

# Salesian Bulletin

No. 14 - FEBRUARY - 1907

♣ Vol. V. ♣

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

*Leo XIII*

DA MIHI



ANIMAS CÆTERA TOLLE

# ST. JOSEPH'S CHARITIES

IN AID

## OF THE SALESIAN WORKS OF DON BOSCO IN SOUTH AFRICA

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*« Blessed is the man who considereth the needy and the poor; in the evil day our Lord will deliver him. He will preserve him and give him life and make him blessed upon earth and deliver him not unto the will of his enemies. The Lord will help him on the bed of sorrow ».*

Ps. XL. 24.

 HE subscribers to *St Joseph's Charities*, from the date their names, addresses and donations reach us, will participate in all:

- 1) The Indulgences and Privileges of Salesian Co-operators.
- 2) The Spiritual Advantages of the Archconfraternity of Mary Help of Christians.
- 3) The Masses and meritorious works offered for the Benefactors of the Basilica of the Sacred Heart in Rome.

4) The Holy Mass offered every wednesday for the Benefactors in the Institute Chapel in Cape Town; and the Communions, prayers and meritorious works of the inmates offered that day through St Joseph for the Benefactors to obtain the grace that they pray for, or may stand in greater need of.

Six Masses are said daily in perpetuity for the members of the Association, at the Basilica of the Sacred Heart in Rome. Two Masses are offered at the Altar of the Sacred Heart, two at that of Mary Help of Christians, two at St Joseph's. Don Bosco's venerable name is associated with the two last mentioned Altars, for on them he offered the Holy Sacrifice during his last stay in Rome.

2620 Masses are said every year for the Benefactors, both living and dead, of the Salesian works of Don Bosco in South Africa.

These Benefactors will participate in the prayers and good works performed by the Salesians themselves and by their protégés in their Homes, Colleges, Oratories, Missions, etc..., all over the world, wherever they are established. A full account of the spiritual Privileges of the Members will be given in the annual Number entitled "*St Joseph's Charities.*"

A donation of half a crown will be sufficient to inscribe any one either living or dead to participate in perpetuity in the Masses as well as in the prayers and good works offered for the Benefactors.

A yearly subscriber of at least three shillings will be entitled to active membership: for one year, of the Salesian Co-operators, and of the Association of Mary Help of Christians; to the spiritual privileges; to the monthly Salesian Bulletin and our Annual "*St Joseph's Charities.*"

Our Benefactors will with their donations help us to save innumerable children in sore need of assistance and education in this southern part of the dark Continent. They will enjoy the consolation of those words of our Blessed Lord: "As long as you did it to one of these my least brethren, you did it to me." MATTH. XXV. 40.

ADDRESS: Rev. E. M. TOZZI, S.C., SALESIAN INSTITUTE, CAPE TOWN, S. A.  
P.S. This is the headquarters of "*St Joseph's Charities.*"

# The Salesian Bulletin

Organ of the Association of Salesian Co-operators

"Oratorio Salesiano" Turin, Italy.

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## Don Bosco's Anniversary and some considerations.

**I**n the early part of the year, and suitably in the month of February, more than one important point calls for consideration on the part of Salesian Co-operators; and perhaps not the least to be noted is the recurrence of the anniversary of our holy Founder.

In the fulfilment of his providential mission, Don Bosco set his hand to many good works, and emanating as they did from zeal for the salvation of souls and for the cause of the church, they have lasted beyond his earthly career, and displayed a remarkable fertility in good results. He was chosen to be the Founder of a new religious order or congregation within the church,

and moreover, to do this at the very time when the religious orders were undergoing a period of persecution and suppression. The congregation was adapted to supply a pressing need and to take its stand under the banner of the Church in the warfare which, both secretly and openly, her enemies persistently maintained. As the attacks of enemies were directed against every branch of society, corrupting the masses through the press and a godless education, and depriving the faithful of their spiritual teachers and guides; so on the other hand the new efforts were exactly on behalf of the Faith through the Catholic press and the masses through

a christian education, while its priests also worked side by side with the ministers of the Gospel in all their priestly duties, and as the Church was robbed of her children in one continent the missionary zeal of the new society brought other children to fill their places within the true fold.

But if rightly understood an equally powerful weapon against the emissaries of Satan, was to be found in another association which seemed to fall naturally into its place in the elaborate plan which Don Bosco's vocation evolved. The tendency of so much hostility to the Church and the Vicar of Jesus Christ was to create a population at least indifferent to the claims of the one and the authority of the other. Having no religious knowledge, having on the contrary direct and positive teaching against the truths of the Gospel and the maxims of ancient beliefs, the mass of the people possessed no religion and the knowledge of God and of His Commandments found no place in their lives. These evils could not be remedied in a day, but some movement, Don Bosco thought should be set on foot which might gradually counteract these influences and in a sense leaven the whole mass. The religious congregation called into being by him was mainly to supply a groundwork for this new structure, to imbue the young, the children of the people with christian principles and christian knowledge, and send them forth into the world prepared not only to maintain their own position but to have a good influence on others. But a more powerful force was to be supplied by per-

sons already taking part in the battle of life. Just as many were enlisted on the opposing side, so others were to be enrolled whose main endeavour was to be, both by word and example and united effort, to set up a rival power enlisted in the cause of the church. Willing persons Don Bosco found in considerable numbers. His own enthusiastic zeal was infectious, and the fame of his deeds led many to conclude that they ought not to stand aside when such issues were at stake and when a clear path was opened to them. Don Bosco proposed several ways of assisting, which reduced themselves mainly to good example, prayer, participation in the actual work of religious teaching or works of charity, and above all alms towards accomplishing the aims of the congregation he had founded.

Writing of the association, in one place he gives his own idea of it: *The fundamental object which the Salesian Co-operators have in view, is to aim at their own perfection by means of a good christian life which approaches somewhat the life of a religious Community. Many there are who would willingly forsake the world for the cloister, but are hindered from so doing by reason of age, of health, of state, of life, and oftentimes from want of means or opportunity. These, by becoming Salesian-Co-operators, can, even in the bosom of their family circle, and without neglecting their usual occupations, live as forming a constituent portion of that Religious Congregation. In view hereof, the Sovereign Pontiff himself has assimilated this association to the third orders of*

*ancient date, with this particular difference, that whereas they proposed to themselves to aim at christian perfection by the exercise of charity towards our neighbour, and more especially towards those, who, in their youth, are peculiarly exposed to the dangers of the world and its corrupting ways.*

The advantage here is twofold. Considerable numbers of good christians both in catholic days as well as in our own times have enrolled themselves in the **Third Orders** which were connected with some of the old orders, thus obtaining a share in many of their privileges, and being invested with a semi-religious character. The action of the Sovereign Pontiffs has guaranteed these privileges in regard to Salesian Co-operators.

Again the need of the present day lies to a very great extent in the direction of assistance towards our neighbour and especially as Don Bosco says, towards those who, in their youth, are peculiarly exposed to the dangers of the world and its corrupting ways; in this character of active charity lies the second advantage. The members of this association are tertiaries, and enjoy a participation in the good works of the religious order to which they are attached; their position as such requires them to be in advance of others in their endeavours to further the interests of the Church, and in this connection to follow out the line of action indicated by the head of the association, besides supplying him with the means of realising the many important projects which his mission involves. It is this

department of the Salesian Co-operators' work which is emphasised and recommended by the Popes; the idea of the association scattered throughout the world, working in co-operation with them in the person of the Superior General of the association. Thus His Holiness, Leo XIII, discussing the subject with Don Bosco said: the Co-operators' scope must be to place a barrier against the evils which beset youth, and that they should form but one heart and soul, to aid you in gaining the end which the Society of St. Francis de Sales proposes to itself.

His predecessor, Pius IX, was quite as explicit. These are his words: The Salesian Co-operators are destined to do a great deal of good for the Church and civil society. Their work is mainly directed to the training and assistance of youth exposed to danger; hence the reason of my special regard for them, and of the many favours I have granted them now and in perpetuity.

His Successor, the present Holy Father, endorses the words of his two predecessors. In a special autograph to the association one paragraph reads: To train the minds of our children, and of our young men and women is, we think, the most weighty problem of the present times, whose condition is such that it ought to arouse the zeal of all christians to help in every way in their power, as it has always indeed been an object of solicitude to Us. Those who become members of the Association of Co-operators will do a most excellent and most beneficial thing; for to direct their zeal into this channel will prove

of immense advantage to themselves and to Society at large, without even being a source of inconvenience to them.....

These and similar topics are discussed in the conferences which are held on the feast of St. Francis of Sales, the Patron of the Association; and as many of our readers have no opportunity of being present at a conference, it is not

out of season to dwell here on such considerations. The patronal feast is one of the standing-points of the year. Every member should reckon up his share in the work and advance on last year's achievements, calling to mind the untiring activity of our Holy Founder which made his life a realisation of his motto: *Let us work while we have time; we shall rest in Paradise.*

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## REPORT OF THE FIFTH CONGRESS OF SALESIAN CO-OPERATORS.

(Continued).

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### Salesian Missionary work.

he subjects discussed under this section not only included the missions strictly so called, but a good deal of attention was devoted to the question of emigration, and the various societies that have sprung up in recent years with the protection of emigrants as their main object. The necessity of some such means of protection and assistance has long been felt by the Salesian Missionaries, who, in their very earliest expeditions, were surprised and distressed to see how quickly and how easily the majority of emigrants let their religious duties lapse, when away from their country and usual parish services. But the increase in emigration of late years has shown that the ordinary precautions and remedies can no longer suffice to check the loss of catholic practice and faith, and associations gradually took form with the object of organising definite action to protect mainly the religious interests of the emigrant.

These organisations deal with such topics as the choice of suitable steamers on which convenience for religious service is provided; adequate provision at the ports of guidance and assistance when such is needed; means of keeping in touch with the new comer till properly settled

and under the care of some parish; centres for instruction in the language of the adopted country and in commercial knowledge, and similar things. Many of our Houses on the continent and in North and South America are in communication for this purpose, and the association has secretaries attached to Houses in Italy, Germany, Switzerland, France, and some of the eastern ports such as Smyrna and Constantinople. On similar lines and in connection with the above is an association for the protection of youth, which deals in the same way with questions concerning the children of emigrants. Many distinguished members of the episcopate have long been active in this direction and are at the head of the executive, and it is partly at their suggestion that the Salesians have adopted the present extensive system of protecting the religious interests of the emigrant.

Mgr. Charles Locatelli, one of the foremost advocates of the society, and of missionary work generally, was the chief speaker on the subject, and among other brilliant passages he said: "And now the golden wings of charity carry us over seas and mountains, along unknown shores and wild tracts of country to bear our salutation to the missionary. We send a salutation to the Sons of Don Bosco in the forests among the Coroados tribes, where the

new settlements are springing up, among the tribes of Patagonia and Tierra del Fuego, on the prairies of the Argentine, on the mountains of Chile, and among the lepers, we admire their noble work and pray for the success of their ministry.

In the middle ages when Europe sent thousands of her sons to Asia in the rescue of Jerusalem and the Holy Places, the movement was partly one of social progress and a social need; Christian civilization was to embrace those territories, which were then the abode of uncivilised Mahomedan tribes.

Other lands having been since discovered, the same social need proclaims itself, the need of conquering the new territories for Christ. The Church of God, ever alive to the exigencies of religious expansion has sent forth its message and it has been echoed by Prelates and pastors in every part, and notably by the eminent Cardinal Archbishop of Milan (where the Congress was being held) who has given continual support to the work of Don Bosco both at home and abroad."

The reverend speaker then went on to show how this message is taken up by the missionaries, and how they are gradually accomplishing that restoration in Christ which may make of the new races a *populus Christi* as St Ambrose expresses it, *ut populus Christi diceremur*.

### PART. III.

#### Various items dealing with Salesian work.

Considering the enthusiasm displayed by the Congressists, and their expressed desire that new means should be propounded for furthering the Salesian work we must not omit to record their unanimous resolution, that among the most efficacious means and at the same time one of the simplest is to be found in the extensive use of the *Bulletin*. Calling to mind the desire of the reigning Pontiff: *that above all, both in the busy towns and in country districts the spirit of our Holy Founder should be diffused and his memory cherished*, the Fifth Congress urges every Co-operator, that in regard to the *Bulletin*.

(1) They should not only read it themselves, but cause others to read it by lending it to acquaintances, so that the work of Don Bosco may be better known and his teaching more widely followed.

- (2) To send in the names and addresses of persons who may wish to become Co-operators or who may be able to give assistance in the maintenance or development of the various departments of the work;
- (3) That they should regard this as one of the principal duties attached to the office of a Cooperator.
- (4) That as the expense of printing and despatch of thousands of copies in various languages



Mgr. Charles Locatelli.

is plainly extremely heavy, every reader should send an offering at least annually, to cover the cost of printing and postage.

Another valuable aid much insisted on at the Congress was the importance of the Salesian Conferences. Undoubtedly, in places where the large Catholic populations make these conferences feasible, they provide excellent opportunities for renewed efforts and general advancement. No more efficacious means could perhaps be suggested. These are not held monthly, but are arranged for by the Decurians or Promoters at various times, though the Feasts of Our Lady Help of Christians and St. Francis of Sales are fixed dates for conferences.

It is a recognised drawback that the fewness of Catholics in any one centre, and consequently the small number of the Co-operators in any one town, prevents the holding of regular conferences for our readers, although on the Feast of St Francis de Sales a conference is always given on some of the Salesian works, at the Church served by the Salesian Fathers in London. That is of course a matter for future development.

The Committees of ladies and gentlemen which are generally formed after these conferences were next touched upon. When some definite proposals are laid before the conference a committee is naturally called into being for the purpose of realising the proposed good works, and this committee usually forms a permanent body of active Co-operators, ready at any time to assist the Salesian Houses in various ways. The congress dwelt on the recent increase of committees and recommended their formation wherever convenient.

(To be continued).



## 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 February.

March 25th The Feast of the Annunciation.  
On all the days of Lent an indulgence of ten years and then quarantines may be gained. On the 4th Sunday of Lent an indulgence of fifteen years and fifteen quarantines; on Palm Sunday twenty-five years and twenty-five quarantines.

I would be well to call to mind that the indulgences granted to the Salesian Co-operators:

1st Are all applicable to the holy souls in Purgatory;

2nd That to obtain them, the present Holy Father has prescribed the daily recital of a the *Our Father, Hail Mary and Glory be to the Father*, for the intentions of the Sovereign Pontiff, and the invocation St. Francis of Sales, pray for us.

*The complete list of indulgences and privileges may be found in the issue of January 1905 or in the Co-operators manual. It must be remembered, that the present Holy Father in granting these spiritual favours, laid it down as an obligation that Co-operators should never omit their daily Our Father, Hail Mary and invocation to St. Francis of Sales.*



## TO THE READER

When applying for a copy of this periodical, please state whether you already receive our "Bulletin" (Italian, French, Spanish, German, Portuguese, or Polish) and if you desire to have it suspended henceforth, or not.

Communications and offerings may be addressed to our Superior-General:

The Very Rev. MICAEL RUA,  
Salesian Oratory, Turin, Italy.

**International Postal Orders** to be made payable at the P. O. Turin — **Cheques** on the National, or other Banks, Turin. — **Paper Currency** (Bank-notes, Dollars, etc.) can be cashed at Turin without loss or discount. — **Letters** containing money or objects of value should be registered.





## Matto Grosso

Cuyabá.

Very Rev. Don Rua,

I have been engaged for some weeks past in missionary labours, in the neighbourhood of the Brazilian forests north of the district of Cuyaba where our House is situated. The river had first to be crossed and on the opposite shore stood the horses for our expedition. We could not go far that evening as we had started late, so we turned our horses' heads in the direction of a small settlement some miles off, where a good Co-operator was to give us hospitality for the night. Our travelling party consisted of only three persons. For a guide we had a man about forty years of age, tall, lean, of forbidding aspect, with a large torn hat, a long knife and the inseparable fire-arm in his belt; besides this individual I had only one cleric whose chief office was to assist me in spiritual functions.

**A week's journey — At Araras — Edifying experiences.**

Our goal was an agricultural settlement, about forty leagues from Cuyabá, that is to say a ride of four or five days.

Early the following morning we resumed our march, but notwithstanding our guide's directions, we very soon lost our way, and night was coming on. We had no idea where we were, when, amidst the trees, we saw in the distance a little smoke. Directing our steps thither, we found several other travellers who were preparing a frugal supper. We decided to spend the night with them.... There was no shelter but the splendid azure vault of the heavens. We spread our hammocks and having thanked God for His help, we contemplated the stars whilst awaiting sleep. Before our eyes shone the

*Southern Cross* (†), the Cross, which for a Christian and still more for a Missionary, is always a welcome sight.

On the fourth day we reached *Araras*, where a worthy gentleman, tired of town life, lives quietly, devoting his time to agriculture and the rearing of cattle. We were received and treated with the greatest kindness. In the morning I said Holy Mass, administered Baptism to several children, and then went on my way with a grateful recollection of the place and the people.

From *Araras* the journey became more difficult and dangerous. We had to cross several torrents, traverse wild and mountainous districts and penetrate virgin forests, the domain of the tiger. After a few hours' journey, on emerging from a wood in one of the mountain gorges, we came on the recent tracks of a large tiger right in our path. He must have passed that way in pursuit of another animal, as we perceived by the foot prints; and in fact we soon after recognized the spot where the tiger had caught and devoured his prey. In such circumstances the mind is somewhat disturbed and the eye glances fearfully from side to side, but the Missionary may well hope for the special assistance of his Angel Guardian and of the angels of these forests.

Wherever we stopped, we had the consolation of being received with joy by the poor people who are so far away from any inhabited centre and without a priest to instruct and help them. In return I gave them an opportunity of hearing Holy Mass and approaching the Sacraments, whilst I also administered Baptism to several boys and girls of ten and twelve years of age. I was much touched on hearing and seeing that, when the arrival of the Missionary was announced, they were ready at whatever cost to travel many miles, often on foot, in order to get all their children baptized! A poor mother arrived at the very moment I was mounting my horse to depart. "Be so good as to baptize this child" she said running to meet me; "Yesterday evening I heard of your coming and not being able to get a horse, I have had to

(†) A splendid constellation of the Southern Hemisphere.

travel all night. Thank God I have arrived in time.'

You can imagine, how gladly I acceded to the poor mother's request, and when the sacred rite was ended, she said with tears in her eyes :

— "You could not have done me a greater kindness. For years I have been waiting for a priest, and if I had lost this opportunity, who knows how long I should have had to wait!"

How true it is that several annual expeditions through this part of the country are most necessary. But our present work fully occupies us and we cannot do everything.

#### India-rubber and specacuanha.

Finally after eight days' travel we reached the little village of *Barra dos Bugres*, situated on the right bank of the River Paraguay. The news of our coming had preceded us and the principal persons of the place came to meet us in a special boat.

Amidst reciprocal greetings we crossed the river Paraguay which, near its source, is very different from the stream at Assumption!

*Barra do rio dos Bugres* is so called from its site near the confluence of *Rio dos Bugres* (river of the Savages) with the River Paraguay. A few years ago this village did not exist; indeed it was an inhospitable region owing to the fierce *Barbados* Indians who threatened the life of any who hazarded themselves in these forests.

Many however were tempted to run any risk on account of the riches of the soil, and for large quantities of *ipecacuanha* which were found in the neighbouring forest, as well as numerous india-rubber trees. Sacrifices and victims were not wanting: violence was repelled by violence, and the poor savages, many times attacked and decimated, had to withdraw and leave the place free to the new conquerors. Thus the village began. A few persons speculating in the medicinal root and the India-rubber trade were its first inhabitants; but the fabulous sums obtained attracted others and so houses were built, streets were laid out and now more than ever the work is increasing in the almost certain expectation that a line of steamers will shortly be organized between this place and *Corumbã*. In truth this district would be a great commercial centre if traders can avail themselves of the natural riches of this immense territory.

Not all times of the year are suitable for this work, but only the dry season, that it to say six or eight months. During the rains it is impossible to traverse these forests not so much on account of the floods as to avoid malarial fever. Just at this time, on account of the approaching rainy season, many have come back

and others are coming. One is filled with pity in seeing them so weary, pallid and thin after four or six and even eight months spent in these illimitable forests a life of the greatest privation.

The collectors of rubber pass from tree to tree collecting in small pots the precious liquid, resembling milk, flowing from a small hole made the previous day; this liquid when coagulated in larger receptacles forms the precious rubber which is carried on the backs of mules to the nearest navigable river, from there in light canoes and then in larger boats until it reaches the modern factories which can utilize it, but at the cost of incredible labour in extracting it from nature.

In like manner for the medicinal root, a small plant which grows in the densest part of the forest. Great labour is spent in obtaining it: For hours and hours, even for whole days, the collector is bent to the earth, slowly moving from right to left, examining every square inch amidst the shrubs and brushwood, between one leaf and another, in search of the precious little plant in order to obtain the health giving root!

I spent several days of missionary work amongst these labourers and not without fruit. These poor creatures esteem the presence of a priest in their midst as a special grace. It was many years since they had seen one of God's Ministers and they did not allow me to remain idle.

I had the consolation of administering many Baptisms. Ten, twenty and more persons came to me bringing their children to be baptized and instructed. The peculiar names that many possess make it quite a difficult matter to get the register correctly made.

By faculties delegated to me by His Lordship the Bishop of the Diocese I also administered Confirmation to eighty persons. Nor did I omit by simple and repeated instructions to prepare them as well as I could for the Holy Sacraments.

I left with a conviction of the urgent necessity for a priest to go amongst them and devote his life entirely to them; and yet who knows when they can hope for such a blessing, nor how many years may elapse before they see again one of God's Ministers!

**The furthest limit of my journey — Two days in the midst of a forest — Fresh reprisals.**

It was my wish not to return immediately to Cuyabã, but to make an excursion further to the north, and some of the villagers very kindly offered me the means and a guide.

My second goal, the furthest limit of my journey was the establishment of an excellent

friend and Co-operator, who for a long time had been wishing to receive a Salesian priest in his house. The distance was great and the difficulties were many; nevertheless trusting in the protection of Heaven, we set out.

Hardly had we left *Barra dos Bugres* when we entered a dense forest through which we had to travel for two whole days. I had heard of the grandeur and magnificence of this illimitable forest, but I was soon convinced that the imagination fell far short of the reality.

Night soon closed in and we halted beside a limpid stream of fresh water. Night in the heart of the forest! I cannot deny that I felt my spirit oppressed with the terrible weight of impenetrable darkness; in vain one sighed for the cheering light of the stars. The fire kindled beside us gave a little life to the picture, though the reddish flames cast the strangest shadows on the darkness of the woods. Nor were there wanting from time to time the shrill cries or the roaring of some wild beast, the mournful notes of nocturnal birds the hiss of the serpent, and above all the whistling of the monkeys who, leaping from bough to bough in the neighbouring trees, seemed to have made a compact to prevent our sleeping.

After a period of broken slumber we perceived the first glimmer of dawn. As soon as possible I offered up the Holy Mass and my companion received Holy Communion. Resuming our journey we pursued our way through the dark forest which marks the boundary of the savages. During these last months a collector of rubber saw in the zone of his work a new path; he supposed some Indians had passed that way, and taking a few steps he found a branch which had evidently been placed so as to bar his further progress; he bent down to pass under it, but at that moment a poisoned arrow struck his neck and he fell dead. The companion, who followed him, saw what had happened, turned pale and heard a rustling and the flight of a second arrow, then through the leaves he caught sight of a savage trying to hide himself and flee. "Life for life," he cried, and with a ball from his gun he exacted vengeance for his brother's blood! Notwithstanding this occurrence, it seems that the collectors of rubber wish to join together as a well armed body and make a fresh attack on the poor savages; an unending struggle which will last perhaps as long as there remain Indians in their savage state! How greatly it is to be desired that every sacrifice may be made to develop the excellent work of civilization begun by our brethren in these forests.

At the end of the second day we stopped at the poor but neat cottage of a family settled

there some few years for the purpose of collecting ipecacuanha; and the following day after celebrating Holy Mass and administering Baptism to several, and then traversing several additional miles through the wood, we found ourselves at the base of a hill which cost us some fatigue, but rewarded us with a splendid view. By and by we came upon a limpid rivulet where we slaked our thirst. Once more in the saddle we reached the house of Signor Joretti before night fall. This good man received us with the greatest kindness and took every care of us. During the days I spent there I celebrated Holy Mass, at which his pious family always assisted. I administered several baptisms and I baptized also an Indian who had been several years in the house of our host, and whom I found well instructed in the truths of our religion. This good gentleman wished us to make a long stay but it was impossible. However, before I left, he gave me a generous alms for the Mission to the Bororos, and one of his horses in place of mine which was worn out and he also took the trouble, to accompany us for several miles on our way back.

Penetrating once more into the recesses of the forest for a distance of forty miles, as far as the little known but majestic river St. Ann, an affluent of the Paraguay, we directed our steps to *Diamantino*. We arrived there towards evening after a journey of two days. Our excellent Co-operator Dr. Ferreira Mendez gave us a cordial welcome. *Diamantino* is so called from the diamonds found in the small river of the same name, and in the rivulets flowing from the hills which surround it on all sides. From its topographical position and its mild and healthy climate it has always been considered as a suitable centre for trade. From *Diamantino* to *Cuyabá* is a five days' journey, on the whole pleasant, amidst mountains and valleys, or in the shade of dense thickets, but sometimes also along the edge of deep precipices.

I reached *Cuyabá* on the eve of all Saints, and rejoicing in the good done I returned the same evening to *Coxipo* where I was expected by my Superiors. This is a brief account of my missionary journey. Wherever I passed I left a picture or Medal of the Help of Christians, so that this good Mother may help, defend and lead to Paradise so many poor souls deprived of all spiritual help. After journeys such as these one cries out spontaneously: "In the great vineyard of the Lord the harvest would indeed be great but the labourers are too few."

Send your blessing to these distant Missions and bless also

Your obedient Son in J. C.  
ANTONY COLBACCHINI, Priest.

## Central Patagonia

### The Mission of Chubut.

Rawson (Chubut) April 1906.

**Missionary work—Arduous nature of the Mission on the plains.**

Chubut is nearly as large as Italy; during the last few years the population has increased tenfold, gathered together in more or less populous centres, scattered over an immense territory at a great distance from each other.

Yet there are only three priests here to administer to such a stretch of country. On Sundays and Festivals one remains at *Rawson* where he hears confessions, preaches on the Gospel catechizes the elder children, instructs the adults, and takes charge of the Festive Oratory; moreover for that day all the other works connected with the School and the parish fall to his share. Another does much the same at *Trelew*. This place, which in 1895, Mgr. Cagliari found a tiny village, numbers today with its environs more than 2000 inhabitants and for beauty, commerce and wealth, rivals even the Capital of the Territory. I do not speak of its special needs; they far exceed those of Rawson and, more especially on account of the dominant Protestantism, it is a post of much delicacy and difficulty. The third priest is almost always engaged in pastoral expeditions. With several horses, two mules and a portable altar, escorted by a policeman, failing a lay-brother, he goes in search of the wandering sheep. In his journeys, to sleep on the bare ground, wrapped in a sheepskin or blanket, and exposed to the inclemency of the weather; to live on meat only, more often covered with ashes rather than roasted at the fire, to drink muddy or brackish water, all these are anything but extraordinary occurrences. Then also, at times, he must climb almost inaccessible heights, travelling on the edge of fearful precipices, where a false step in riding would precipitate

him into the abyss. There also he finds rivers or torrents to beforded not yet marked in geographical charts, but which are noted as having swallowed up many victims, not to mention treacherous swamps, hidden under a carpet of green grass. The horse gallops over it as if it were a meadow and is swallowed up, and it is a great marvel if his rider does not also perish with him. This priest once saw a cow entangled in the swamp; four oxen were employed to drag it out, which they succeeded in doing, but the poor animal was torn to pieces.



Baigorrita, Cazique of the Central Pampas.

If only the souls, who are so laboriously sought out, would cast themselves into the arms of the Missionary, accepting the means of salvation offered to them! But alas! he is often received with icy coldness, and not infrequently he is repulsed. The more compassionate provide for the Missionary's wants more or less abundantly, because in the desert hospitality is a sacred duty; but to take advantage of his coming for their souls' welfare does not occur to them.

The children are baptized and confirmed, marriages are blessed, *ex necessitate* even, though the contracting parties are not always too well disposed; but of Confession and Communion, which stimulate religion and piety, there is often no mention. The instruction is also frequently a difficult matter. After much urging the household assembles in the hut or *toldo*.

Seated on heads of oxen, rough benches, and more frequently on their heels, men and women remain quiet for five minutes and the priest begins with the most elementary necessary instruction. Then, unfortunately, the indispensable traditional *mate* is brought in. The reed, for imbibing it, passes from hand to hand, and from mouth to mouth, conversation recommences without thought of the instruction and soon becomes more lively than ever. One rises, another follows, some of the women must prepare the dinner, others hasten to the infant who is screaming.... The poor missionary can do nothing but collect his things and search his bag for his Rosary, to implore comfort from Our Lady, and prayers and tears too sometimes well forth from his saddened heart.

But is there then no good done? I have spoken only of the population scattered over this immense territory; certainly in the well organized centres where the Church's ministry is regularly exercised there is much to console us; but in the desert things go ill and although one finds in some families of settlers and individuals a profound and sincere piety, these are more rare than the oases of the great Sahara.

To some of our other Missionaries of greater virtue it has been given to see flowers springing up from the drops of blood shed in their thorny paths, their accounts are full of edification and our Co-operators feel themselves irresistibly drawn to assist their Missions. I know not what impression may be produced by this somewhat tedious account of Chubut; but I trust that full of compassion for labours hitherto so unfruitful, they will be moved to pray earnestly to obtain the outpouring of the Divine Mercy on this ungrateful soil.

Happy shall we be if thus we storm Heaven and avert the woes with which Corozain and Bethsaida were threatened.

#### A brief summary.

I will now give briefly and in figures a summary of what has been done from 1905 to the end of April 1906, giving the present State of the Mission, as follows:

*Pastoral Ministry:* Centres usually served: *Rawson* (Catholic), *Trelew* (half Catholic and Protestant), *Gaiman* (Protestant with a few hundred Catholics); population of the three centres, 8000.

*Centres on the Pampas or amongst the Cordilleras* visited between 1905 and the first quarter of 1906, traversing over 3000 miles (going and returning): *Las Plumas; Martises; Altares; Ruinas; Paso de Indios*, in the neighbourhood of which are the people of two caciques of whom

the first has sent his son to our school; *Gualcaina* with a civilized and native population; and some dozen other stations with mixed populations. There are still to be visited the whole of the North-East, the South and the Eastern part on the Atlantic coast, rapidly traversed two or three times, between 1903 and 1904, by the zealous Fr. Migone and other Missionaries of our Institute.

*Sacraments administered:* 369 Baptisms; 560 Confirmations; 1917 Communion; Marriages 40. The Missionary, in accordance with the law, acts as a Government official in the half-civilized territories.

*Instruction and Education:* Two boarding schools for children of both sexes, with sections for the middle class, orphans, natives and poor with extern classes (elementary). A School of Arts and Trades; a workroom for household work for the girls. Three Festive Oratories for both Sexes. Total of boys and girls who in one way or another are receiving religious instruction, 280.

*The Press:* The weekly periodical *La Cruz del Sur* giving religious, scholastic and general news has a fair circulation throughout the Territory and does much good; many Protestants take it.

*Higher Education:* Classes for the piano, instrumental music, singing, elocution, embroidery and drawing.

*Charitable Institutions:* One Hospital with a small dispensary. This is the only hospital in the whole of Chubut; at present it is for men only.

*Churches:* A large one in *Rawson*—a Chapel "Our Lady of the Indians" on the banks of the Chubut towards the centre of the Territory—a Church begun at *Trelew*, the building of which has been stopped through lack of workmen and materials, dedicated to Mary Help of Christians and S. Dominic. Three others, for which we are collecting and which we hope soon to begin in *Tecka, Sarmiento* and *Gaiman*.

We are in perfect accord with the Government officials. The more important never fail to attend Mass in a prominent position and devout attitude. The example of those in authority has always a great influence, and on this account the inhabitants of the capital are becoming more pious and respectful. Let us implore the God of Peace that things may continue so, with the object of hastening, by the union of religion and civilization, the hour of the Christian and civil conquest of these immense plains!

And now it is time to conclude: You will ask how we find means of subsistence and progress?

Having embraced poverty we make almost

impossible stretches of economy, and then, hat in hand we go begging. You may rest assured we have had to learn this lesson and we ask ever as at this time, from your Reverence two things; 1st an increase of evangelical labourers and those soon, because these are indispensable: 2ndly abundant alms, otherwise everything will be at a standstill.

Bless us all, but especially he who signs himself.

Your affectionate and devoted son in J. and M.

BERNARD VACCHINA, *Priest.*

N.B. — The population of Chubut according to the last census, amounts to 15,314 not counting the Chilians who are numerous as you have seen above; in other places also it is impossible to reckon the population exactly, as the census was not taken; some tribes of Indians are still nomadic, hence an exact census cannot be obtained. The Governor, from enquiries made, reckons a total population of from twenty to twenty-five thousand; this will increase every year from the constant immigration to various centres.



## The Journey to China.

### From our Missionaries' diary.

*Sunday, Jan. 28.* — We are in the midst of the Indian Ocean. In the quiet of the morning the band's religious music resembles that of an organ. The sacred music reminds us that it is Sunday, and transports us in spirit to our Churches. For a temple we have the blue vault of heaven, for altar the smooth waters. On this immense ocean two thoughts, in particular, present themselves to every traveller, the greatness of God mirrored in the sea and the littleness of man.

The Indian Ocean, by the subdued roaring of its waves, seems to warn us that it holds the third place amongst the greater seas, and that we are in its power. What are we, with our vessel so proud of its great size, when one reflects that it could be crushed like a nutshell under a mass of water eighteen thousand feet in height?

*Monday, Jan. 29.* — Feast of our Patron St. Francis of Sales. So far we have experienced the effects of his loving care, for we have been able to say Holy Mass every day. We are passing close to *Socotra*, the remains of an ancient volcano. The violent storms cast the sands on to the very ridge of the hills. The heat is causing general discomfort, except to a few privileged individuals.

*Tuesday, Jan. 30.* — Sky and sea! The day is ending with a marvellous sunset. The clouds, like an immense fan rising from the west are coloured with the most lovely tints. It is somewhat cooler, but the heat will soon return.

*Wednesday, Jan. 31.* — The thought of Don Bosco's anniversary serves to encourage us in our resolution to be faithful in all the trials and difficulties that lay before us.

*Thursday, Feb. 1.* — First one and then two white cruisers pass by.

After sunset we perceive a lighthouse on a reef not far away.

*Friday, Feb. 2.* — *Cape Comorin.* At last we see verdant shores, extensive woods, interspersed here and there with red patches, which one might take for flowering meadows. But this is only the characteristic colour of the soil in these parts. Behind the green woods, rocks, at first lofty and imposing, end by breaking up into sharp and isolated peaks.

### Colombo.

*Saturday, Feb. 3.* — *Colombo!* The Arab word expresses briefly the beauties of Ceylon. Certain imaginative travellers relate that this island was bestowed by the Mercy of God on sinful humanity as a second terrestrial paradise.

And certainly here all the beauties of nature, joined to the best that English riches and industry can devise, make of it a country essentially unique.

Yesterday, after a magnificent flaming sunset, coasting along the mouth of the Gulf of Manaar, we were already sailing happily towards the enchanted island. It was one of those evenings which makes one forget for an instant that we are living in a valley of tears. The moon, a splendid crescent, rose in the azure vault in the midst of a brilliant display of constellations not hitherto seen. The countless stars were mirrored in the sea, calm and skimming like a lake, whilst

the perfumed zephyrs from the distant Adam's Peak brought cooling breezes.

Early this morning we cast anchor in the harbour of Colombo.

Two very long breakwaters like protecting arms, enclose the innumerable vessels gathered together in the port.

On the left, near the entrance, slumber or pretend to slumber two cruisers white as snow,

into the open bunkers of the steamer. Active as lizards they climb the ropes fastened to the deck and in their blackness and nakedness make one shudder.

Behind these swarm other curious boats (if they deserve that name). Shaped like a box they are not longer than two feet or less, just large enough for a man seated, kept in equilibrium by a tree trunk floating on the water



Indians of the Central Pampas.

stationed there to guard the peace of the country, and at the same time to serve as a reminder of the strength of the ruler.

Scarcely had the *Alice* cast anchor, when all hastened on deck to have a better view of the grandeur of the harbour. What an imposing spectacle! It would be difficult to find elsewhere, such a variety of flags of different nations, flying so close together.

All at once the immense port seemed to wake up; launches depart and launches arrive. The black legions of coal-heavers have scarcely caught sight of us in the distance when they hasten towards us in their hundreds, beginning at once in darkness and confusion to heave coal

fastened to the little boat by two crooked poles.

The Hindus call it a *Catamaran* and when provided with a sail it is very swift. Many boys are seated on small logs scarcely hollowed out. Doubtless this is the primitive boat, for greater simplicity one cannot conceive; it is propelled by an equally primitive oar, a cane split in two.

#### A glance at the City.

We landed at a magnificent wharf under a lofty iron roof, and furnished with commodious seats.

After seventeen days spent on sea, and a run

of nearly 5000 miles without a break, excepting a delay of a few hours, we can hardly believe we have landed, and with the delusion that everything around us is still moving, we stamp our feet to make sure that we are really treading on solid ground. Occupied with these thoughts we enter the city almost without noticing it. But what new kind of city is this !

Here you see a marble monument of Queen Victoria majestically seated as Empress of India ; there, on the other hand, is a mean bust of Buddha. Sumptuous palaces in the European style, large and splendid shops... by the side of poor huts where under a low roof are piled all sorts of merchandise. Wealthy men in white clothes, smoking cigarettes, pass by bronze figures wrapped in large mantles.

By the side of a gilded coach, carts drawn by small oxen with humps, or zebus, pass slowly along. But stranger than all, swift bicycles make their way through the crowd of carriages, ridden by men, half naked and perspiring.

The streets are traversed by electric tramways and in the distance one sees boats passing swiftly over the placid waters and one hears the whistle of the noisy train. We are kept in a continual state of wonder....

#### With the Oblate Fathers.

Passing from one novelty to another, we went to call on His Grace, Archbishop Conderc. He was not at home, but we were received with the greatest kindness by the good Oblate Fathers who made us take some refreshment.

The Archiepiscopal palace, the church, the Fathers' house, situated in a large meadow, under beautiful and shady trees, and surrounded with lovely flowers, would almost delude us into thinking we had found once more, after so long an interval, one of our schools in Europe.

The island of Ceylon was sanctified by the presence of St Francis Xavier, the Apostle of the Indies. The precious fruits of his labours still endure. The good Oblate Fathers told us that in Ceylon there are at least, 300,000 Catholics, 40,000 of whom inhabit the city of Colombo. The same zealous Missionaries have collected in their schools the large number of 30,000 pupils and more. These schools, it is to be noted, are entirely maintained at the expense of the English government, ever ready to support any useful undertaking.

This information not only gives us great pleasure, but also explains the salutations we receive from so many boys, and the graceful bows of many Hindus, reverential salutes accompanied with charming smiles.

With many thanks to the good Fathers, whose Superior has resided in Colombo more than fifty years, having taken six months to accomplish his first journey, we took our leave. We made our way to St Joseph's College, managed by religious of the same Congregation.

Here also were extensive meadows, where troops of well-dressed boys were enjoying cricket and other games.

To the extent of the meadows corresponds the grandeur of the buildings, in which the school halls and the other rooms seem to have been erected as dwellings of light and air. But that which, undoubtedly, increases a hundred-fold the value of the boarding school is its excellent situation. It is erected on a small peninsula, so that the tranquil waters of an arm of the lake surround the flowery meadows to the front of the house. And the charming view of the lake enclosed by perfumed and flowering woods, amongst which can be seen peeping out the mansions of Europeans, is beyond description.

#### At the Cathedral.

As time pressed, the Superior kindly ordered six carriages for us, so that we could drive to the Cathedral.

Six carriages for six people : just one apiece ! But do not imagine that horses and lumbering vehicles were in question ; they were little carriages such as we had seen this morning, at one time only used by the Japanese, called *jinrickshas*. Their speciality is simplicity and consists in horse and coachman being the same individual !... Our repugnance to the use of this sort of vehicle was but natural.

During our curious drive we could contemplate calmly what we had seen hastily in the morning.

But in Colombo whether you use your own legs or those of another, there are companions who never leave you, whatever your destination may be; they would gladly accompany you even on board the vessel to wish you a safe journey. These are endless flocks of noisy crows. They rejoice not only in their shining plumage,

but in a family connection with the Hindus, who believe that by some system of metempsychossi their bodies contain the soul of one of their ancestors, and expect at the end of their own life to pass into some crow and thus go on croaking cheerfully for many years. What a pity that the European crows are ignorant of their brethren's good fortune, otherwise, flying to India they could obtain amends for the evil repute in which they have been held by people who, hitherto, have not known how to appreciate them!

Occupied in observing at one time the men and at another the crows, we reached the cathedral in a short time: it is an imposing building surmounted by seven statues. The pure white of the interior diminishes the heaviness of the architecture. One cannot but admire, however, the wood carving in the balustrades, the altars and especially the pulpit.

After this we were obliged to return on board.

Although European civilization has, for many centuries, made gigantic efforts to implant itself and to change according to its own views this powerful race, the Hindus have not lost their primitive qualities. Of this a troop of boys gave us some astounding proofs this evening.

To the admiration of the passengers, abandoning their planks to the waves, they climbed the ropes to the deck like so many squirrels. From that height they were ready to cast themselves into the sea and fish up a coin and then, in a second return aloft and glide along the edge of the bulwarks like lizards running along the eaves!...

Finally, the anchor is raised, and in half an hour, of the splendid spectacle of Colombo nothing remains save three lights from distant lamps and the glittering reflection of the light-houses on shore.

### Our voyage resumed.

*Monday, Feb. 5. — The desired moment.* For the future we habitually keep our eyes fixed on the ocean, expecting every moment to behold some fresh wonder arising from its mysterious depths.

Later in the evening the sea is rough and the air damp, portending bad weather. Let us hope for the best.

At last the desired moment has come. All of us who are blessed with good eyes hasten to

the upper deck. Not a quarter only, but the whole circle of the horizon this evening is filled with the glory of the sunset....

*Tuesday, Feb. 6. — Sumatra.* An isolated rock, a large headland fringed with verdure foreshadows the land we are approaching. What a splendid curve of bright emerald faces us. One is never tired of admiring the view of the curving shore, varied with hills and valleys where you cannot see a foot of bare ground.

A wide gulf succeeds the first, from the end of which rises a peaked mountain, reminding us of the beautiful Parthenope; except that on it there are no traces of human dwellings. There may be some, hidden in the distance. This is the Northern point of *Sumatra*, the paradise of the Dutch, an immense green island nearly four times the size of England.

### General Lagos (Argentine Republic).

*In the Parish of St. Rose of Toay* at General Lagos in the Central Pampas a new agricultural school has been commenced by Father Stanislaus Cynalewski in favour of the native civilized Indians and of the Polish families settled there. The happy results achieved (in which the Cazique Baigorrita takes a lively interest) show the utility of the undertaking. We hope that through the help of our Co-operators it may still continue to develop.

(To be continued.)

### Book Notices.

The following penny booklets have been issued by the Catholic Truth Society of Ireland, 27 Lower Abbey St., Dublin.

- (1) The Life of Count Moore, Abridged from the larger work, "The Life of Count Moore", by Rev. A. Barry, C. SS. R.
- (2) From Texas to Inchruie and other tales by Nano Tobin.
- (3) Almanac of the Irish Catholic Truth Society for 1907.



### The Feast of St. Francis de Sales.

The second month of the year always furnishes an appropriate occasion for a re-start in the affairs relating to the Co-operators. In the preceding month they have had put into their hands, through the medium of the *Bulletin*, a statement of the main events of the year gone by, and the proposals for the one which is already making strides in its onward course. This statement or circular letter is the Superior General's annual official message as head and director of the pious association of Salesian Co-operators, and it is of course ultimately with him that the Co-operators work, through his representatives in different lands.

With this statement and appeal just issued, comes the occasion for the first of the prescribed conferences—forming part of the commemorations for the Feast of St. Francis of Sales. Hence it is that our Patron's day, Jan. 29th is not an ordinary occurrence with the Salesians and their Co-operators. In hundreds of towns in Europe and America, the centres of the Salesian work form on that day a sort of congress, before which the policy of Don Bosco and his successor is discussed, and the committees in particular consider the needful steps or adopt new plans. In many places the Bishops of the dioceses preside at these gatherings, not only to give the resolutions the weight of their authority, but to propose and encourage, and to give their subjects an example of how to be Co-operators in deed.

### London. The Sacred Heart Church.

In connection with the above feast day, it is to be regretted in the words of a contemporary, "that our ceremonies could not be graced this year by the presence of His Lordship the Bishop, who was away on his visit *ad limina* to Rome." The records of past commemorations of the day often chronicle the Bishop's coming to the Church and passing the day with the Salesians at West

Battersea; but such privileges cannot always be had. The day was kept nevertheless with becoming solemnity. The morning services in the Sacred Heart Church were carried out with unusual grandeur, for, where the ceremonial is always carried out elaborately, in so far as precision allows, it is difficult to add to the impressiveness of the services. The choir made a point of being in keeping with the occasion, and the music of the day was up to its best traditions.

In the evening solemn Vespers were followed by the sermon of the day which naturally took the form of a Salesian Conference.

Touching on the striking proofs of Divine intervention in the various phases of the world's history, the preacher briefly reviewed the influence of such champions of the Church as St. Benedict, St. Francis of Assisi and St. Ignatius of Loyola in the spheres which they filled. The closing stages of the period of the French Revolution saw the awakening of new forces in the masses, and these forces needed a leader, one who could check what was evil in them, supply the means of utilising them for good and direct them, supply the means of utilising them for good and direct them into their proper channel. Such a one was Don Bosco, whose work has been described by those who were best qualified to pronounce a judgement, as the heaven-sent means to counteract the evils of the age and supply a want which those evils created. The preacher then drew attention to the charity and zeal of the Founder of the Salesians, which was not restricted by the bounds of countries or continents, and which could not refuse the cry from far off lands where the faith languished or had never yet been taught. The missionary work was then described and a brief review given of what has been accomplished in a comparatively short time; how the whole continent of South America, not excluding its virgin forests and trackless plains, has been linked up by missionary stations, and the po-

pulous centres supplied with churches and schools; and how the Sons of Don Bosco, in answer to repeated demands, have now united their efforts to their other valiant missionaries in the task of bringing the children of India and China to the knowledge of the Faith.

The evening service was brought to a close by solemn procession and Benediction and veneration of the relic of St. Francis of Sales.

#### The Salesian School.

The short term of the year is now in full progress, if not in rapid flight. The third week in

condary school work. At the same time, of course, attention is paid to the religious side of the instruction, and an annual Diocesan religious examination guarantees that nothing is neglected in that direction, as the reports already submitted to the notice of our readers will show.

#### The Salesian Church. The Oratory of St Mary Magdalene, Wandsworth, S. W.

Readers who have taken an interest in the announcements made concerning this new Church, will welcome the following notes taken from the Oratory's Magazine :



Laying of the foundation stone of the Salesian Institute at Tanjore, India.

January found the school playgrounds very much alive with youthful and lusty sounds, and the class rooms gradually exhibited their accustomed array of studious workers. Those returning had a good deal to listen to from the boys who had spent the Christmas Vacation at the school, for these latter had assisted almost daily at entertainments of various descriptions arranged for their private diversion, in many of which the boys themselves had taken part. Quite an elaborate programme had been arranged and the traditions of the Christmas concerts were suitably maintained.

But other and more serious subjects soon engrossed the boyish minds, and as a good number have public examinations in view, the necessity of steady application was duly impressed. From the prospectus parents will see that several examinations are named, and the subjects taken include all those usually included in se-

“In its leafy garb our New Church looked very well indeed. The decorations though simple and unpretentious were very effective, and the crib was a devotional representation of the Stable at Bethlehem, with a transparency representing the Angels in the distance appearing to the Shepherds. At Midnight Mass and also at the late Masses on Christmas day there was an excellent congregation, the Church being crowded to its fullest capacity. The Choir too, which has much improved of late quite surpassed itself on this occasion, Taking everything into consideration, it is generally allowed that the first celebration of the great feast of Christmas in the New Church was in every way worthy of its importance.” Some fine photographs of the interior have recently been taken, and have been very artistically arranged in an album with a dark green cover, and the name and address of the Church in silver letters. The

book makes a very becoming souvenir of the Oratory, and the Rector announces that he will enclose one to all Co-operators or Readers who subscribe a guinea or upwards towards his building fund. Communicate with him at 96 North Side,

Wandsworth Common, S. W.

#### St. Patrick's School, Malta.

The closing days of the old year were marked by notable events at the Salesian School in Malta. The *Malta Herald* tells us that on one of them, a quiet, modest but touching little ceremony took place in the chapel attached to the Institute. The occasion was the blessing of a side-altar and gifts of zealous Co-operators of the Salesian Institute. The Rector said Mass which was accompanied by music at the chief parts, and after the ceremony of the blessing, the Rev. Father Orsc, S. C. gave a brief but eloquent discourse on Devotion to the Sacred Heart, with which the audience, in the words of the above mentioned paper, were enchanted. Many friends and benefactors of the School were present.

On Dec. 29th however, a very large gathering had assembled to enjoy a theatrical performance and concert, and in this, by all accounts, the boys scored a great success. The programme was varied and contained, besides songs and choruses two very entertaining farces and an allegorical sketch. Many of the Co-operators had given valuable aid in the arrangements of the items, and the costumes for Michelotti's allegorical sketch were worked under the supervision of Mrs. Galea and other ladies. Music was provided by the school band, and so well were the items rendered, that the *Malta Herald* hopes: "that the Salesian Band may soon be heard in the public squares or Gardens of the island, where a larger number of persons than the limited theatre of St. Patrick's can contain, may have the opportunity of enjoying the performances of the boys of the school."

#### A Tamil dramatic performance.

The *Catholic Register* of Madras thus described the early efforts of the Sons of Don Bosco to appeal to the young Hindu mind. In its issue of Dec. 22nd, it said:

In connection with the ceremony of laying the foundation stone of the above school on Dec.

8th, the lads at St. Xavier's orphanage acted a Roman Drama entitled: "St. Gaudentius, Martyr" rendered into Tamil from the French. The actors performed fairly well having been coached by Brother Karunay. The Roman Togas and other costumes were made up neatly by the Salesian Fathers themselves. The young ecclesiastic, Sig. M. Balestra deserves special praise for the last artistic scene. It comprised a large cardboard, two or three yards square, perforated in floral designs etc., and pasted at the back with suitable coloured paper so as to be seen in relief; a central niche in the shape of a circular aperture displayed the statue of Mary Help of Christians which was placed behind on a pedestal. The spacious hall was kept in darkness, and bright reflectors were placed behind the scene which showed it off to its greatest advantage. It was represented for a quarter of an hour, during which time the walls echoed with storms of applause. On the following day at noon there was a prize competition examination in Catechism for the lads of both day and boarding school. The Rev. A. X. Coelho made a suitable speech on the moral of the play, and distributed the prizes. The Salesian Fathers are to be congratulated on their singular success, and cordially thanked for the enjoyable evenings they accorded to the Tanjoreans.

#### A sequel to the Exhibition.

In the December issue some statistics were given concerning the works of Don Bosco outside Italy. These had been drawn up as a summary of the various exhibits, which at the invitation of the organising committee. The Salesian schools had supplied to the Milan exhibition. When the final awards were made several of these schools came in for awards and honourable mention, while the work as a whole was assigned the highest diploma at the disposal of the judges. Among the other schools rewarded were that of Rosario (Argentine), Alexandria, Jerusalem, Smyrna, Bethlehem, Cremisan and Beitgemal (Turkey) and New York.

#### Rome. The catechism classes and an audience.

Our Procurator General presided at the grand distribution of prizes, which had been long looked forward to by the five hundred boys,

who attend the Festive Oratory at Rome. It took place this year shortly before Christmas, and after the opening words of the Director of the Sunday Oratory, the prizes to the number of eighty, which can only be obtained by those who have attended every Sunday, were awarded.

Some of these boys had also carried off honours in the final Catechism and religious knowledge competition of the united Roman Sunday schools. This distribution took place in the ven-

boys a letter of congratulation and encouragement.

#### Buenos Ayres.

Mention is often made of the vast strides made by the work of Don Bosco in South America, and after the event of last October, there will be few, at least in Buenos Ayres, who will henceforth be in doubt on the point. On the 25 th of that month *more than 2000 boys*, pupils of the different Salesian Schools in the town, pro-



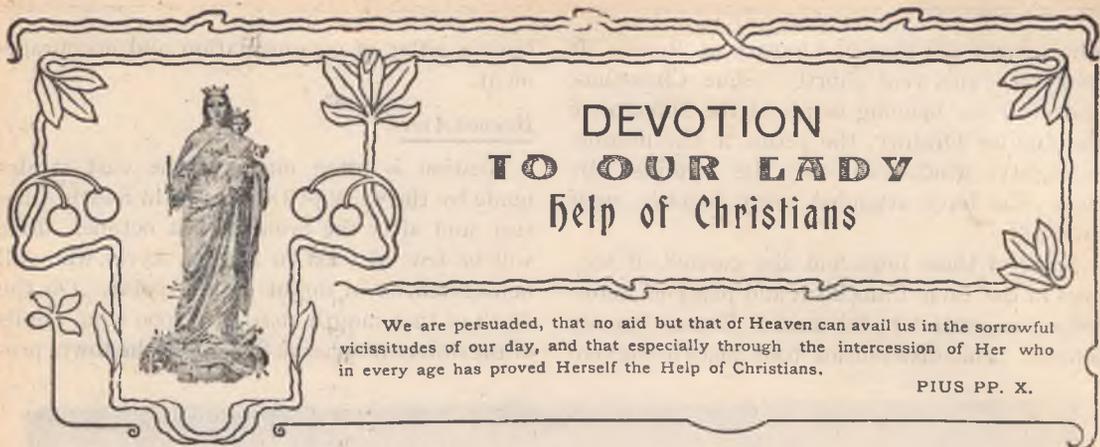
Laying the foundation stone of the Salesian Institute at Tanjore, India.

*(During the discourse delivered by Rev. D. Deltour).*

erable church of St. Appolinaris and was presided over by His Eminence Cardinal Respighi, who was greeted by the hearty shouts of hundreds of voices both young and old, and by the strains of the band from our School of the Sacred Heart. The prize-winners, moreover, had another privilege to look forward to; for on the following Sunday they were received in audience by His Holiness Pope Pius X. The Holy Father gave each a souvenir of the occasion and encouraged the youthful theologians in their good beginning. Among those rewarded seventeen were from the Salesian School. Our Superior General, following in the steps of Don Bosco, who started these catechism classes, sent the

ceeded to the celebrated Sanctuary of Lujan, and of these some 1500 approached the Holy Table at the Mass which commenced the day's proceedings. The band from the School of Pius IX. and from two other schools provided the music. In the afternoon a brief function was held in the Sanctuary and during it the Archbishop of Buenos Ayres telegraphed his congratulations. A fortnight later the girls to the number of 1700 from the Schools under the Nuns of Our Lady Help of Christians, had a similar outing. Such numbers carry their own testimony to the flourishing state of Don Bosco's work in the continent to which, only thirty years ago, he sent his first missionary expedition.





**T**HE early part of the New Year should be the occasion of a renewal of our devotion to the Mother of God under the title of *Help of Christians*, and it should provide us at the same time with an opportunity of commencing some little devotional practice in her honour. As every year we have to record some further extension in the knowledge and the wonderful results of this devotion, so every year should bring an increase of our own private devotion and zeal. It was the protection of Our Lady *Help of Christians* that enabled the association to accomplish whatever has been done in the past, and for future undertakings she must be likewise our *Protectress and Patroness*.

### From the Annals of the Sanctuary.

On the 9th December of last year, His Eminence Cardinal Rampolla, the Protector of Our Society and Archpriest of the Vatican Basilica, in union with the Chapter of that church, communicated to the Sanctuary of Our Lady *Help of Christians* in Turin, all the *Indulgences and spiritual favours* granted by the Supreme Pontiffs to the Vatican Basilica; so that henceforth those who visit the Sanctuary can obtain the same favours as those who personally visit the Basilica above-named.

### Memorable dates and occurrences.

Our Superior General was present not long back at the opening of a new Chapel attached to our schools at Cavaglià. This adds one more to the long list that are now dedicated under the title of *Help of Christians*, and considering the important work done by the schools and Festive Oratory in the district, the Bishop of Novara came in person for the solemn opening. The occasion was marked by a great gathering of Co-operators both ladies and gentlemen, and it opened a new era in the life of the Salesian work in Cavaglià and its neighbourhood.

Montevideo in South America has struck out on new lines in its efforts to spread this

devotion. It has brought out a monthly periodical devoted exclusively to its interests, which is its organ for Uruguay and Paraguay, being mainly in connection with the National Sanctuary of Our Lady *Help of Christians* at Villa Colon. It has of course the hearty support of His Grace the Archbishop, who sent a special recommendation throughout his diocese in connection with the movement and its object. The sanctuary at Villa Colon is fast becoming a second Valdocco and frequent and wonderful favours are continually being recorded. Pilgrimages too are annually organised and since the days of Mgr. Lasagna the month of May has always been the occasion of great devotional manifestations.

### GRACES and FAVOURS

Tanjore (India). — Through a novena to Our Lady *Help of Christians* a temporal favour was unexpectedly obtained. A young man had applied for a certain post, but as the competition was very great, the chances were not favourable; however through the assistance of the *Help of Christians* the young man found himself appointed to the post. A thank offering is enclosed and publication asked.

M. S. A.

**County Sligo (Ireland).**—I enclose a small alms in honour of Our Lady Help of Christians for the restoration of my sister's health through her powerful intercession.

M. K.

January 8th, 1907.

**Duren (Germany).**—Last November I had to pass a difficult examination in English and French. I had recourse to the intercession of Mary Help of Christians and have been successful. I wish now to give public thanks through the medium of the *Bulletin*.

F. S.

January 10th, 1907.

**New Ross (Ireland).**—With a heart full of gratitude I send a little offering in honour of Our Lady Help of Christians for a favour obtained through her intercession. Please publish it in the *Salesian Bulletin*.

M. W.

January 5th, 1907.

**Hindsford (England).**—I enclose a small offering in thanksgiving for several favours received during the past year, and would ask you to say a Mass for my intentions.

M. O'D.

**Port of Spain (Trinidad).**—After intercession to Our Lady Help of Christians, I am glad to be able to send my thankoffering for a grace obtained.

H. E. B.

Dec. 10th, 1906.

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

M. C. M.

December, 1906.

**Bolton (England).**—I enclose an offering for a Mass in honour of Our Lady Help of Christians for favours received through her intercession.

M. T.

January 31st, 1907.

**Belfast (Ireland).**—Please accept a small offering for a favour received from Mary Help of Christians to whom I wish to give public thanks.

A Widow.

February 1st, 1907.

**Drumconrath (Ireland).**—I wish to return public thanks for a favour granted me through the intercession of Mary Help of Christians. Kindly have a Mass said in her Sanctuary.

J. M.

January 14th, 1907.

**Bury (England).**—I have received a special favour through the intercession of Our Lady Help of Christians for which I wish to return public thanks through the medium of the *Salesian Bulletin*.

A CLIENT OF MARY.

January 14th, 1907.

## PETITION.

**Dublin.**—I am asking Almighty God to grant me two temporal favours through the Intercession of Mary Help of Christians. One of those I have been praying for, for a number of years. If it is God's holy will to grant them I shall send an offering to the Shrine and publish the favour.

A.

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# Obituary.

## Dr. Paul de Bono.

From accounts which we have formerly been able to give to our readers it was evident that the Salesian Co-operators in the island of Malta were and are second to none in their endeavours to promote the interests and objects of Don Boscos's work in their island. When recording on various occasions special gatherings or doings at the Salesian School, Sliema, Malta, there was almost invariably among the names of the Co-operators present, that of Dr. Paolo De Bono. He took great interest in the foundation and progress of the School of St Patrick, and was ever among the first in all that concerned the interests of the boys, although his responsible position as a lawyer brought duties of its own. But besides learning he possessed piety in a high degree, and was in every way a model of christian virtues. As a Salesian Co-operator he had twice held Conferences on the Feast of St. Francis of Sales, and was an example in following up the resolutions passed in them.

This worthy member of the association was called to his reward shortly before the close of the old year, and while regretting his loss to Malta and to the association, we recommend his eternal repose to the prayers of the Co-operators.

Ms Margaret Costello, Alnwick, England.  
Sister M. Catherine D'Arcy, The Convent,  
Alnwick, England.

R. I. P.

## LIFE OF MONSIGNOR LASAGNA

Salesian Missionary, Titular Bishop of Tripoli

### CHAPTER XXXIII.

**Apostolic perseverance—The Sisters of Mary Help of Christians in Brazil—Paternal solicitude—Financial difficulties—Greatness of Soul—The Hand of God—Tribute of sorrow—A congress followed by a crusade.**

As a true Catholic Missionary and a worthy Son of Don Bosco, it was not the custom of our hero to reflect upon what he had already accomplished; but he had his eyes ever fixed upon the great work still to be done. However weary he might be and well nigh sinking under the heavy load of his occupations, still he never said "enough." He never had less than ten or twelve projects on hand of the greatest importance, writes the Senator Francis Banzá of Montevideo. A single one would have been too small for that soul, entirely devoted to the service of his neighbour and gifted with the perseverance of an apostle. With his unquenchable zeal, after laying the foundations of the Institutes of Nictheroy, of S. Paolo and of Lorena in Brazil, gathering under the wings of his fatherly care a large number of boys, he looked around with sadness, as if he had done nothing for that Republic, because he had not yet succeeded in providing for the care of young girls. In his studies and in his short experience as a teacher, he had become convinced that, in order to render permanent the fruits of his apostolate, it was above all, necessary to educate the women, who are the centre of Christian life in the family. Religion learnt at the mother's knee becomes profoundly rooted in the heart; whilst little or no profit is frequently derived from religious instructions, sermons and catechisms by those unfortunate children who have never heard their Mother pronounce the name of God, and have never been instructed by her in the fundamental truths of our holy religion. Therefore he was convinced that one must employ every means to procure for society truly Christian Mothers of families. In the Republic of Uruguay, he had made every effort to attain this end; for this purpose he had for many years been anxious to introduce the Sisters of Mary Help of Christians into Brazil. Finally, on the 14th March, 1892, his ardent desires began to bear fruit, for on that day he was able to send amongst the Brazilians those messengers of charity, the Religious of Mary Help of Christians, destined in the first place for the education of young girls in boarding schools, but who were also ready, when the opportune moment arrived, to hasten to the savage tribes, where, on account of the repulsive nakedness of these poor creatures, the help of the Sisters is indispensable in catechizing the women and girls, and in preparing them to receive the Sacraments.

On the 9th of April, the Daughters of Mary Help of Christians arrived at Lorena in the State of S. Paolo, where they were received by the chief

ladies of the town with the greatest joy, and placed in possession of the House prepared for them by the Charity of Count Moreira Lima. Another band of seven, of whom six were from the Novitiate founded a few years before by Fr. Lasagna, established themselves at Guaratinguetá, not far from S. Paolo, where a large House and school were ready for them, erected by the indefatigable zeal of the good priest Mgr. Filippo. The Superior of this house was Sister Teresa Rinaldi whose happy lot it was to die a martyr of zeal in the memorable catastrophe of Juiz de Fora. Finally a third House was opened for poor girls, on the 24th of the same month, at Pindamonhagaba. Thus with giant strides the generous Missionary traversed Brazil; but at the same time some were not wanting who taxed him with indiscretion and tempting Providence; but to these importunate censors he replied in the words of his Master Don Bosco: "Willingly would I agree to stop, and open no more Institutes, if only the devil also would cease to ruin souls." Though for these and other undertakings both workers and means were frequently wanting, still he would not hold back; his faith and courage made up for all.

Meanwhile Fr. Lasagna, who had been unable to preside in person at the opening of these three Houses, was waiting anxiously at Montevideo, whence he wrote to Fr. Peretto, Superior of the House of Lorena: I have not yet received news of the arrival of the Sisters and our confrères, and this is causing us the greatest anxiety. But we hope that all has gone well. Let us thank God who has given us the means to make these foundations with so few workers at our disposal. How are they all? Have they been well received at Guaratinguetá?

And when he received the news that everything had passed off well, he expressed his joy in writing to the same Superior: "May the Lord be praised for His continual protection of our works in Brazil. Poor Sisters in what a state must they have been! covered with flowers and applause! May God help them!" Words which show how little he valued worldly honour.

But even for Fr. Lasagna the flowers did not come without the thorns. Notwithstanding his robust appearance due to his sanguine temperament, his health was undermined by his excessive labours, and still more by the serious trials with which God designed to prove his virtue. His accustomed rheumatic pains tormented him continuously and yet he never interrupted his work, his journeys, his preaching and the direction of his foundations; but at last he had to own himself vanquished. Thus on the 30th of the same month, he wrote to Fr. Peretto: "I am always suffering and spend my days in bed or lying down. I cannot stand, and for this reason I can scarcely write to you. If only I could get to Lorena at least I could see you, speak to you and help you a little by some suggestions."

Far more than by his physical sufferings was he disheartened at the fearful difficulties he met with

in carrying out those great works he had in hand. The political revolutions, then occurring in Uruguay and Brazil, had paralysed the energies of many Co-operators and benefactors, and exhausted charitable supplies. Several Committees, formed exclusively with a view to support the works of the Salesians, lost all their energy, and several of their earlier friends, appalled by the heavy debts weighing down the establishments under his direction, withdrew their help, to avoid the risk of injury to their own property and that of their families. To this must be added the scarcity of apostolic labourers, their diminution by death, and above, all the failings inevitable even in religious communities; thus one may form some idea of the mental sufferings which tormented the zealous Missionary. Nevertheless the serenity of his aspect was not overclouded, for God, in assigning to him these contests, had endowed him with the energy necessary to gain the victory; and he, placing all his confidence in God, like a valiant soldier, fought and conquered, verifying always and everywhere those words of Holy Scripture: *Certamen forte dedit illi, ut vinceret*. These new financial and moral struggles were depressing; but his soul, attuned to the exercise of the highest virtues was not weakened, nor gave any outward sign of disturbance. If now we know something of his secret trials, we owe this to his familiar correspondence, when his overburdened heart made use of some veiled expressions in asking the help of others' prayers, thus manifesting indirectly the greatness of his own sufferings. To one of his confrères, over solicitous about the daily increasing debts, he wrote, "As to your debts I have no fear. Pray much and get many prayers." Another time after alluding to the way in which many persons had forsaken him from fear of bankruptcy, he exclaimed, "Poor me! be sure to have many prayers offered to Our Lady Help of Christians, that we may extricate ourselves honourably and without injuring the works God has confided to us." To others he wrote on the same subject, "Here we are much troubled on account of the critical situation. We are overwhelmed with debts. May God be praised! Pray for us." What faith, what resignation in these moments of anguish, when it seemed as if so many of his great undertakings must collapse! "God who sees all," exclaimed the intrepid Missionary, "has disposed everything for the good of these Houses." How edifying are these and many other similar expressions of faith, resignation and love of God, which fell so readily from his pen! Whilst proving his own fortitude, they also clearly demonstrate his profound knowledge and consummate experience in leading souls along the way of perfection even to the most sublime heights.

But, whilst struggling in the midst of so many troubles, a letter from the Successor of Don Bosco most opportunely reached him, inviting him to Turin with another superior from his Provincialate. Fr. Lasagna promptly accepted the invitation to the General Chapter of the Salesian Superiors; but

Providence had another and more lofty design in sending him to Italy. At the thought of this temporary absence from his field of labour and of his enforced rest during the sea voyage and still more at the prospect of settling some of his difficulties, his former energy returned and he soon felt himself, if not entirely cured, at least much improved in health. At the news of his speedy departure for Italy, several benefactors, to free him from anxiety during his absence, charitably gave him abundant alms. Thus the good Providence of God, which watches unceasingly over those who trust in Him, in a totally unexpected way came to the help of Fr. Lasagna and his Institutes. This was also an unmistakable sign of God's Will, confirming the orders of his Superior; thus the future Bishop of the savages, mysteriously guided by the hand of God, entrusted himself once more, together with the Superior of the House of Lorena, Fr. Peretto, to the waves he had found so unfriendly, that they might convey him for the third time to the shores of his own country.

Having taken his passage on the vessel *North America* he landed at Genoa on the 13th August, and the following day was received with great joy at Turin. Having greeted the Superiors, he hastened at once to Valsalice in order to lay the first tribute of his prayers, and sorrows on the tomb of his beloved Father, grieving that he could no more kiss that hand, from which he had received so many benefits, nor hear that voice which had so often freed him from anxiety and inspired him with fresh courage. From there he rose up comforted, as formerly he had left the presence of Don Bosco after kindly discourse and demonstrations of affection.

In that year, 1892, the 4th Centenary of the Discovery of America was being celebrated in Italy. Genoa, proud of her intrepid Navigator, gave his name to a splendid Exhibition, and the Italian Catholics, in particular, to whom at that time, Leo XIII addressed his celebrated *Columbus noster est*, displayed the numerous works of civilisation of the Missionaries in North and South America. The Salesians had amongst others, a most interesting village of Patagonians and Fuegians in the Columbian Exhibition. Fr. Lasagna, a missionary in the full sense of the word, rejoiced to find his compatriots extolling Columbus who, *in crossing and recrossing the vast Ocean, had a higher end in view than that of the others, namely to prepare the way for the preaching of the Gospel through new lands and new waters* (1). He, also, could declare that, not the *auri sacra fames*, but the charity of Jesus Christ had led him to those remote countries; and he gloried in having been chosen by God to cultivate those very lands, and water them not only with his sweat, but even if God so willed, with his blood; and he thanked Him for having been called to the Salesian Society which, by its missions, continues the work begun

(1) Leo XIII. Encyclical: *Quarto abeunte sæculo*.

by Columbus, carrying the Name of Christ to those distant regions.

In honour of the Christian hero who, like a true Christopher, had first carried the sign of our Redemption to the shores of the new Continent the Work of the Italian Catholic Congresses and Committees was holding in Genoa one of those solemn meetings, which have given so powerful an impulse to catholic concerted action; and Fr. Lasagna happy in working with so many zealous persons, united himself with Mgr. G. Cagliero, the worthy representative of the Salesians at the Genoese Catholic Congress..

Our Missionary is not mentioned in the Records of the Congress, but in order to profit by what was said by the venerable Prelates and Catholic laity, he took so large a part in the labours and deliberations of the Congressists, that he could, in strict truth, write to a fellow missionary, this laconic but significant sentence: "The Congress keeps me chained here all day." He left Genoa with a firm resolution to devote himself with an ever increasing zeal to the salvation of souls and thus correspond more fully to his vocation of a missionary. He endeavoured to carry out at once his resolution of greater diligence, by undertaking for the benefit of his missions a veritable crusade in Lombardy, in the Venetian territory and in other parts of Italy. Amongst others we may mention the Conference he gave at Bologna before a large and select audience. The periodical the *Unione*, on the 24th November 1892 after extolling the orator, thus sums up the second part of the conference relating to the Missions:

"The orator called attention to the happy inspiration of Don Bosco in choosing the vast field presented by South America, in preference to other countries, because there are still to be found savage tribes, and especially because America has become a second home to those poor Italians driven out of Italy by hunger and misery. The Salesian Missions have thus a twofold object; but too often pecuniary means fail. He related how in Buenos Ayres there are 200,000 Italians in a population of half a million (1), whose reputation had earned a bad name for their locality, but which now, after the evangelizing work of the Salesians, is so changed, that it is held in general esteem.

"He spoke of the barbarities of civilization, but of that civilization which has renounced Christ; he recalled the fierce war waged against the savages with fire-arms and he contrasted with it christian civilisation which embraces all men. His audience was greatly touched when he recounted episodes which he had witnessed and in which he had taken part, holding the attention of his numerous hearers throughout.

Ever indefatigable, he passed rapidly through the Ligurian Riviera as far as Monaco; and every where his Conferences, numbering at least twenty-five, were a veritable triumph for the Catholic Missionary, who whilst seeking Souls in order to

save them, spared no pains to raise again in the social scale those poor creatures who, through ignorance and brutality, had been reduced to the level of senseless animals.

On hearing the lowly Salesian preacher taking the part of the savages of Matto Grosso with such ardour and such happy results, there were some who ventured to compare him with the great Cardinal Lavigerie proclaiming the crusade against slavery. Doubtless, the comparison was too bold and one might almost say disrespectful; still, *si licet parva componere magnis*, between these two great benefactors of the human race there are several traits of resemblance. The Cardinal Primate of Africa was filled with feelings of love and compassion for the unhappy natives of that mysterious dark continent, who, like beasts of burden, are sold by those who appropriate to themselves the title of civilized beings. To denounce this atrocious barbarity of the nineteenth century, which glories in being the century of progress and civilization he left his diocese and travelling through France, Belgium, Italy and even Protestant England, with the eloquence of a Bossuet, he touched all hearts, exciting a noble and almost unanimous feeling of indignation against the evil of Slavery, and in order to banish it from the face of the earth he established a holy league even amongst those not professing our religion. Nor was this surprising: his words were those of a Bishop, of a Prince of the Holy Roman Church; consequently they possessed an irresistible fascination. Our Missionary returned from those desolate regions of America with his heart pierced with anguish after beholding with his own eyes the miserable state of the savages, but more especially from having been a witness of the horrors committed there by certain civilized *hunters of the Indians*. His words, full of heartfelt indignation, denounced them to the civilized and still more to the Christian world, with a holy audacity appealing to the charity of all, by prayers and alms, to assist his missionaries, who on their part were ready to sacrifice country, home, comfort and even life itself to rescue these unhappy beings.

Although but a simple priest and a humble son of Don Bosco, by his words he worked wonders. How much more efficacious would they be if he possessed the fulness of the priesthood and wore on his breast the episcopal cross! Divine Providence, which had already enriched that privileged soul with so many precious treasures of nature and grace so arranged that this distinction, this higher rank, this abundance of grace should be conferred on him: towards the end of February 1893 the learned Pontiff Leo XIII, raised him to the Episcopate. From that day forward the comparison between Mgr. Louis Lasagna, Bishop of the Brazilian savages, and the great Lavigerie, author of the Antislavery crusade, seemed no longer unfitting.

(To be continued).

#### PERMISSU SUPERIORUM

Gerent, GIUSEPPE GAMBINO—Salesian Press, Turin, 1906

(1) These numbers are at present nearly doubled.

# APPEAL

## ON BEHALF OF THE SALESIAN INSTITUTE.

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

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

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

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

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

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

For the Salesians:

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

*Feb. 14th, 1905.*

*Salesian Institute,*

*19, Buitenkant Street, Cape Town.*

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

✠ JOHN LEONARD,

St. Mary's, Cape Town.

Feb., 14th, 1905.

*(Cablegram.)*

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

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

Cardinal MERRY DEL VAL.

# The Association of Salesian Co-operators

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We wish to call the attention of the Readers of the *Salesian Bulletin* to the Association of Salesian Co-operators, and ask them to make the same widely known amongst their friends and acquaintances.

It is a most practical, efficacious and advantageous way of carrying out the wishes and exhortations of His Holiness Leo XIII, and notably those contained in the Encyclical *Graves de communi* on Christian Democracy.

This Association was, from its very beginning, warmly recommended by Pius IX who claimed to be inscribed as first Co-operator, and enriched it with the spiritual favours of the most privileged tertiaries.

His Holiness Leo XIII, on his elevation to the pontifical throne, claimed, like his Predecessor, to head the list of the Salesian Co-operators. He, moreover, said to Don Bosco: *Each time you address the Co-operators, tell them that I bless them from my heart; the scope of the Society is to prevent the loss and ruin of youth, and they must form but one heart and one soul in order to help to attain this end.*

Every good christian above sixteen years of age can become a Co-operator, enjoy the numerous spiritual favours, and share in the merit of the good works accomplished by the Salesian Congregation, the Daughters of Mary Help of Christians, and the Association of Co-operators throughout the whole world.

The membership does not entail any obligation of conscience whatsoever; hence not only all members of a family, but inmates of any institution or college, members of religious communities, confraternities, etc., can join it by means of their Superiors.

Each and all may become active Co-operators by promoting with their good example and according to their means and capacity the practice of Religion and works of charity in their respective places.

Each and all may co-operate in the numerous and manifold works of charity and public beneficence carried on in other parts by the following means:

PRAYER — by praying for the object and intentions of the Association.

ALMSGIVING — by contributing according to their means to the support and development of the many institutions of the Society for the education of destitute youth; also to the support and extension of the Missions among heathens, and on behalf of the lepers.

PROPAGANDA — by making the Association of Salesian Co-operators more widely known and increasing the number of its members; by bringing the works of the Society to the knowledge of well-disposed and charitable persons, by enlisting the sympathy of them and of all who have at heart the rescuing and christian education of youth and the good of civil society.

Any persons desiring to become Members of this Association are respectfully solicited to send their name and address to the *Very Rev. Michael Rua, Superior General, Salesian Oratory, Turin, Italy*, who will be most happy to enrol them and forward their Diploma of Admission, as well as the *Salesian Bulletin* every month.