his ability, though delicate health prevented much active work, His Lordship Bishop Coffin chose him for his secretary, and he was in fact secretary under three of the Bishops of Southwark.

Fr. Ford next undertook the most difficult work of his life, for he was sent to take charge of the School and Mission at Blackheath. He took up this work at the request of The Right Rev. Bishop Coffin, for the School was passing through something of a crisis in its career. One, who had every opportunity of knowing, says that during his four years' stay he had to combat serious difficulties, mainly financial ones, and that it was a sustained, up-hill task all through. It was while in charge of Blackheath, that His Grace Archbishop Bourne acted for a time as his assistant and co-operated in the direction of the school. In August 1888, much broken down in health, Fr. Ford had to relinquish his charge, and was sent to Dover where he benefited by the change and the bracing air.

It may be added that His Lordship Bishop Coffin, when near his end, gave to Fr. Ford his cope and other vestments as a parting gift to one, who, while serving as a faithful secretary,

was regarded by him as a valued assistant and personal friend. An illuminated address and purse of gold, presented to him on his departure from Blackheath, testified to the esteem in which he was held, and to the general appreciation of his disinterested labours.

His next missionary work was at Camberley, where four years were passed, and he was then appointed to Bromley where he spent the remainder of his days. There were many difficulties to be smoothed over in connection with the mission and church, but Fr. Ford's steadfastness succeeded in establishing a flourishing mission, and in carrying it on with ever increasing esteem and respect from his devoted parishioners. In 1900 he celebrated the 25th anniversary of his ordination, an occasion which called forth many tributes of friendly congratulation, particularly from the members of his flock who presented him with an address and a purse of gold.

In Bromley and its neighbourhood he was held in high esteem as local papers witness. One of them, referring to his death, says: "It was with profound regret that the inhabitants of Bromley heard of the death of the Rev. Thomas Ford, for many years Rector of the Roman Catholic Church. On Monday, Nov. 30th he was apparently no worse, but by Tuesday evening, he was seen to be failing rapidly. This continued during Wednesday and just after midnight he breathed his last most peacefully, without signs of agony or pain and conscious to the end. He was sixty-one years of age.

Of few could it be said with greater truth than of the Rev. Thomas Ford, that he was greatly esteemed and respected throughout the Community, and of this there has been very much evidence since his decease. Presiding over his flock with affectionate zeal, his life was a sanctified one, and as years rolled by, he became conscious that there was a warm corner for him in the hearts of very many people even outside of his own Faith and congregation. He was a great sufferer, but the testimony of all who knew him was that his sufferings were the very last subject on which he would speak or to which he would refer. With him has gone some of that perfume and sweetness which a good life sheds.

A Requiem Mass was celebrated at St. Joseph's by His Lordship the Bishop of Southwark, the body being afterwards taken to Mortlake for the last rites and interment.

The month's mind was celebrated on Jan. 4th. His Lordship the Bishop was represented by the Right Rev. Mgr. Brown V. G., there being also present the Rev. Fr. Boone, Dean of the Conference, Fr. Sheehan and Fr. Cox (Blackheath), Fr. Kilmartin (Beckenham) Fr. Ryan (Croydon) and others. The Requiem Mass was sung by Rev. G. Fayers S. C., the music being provided by some of the Choir from the Salesian School, Battersea, London S. W.

We recommend to the prayers of the Associates the repose of the soul of Count Louis Bodenham-Lubienski, who passed away at his Manor, Bullingham, Hereford, fortified with the last rites of Holy Church. He was a most devoted Catholic, adding to his piety many works of practical charity. He had long been a member of the Association of Salesian Co-operators, being particularly interested in the Salesian Polish Mission in London, and was personally known to Our Superior General, whom he had met on several occasions, in connection with the work of our Society. May he rest in peace.

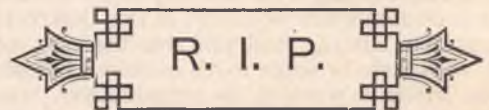
The prayers of the Co-operators are also asked for the following lately deceased members.

Venerable Mother Mary Juliana Stourton of Jesus, St. Scholastica's Priory, Atherstone, Warwickshire, England.

Sister Mary Margaret, St. Vincents Convent of Mercy, Galway, Ireland.

Venerable Mother Cecilia Johanna Bruyere, Abbess of the Benedictine Monastery, Rhyde (Isle of Wight), England.

Sister Anne Dunne, St. Scholastica's Priory, Atherstone, England.



Sacred Heart Catholic Schools,

TROTT STREET, BATTERSEA, S.W.

SCHOOL BUILDING FUND COMMITTEE.

Officers for the year 1909-10.

President. The Very Rev. C. B. MACEY, S.C. (Provincial).

Executive Committee.

Chairman. H. E. MARCHANT, Esq. (F. M.)*
Vice-Chairman. Councillor T. P. BROGAN.
Hon. Secretary. W. BROGAN, Esq.
Hon. Treasurer. Rev. W. J. KELLY, S.C. (F. M.)*

Rev. J. F. McCOURT, S.C. (F. M.)* E. J. COLLIER, Esq.
 W. J. SULLIVAN, Esq. (F. M.)* Councillor J. HURLEY.
 C. BARRINGTON, Esq. W. S. COLEMAN, Esq.
 J. C. J. MURRAY, Esq. HARRY CASSIDY, Esq., *Assist. Hon. Secretary.*

* (F. M. Signifies Foundation Manager of the Schools, all of whom are ex-officio members of the Committee. The others are elected by the subscribers at the Annual Meeting.

Hon. Collectors. District N^o 1. Messrs. C. E. BARRINGTON & M. McGRATH.
 " " 2. " Councillor J. HURLEY & W. S. COLEMAN.
 " " 3. " W. BROGAN & E. J. COLLIER.
 " " 4. " GEO. GARDINER & F. SIEBERT.

BALANCE SHEET, 1908-9.

RECEIPTS.

	£	s.	d.	£	s.	d.
Balance at Bank, 1/3/08 ...				54	2	10
<i>By Subscriptions.—</i>						
Annual Subscribers...	10	2	0			
Quarterly " ...	9	0	0			
Occasional " ...	5	13	11			
Very Rev. Fr. Provincial, S.C. 12 0 0						
Sacred Heart Club ...	2	7	6			
District N ^o 1. ...	16	14	11			
" " 2. ...	24	17	9			
" " 3. ...	12	18	4			
" " 4. ...	18	6	8			
				112	1	1
<i>By Entertainments.—</i>						
Annual Concert ...	11	11	6			
Garden Party ...	94	13	5			
Irish Social ...	3	2	10			
5 Whist Drives ...	15	6	4			
Bazaar a/c. ...	5	12	0			
				130	6	1
				<u>£296</u>	<u>10</u>	<u>0</u>

EXPENDITURE.

	£	s.	d.	£	s.	d.	
<i>Building a/c.—</i>							
Ekins & Co. ...	96	6	4				
Arding & Hobbs ...	6	6	0				
Georg Trott ...	0	18	9				
H. Denton ...	1	19	7				
Green & London ...	1	9	4				
V. Fontana ...	4	3	6				
de Kreshman ...	1	10	0				
					112	13	6
Entertainment a/c ...					38	17	9
In part Repayment of Loan							
L. & S. W. Bank...					60	0	0
Interest on £300 Loan at 4%					12	0	0
" " £500 " "					20	0	0
Miscellaneous ...					13	2	1
Balance on March 1st, 1909...					39	16	8
					<u>£296</u>	<u>10</u>	<u>0</u>

Audited and found correct,

E. J. COLLIER }
 GEO GARDINER. } *Auditors.*

WM. J. KELLY, S.C.,
Hon. Treasurer.

March 3rd, 1909.

Our debt now stands as follows: £30 to Messrs. Ekins and Co., and £740 as loans to be repaid plus interest 4%. Roughly £770, towards which we have £39 16s. 4d. balance at Bank. The debt then is £730 3s. 4d.: Will you co-operate in a work of eminent charity? Then assist us by a generous contribution.

SALESIAN SCHOOLS

SURREY HOUSE, SURREY LANE

BATTERSEA, LONDON, S. W.



DIRECTED AND TAUGHT BY THE SALESIAN FATHERS.

The principal object of the School is to provide, at a moderate charge, a good Commercial and classical education. The studies are arranged to give those boys who may have a vocation for the ecclesiastical state the education they need. The Curriculum embraces the usual subjects of study essential to a Commercial and Classical education. The boys are prepared for the Examinations of the Civil Service, the Chamber of Commerce, the London Matriculation, and the various branches of the Oxford Local Examinations. 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 Principal. Very Rev. C. B. Macey.

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

The Very Rev. E. Muldoon

Salesian School. Queen's Road

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The Rev. Mother

Eastworth House, Eastworth St.

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