



Salesian Bulletin

N. 1 - January - March - 1918

Vol. X

*Beatus qui intelligit super egenum et pauperem:
in die mala liberabit eum Dominus - [Ps. XL. 1]*

L. 1918. 1. 1. 1. 1. 1.

DA MIHI

NIMAS CAETERA TOLLE

SCRIPTURA SACRA

BECHIS MIC., Sacerdos

~~~~~

# REPERTORIUM BIBLICUM

seu totius Sacrae Scripturae concordantiae iuxta vulgatae editionis exemplar Sixti V P. M. iussu recognitum et Clementis VIII auctoritate editum, praeter alphabeticum ordinem in grammaticalem redactae. — 2 volumina pp. 1150-1156 . . . . . Libellae 12 —

A missionis pretio solutum . . . . . » 14 —  
Volumina contecta semipelle, fortiter et eleganter, sectione rubra . . . . . » 18 —  
A missionis pretio solutum . . . . . » 21 —

---

## NOVUM TESTAMENTUM

Editio post criticas novissima una cum concordantia evangelica elaboratissima. Vol. pp. 414

Volumina contecta linteo . . . . . Libellae 2 —  
A missionis pretio solutum . . . . . » 2 50

### INDEX:

Lectori studioso — **Novum Testamentum**: Secundum Matthaeum (*Iudaeis palaestinensibus ad fidem Christi conversis destinatum, probab. Hierusalem scriptum, anno 40-42*) — Secundum Marcum (*ethnicis ad Christum conversis, Romae, a. 42-44*) — Secundum Lucam (*Theophilo, sive ecclesiis a Paulo fundatis, Romae, a. 63 vel ineunte 64*) — Secundum Ioannem (*finis polemicus, ad demonstrandam Iesu messianitatem et divinitatem inter Gentes, exeunte saeculo I*) — **Actus Apostolorum** (*Lucas scripsit Ecclesiae historiam 35 annorum, ab a. 29 ad 64, triaque Pauli itinera inter annos 44-59*) — **Epistolae Beati Pauli Apostoli**: ad Romanos (Corinthi, a. 58 vel 59) — ad Corinthios I (Ephesi, a. 57) — ad Corinthios II (Ephesi a. 57) — ad Galatas (Ephesi, a. 55-56) — ad Ephesios (Romae, a. 63) — ad Philippenses (Romae, a. 63) — ad Colossenses (Romae, a. 63 vel 64) — ad Thessalonicenses I (Corinthi, a. 53) — ad Thessalonicenses II (Corinthi, a. 53) — ad Timotheum I (ex Macedonia vel Laodicia, a. 64 vel 65) — ad Timotheum II (Romae, in ipso vitae fine) — ad Titum (ex Macedonia, a. 64 vel 65) — ad Philemonem (missa per Onesimum) — ad Hebraeos (Romae, a. 63 vel 64) — **Epistolae Catholicae**: Beati Iacobi Apostoli (Hierusalem, a. 62) — Beati Petri Apostoli (Romae, a. 64 vel 65) — Beati Apostoli II (Romae, a. 67) — Beati Ioannis Apostoli I (exeunte saeculo I) — Beati Ioannis Apostoli II (exeunte saeculo I) — Beati Ioannis Apostoli III (exeunte saeculo I) — Beati Iudae Apostoli (finis fideles praecavere ab erroribus antinomisticis) — **Apocalypsis** Beati Ioannis Apostoli (in insula Patmos, a. circ. 95) — **Concordantia Evangeliorum.**

# The Salesian Bulletin

Organ of the Association of Salesian Co-operators

Via Cottolengo 32, Turin, Italy.

## CONTENTS.

|                                                      |    |                                                              |    |
|------------------------------------------------------|----|--------------------------------------------------------------|----|
| Annual Letter to the Salesian Co-operators . . . . . | 1  | Devotion to Our Lady, Help of Christians . . . . .           | 17 |
| To the Co-operators of the United States . . . . .   | 7  | Favours and Graces . . . . .                                 | 17 |
| News from the Missions . . . . .                     | 9  | The Life of the Ven. Don Bosco: Part I. Chapter XI . . . . . | 18 |
| Salesian Notes and News . . . . .                    | 14 | Obituary . . . . .                                           | 20 |

## Annual Letter to the Salesian Co-operators.

Turin, Jan. 1th 1918.

*My dear Co-operators,*

Ever since it pleased Almighty God to entrust to me the burden of directing the Salesian Work, I have looked forward to every January, since that month brings me the opportunity of speaking to all our Co-operators, in every part of the world. I am well aware that I sadly lack the efficacy and appealing force of our Venerable Founder, or of his first Successor Don Rua; but still I hope to lay claim to this in common with them, namely, their profound gratitude towards those, who by the benign disposing of Providence, are the moral and material support of our charitable Works.

This time I had reason to look forward to January 1st with more than usual eagerness; it is the fiftieth year

of the consecration of *the Basilica of Our Lady Help of Christians*, and I feel certain that our ever watchful Mother, devotion towards whom is constantly practised in this specially favoured temple, will be particularly generous towards the Successor and the Sons of Don Bosco and their worthy Co-operators. It is moreover the year in which the one who now writes to you, if it be the Will of God to spare him, will celebrate at the Altar of Our Lady Help of Christians the Mass of his *Golden Jubilee*, for in August occurs the fiftieth anniversary of his ordination. You will pardon this brief reference to that event, for I make it solely for the purpose of expressing my gratitude to those who are praying for my special intentions in that regard, and so that it may help to dispose you to listen with a kindly attitude to what I am going to write to you.

“Thanks be to God.”

Before entering upon the main subject of my letter, let me ask you to join me in fervent thanksgiving to God, for all the marks of special favour which He has deigned to grant us. There can be no need for me even to hint at the thousand difficulties which beset a work like ours, a work which entails so many charitable undertakings; and these difficulties, in times like the present, not only check the prosperity, but threaten the very life of many such works; nothing then could be more obvious than the drawbacks under which we labour. Yet, notwithstanding these abnormal and difficult circumstances, our Festive Oratories, our Homes, our Colleges and other Institutes were never so full of boys and never doing better work. If that statement is a matter of surprise in regard to neutral countries, it must be considered even more surprising where the belligerent countries are concerned. It must be the fulfilment of Don Bosco's own words, spoken on his death-bed, that he would ever continue to assist the Works which he had begun. Let it be our united endeavour to preserve entire his spirit within those Institutions, and we shall see them prosper amid even greater difficulties than the present.

To this special care on the part of Divine Providence, we must join the continued esteem and favour in which the memory of the Venerable Don Bosco is held. I feel even now the consolation brought to me on March 1st of last year, when I read the precious autograph-letter written to me by His Holiness Pope Benedict XV, upon the good results that attend the labours of the Salesian Society. I re-

collect also the joy with which we all received the account of the kindly interest displayed by His Majesty the King of Spain, when he performed the ceremony of laying the Foundation Stone of our new Institute in Madrid; and to this we should add our appreciation of the beneficence shown towards our work by the whole of the Royal Family of Spain. I also call to mind so many other proofs of interest and esteem received from the rulers of nations, and from so many distinguished persons both in Church and State in regard to the various works carried on by the followers of Don Bosco.

To these reasons for thanksgiving I would like to add others of a more intimate nature, and just as consoling. In the middle of October, the select committee of the Archiepiscopal Curia of Turin, constituted by ecclesiastical authority to consider the special virtues and miracles (1) of our Venerable Founder, carried out the ceremony of the formal recognition of his body. Together with His Eminence Cardinal Cagliero, I had the privilege of assisting at the simple but awe-inspiring ceremony; and no words of mine could describe the profound emotion with which I gazed upon the perfectly preserved lineaments of that paternal face, or as I once more impressed a kiss of reverence upon the hand, which during so many years of my life I had often held, and which had so frequently been raised in blessing over me. To this blessing of Don Bosco I ascribe all the comfort I have received from the great good which is being accomplished by the two religious societies which he founded, and the accounts

(1) Super virtutibus et miraculis in specie.

sent to me by them are undoubtedly a source of consolation and thanksgiving.

### The Year 1917.

Within the limits of the possible, and sometimes, I would dare to say, in proportions too great for the reduced numbers of personnel, the Sons of Don Bosco have carried on various forms of beneficent and charitable work which are absolutely necessary at the present time. There is none of our Houses which has not received within it the children of those who have fallen, or whose homes have been ruined by the war, or in many cases, they have given hospitality to numbers of the soldiers themselves. Among the pupils of the Oratory of Turin there are about a hundred of the little refugees from occupied territories, and by the generosity of Co-operators we have been able to open several Institutes especially for the children made homeless by the war; for boys we have opened these places, and the Nuns of Our Lady Help of Christians have opened four for girls and very young children.

Besides these Institutes, which are the outcome of the most devoted charity on behalf of the little war-victims, there are other undertakings on behalf of the soldiers which I ought to record, such as the opening of club-rooms and places for general recreation. In all these works, which very naturally entail considerable outlays of money, generous contributions have been made from various parts, and even from South America where much practical sympathy has been shown towards the special necessities created by the war.

Notwithstanding so many preoccupations and so many difficulties, new

foundations have been made during the year. One was the Salesian School of *Lugano*, confided to the Sons of Don Bosco, by Mgr. Bacciarini, Superior General of the Servants of Charity; another was the School opened at *Santiago* in Cuba, where there is very urgent need of the Christian education of the young. Two other foundations of particular interest and importance have been opened in America; one at *Ayagualo* near the city of St. Tecla in Salvador, which includes a college for ecclesiastical students who are beyond the usual college age; the other was at *Port Chester* in the United States, where, in a quarter that greatly needed it, a Chapel and Festive Oratory have been recently opened.

Conducted according to the spirit of Don Bosco—a spirit combining much zeal, charity and patience—the many parishes hitherto confided to us have borne much fruit; encouraged by these we have this year accepted the direction of seven others: the first was at *Biella*, at the request of His Lordship Mgr. Serafino; two others were in *Brazil* in the State of St. Catherine; three others in Chile, at *Santiago*, *Valparaiso* and *Falca*; the seventh was in the state of *Colombia* in South America, which is to be entirely devoted, like those of *Agua de Dios* and *Contratacion*, to the spiritual welfare of the unfortunate lepers.

The Daughters of Our Lady Help of Christians have also had to undertake new works, and the first of these were foundations particularly demanded by modern industrial conditions; they have opened boarding-houses for working girls at *Milan*, *Mathi*, *Ponte di Nossa*, *Varallo Sesia*, and at *Brescia*. Similar Houses have recently been opened also at *Aosta* and *Rome*, the latter being a

House for very young children. Besides these the Sisters have opened seven Houses for little children in various parts of Italy, all of them having Festive Oratories attached to them. They have opened Colleges for girls at *Linares* in Mexico, and at *San José* in Costa Rica; and two foundations have been made in the missionary districts, one in *Peru* in the Vicariate of the Franciscan Fathers, at the request of the Minister of Agriculture, the other at *Registro*, in the Vicariate directed by Mgr. Malan, of our Society.

Thus, in spite of adverse circumstances, the year 1917 has been one of great activity and steady development, particularly when one remembers that several existing Institutes have been much extended and improved. These cannot be enumerated here, but I ought not to pass by such undertakings as that at *Valencia* in Spain, where a vast new Institute is replacing the former building, which had become altogether inadequate to suit the rapid local development; at other places there are Churches or Institutes which were already in course of construction and which have been brought nearer to completion, if they have not already reached their final stage.

### The proposals for 1918.

The best way for us to show our gratitude to God and to Our Lady Help of Christians, would be for us to redouble our zeal for the glory of God and for the salvation of souls. During his whole life that was the one ideal of the Venerable Don Bosco; to it he consecrated all his thoughts, his words and undertakings; for this alone he aspired to the priesthood and founded

his Oratory, the Salesian Society, the Nuns of Our Lady Help of Christians, and the Association of Salesian Co-operators. The heroic zeal of Don Bosco will ever produce greater fruit, according as we study its height and depth and strive to imitate it. This resolve, then, should be now renewed both, by ourselves and by you, dear Co-operators, and our zeal should be manifested in the three following ways:

First, in *increased devotion to Our Lady Help of Christians*. It is scarcely necessary for me to remind you that this is the fiftieth year of the Basilica at Valdocco. Anyone who had the good fortune to be present, as I had, at the ceremonies of its dedication, will remember with what tender devotion Don Bosco said the first Mass at the Altar of Our Lady Help of Christians, immediately after the consecration of the church; and such a one will also remember how he rejoiced during those days with a joy that was almost supernatural, and that he often repeated this saying to us: "*You will see how abundantly Our Lady will bestow her blessings from this new Church upon her devout clients.*" If ever there was a time when all are imploring the help of Our Lady, it is at this present moment of special difficulties. Prayers are being offered for private and public intentions, for homes and families, for our nearest and dearest. In all these circumstances we have abundant reason for hope and confidence. If in this fiftieth year of her favourite temple mindful that she is indeed the *Help of Christians*, we do our utmost to promote devotion to her, and to increase the practice of the Christian faith through the Sacraments and a renewed piety, she will undoubtedly obtain many graces

for us. To this end we should endeavour to set apart the 24th of each month as a day of special devotion to her; the Holy Father has granted a plenary Indulgence to those who observe this custom, which has already been of great spiritual advantage in the places where it is in practice.

Secondly *in increased devotion to the Most Holy Sacrament.* This year will bring the fiftieth anniversary of the ordination of him who is now addressing you. The Mass of his Golden Jubilee, if he is spared so long, and solely because he is the Successor of Don Bosco, will be accompanied by the prayers and good wishes of the whole Salesian Family, and of our boys and girls and of our Co-operators. Therefore, again because he is the Successor of Don Bosco, allow him to make a suggestion to you. Our Venerable Founder, who knew so well the fruits of sanctity produced in every soul by fervent devotion to the Blessed Sacrament, constantly inculcated it by word and example. Hence the devout hearing of daily Mass, frequent Communion according to the counsel of one's confessor, and the daily visit to the Blessed Sacrament of the Altar, became the secrets of his wonderful success, and especially of the fruits produced by his educational system. In Don Bosco's idea, the very devotion to Our Lady Help of Christians was always to have as its ultimate expression and crown, the devotion to Our Divine Lord in the Blessed Sacrament, particularly through the practice of frequent Communion. Therefore we cannot do better than try to emulate the well-directed piety and ardent zeal of Don Bosco in regard to this devotion, and in striving to foster it more and more.

A *third characteristic* of Don Bosco's zeal was the development of every means possible to perfect the works which Divine Providence had entrusted to him. If one had not known the nature of the spirit which animated him, it would sometimes have been possible to regard his urgent recommendations on this point as overdone, or demanding too much. But he who was so intimately conscious of the fact, as he often declared with evident emotion, that the undertakings confided to him were not the work of Don Bosco, but of Our Lord and His Blessed Mother who had inspired him with them, had drawn out the plans for him, and commanded him to undertake them, could not do other than expend upon them all the care and solicitude which his enlightened mind and exceedingly generous heart suggested to him. It was on this account that he so earnestly desired that others should co-operate, in order to complete and extend what he himself had been unable to accomplish, to make up for his deficiencies, as he would say; for he always considered himself but a poor, uncouth instrument in the hands of God. If all our Co-operators could obtain this spirit of zeal, what great advantages would accrue to those works which we still style *his*. We should quickly increase the most generous co-operation, and support it with earnest and constant prayer. And in this connection I have another recommendation to make.

In these times there is a much wider and deeper conviction of the necessity of the Christian education of the young. The war has served to show in unmistakable fashion that only the true Faith genuinely practised, can render

a man strong and serene of heart, and capable of bearing the greatest sacrifices with a noble and edifying heroism. Hence if we are to have a real renovation of society, without which there will be no assured peace nor prosperity for the nations, it is necessary to be more solicitous on behalf of the young generations.

The Salesian Work is wholly devoted to that end, and its success, as Don Bosco often pointed out, is precisely in that. It is favourably regarded by all, because leaving all political considerations aside, its one scope is to work for the advantage of the young. Faithful to Don Bosco's teaching, let us, wherever we may be, leave all thoughts of politics to those that govern, and let it be our one idea and endeavour to work together for the Christian education of the young.

However, we cannot forget that on the one hand death is making many gaps in our ranks during the war, and that on the other, in spite of the abundant harvest, the new labourers are few. This is an ever-abiding source of disquietude, and is the chief sorrow of my heart as a Salesian and a Priest. Hence I cannot forbear to appeal to the Co-operators to use their utmost endeavours in promoting that which is vital to the work of Don Bosco, most advantageous to themselves, and so dear to the Sacred Heart—namely, the fostering of ecclesiastical vocations. While I live this is the chief request that I shall make before the throne of God. After the war there will be a demand for an infinite number of new works, works of charity and social betterment and restoration, but those in greatest demand will be wherever the young are concerned. Even now we can see that

it will be necessary to multiply everywhere the Sunday Oratories, Schools of Arts and Trades, and every sort of Christian educational establishment. It is necessary to give the young generations, along with their professional or technical teaching, that solid Christian training which, it must be noted, shall not only point out the way to save their souls, but shall give them the means of leading a peaceful life in their native land, by giving them sane and right notions of all their duties—individual, family and collective—of the right observance of the laws and ordinances of their country, of subordination to and co-operation with constituted authority, and by accustoming them to the practice of the spirit of order, union and mutual assistance.

But to open new Oratories and Schools and Institutes, and to conduct them according to the system of Don Bosco, it is necessary to increase the personnel of our Society and of the Daughters of Our Lady Help of Christians. And you, dear Co-operators, can very largely assist us in this. "*This is one of your main departments,*" says Mgr. Morganti in the Manual of Salesian Co-operators, and he goes on to say that it can be realised thus:

1st By introducing young persons, who appear to have vocations, to the clergy or to those who can direct them;

2nd By giving every opportunity to one's own children to follow a vocation if they should show indications of having received that grace, and also by being generous in developing it; assured that God regards no sacrifice as more dear to Him.

3rd By providing wholly or in part for one who may not otherwise be able to follow out a vocation.



4th By obtaining from others, by means of collecting, the sums of money needed to secure these good purposes.

Thus far the suggestions of Mgr. Morganti. In order to be an efficacious Co-operator, it is certainly not sufficient to rejoice at the work that is effected through the efforts of others; but one should be able to feel the just satisfaction of knowing that some of the new priests or missionaries or nuns owe much of their vocation to the efforts that one has personally made. That would indeed be a result worth achieving in the great cause of Jesus Christ.

### Conclusion.

I end my letter to you by urging this very thing, that we should all combine with renewed efforts to pro-

duce greater and more consoling fruits. That good which the Salesians are striving to do in so many parts of the world, dear Co-operators, is both a testimony to your past charity and zeal, and a stimulus for future endeavours, while it is always a pledge of the eternal reward held in store for you by Jesus Christ. May He, so rich in goodness and mercy, listen to our combined supplications, and grant us the grace to save many more souls. If we could this year succeed in sending out a band of missionaries, it would indeed be a favour from God. I recommend you to pray for this end, and pray also for me,

Your obedient servant in Christ,

**Don PAUL ALBERA.**

---



---

## To the Co-operators of the United States.

The two principal items of news in which our American Co-operators will be specially interested are of an entirely opposite character, for one speaks of the opening of the fine new Church dedicated to Our Lady Help of Christians, and the other of the destruction by fire of the spacious college known as the Columbus Institute. Neither of these items will come as news to our Readers, but we have not yet had an opportunity of dealing with them. The Columbus College had been for the last eight years a successful training centre for young men and boys, who were doing the preliminary courses necessary for the ecclesiastical career. The structure which is locally described as an inspiring landmark for many miles around was built about fifteen years ago by the followers of the Lutheran religion for the education of the youths of their faith. But Divine Providence had other plans, and from a protestant institution it became a Catholic college, a home for Our Lord in the Blessed Sacrament, and a treasure house where the young members of his flock received their early education.

Although the fine building is now reduced to ashes, the truths that have been taught within it, and the good work there accomplished cannot be destroyed. Moreover it is hoped that the Institute will be raised anew from its foundations, and the Salesians look forward to help from every quarter, so that what has been a great misfortune and a serious set-back, may be changed as speedily as possible into a means of further and higher development. The work already accomplished by the sons of the Ven. Don Bosco in the United States is a guarantee that every appeal made on behalf of their work will meet with a ready response, and that in this case the unfortunate circumstances of the destruction may even secure a wider and more generous sympathy.

\* \* \*

The other great item of news concerns the new Church of Our Lady Help of Christians in East Twelfth St., New York. By this time the building has already been in use for a short period, but our Readers will be interested in

the preliminaries that led to the completion of the Church and its solemn dedication, details of which have yet to be sent to us.

The Catholic News contained a fine appeal for funds, which still holds good although the opening of the Church is an accomplished fact. His Eminence Cardinal Farley added the weight of his authority and persuasiveness in the following letter to the Rector of the Church, Father Barni:

Dear Rev. Father,

It is a pleasure to express my cordial approval of your appeal for the building fund of the new Church of Mary Help of Christians.

The Salesian Fathers have been established in Twelfth Street since 1908, and the increasing success of your zealous apostolate in the midst of the large and growing population should elicit substantial support. You have won the sympathy and confidence of your parishioners, and have established a Sunday Oratory, admirable both for numbers and organisation.

The present is an unpropitious time for appeals, but considering the need of providing proper church accommodation for your increasing numbers, I do not hesitate to grant you this permission. Your Venerable Founder, Don Bosco was never frightened by such obstacles, and the history of his congregation clearly manifests the survival of his courageous spirit in his spiritual sons, who depend for their success on the blessing of God and the intercession of His Blessed Mother.

Trusting to see your new Church completed very shortly, I am, Yours in Christ,

JOHN Cardinal FARLEY,  
*Archbishop of New York.*

\* \* \*

The appeal to which His Eminence give this sanction and recommendation was an appeal for a dollar from each person; the names were to be inscribed in a book to be styled the *Golden Book*, which it is proposed to place at the foot of the Statue of Our Lady Help of Christians as soon as the Church is completed. The Fathers will be ready to receive any numbers of additions to the list of names, for though the Church is opened for Divine Service, it is by no means furnished with all that is required to equip a new Church in a befitting manner.

In a future issue we hope to give a complete account of the opening of this new Salesian Church, which, as it fulfils an undoubted need, will assuredly be the means of effecting untold good in that busy quarter. His Excellency, the Apostolic Delegate, Archbishop Bonzano had promised to perform the ceremony of the inauguration, and was to celebrate the first Mass within its walls, which was to be a Pontifical Mass carried out with all possible splendor. His Eminence Cardinal Farley, who has shown much practical sympathy all along, was also to be present on the occasion of the opening. While awaiting definite news of the celebration, we wish to express our heartiest congratulations to the many Co-operators, who have worked so zealously to bring the great work to so speedy a conclusion, and who are still determined to maintain their efforts till the debt is paid, and until everything necessary for the complete equipment has been supplied. A notice in the magazine, which is issued by the priests in charge, puts this idea in direct and compelling terms: «The New Church will need you more than ever, but you will feel that your efforts have been crowned with success, because you will be proud of having one of the best and most devotional churches in New York.»

---

## INDULGENCES

which may be gained by the Co-operators.

The Association of Salesian Co-operators is endowed with many spiritual privileges, and plenary indulgences have been granted on many days throughout the year.

Approaching dates are:

- 1) March 31th Easter Sunday.
- 2) May 3rd The Finding of The Holy Cross.
- 3) May 8th The Apparition of St Michael, the Archangel.





# News from the Missions.

Our Missionaries have long **EXPLORING IN BRAZIL** had a prosperous Indian Colony of *Bororos* in Matto Grosso in central Brazil. The Community in charge have to combine the qualities of missionaries and administrators, and to exercise their wide powers with a rare tact and patience. In the conversion of the natives, much impression is made upon them by the solemnisation of the various festivals, particularly that of the Sacred Heart to which this particular colony is dedicated. Some time back the native village had two of our most recently appointed Bishops, Mgr. Malan and Mgr. d'Aquino to perform the various ceremonies of the festival, but as a rule the few priests and brothers have to adapt themselves to circumstances; as every feast comes round some special celebration is arranged, and it is generally remarked that the Indians whether Christians or not, show signs of being very favourably impressed. The native boys always sing a Mass in Gregorian Chant on those days, and in the evening the band gives selections for the general entertainment. The effect is at once more striking and more suggestive by the fact that the *aldeia* or native village is far away even from the fringes of general civilisation, and the band has the wide stretching pampas for its stage.

But the missionary is usually an explorer too, and, referring to this colony one of the fathers labouring there says: "The Prefecture entrusted to our confrère, Mgr. Malan, is traversed in its northern part by the majestic river, called the *Rio das Mortes*, whose course, particularly in the higher plains is not well known. The establishment of the Prefecture has brought the river into greater prominence, for it will be one of the chief methods of transit, and also a means of civilising the Indians who dwell along its banks. But to this end it was necessary to explore the river thoroughly, to find out the possibilities of navigating it, the position and effect of the cataracts, and the best means of utilising it in general.

A second object in the proposed journey of investigation was to visit the former abode of our *Bororos*, which was on the right bank of the river. We had suspected that these regions were now occupied by other tribes, for almost every

year we had visitations from unknown Indians coming from a northerly direction. Although we desired to get into touch with native tribes, these visits could scarcely be considered welcome for they caused a good deal of damage to the crops by their depredations; some of the Indians were attacked and killed, and the whole settlement thrown into a panic. Of these mysterious visitors we knew nothing, as their surprise visits were both sudden and brief. We had therefore to explore both banks of the river.

\* \* \*

The party undertaking this journey was not numerous, consisting of the writer, and another priest and five Indians; the latter were to act as guides and to take charge of the beasts which carried our provisions, our portable altar and some small objects which we thought we might need. Our confrères and many Indians surrounded us as we made our farewells, and soon we had ridden out across the pampas, and the colony was lost to view beyond the horizon. The country is diversified by rising land making a series of plateaux, so that the view in any direction is not as extensive as it would be across the plains. At setting out, we could not but contrast the present conditions with those prevailing some fifteen years ago; we were accompanied by only five peaceful Indians, but at that time no one would have entrusted himself into such dangerous parts without a strong company of armed men, and even they could not ensure absolute safety. Yet our five natives belonged to that very Indian tribe, the *Bororos*, who had made the country so dangerous, and had secured so many victims, and had very nearly carried out their plot against the missionary himself. These five Indians who now formed our escort were not without the means of defence in case of a surprise attack.

On the following day we reached the river *San Marco*, which we ourselves had discovered and explored in a previous journey to the *Rio das Mortes*. We had anticipated a dangerous passage, but the fording proved quite feasible and we then followed the river along the opposite bank to its source. Its banks are very rocky and the waters of a pure azure, which, tumbling here and

there over boulders, make a fascinating sight. Part of the course is through verdant meadow land, while at others it pierces its way between ridges of mountains.

For about two days we ascended the valley reaching at last the sources of the river. Speaking of a *source* one usually thinks of a clear stream or brook; but here it is different. The great rivers which flow from this elevated plain, pouring their waters, after a course of several thousand miles, into the *Amazon* in the North, and into the *Paraguay* in the South, have a singular origin.

The magnificent shrubs found on the elevated plain are suddenly succeeded by a close herbageous vegetation, amongst which is a long strip of dense, luxuriant growth, consisting mainly of large trees lifting their superb tufts of foliage towards the sky. Here is to be seen the *Burity* palm, which attains a height of nearly a hundred feet, with a wonderful crown of fan-shaped leaves which have an average length of fifteen feet. It is called *vinifera* because, if incisions are made, a liquid flows out, somewhat resembling red wine. Sometimes the vegetation near the sources consists entirely of these palms; they make a magnificent sight, their trunks resembling slender columns, ascending to the blue sky, with a superb crown of leaves, from which hang clusters of fruit or nuts. This beautiful sight is found to cover damp ground, which soon becomes swampy and which seems to collect the waters that develop into muddy streams, and these produce a regular river a few hundred yards away.

\* \* \*

Our journey led us across several valleys one of which was very singular. On every side were rocks which presented the most fantastic appearances; they looked like a series of castles with fine walls, towers and embattlements, amongst which we even fancied that we saw people. The erosion of the rocks sometimes produced formations like inverted pyramids often surmounted by large round stones, and in the distance it was easy to imagine them to be persons with large hats; in fact my companion pointed out what looked like three persons under an umbrella. They turned out to be three upright rock formations, shaded by the branches of a tree; but the illusion was perfect. A little further on there was another piece of rock on the top of a lofty column, looking like a gigantic soup-tureen with two handles. Some pieces of boulder were so suspended that it appeared risky to pass beneath them. The Indians were able to show us the way out of this labyrinth. They made the horses climb along the edge of the castellated walls, from whose rocky towers we had a still

better view of this abode of the fairies. The *Bororos* however did not seem to be at all interested in these wonderful productions of nature. They hurried on into the valley, and being near a brook the declared they were tired, and urged us to camp for the night. It was already late, so we agreed. The saddles and packs were being removed from the horses, when a whistle was heard from one of the Indians who had stayed behind. The other *Bororos* hearing this signal at once seized their bows and arrows, and one a rifle, and hurried away with their companion. We two were left entirely alone without any explanation as to what was happening, so we busied ourselves with unharnessing the animals and preparing for the night's camp.

Whilst Fr. Albisetti went to find some firewood, I tried to pitch the tent, but could not manage it. The soil was but a thin covering of earth upon the rocky foundations, so for that night we had to do without a tent. It was not a serious inconvenience, for we each took one of the large skins which serve to cover the baggage, and spreading half on the ground, we rolled the other half about us as a protection against the heavy dew. Having just settled down, we heard the shouts of our men returning. They had been on a brief hunting expedition and brought in three large wild boars; these they cut up at once around the fire, which cast all sorts of fantastic shapes about the valley. The wild boar is but little inferior to the ordinary pig as a food, but it provides little or no lard. Herds of them are met with on the plains and they are always a welcome source of food to the Indians.

\* \* \*

It was now the fourth day of our journey, and as we rode along we began to catch the distant sounds of the great Cataract called after *Pius X.* This has been described in our former letters. As we drew nearer we could hear the fall of the waters; and I kept my gaze turned towards a certain spot where I expected to see the Cross that we had planted near the cataract. Soon we did behold it, and lo! it was now adorned with a beautiful creeping plant, whose fresh leaves and blossoms looked like a floral tribute to the emblem of our Faith and Redemption. Towards sunset we reached the spot, and we all knelt down as by an instinct and recited the Rosary around the Cross. It seemed to give more incentive to devotion than if we had been in the grandest of temples. As the twilight faded and the waters splashed, our thoughts turned as from the abode of calm to the battle-fields of Europe, and our chief prayer was for the return of peace, just as the roar of the cataract is followed by the placid onward course of the stream.

Our meditations were interrupted by a whistle from the Indians; this meant that supper was ready, and after our meal we retired to rest on the banks of the stream. On the following day we set out across country over a ridge of low mountains, thus avoiding a long bend in the river which had already been explored. An expert geographer would be puzzled in making a sketch of these regions; it is such a confusion of hills and valleys. When you expect to enter upon a broad stretch of country, you find yourself in a narrow place from which there appears no exit, or on the edge of a deep depression. Even our guides proved to be confused, and we lost a whole day going up and down the rocky paths, dragging our poor beasts after us. The only compensation was that we made some discoveries that are of interest from a geological point of view. The hills contained quartz and sandstone of various colors, and on examining some pieces we found traces of fossils. It had hitherto been thought that there were no fossils on this plateau and we set about finding further proofs. Our search was interrupted by the Indians who had now discovered a way out of the labyrinth, and were on the right track at last.

Rejoining the guides we hurried to make up for lost time, and soon reached the banks of a stream which lay across our route. It was of no great depth but full of dangerous holes. We dismounted and gave the horses to two of the Indians to lead across, while we ourselves prepared to enter the stream. But the remaining men were unwilling that we should do this, and offered to carry us across to the opposite bank. They insisted so much that we agreed, and though somewhat fearing an accidental bath, we were both conveyed safely across upon the shoulders of the faithful *Bororos*. The beasts of burden were not so fortunate, for they fell into holes and seriously damaged the baggage. The portable altar and the vestments were drenched the altar-breads were destroyed, so that it would now be impossible to say Mass. The provisions were partly damaged and had to be consumed as quickly as possible. One of the guides sought to reassure us. "Don't be afraid," he said, "we are approaching our former home and you will see plenty of fish and other things." The others joined in this confident statement. In fact they were very observant to forestall our every need, and when the meals were taken would not touch anything till we were served, and until we had commanded them to eat.

One night, a little later on, when we were already encamped by the *Rio das Mortes*, and had already gone to sleep, they aroused us to see the results of their fishing. We rose from the hole which we had excavated in the sand to keep us

from the cold, and went to the fire, where we found quite a quantity of fish, some of the specimens belonging to very large species. Next morning they had the repast prepared and invited us to eat, saying:

"Nothing is lacking! today there is some thing besides boiled palm fruit; help yourselves." It was lucky that the Indians had a hearty meal for although they did not know it, they had before them a very fatiguing day, having to cut a path through the virgin forest which grew upon the banks of the river in this neighbourhood where they formerly lived. They set to work with alacrity using knives and axes. When we issued from the forest into an open space, we noticed traces of a fairly recent fire, and it could scarcely have been made by white men. It was evidently the work of Indians, and probably of those who occasionally made raids into our colony.

We left the open country to re-enter the forest, following the course of the river. The noise of the cataracts could still be heard, and as the rolling of the waters became more distinct from time to time, we thought there must be one larger than the others. Progress was slow through the undergrowth, and when we lay down for the night the Indians again sought the banks of the river to fish. This time, to their great chagrin, they were quite unsuccessful, so that our breakfast consisted of bitter coffee and palm fruit. To add to the discomfort we had been attacked by insects which caused itching and inflammation of the skin, so that we were by no means in the best of humours, or very fit for hard journeying.

But we pursued our way through the forest, keeping as close as possible to the river and scrutinising its course. The waters seemed more tranquil and flowed through a broad bed, over which stretched the branches of trees which were probably centuries old. We still heard the crash of tumbling waters, but it turned out to be a small cataract, minute in comparison with those we had already passed. The waters seemed to have lost much of their gigantic force and to desire now a period of tranquillity. The Indians bore this out, for they said: "We know of no other cataract below this; from now onwards the river flows quietly." I asked if they knew that by actual experience, and they assured me that not only they themselves, but their fathers, and their fathers' fathers had gone far down the river, and found it always tranquil.

\* \* \*

We now began to give increasing attention to the second object of our exploration, which

was to get into contact with the tribe or tribes of Indians, whose presence we had reason to expect. Those whose recent traces we had passed were nowhere to be seen. But we had observed what looked like small puffs of smoke far away on the other side of the river, whilst the dry grass towards the north-west appeared to be burning. We were uncertain as to whether this was a camping ground or not, and whether we could afford to attempt the passage of the river with a fair chance of safety. But for the moment there were other distractions. I have referred to a species of insect, prevalent, in these parts, whose presence on the body is manifested by itching and inflammation. My travelling companion, Fr. Albisetti, was now the victim of another attack. We examined his clothing together, and found it swarming with a different parasite, even more irritating than the other. Hoping to destroy these insects at one stroke, as it were, he jumped into the water which was not very deep near the bank, but we had forgotten that these broods cannot be destroyed except by being burnt out. These insects are of various sizes and colours. The smaller ones are the more dangerous, and they drop upon the unwary traveller as he passes beneath the trees, whose branches are shaken by the cutting of a passage through. But though small, their presence is soon made known by their effects. They draw the blood, and when replete they can be taken off the skin, but in so doing care should be given that the small apparatus for drawing blood does not remain in the flesh, for it would then give worse trouble.

We passed a very indifferent night after this disconcerting experience, and were still undecided as to whether we should try the passage of the river or not. The Indians seemed to be undisturbed by insects, or by any disquieting thoughts, for they were in their old abodes and seemed to regard it as a sort of terrestrial paradise. They had gathered supplies of hard palm nuts, and spent much of the night breaking off the shells, regarding the kernels as a very appetising food. Moreover they were ready to dash into the water and swim across at a moment's notice, so they had no particular reason for worry; but we ourselves were little accustomed to such aquatic feats, and there were certain things which must be transported. We consulted them in the morning as to the advisability of crossing over; they were all in favour of it. They offered to attempt to carry us again upon their shoulders, but this was no shallow stream as in the former crossing, but a broad deep river, and we could not consider such a method of gaining the opposite bank. It was decided that a raft should be made, and while

the Indians collected the materials for it, and busied themselves in putting it together, we explored the neighbourhood and made ourselves exceedingly fatigued. Supper was taken in native fashion around the fire and consisted of palm fruit and nuts.

At an early hour the Indians were ready. Their raft was made of bundles of dry wood strung together crossways, and with bamboo canes as seats; the fastening was done with the bark of trees. We looked at the river, some two hundred yards wide, and then at the frail craft, and considered it rather inadequate, but when the chief tribesman told us all was ready, we made the sign of the Cross, which the Indians at once imitated, and got upon the raft. It began to sink with our weight and appeared very unsafe indeed; but the natives laughed at our fears and assured us they knew what they were about. We had no alternative but to entrust ourselves to them, for we were unwilling to give up the idea of crossing. The raft pushed off into the water and the Indians swam at each side, thrusting in it a diagonal course towards the opposite bank, which we reached without even any sign of a breakdown.

After a short rest we entered the woods on the shore, and as soon as we reached a slight eminence we scanned the horizon. We could see that the grass in the distance was still alight in parts, but we appeared to be entering more mountainous country and our Indians had but scanty knowledge of it. We searched about for tracks of the natives, not without success, but such signs as these might have been made any time within the last few years.

Having thus made certain that the opposite shore of the *Rio das Mortes* was not the permanent abode of any tribes, we were not prepared to push our investigations further. Our stores were very near exhaustion, so we decided to cross the river again on the raft. We got on to it and were soon in full sail, some of the Indians pushing, and others swimming ahead with ropes attached to the front of the raft. Things seemed to be going fairly well when our dogs, which had not yet entered the water, began to bark and to rush about furiously; they had evidently scented game. This was a strong temptation for the Indians. They looked back and shouted and hesitated; then they gave way. Three of them abandoned the raft at once and swam back; the other two who were pulling the ropes seemed undecided and looked at each other for some suggestion; just then they perceived the roots of an old tree protruding from the water, and they hastened to tie the ropes to it and swam back to join their companions, while we were left adrift in the middle of the *Rio das Mortes*.

Native instinct and habits had proved too strong for our remonstrances.

This was what one may call one of the poetic incidents in a missionary's experiences. In our Indians there had been aroused the old savage nature, which in all matters concerning hunting and fishing had led them to deeds of bravery in some sense heroic. Their sense of duty was summed up in being expert and unwearied in the chase. They pursued their prey until they fell exhausted, without any heed to dangers or difficulties. In the colony we have an Indian who while rushing through the forest after some animal put out his eye, which was pierced by a bamboo cane; but he did not give up the chase for such a trifle; he went on and captured his prey. It was therefore quite natural, in their ideas of duty, that we should be left in mid-stream in our gondola, while they pursued a higher task.

We had no misgivings as to their loyalty and managed to take the matter good humouredly; we dared to hope, however, that the animal, whatever it was, would soon be taken. But no! it escaped and took to the water. One Indian was left to pursue it in the river; the other four eventually came back to us, unfastened the rope and resumed the crossing. But they had exerted themselves too much for once, and the current had carried us far down stream, and threatened to bear us right away, before we eventually made the shore with a great sigh of relief and fervent thanks to God. Before entering the woods again we turned to look at our frail bark, and to consider again for a moment the danger we had run, but the raft had already been carried away by the current and was totally submerged beneath the waters. We offered thanks again for our safe arrival. Soon after we had encamped, our Indian arrived, bearing his capture upon his shoulders; it was a fine head of game and served to give as more than one repast; but it did not prevent us from often calling to mind the danger we had run on its account.

Next morning we set out on our way home. As we were now familiar with the route, we were able to avoid mistakes and so to accomplish the journey more rapidly. We began to feel the cold much more than we did, and by that I mean the right cold, as there is a marked fall in temperature between the day and night. The early morning ride was also treacherous, for sometimes, the long grass, which in places is as high as the flanks of the horse, drenches one's

legs and may bring on severe colds. In such circumstances we were not looking forward to a bath, but when we reached the river *San Marco*, which we had previously crossed in its shallowed part, we found ourselves at a much deeper section, and had to get across with the water reaching to the shoulders. On the top of this, the sun came up high and strong, and the heat was nearly unbearable; so one has to take precautions against the sudden changes of temperature.

As soon as we were across, we set off at full speed towards the Colony, leaving the Indians to follow at a slow pace with the animals bringing the baggage. Arrived at the hill which overlooks our village we gave notice of our return by a gun-shot, so that all the Indians of the *Aldea* turned out to welcome us.

Thus, by the help of God, our journey came to a successful conclusion. We had explored a region to the north-east of the Colony of the Sacred Heart, hitherto unexplored, and had traversed nearly three hundred miles. The *Rio das Mortes* was found to be not navigable for about thirty-eight miles, after which it appears to be free from obstacles. As I have remarked, we found sufficient proof that the former abode of our savages had not been occupied by other tribes, except that some Indians occasionally visit the place from time to time in search of game, or for the fishing in the river.

But perhaps the most satisfactory discovery of our journey was the excellent behaviour of our savages. Truly nothing could be of greater consolation for the missionary, after so many years of what must, by ordinary standards, be put down as self-sacrificing labour, than to see evident proofs of the efficacy of his work; and that, too, not only within the precincts of the Colony or Mission, where all influences combine to keep the Indian on his best behaviour, but when far away in the forest, where there had been five of our Indians, with us two priests. We had certainly not expected so much respect, obedience, veneration and self-sacrifice in rendering us assistance."

Thus ends the Salesian Missionary, Father Colbacchini. Our Superior General sends out an account of this nature with special pleasure, because it is an evident proof that the dark-coloured native tribes, seen by our Venerable Founder in vision, are actually being brought into the fold of the true Faith, and enjoying that peace and tranquil life that the practice of the Gospel secures.



## Salesian Notes and News.

**ST. FRANCIS OF SALES** Traditions have now made the Feast of St. Francis of Sales one of the chief celebrations in our Churches and Schools throughout the world. It was kept in a less obtrusive, but equally imposing manner in the first Church that Don Bosco erected, and which was dedicated to the Saint, whose name was afterwards to be the chief designation of the Society which was then but a dream. One might think it noteworthy that the Ven. Servant of God did not dedicate his first ecclesiastical building to his great Patroness, Our Lady Help of Christians, seeing that she was, beyond all others, his source of inspiration and his confidential guide; but it is evident from his life, that at the time of building his first church, his work had not yet reached that stage of development when it was to be crowned, dominated, and completed by the erection of that great Sanctuary of Our Lady, which has since exerted such overwhelming influence upon his work and followers of every kind, and which the Sovereign Pontiff, in recognition of its unique character, has raised to the dignity of a Basilica.

Yet St. Francis of Sales was much in Don Bosco's thoughts. It must be remembered that our Founder waged a long war against a flood of heretical teachings, which swept over the north of Italy as soon as the sects had been granted freedom of propaganda. So staunch and successful a champion did he become, that in addition to the customary abuse, he was frequently threatened with personal assault, and was offered monetary bribes, if he would desist from his campaign against these heretical sects and their agents. It is thus easy to see why he sought the patronage and inspiration of St. Francis of Sales, for his main achievement in life was his successful crusade against heresy, during which he freely exposed himself to all sorts of personal dangers and affronts. Both too were mighty wielders of the pen in the cause of Catholic Truth, a similarity which might be developed at length. Enough has been said to point out the sources of the traditions which made St. Francis of Sales a model, guide and patron and which eventually brought his name

to be that of the new Society when it was formally approved by the Church.

At the Sacred Heart Church, Battersea, the Feast-day has long been established among the greatest occasions of the year, and is always distinguished by the particular solemnity of the services, and by the large gathering of the congregation in the evening to hear the special discourse. This year the preacher was Fr. Williams S. C., who gave an exposition of St. Francis' teaching on the Blessed Sacrament and the love of God, and by showing its perfect agreement with the earnest recommendations of Pope Pius X, brought the congregation to see the need of resolving to approach oftener and more wholeheartedly to the Sacrament of the Altar. The Feast had been already celebrated in the Salesian School, where the School Choir again showed its talent at the Solemn High Mass, and added greatly thereby to the devotion and appreciation of the solemnity. The School Cinema provided an evening's entertainment and a conclusion to the day's holiday.

\* \* \*

The chief recent event at the Salesian School, Farnborough, was the gathering for the Distribution of Prizes, which seems to have been an even greater success than of former occasions of a similar nature. His Lordship, the Right Rev. Dr. Cotter, Bishop of Portsmouth was the chief guest, and he was supported by General Rudway C. B., C. M. G., D. S. O.; and the Rt. Rev. Abbot Cabriol, O. S. B.; among other prominent personages was G. J. Collins Esq., J. P., Chairman of the Farnborough Council, Major Cosgrave, D. S. O. and a large number of the clergy and laity. Father Montague announced the names of the prize-winners, and among the awards were the Bishop's Prizes, and the Hodgson Memorial Prize given by the College of Preceptors.

When the Rector, Fr. Sutherland, had thanked his guests for their co-operation and support, His Lordship Dr. Cotter made a very effective speech. He said that coming to the Salesian School was like coming home, so cordial was the reception that he always got. He congratulated



lated the boys upon the great successes they had attained in the past school-year, and went on to say that there were many non-Catholic educational establishments in this country, more richly endowed, more luxuriously furnished, and better equipped, yet when it came to brain for brain, and intellect for intellect, the Catholics of this country, in spite of obstacles and opposition, had been able to maintain educational equality.

Touching upon the New Education Bill, which owing to pressure of work had not yet been debated in Parliament, he paid a tribute to the Minister of Education, stating that he believed him to be most sincere in his desire for the better education of the people and to give all denominations fair treatment. In this he would have the Catholic body as a solid phalanx behind him. He added, however, that the Bill as at present drafted contained points that bristled with controversy, and although the Catholics as a body, had not made any public protest, they had, nevertheless, not been asleep and were determined to point out to the Minister of Education the difficulties it contained from a Catholic stand-point. He understood that Mr. Fisher had the matter under consideration, and accordingly further time had been granted to see what could be done. His Lordship, then, with greater earnestness, expressed the conviction that whatever demands might be made upon the Catholics of this country with regard to the vital question of education, they would be prepared to meet them all. He felt convinced that the excellent results gained by this school in the various public examinations were a sufficient guarantee to show what Catholics could do when it came to the question of meeting others on equals terms. His Lordship concluded by thanking the Chairman of the District Council for the interest he had always taken in the school. He urged the boys to make the best use of their time by taking advantage of the opportunities afforded them at the school, and he also thanked the military authorities for their unvarying kindness in helping so generously the Catholic fêtes in the district.

His Lordship's speech was concluded amid great applause. Mr. Collins, the Chairman of the Council also addressed the gathering and had words of high praise for the work of the School. As a public man he came into touch with most of the educational establishments of the country, and he felt convinced that this school was able to take its stand with any other of its class. Perhaps the highest compliment Mr. Collins paid the School was conveyed in his concluding words, when he said that if his son, who was now seriously wounded, had been

younger, he felt he could not select a better school for his education than the Salesian School, Farnborough.

In the evening the orchestra of the R. A. F. gave selections, while several members of the Royal Flying Corps provided an entertainment, that gained much appreciation, and earned the hearty gratitude of the large audience.

\* \* \*

At the Salesian Church, Wandsworth, the Feast of our Patron Saint was celebrated with all solemnity. Both morning and evening there were large and devout congregations to participate in this festival of the Salesian Society; the evening discourse was devoted particularly to that theme, which is intimately associated with the name and work of the priests attached to the Church, and with the spiritual life of the congregation on whose behalf their ministrations are carried out.

The Salesian School attached to St. Mary Magdalene's has made another step forward in the establishment of a Cadet Corps. The Corps belonging to the Company are greatly interested in their drills and marches, and the establishment of the corps is proving a valuable aid to physical and educational efficiency. The staff are looking forward to a successful scholastic year, and hoping to largely increase the numbers to be presented for the public examinations.

#### OUR VENERABLE FOUNDER

Elswhere in this issue some reference is made to the Cause of the Venerable Don Bosco, which has been carried a step further by the termination of important meetings of the Curia at Turin. Among some yet unedited accounts concerning the favours he obtained is the following which has recently been sent to our Superior General. It is a lady who recounts her own experience. "I fulfill a duty to send you the following account of a favour obtained by Don Bosco, although it occurred many years ago. When I was quite a child, about the year 1869 or 1870, I had very bad eyes for a period of two years. The local doctors examined them and prescribed for them, but no progress towards recovery was made, and later on these same medical men themselves reported to my father that one eye was completely destroyed—and in fact I could see nothing at all with it—and that he should take me without delay to the specialist, Dr. Sperino in Turin, if the sight of the other eye was to be saved. My father at once followed their advice, only to hear when the specialists had examined me, that it was too late; but they advised me to remain in the city and they would adopt certain remedies.

I remained at the hospital for four months, and if there was any improvement it was so slight as to be imperceptible. When I was at home I had heard of Don Bosco, and now that I was staying in Turin I was very desirous to meet him. One day I was taken to him and I immediately knelt down, told him that I had been suffering from some eye-disease for a long time, and begged him to give me his blessing so that I might soon return to my home. He raised his hand and blessed me, gave me a medal of Our Lady Help of Christians and said: "Have confidence in Our Lady and you will be cured. This morning there was some one here who could not see at all, and he went away with his proper sight."

I can say the same of myself. When I got back to the hospital, I could not believe that it was I, for sight was restored to both eyes. I went to the doctors and asked that as I seemed to be better could I return to my home. They at once agreed. When I arrived there, my parents were beside themselves with joy, for now they could not even discern which had been the eye that had caused all the trouble; but when they heard of the interview with Don Bosco, they at once declared it to be a miracle as I did, and from then till now, Jan. 18th 1918, I have had my sight, and though in advanced years, can read and write without any spectacles.

I thought it a duty to write this, because even the saints like to have gratitude shown them."

It is such incidents as these that brought the devotion to Our Lady Help of Christians into such vogue, and that surrounded the Servant of God with the fame of extraordinary sanctity.

#### HONOURS FROM THE STATE

One of the youngest of the Bishops chosen from the members of our Society is Mgr. d'Aquino Corrèa, who was appointed by the Holy See to be the Auxiliary to the Archbishop of Cuyaba in South America. He is a Brazilian by birth and has received a rather remarkable distinction for a bishop, for he has been named President of the State of Matto Grosso, which is one of States of the Republic of Brazil. With the approbation of the Apostolic Nuncio, he has accepted for the time being this important office in the State, with the sole view of being able to contribute to the peace and prosperity of his native land. He has very naturally received a large number of congratulations on such a unique appointment, which is evidence of the esteem which he has already won since his nomination to the episcopate.

From another point of view the office undertaken by our confrère is not very abnormal, for some of the missionaries in conducting their

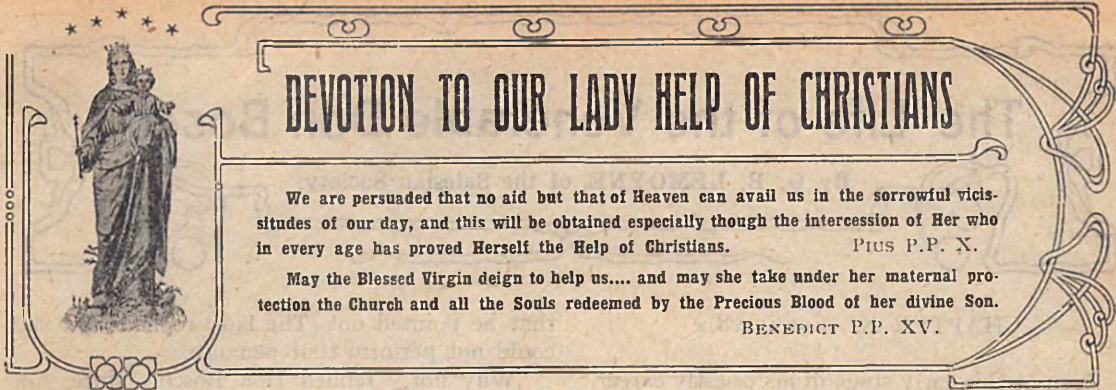
colonies of Indians, rule over large stretches of territory with practically no assistance or interference on the part of the secular authorities; but it is the first time that one of them has been nominated President of a recognised section of the vast Republic.

At *Agua de Dios* in Colombia a marble monument is being erected to the memory of Don Unia, the first Salesian to consecrate himself to the service of the lepers. At the laying of the foundation stone, all the neighbouring population were present, and many distinguished personages travelled from the capital of the State to do honour to the occasion.

#### APPROACHING CELEBRATIONS

Two memorable dates, both previously announced, are rapidly approaching, and under normal conditions would be fittingly celebrated. As it is, they must be shorn of much of their splendour, though it is by no means intended that they shall go by without all the distinction that can be given to them. The first of the two dates is on June 9th, which is the fiftieth anniversary of the Consecration of the Church of Our Lady Help of Christians at Turin. Through its many associations it has long been a church with world-wide renown, and by means of the constant stream of favours received through Our Lady Help of Christians, it has even become something of a household name. On account of the combination of distinctions, it has been honoured by the Holy See in many ways, particularly by being placed in the exclusive and honoured category of the Basilicas, although a homely familiarity still makes the name of *Sanctuary* its favourite designation.

For its fiftieth anniversary, the lady Co-operators have adopted a scheme of making, collecting and exhibiting sacred vestments which will afterwards be at the disposal of Don Albera; because the second date mentioned above is the fiftieth anniversary of his ordination, and the Golden Jubilee of his First Mass. This occurs in August of this year. The Committee of Ladies is under the leadership of Her Royal Highness Princess Letitia of Savoy, Duchess of Aosta, and its is carrying on its work with energy and success. A scheme of monetary offerings is also on foot, the amount collected being presented to Don Albera for the Salesian Works, principally for those established on behalf of the children who are the victims of the ravages of war. Co-operators in all parts of the world are asked to join in these two undertakings, and their offerings or presents may be sent to the Very Rev. C. B. Macey, Salesian School, Battersea, or to the Very Rev. Don Albera, Oratorio Salesiano, Torino, Italy.



## 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 this will be obtained especially through the intercession of Her who in every age has proved Herself the Help of Christians. PIOUS P.P. X.

May the Blessed Virgin deign to help us.... and may she take under her maternal protection the Church and all the Souls redeemed by the Precious Blood of her divine Son. BENEDICT P.P. XV.

On the 24th of each month the intentions of our Co-operators are prayed for at the devotions in honour of Our Lady Help of Christians, held in the Sanctuary on that day. The Co-operators are urged to join in these. They can thus gain the great advantage of community of prayer and a share in the general good works.

### THE NOVENA

*suggested by the Ven. Don Bosco is as follows:*

(1) To recite for nine days the *Our Father*, *Hail Mary* and *Glory be to the Father* three times in honour of the Most Blessed Sacrament, adding each time *Most Sacred Heart of Jesus, have mercy on us*, or *Blessed and praised every moment be the Most Holy and Most Divine Sacrament*; and also three times the *Hail Holy Queen*, with the invocation *Mary Help of Christians, pray for us*.

(2) To approach the Sacraments at least once during the Novena.

(3) To make a promise of a thank-offering, if one is in a position to do so. It is suggested that this may take the form of an offering for a Mass in thanksgiving. In accordance with the recommendation of the Ven. Don Bosco a promise to publish the favour in Our Lady's honour should also be made.

### Favours and Graces. <sup>(1)</sup>

LONDON. — I wish to have published in the *Salesian Bulletin* my thanksgiving for a favour received after a Novena to Our Lady Help of Christians, and I enclose an offering for a Mass in thanksgiving according to a promise made.

Dec. 1917.

C. O. M.

CO. GALWAY. — I am sending you an offering for a Mass in thanksgiving for a favour received through the intercession of Our Lady Help of Christians, and after a promise of publication in the *Salesian Bulletin*.

Dec. 1917.

B. McC.

SAN FRANCISCO. — After prayers to Our Lady Help of Christians a very remarkable restoration to health was obtained and in fulfilment of a promise I enclose an offering for two Masses in thanksgiving. An offering is also sent out of gratitude for another favour received. A little child was one day seized with violent convulsions, and was not expected to survive. Prayers were at once said to Our Lady Help of Christians, according to Don Bosco's counsel, and the little one was entirely cured. Henceforth we shall always have recourse to this powerful intercessor in all our needs and sorrows.

Nov. 1917.

G. F. B.

\*\*\*

Thanksgivings for favours received have also been sent by M. C., Buttevant, Co. Cork, and from E. C., Kinsale, Ireland. Both desire publication of the favours according to promises made.

(1) In these accounts no claim is made to any authority, beyond that given to authentic human testimony.

# The Life of the Venerable Don Bosco

By G. B. LEMOYNE, of the Salesian Society.

## CHAPTER XI (Continued).

Even at this early stage in his priestly career, his ministrations were wonderfully blessed by Divine Providence. In St. John's Hospital, in the year 1844 a woman had been admitted who was in the last stage of consumption. Her life had been a scandal; her approaching death promised to be in keeping with it. She had not been to the Sacraments for many years, and was now obdurate against the exhortations of the Chaplain and the Sisters in charge, and even of Don Cafasso. But the latter was distressed at the thought of the unfortunate woman's sad state and on his return to St. Francis' he determined to send Don Bosco to see if he could do anything. Don Bosco went to the hospital and succeeded in getting into conversation with the sick woman. He spoke for some time on indifferent matters, but finally he changed his tone and said in a solemn manner:

"In the name of Almighty God, I declare that He has in His mercy granted you a few more hours of life so that you may think about the interests of your soul. It is now four o'clock. You have still time to make your Confession and to receive Holy Viaticum and the last rites of the Church. There is no time for further deception. To-morrow you will be in eternity."

At these words the unhappy woman was filled with the fear of God. She listened to the advice of the priest and received the last Sacraments. That same night she died.

The wife of the Portuguese Ambassador, who was a very rich lady, was leaving Turin on August 31st 1844, in order to see to some business matters at Chieri. She was a fervent Catholic, and before leaving the city she thought she would go to Confession, and accordingly sought out her usual confessor in the Church of St. Francis of Assisi. But he was not in his place at the time. Near by she saw a young priest kneeling at his prayers. It was Don Bosco. The two were not in the least acquainted, nor could he tell that she was a great lady, for she was dressed in quite an ordinary fashion. However, she went to confession to him, and at the end he assigned as her penance that she should give a small alms that day, in the circumstances

that he pointed out. The lady replied that she could not perform that penance.

"Why not," replied Don Bosco, "since you are so wealthy?"

The lady was astonished to hear this remark, for she knew that they had had no opportunity of becoming acquainted. She answered that as she had to leave Turin that day, she would not be able to fulfil the penance.

"Very well," replied the priest, "Do this instead: say three times the prayer to the Guardian Angel, so that he may protect you from harm, and that you may not be overcome with fright at what will happen to you to-day."

At these words the lady was even more astonished. She willingly complied and before setting out got all her household to pray to the Guardian Angel for a safe journey. She then entered her carriage, accompanied by her daughter and a maid. They had travelled several miles without any particular incident, when suddenly the horses started and then plunged wildly headlong. The coachman was thrown from his seat, the carriage was overturned and the lady was thrown violently to the ground. She did not lose her presence of mind, but called upon her Guardian Angel for assistance. No sooner had she done so than the horses became calm, the coachman got up, little the worse for his fall, and some people came forward to assist. But the occupants of the carriage were unhurt and were scarcely disconcerted. One may easily imagine the idea formed by the noble lady of the young priest who had warned her to be prepared. As soon as she returned to Turin she went to St. Francis' and sought out Don Bosco, in order to thank him for his salutary advice. She was ever grateful for this signal favour and later on became a zealous Co-operator.

One Sunday about this time Don Bosco distributed to his boys some leaflets, on which was printed a prayer to the Guardian Angel, and he recommended them to invoke their good Angel whenever they were in danger. One of the young men was a brick-layer's apprentice and was engaged on the building of a house. While passing to and fro on the scaffolding, the supports suddenly gave way, and he felt the planks on which he and two others were

standing, sink under his feet. He knew at once that there was no means of safety; in fact the whole scaffolding collapsed, and the three workmen were thrown to the ground from the fourth story, and covered with the debris. As he fell the young man had the presence of mind to think of Don Bosco's recommendation and he acted upon it, calling on his Guardian Angel for protection. The effect was wonderful. One of the men was killed outright; the second was taken to the hospital, so grievously injured that he died after a few hours; the young man got up out of the debris quite scatheless, and went at once to help to repair the damage. On the following Sunday he related his experience to the boys at the Oratory, and all were astonished at so striking a realisation of Don Bosco's words.

## CHAPTER XII.

### Don Bosco at the Institute of the Marchioness Barolo. — Early developments of the work of the Oratory.

While continuing his course of advanced studies at St. Francis' House, Don Bosco undertook at the same time various responsibilities. His guide and confessor, as we have said, was Don Cafasso, who was the spiritual Director of the House and the assistant lecturer in Theology under the president Don Guala. This latter priest was now advanced in years, and was gradually compelled by increasing infirmities to relinquish most of his duties. These fell to Don Cafasso, who in his turn laid some of them on the shoulders of Don Bosco, in whom he had all along reposed the highest confidence, perceiving as he did many of the special designs of Providence in his regard.

Thus the work of the house of higher ecclesiastical studies became a source of even greater interest to Don Bosco than it had been before. At this period he himself was delving into the stores of Church History, preparing systematically for the pulpit, and, perhaps, without adverting to it, was laying the groundwork of many of his future publications. Nor had he quite reconciled himself as yet to the final abandonment of the idea of becoming a missionary. In the far away regions where dwelt the savage tribes, there would surely be the thousands of children, who might very well correspond with the untamed animals seen in his early visions. Moreover, the Oblate Fathers had in 1839 penetrated into Indo-China, and the accounts of their labours for the kingdom of Christ were eagerly read by him, as well as by many another young man, who caught thence the missionary zeal. None

of these indications escaped the observant eye of Don Cafasso, the acting President. He saw Don Bosco studying French and Spanish, and made no comment upon the fact; but when he saw him take up an English Grammar he told him openly that he must put aside all thoughts of being a missionary. When Don Bosco asked the reason, Don Cafasso, referred to his unsuitable health:

"You know," he said, "that you are not able even to take a short ride in a carriage without feeling sick, and yet you propose to cross the sea; you would die on the voyage." Thus the missionary plan gradually faded away beyond the realm of the practicable, not so much because he saw any insuperable difficulty, but out of obedience to one who was both his superior and spiritual guide.

Towards the end of his third year, other ideas seemed to haunt his mind with remarkable persistence. He had a peculiar attraction towards, and a special reverence for every religious order. Destined by God to found the Society of St. Francis of Sales, it was perhaps only the natural consequence that he should feel called to the religious state, and so convinced was he of this vocation, which appeared to him to bring within his reach the means of tending his young flock, that he spoke of the matter to the Oblates of Mary at the Church of the *Consolata*. Moreover, whether the former idea of joining the Oblates was arising anew, or whether he desired to get some definite answer from Don Cafasso who still maintained a prudent reserve, he again laid the design before him. The saintly priest listened without a word, and when Don Bosco had finished, he replied with a curt: — No!

The Servant of God was astonished at the decided tone of the reply, but he did not even ask the reason of that negative; he merely persevered in prayer to Our Lady, that she would enlighten him as to the means of carrying out his vocation. Although his inclinations were overwhelmingly in favour of his work among the boys, and this work seemed to realise the visions he had had, he yet mistrusted his own judgment, fearing that some illusion might be influencing him, notwithstanding that the directions he received therein were unmistakable. However, the time was now at hand when he must decide upon some definite office in the sacred ministry, for the term of his higher studies at St. Francis' was drawing to a close. Several parish priests desired to have him as their assistant, and one had already obtained the consent of Archbishop Franzoni to his appointment as administrator of the parish. But Divine Providence had the welfare of the boys in mind, and therefore directed the destinies of

him who had been chosen as the instrument of their salvation. The Director of the House of Studies called Don Bosco to him one day about this time, and advised him to write to the Archbishop, and to ask to be excused from accepting the honourable position to which he had appointed him. Don Bosco did so, and his request was granted. Don Guala, it is evident, also had some intuition of the future destinies of the Servant of God. The Retreat at St. Ignatius' to which place reference was made above, was about the take place. Don Cafasso recommended Don Bosco to make his future work the chief subject of his meditations and prayers, to ask for special enlightenment on that point, and said they would discuss the matter on his return. Don Bosco stayed at St. Ignatius' until the end of the Retreat for Seculars, which followed the one he himself had made; he then returned to St. Francis', and waited for Don Cafasso to call him, to make known his final decision; but it seemed that Don Cafasso purposely made no sign.

His future path, accordingly, still seemed obscure. It was a settled affair that he should not remain at the Institute for the next term; the Director, as we have seen, had given him to understand that he was not to receive ecclesiastical dignities in the diocese; Don Cafasso had resolutely opposed the plan of entering a religious order or going on the foreign missions; what then would be the decision of his spiritual director? Don Bosco meant to bring the matter to a head, so he had recourse to a characteristic stratagem. He appeared before Don Cafasso and said he had packed his bag and was going to enter a religious order, so he had come to say goodbye. His spiritual director looked at him with a smile and remarked that he was evidently in a hurry. "Who, then, will take charge of your boys? Doesn't your apostolate on their behalf seem to you a good work?"

"Yes, indeed; but if God calls me to the religious state He will provide some one else to look after the boys."

Then Don Cafasso looked fixedly and seriously at Don Bosco, and, in a manner both paternal and solemn, he replied:

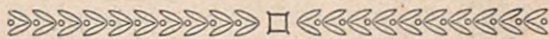
"My dear Don Bosco, give up all idea of a religious vocation; unpack your things, if you have really put them together, and continue your work among the boys. That, and that only is the Will of God in your regard."

At these serious words from his director, Don Bosco bowed his head and smiled, for he had received the answer most acceptable to him.

There were other ecclesiastics, too, who were most desirous that Don Bosco should not be removed from the city of Turin, and one of them came to Don Cafasso at this time, to ask him to find means to prevent his appointment to some work elsewhere. Don Cafasso therefore approached a certain Don Borel, who was an honorary Chaplain to the King, and Director, of an Institute devoted to the welfare of poor children. It was called the *Rifugio* or *Refuge*, and frequent reference is made to it, in describing this period of Don Bosco's life.

Don Cafasso put his case directly to Don Borel: "I want you to find a place in your Institute and a stipend for a worthy priest." This demand very naturally struck the chaplain as being somewhat extraordinary, and when Don Cafasso went on to point out that the priest under consideration would be an excellent assistant in hearing Confessions and in preaching, Don Borel declared that there was not enough work for two priests.

*(To be continued).*



*During the period of the war, our periodical can only make its appearance every three months: but in normal times it will be published every month as heretofore.*



The prayers of all Co-operators are asked for the following members of the Association:

*Miss Anne Stokes, Dublin.*

*Mr. Patrick Ruddy, Ballina.*

The last-mentioned had been a Co-operator of very long standing; and had shown much interest and zeal in supporting the Salesian works. His long life of labour in the cause of education was crowned by a peaceful and happy death, which was doubtless but the prelude to his great and eternal reward. R. I. P.

## Philosophia et jus ecclesiasticum.

|                                                                                                                                           |          |      |
|-------------------------------------------------------------------------------------------------------------------------------------------|----------|------|
| MUNERATI DANTIS Sacerdos. — <b>Elementa juris ecclesiastici, publici et privati</b> . . . . .                                             | Libellae | 3 —  |
| A missionis pretio solutum . . . . .                                                                                                      | »        | 3 50 |
| PISCETTA ALOYSIUS Sacerdos. — <b>De Christo religiosae societatis disputatio</b> . . . . .                                                | »        | 0 30 |
| A missionis pretio solutum . . . . .                                                                                                      | »        | 0 40 |
| VERMEERSCH ARTURUS Sacerdos. — <b>De religionis institutis et personis</b> . — Tractatus canonico-moralis ad recentissimas leges exactus. |          |      |
| Tomus prior ad usum scholarum . . . . .                                                                                                   | »        | 5 —  |
| A missionis pretio solutum . . . . .                                                                                                      | »        | 5 50 |
| Tomus alter. — Supplementa et monumenta . . . . .                                                                                         | »        | 16 — |
| A missionis pretio solutum . . . . .                                                                                                      | »        | 18 — |

## Musica.

|                                                                                                                           |          |      |
|---------------------------------------------------------------------------------------------------------------------------|----------|------|
| <b>Cantus liturgici</b> (Cantici, Hymni, Psalmi etc.) . . . . .                                                           | Libellae | 0 30 |
| <b>Cantus communes</b> in Missa et in Vesperis. Ex editione typica Vaticana.                                              |          |      |
| Extractus septimus . . . . .                                                                                              | »        | 0 40 |
| <b>Missa de Angelis</b> in testis duplicibus 5. Ex editione typica Vaticana. Extractus primus . . . . .                   | »        | 0 15 |
| <b>Missa in Dominicis infra annum</b> . Ex editione typica Vaticana. Extractus quintus . . . . .                          | »        | 0 10 |
| <b>Missa in festis B. Mariae Virginis</b> . (Cum iubilo). Ex editione typica Vaticana. Extractus quartus . . . . .        | »        | 0 15 |
| <b>Missa in festis solemnibus</b> . Ex editione typica Vaticana. Extractus tertius . . . . .                              | »        | 0 10 |
| <b>Missa pro Defunctis</b> cum Absolutione et Exequiis Defunctis. Ex editione typica Vaticana. Extractus sextus . . . . . | »        | 0 30 |
| <b>Missa tempore paschali</b> . Ex editione typica Vaticana. Extractus secundus . . . . .                                 | »        | 0 20 |

**ADVERTENTIAE.** — *Omnes hae editiones prostant tantum apud Società Editrice Internazionale per la diffusione della Buona Stampa in Corso Regina Margherita 174-176 a TORINO (Italia) ad quam epistolae et pretia mittenda sunt. — Pretia missionis aucta sunt tantum pro singulis exemplaribus. — Fit deductio tantum pro magnis emptionibus; tum publici cursoris impensae emptoribus imputantur separatim. — Deductio fit pretii librorum non autem publici cursoris impensarum. — Instituta, Collegia, Seminaria deductione fruuntur.*

## LITURGIA.

**ADDENDA IN BREVIARIO ROMANO.** — Editio 1913. Parvus fasci-  
 culus . . . . . Libellae 0 30  
 A missionis pretio solutus . . . . . » 0 40

Continens:

In die octava S. Francisci Salesii — In festo Sanctarum Perpetuae et Felicitatis martyrum — Feria III  
 infra octavam solemn. S. Joseph — Feria VI infra octavam solemn. S. Joseph — In festo S. Pau-  
 lini episcopi confessoris — Prima die libera infra octavam S. Joannis Baptistae.

**ORATIONES IN BENEDICTIONE SS. SACRAMENTI**, pro opportunitate tem-  
 porum, cum Litanis, Hymnis aliisque precibus ab Ecclesia approbatis.

— Editio magnifica, charta manu et rubro-nigro colore. Solutae » 3 —  
 A missionis pretio solutum . . . . . » 3 50  
 Volumen contectum linteo rubro, sectione aurata . . . . . » 4 —  
 A missionis pretio solutum . . . . . » 4 50  
 Volumen contectum pelle rubra, sectione aurata . . . . . » 5 —  
 A missionis pretio solutum . . . . . » 5 50

**PARVUM MANUALE AD USUM SACERDOTUM** complectens quae in Sacra-  
 mentorum administratione et in Sacro Ministerio exercendo saepe occur-  
 runt cum variis benedictionibus et instructionibus praesertim super indul-  
 gentiis, ex Rituali Romano aliisque authenticis documentis vel fide dignis  
 excerptis et collectis.

Parvum volumen elegans, 500 paginis, rubro nigroque colore impressum, charta  
 vere indica.

Volumen contectum linteo flexibili, indice aurato in plano, angulis retusis, sec-  
 tione rubra, laevigata . . . . . » 2 50  
 A missionis pretio solutum . . . . . » 2 75  
 Volumen contectum optima pelle nigra flexibili, indice aurato in plano, angulis  
 retusis, sectione rubra laevigata . . . . . » 4 50  
 A missionis pretio solutum . . . . . » 5 —  
 Volumen contectum *chagrin* nigro flexibili, indice aurato in plano, angulis retusis,  
 sectione aurata, theca . . . . . » 6 —  
 A missionis pretio solutum . . . . . » 6 50

**RUBRICAE MISSALIS ROMANI** juxta novissima decreta S. Rituum Congre-  
 gationis.

Accedunt: Observanda in Missa solemn, pro defunctis, coram SS. Sacramento, coram Episcopo, in  
 Missa SS. Cordis Jesu aliisque votivis unxiim suis tabellis, Rubricae perpetuae, denique praepa-  
 ratio et gratiarum actiones ad Missam.

Editio 1907, vol. in-32 rubr. et nig. linteo contectum. » 1 30  
 A missionis pretio solutum . . . . . » 1 50