



# Salesian Bulletin

No. 17-18 - MAY - JUNE - 1907

Vol. V.

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

*L. G. G. X. III.*

DA MIHI

ANIMAS CAETERA TOLLE



# CHARITABLE ASSOCIATION OF THE SACRED HEART OF JESUS

FOUNDED IN FAVOUR OF

## THE ORATORY OF THE SACRED HEART

AT THE CASTRO PRETORIO IN ROME

TO WHICH IS ATTACHED THE CELEBRATION OF

## SIX MASSES DAILY IN PERPETUITY

offered for the intentions of those who make a single contribution

OF ONE SHILLING



### ADVANTAGES.

1. During the erection of the magnificent Temple, recently consecrated to the Sacred Heart of Jesus, at the Castro Pretorio in Rome, it was established that, as soon as the grand edifice were finished, the Rosary of the Blessed Virgin and other



prayers should be daily recited therein, and Holy Mass offered on Fridays for all Contributors to the Building Fund of this International Monument of devotion to the Sacred Heart. In order to augment these spiritual advantages and admit to their enjoyment a greater number of the faithful, the Charitable Association of the Sacred Heart of Jesus has been established in the above-named church; whereby all the members participate in the fruit of six Masses daily, in perpetuity, offered for the intentions of those who are inscribed in the books of the Association and have given an alms of One Shilling once for ever towards the Oratory of the Sacred Heart of Jesus.

2. Two of these daily Masses will be celebrated at the Altar of the Sacred Heart of Jesus, two at that of Mary Help of Christians, and two at St. Joseph's. We may remark that Don Bosco's venerable name is associated with the two last-mentioned Altars, for on them he offered the Holy Sacrifice during his last stay in Rome.

3. Besides the six daily Masses all MEMBERS, both living and dead, participate in the fruits attached to:

(a) The recital of the Rosary and the imparting of Benediction of the Blessed Sacrament, which takes place every day in this church;



# The Salesian Bulletin

Organ of the Association of Salesian Co-operators

"Oratorio Salesiano" Turin, Italy.

CONTENTS.—		page	Salesian Notes and News. . . . .	400
Our Patroness . . . . .	385	Devotion to Our Lady Help of Christians . . . . .	403	
Don Bosco and Dominic Savio . . . . .	389	Graces and Favours . . . . .	404	
Report of the Fifth Congress of Salesian Co-operators ( <i>Continued</i> ) . . . . .	392	Indulgences . . . . .	405	
News from the Missions: Matto Grosso (Brazil) . . . . .	393	The Story of the Oratory: Chap. LVI ( <i>Continued</i> ) . . . . .	406	
		Obituary . . . . .	408	

## OUR PATRONESS

CONSIDERING that every issue of this monthly devotes some pages explicitly to the annals of the Devotion to Our Lady Help of Christians, it may perhaps strike the reader that we are making something too much of a familiar practice, and the topic must have by this time worn itself out. It is true that practical Co-operators and constant readers should be fairly at home with its history and practice, but new members and casual readers are by no means so intimate with it, and even old acquaintances, if they be faithful ones, could never find

it so worn out a topic. According to our holy Founder's idea this devotion was to be for the Co-operators not only a particular and familiar practice, as any other devotion might become, but it was to form a bond which united them to one common Patroness, and Our Lady's maternal influence was to act upon them as that of a careful mother does over the details of the life of her family. Our Lady indeed has shown by innumerable favours that she does exert such an influence and care, but it would perhaps be going too far to say that Don Bosco's ideal was yet



realised; and for this reason alone it would be difficult to insist too much on the subject. Nothing short of a compendium of Don Bosco's life, and of his life's work, could give an adequate idea of the mysterious growth of a devotion whose influence permeated his whole career, and in a great degree made that career; a word or two however on its early stages in connection with the Salesian Society and the Third Order of Salesian Co-operators, and on its later developments and triumphs will not be out of place.

\* \* \*

Passing over in silence the repeated manifestations, or dreams as Don Bosco in his humility called them, by which Our Lady gave him a foreknowledge of his future work, we may at once accompany him in one of his many experiences, which occurred in the early part of his priesthood; this one is chosen out of many because it was a direct experience for him in the efficacy of this devotion, a sanction for the great undertaking on which he was engaged, and the means of bringing the novena and the devotion to Our Lady, under the title Help of Christians, into prominence.

Workmen had been engaged for a week or ten days on the foundations of the Sanctuary of Mary Help of Christians at Turin. "Within a few days", Don Bosco says, "I had agreed to hand over a thousand francs to the contractor as a first instalment, while I had hardly a penny in the world. A fortunate occurrence, however, opened an unex-

pected supply, which did not cease until the building was completed. It happened that "I was called to administer the Last Sacraments to a dying person; it was a lady who had been ill for a considerable time, and who had borne a great deal of suffering.

When I entered the room we exchanged a few words about her illness, and arousing herself a little the lady said: "I should be prepared to make any sacrifice if I could only gain a little strength — just enough to get up, and walk about the room."

"And what would you be prepared to do?" I asked.

"Whatever you tell me."

"Then I would advise you to make a Novena to Our Lady Help of Christians."

"And how shall I do that?"

"For the next nine days you must say every day three times the Our Father, Hail Mary and Glory be to the Father in honour of the Blessed Sacrament, and three times the Hail Holy Queen to Our Lady Help of Christians."

"I will do that willingly; and what act of charity shall I perform?"

"If you think well, and if your health is restored, will you make an offering towards the Church of Our Lady Help of Christians which has just been commenced?"

"Certainly; if at the end of the novena I am able to get up and walk about my room, I will make an offering in honour of Our Lady Help of Christians."

The Novena was commenced and eight days had already gone by; on



the next day my thousand francs became due. I set off accordingly to visit the lady on whose restoration to health my hopes were placed, and with some anxiety I rang the bell of her house. A servant opened it; I enquired briefly of the lady's health, and my anxiety was changed into a feeling of strange relief and wonder, when the servant replied that her mistress was perfectly cured and had already been out twice. As I stood there the lady herself appeared. She looked the picture of health, as she came forward and said to me:

"I am quite cured; I have already been to thank Our Lady; here is my first offering, and it will not be my last." I took the packet she handed to me, but did not open it till I reached the Oratory. There I counted out the money; it was the exact thousand francs I wanted for that evening.

Here closes the incident as far as the lady's case is concerned; but there was a sequel, and Don Bosco himself tells it. "This event," he says, "the

first of that kind within my personal experience, I kept a jealous secret, but



Picture of Mary Help of Christians  
venerated in her shrine at Turin.

somehow it seemed to have spread abroad with the speed of lightning; others made novenas, and promised offerings if they obtained their re-



quests. From towns all over Europe I had communications to the same effect; from Europe the practice spread everywhere, and I have not heard of one disappointment.

\*  
\*  
\*

When the Sanctuary was completed and the opening celebrations brought to an end, various devotional practices were instituted there; the Arch-Confraternity of Our Lady Help of Christians was canonically erected, and wherever Don Bosco opened his Houses, or was called to preach or give conferences, there he established this devotion, or rather some extraordinary favour established it for him. In this way it became the distinctive and principal devotion of all his Houses, the Help of Christians was the patroness of all his works, under that name he organised his religious congregation for women, and in short he realised that his early visions were indeed fulfilled; for they had pictured Our Lady to him as his guide and protectress, and as the mother of a great family which represented all Christian peoples.

\*  
\*  
\*

But, it may be urged, all that was years ago; that may be, although the Sanctuary was opened only in 1868, and even forty years are not so long a period for the devotion to spread to the ends of the earth, so that the savages, since converted, are sending in their thanksgivings, and little Chinese and Indian children are singing her hymns of praise; nor again is it so

long a period in which to raise some two hundred churches and chapels under this title; moreover so multiplied have the favours been and so manifest has been the sanction of heaven, that the miraculous picture in the Sanctuary at Turin has been solemnly crowned by command of the Sovereign Pontiff. Not only has the 24th of May, ever since the opening, been the occasion of remarkable religious manifestations, of pilgrimages and processions, but the 24th of every month has been set apart for special commemorations, and the Holy Father has granted indulgences for that day. The number of favours increases, new Co-operators to Don Bosco's works are enrolled through the spread of the devotion, so that the two have developed side by side and with a kind of dependence on each other. Every year on the 24th of May the Co-operators meet in Conference, and the discourse is concerned directly with this devotion and its connection with Don Bosco's works. And in this regard another point suggests itself. Since Don Bosco discovered what he termed an unexpected source in the miraculous intervention of Our Lady, that supply he relied on and used till the day of his death, and he has taught his Successor to rely upon it likewise. The alms of the generous, bestowed upon his works in the commencement, invariably brought extraordinary favours—it was a kind of direct encouragement to become Salesian Co-operators, since to co-operate with Don Bosco appeared to be synonymous with co-operating with Our Lady, and it was in this sense,



and after a life-long experience of it, that our Holy Founder said, in his last authoritative message: "Our Lady Help of Christians has by unmistakable signs constituted herself the Patroness of those who befriend her needy children, and in that quality she obtains for their benefactors numerous and extraordinary favours, not only spiritual but temporal as well." It is now easy to understand how the devotion became in a manner identified with the objects of the Association of Co-operators; for they were working under Our Lady's direct sanction and blessing. In this way also, the great social organisations which have arisen in connection with the Co-operators' programme are all inspired by and look to her as their Patroness, so that writing mainly of the Salesian work and its develop-

ment the present Holy Father said: "In the sorrowful vicissitudes of our day we rely especially on the intercession of Her who in every age has proved herself the Help of Christians."

The return of the 24th of May is therefore, an occasion of revival among the Co-operators, a time when they remind themselves of their position in regard to the works which they have undertaken to assist, and in so doing they may be assured of losing nothing; for in the light of what has been said above, it follows that the giver is in this case the gainer also. We could, if need be, quote our Holy Founder again in proof of this last assurance, but it may be better to let our readers and Co-operators follow the example of their early associates.

---

## Don Bosco and Dominic Savio.

---

*In the previous issue our readers made a slight acquaintance with one of Don Bosco's early pupils, who, after a brief span of fifteen years, during which he attained a remarkable degree of holiness, died the death of a saint. There are here set out a few chapters of his interesting life told in Don Bosco's own words.*

### The first meeting between Savio and Don Bosco.

Towards the end of the year 1854, Fr. Cugliero, the Principal of a school at Mondonio, came to speak to me about one of his boys, who on account of his piety was worthy of special regard.

"Here in your Oratory," he said, "you may have boys to equal him, but hardly to excel him

in talent and virtue. Take him for a trial and you will find him another Aloysius."

At that time the boys of the Oratory used to spend a few days holiday at Murialdo during the Autumn, in order to benefit by the change of air. It was agreed that the boy should be sent over while I was there, keeping the novena for the feast of the Holy Rosary.

It was the first Monday in October, and during the early part of morning, when I noticed a boy, accompanied by his father, approaching, as if he intended to speak to me. I noticed particularly his bright and cheerful though respectful manner.

"And who are you"? I said.

"I am Dominic Savio,!" he replied, of whom Fr. Cugliero has spoken to you, and I come from Mondonio."



Then I took him apart and spoke a little about the studies he had done, and his manner of life; he was perfectly frank and confided in me directly. I saw at once that this was a soul quite after God's own heart, and I was struck at the wonderful power of divine grace which had worked so wonderfully in him in such an early period of life. After some conversation, before I turned again to his father, the boy said to me: "Well, what do you think? Will you take me to Turin to study?"

"Yes", I replied, "I think we have some good material here,"

"And what will you do with this material?"

"It should make a splendid cloak to offer to Almighty God."

"Well then, I am the stuff," he answered, "and you are the tailor; take me with you and make me a worthy offering to Almighty God."

"I am afraid that your delicate health would not go through the studies."

"I have no fear about that; God who has given me health and grace until now, will continue to help me in the future,"

"But when your Latin is finished, what do you wish to do then?"

"If God should give me such a grace, I desire very much to enter the ecclesiastical state."

"Very well; now I want to see what you are able to learn; take this little book (it was a small issue of the *Catholic Readings*), and for today learn this page, tomorrow you will come and say it."

With that I sent him to play with the other boys, and turned to talk to his father. Ten minutes had hardly gone when Dominic came up, and with a smile said to me:

"If you have time to hear me, I will recite the page now."

I took the book, and to my surprise he not only knew the whole page by heart, but perfectly understood its contents.

"Well done", I said, "you have answered your lesson before the time, so I will anticipate my decision: you shall go back with me to Turin, and be henceforth one of my boys; you must pray that Almighty God may enable both of us to accomplish His Holy Will."

The boy was at a loss how to express his gratitude. He took my hand and said: "I hope to behave in such a manner, that you may never be displeased with my conduct."

### Dominic Savio at the Oratory.

Having arrived at the Oratory, he came to my room, to put himself, as he said, entirely in the hands of his superiors. His eyes chanced to fall at once on a card which bore in large characters the motto of St. Francis of Sales: *Da mihi animas, caetera tolle*. I told him to read them carefully and helped him to find out their meaning, which he gave as follows: *Give me souls, and take away everything else*. He thought a moment and then added: "Ah! I understand; here our business is not with money, but with souls; I hope that my soul will be a part of that business."

His manner of life was for some time quite ordinary, nor was there anything noticeable to be remarked in him except his exact observance of the rules of the house. He applied himself with ardour to his studies; he was particularly attentive at the sermons in the chapel, and had a deep conviction of the truth of the maxim, that the word of God is the guide to Heaven; accordingly, the counsel he heard during the sermons he took away and put into practice; he seemed in fact to take a delight in religious instructions of every form whether as catechism, preaching or moral discourses. If he heard anything that he did not quite understand he always came for an explanation; it was moreover from this time that we remarked his exemplary behaviour, his continual advance in virtue, and exactness in the fulfilment of his duties, which it would have been difficult to surpass.

When the feast of the Immaculate Conception drew near, Don Bosco gave every evening some special practices of devotion, so that the boys might prepare to celebrate the feast in a becoming manner, but he recommended them particularly to ask for those graces which each one stood in special need of. It was the year 1854, and the very period at which all Catholics were in a sort of spiritual agitation, for the question of defining the dogma of the Immaculate Conception was then being treated at Rome. It was natural that we should make something more than usual of the occurrence, and Savio was among those who had determined to celebrate it worthily. He made his general confession at this time and prepared himself with the utmost care for the reception of the Sacraments.



On the evening of December 8th, when the service in the Church was over, Dominic, by the advice of his confessor, knelt at the altar of Our Lady and renewed those resolutions, made at the time of his First Communion, by which he took Jesus and Mary for his companions, and resolved to die rather than commit one mortal sin, besides adding those acts of virtue which have been already noted.

### His resolution to become a saint.

Dominic Savio had passed six months at the Oratory, when he happened to be present at a sermon on an easy method of sanctification. Three considerations were developed by the preacher, and these made a profound impression on the soul of Dominic; they were these: It is the will of God that we should all be saints: — it is an easy matter to accomplish:—there is a great reward prepared for the saints in heaven. That sermon was for Dominic a spark which set on fire his whole heart, which was already inflamed with the love of God. For some days he said little, and was not as lively as usual, so that his companions and I myself noticed a change. Fearing that his health might be troubling him I questioned him about it.

“Not at all,” he answered, “I feel better than usual.”

“What do you mean”? I said.

“I mean that I feel a great desire and even a necessity to become a saint; I did not think I could do so with such facility; but now that I have found out that it can be done, and done with a joyful disposition, I am determined, and feel myself impelled to become a saint. Tell me then how I must set about my undertaking.”

I praised his determination, but I exhorted, him to put away all disquieting thoughts, for the voice of God could not be heard in the midst of commotion; I told him that I myself always desired to see a joyful disposition, and having advised him to persevere in the exact performance of his duties and spiritual exercises, I recommended him always to take part in the recreation with his companions.

On one occasion the Superior wished to give the boys of the House a little present, and he distributed small pieces of paper to them, on which they were to write whatever they would like as long as it was not impossible for the Su-

perior to do. Having taken his piece of paper Dominic wrote:

“I desire only to save my soul and to become a saint.” On another day the conversation was about the etymological meaning of certain names. The boy asked: “What does the name Dominic mean?” Dominic means *Belonging to God*, he was told.



Dominic Savio preventing a quarrel.

“See then”, he said, “if I have not good reason to ask God to make me a saint: even my name says that I belong to Him. I desire then and ought to become a saint and my only happiness is to be one.”

This desire or impulse which he often expressed, did not arise from his not leading a saintly life, but because he wished to perform severe penances, to pass long hours in prayer, things which were forbidden by his Director as being incompatible with his age and health, and occupations.

(To be continued).



# REPORT OF THE FIFTH CONGRESS OF SALESIAN CO-OPERATORS

(Continued)

The Fifth Congress of Salesian Co-operators, a summary of whose discussions and deliberations has been given in preceding issues, was held in the early part of last June. Its chief aim was to consider the position of the Co-operators with regard to the later movements and developments of the Association, and of Salesian work in general, and also to enable it to direct its efforts more successfully towards the accomplishment of the Holy Father's ideal, to "restore all things in Christ." With this in view it was fitting that the concluding session of the congress should devote some time to the Apostolate of the month of the Sacred Heart, for it will be remembered that the Association was consecrated by our Superior General to the Sacred Heart of Jesus at the commencement of the present century; the assembly accordingly carried with acclamation the resolution, that all Co-operators should endeavour to promote this devotion in their own districts, and to spread the custom of dedicating the month of June to the furthering of this object.

Jesus Christ, "the same yesterday and today," is ever the ideal, the highest, universal, perpetual ideal amid the changes and fluctuations which characterise the generations of mankind. He is the never failing source from which every age, according to its special aspirations and its evil tendencies, may draw the peculiar strength to realise the one, and the appropriate remedy to counteract the other. The generations of today find in the spirit and social condition of the present age the heritage of preceding generations, and they feel the need of invigorating its virtue and of enkindling its fervour and devotion, in the never failing succour of Divine Grace, and of steadying its waywardness in the constancy and fidelity of Him, who is "the same yesterday and today." This need has been recognised by all the eminent servants of God who

have been raised up in our times, and by none more than Our Holy Founder.

In order that our own age may obtain its special grace and strength, which are to supply its peculiar needs, we must make it responsive to its opportunities, and the practice of the devotion to which the month of June is consecrated is eminently suited to effect that gradual "restoration in Christ," both in the individual soul and in Society at large. But it will be evident, that something more than prayers and pious meditation are called for; this restoration is to take place in the different spheres of human life, particularly in the family, the schools, the centres of industry; and the influence of the devotion to the Sacred Heart is to penetrate all these, through the apostolate of those who are devoted to its interests. Being particularly concerned with this apostolate, and considering:

1st. that the devotion to the Sacred Heart is one that supplies the needs peculiar to the age, both for the individual and for society;

2nd. that one of the best means to increase this devotion is to extend the practice of dedicating the month of June to its interests;

3rd. that their work on behalf of youth makes it especially needful to the Co-operators, and regarding it as in some sense providential that the Congress was called together in the early part of the month of the Sacred Heart.

the Fifth Congress of Salesian Co-operators resolves that all the associates, in whatever part of the world, shall endeavour to extend the practice of the Month of the Sacred Heart, so that the Association may be a more effectual means towards fulfilling the desire expressed in the aspiration "Thy Kingdom come."

(Conclusion.)





## Matto Grosso (Brazil)

### The tribe of the Bororos.

(By Father Antony Malan)

From the Superior of our Missions of Matto Grosso, Rev. Antony Malan, we have received the first portion of an article on the tribe of the Bororos, and we think it a duty to lay the same before our readers. The zealous Missionary proposes to send us a compendium of the information collected by himself and his brethren, during twelve years of apostolic labours devoted to the civilization of the Bororos, regarding the history, religion and customs of this tribe. There may still be perhaps, as he says, imperfections and omissions in his work; but for the present it is the fullest and most accurate to be obtained.

**SUMMARY.** — *Origin of the tribe — Its first traditions — War with the Parecis — First contact with civilization — Repression — The Colony "Theresa Christina" under the charge of the Salesians — Disposition of the tribe — Renewed hostilities against the civilized population — The tribe retreats into the forests — Beginnings of evangelization — Foundation of the Colony of the S. Heart — War with the Cayapós — Various incidents.*

**Origin of the tribe.** — In the remote past, a warrior of the tribe *Tupy*, whose name was *Bororo*, flying from the field of the last battle between his people and the *Tymbiras*, after a journey of twenty moons, arrived in the country of Matto Grosso, accompanied by his wife and his four sons.

This family from which in course of time the tribe of the *Bororos-Coroados* took its rise, settled on the banks of the river *Cayapó-Grande*. Nor

did *Bororo* lose heart in contemplating the small remnant of his race, confident that from them would arise another and more warlike generation. The aged *Tupy* had the consolation of caressing with his trembling hands his children's children, succumbing at last, covered with the laurels gained on many battle-fields.

The government naturally was patriarchal, and therefore, the chief who succeeded *Bororo* in the sovereignty of the new tribe, was his eldest son *Itubori*.

Amid the delightful shades of the forests, with the food which nature herself, called by the divine poet the *daughter of God*, provides for the inhabitants of the woods, the tribe was gradually formed and increased in number.

**Early tradition.** — So long as the chase provided an abundance of food, the *Bororos* did not go far from their central dwelling place, and consequently there was little danger of being discovered by the terrible *Cayapós*. But when the means of subsistence gradually decreased, it was necessary to undertake long expeditions lasting several days. It was in one of these hunting excursions that the tribe encountered the *Cayapós*. Desiring to free their neighbourhood from a tribe increasing in numbers and strength, they ordered the *Bororos* to withdraw, and they did so without contention, going to settle near *Albuquerque*, the ancient abode of the *Parecis*. But these also drove them away. Finally they reached the sources of the San Lorenzo river, resolved rather to perish under their tents than to undertake a third migration. The hostile tribes, either ignorant of the strength of the *Bororos*, or undervaluing the land near the S. Lorenzo, left them in peace. During this peaceful interval they increased to such an extent that the neighbouring lands proved insufficient and they had to deliberate about the conquest of fresh territories.

But not being trained to the use of arms, the heads of families assembled to discuss the question, and it was decided that the elders should instruct the younger in wrestling, in shooting, in racing and swimming. Their arms were arrows and clubs; esteeming these insufficient they begged their bari (priest) to intercede with their deities *Bope*, *Mareba*, and *Tupá* regarding their wants in the matter of weapons.



One day, according to tradition, the whole tribe being assembled under the presidency of the priest, *Bope* and *Tupa* came down from the East, one armed with a gun, the other with a bow and three arrows. *Tupa* set a mark for the Indians saying that whoever should hit it with a bullet would win the gun. Every one missed and at the noise of each discharge they fell down half-dead, whilst the others fled in terror to hide themselves, screaming with fright. It was impossible therefore for them to gain possession of the gun.

Then *Bope* presented them with the bow and arrows and all used them skilfully. Then another *Tupá* brought forward a civilized person dressed as a *Bororos*, who hit the mark with the fire-arm, and at the unexpected discharge the Indians fell with their face to the earth. Thus was the question settled—fire-arms for civilized persons—bows and arrows for the savages (I).

As the years passed on, feeling the want of some external worship in their religious beliefs and diversions, they asked the bari to interrogate the gods on this subject, which was settled to their satisfaction. To the descendants of the *Bororos* they appeared, teaching them the desired games and amusements, whilst the priest *Meriuso* himself instructed them in religious subjects and the rites they should adopt. Thus organized, the tribe made preparations for the conquest of the territory of the *Parecis*, they were trained as warriors amidst the dense forests, on the rapid rivers and on the vast prairies of this virgin soil. From this time they were governed by the elders, called *caciques*.

**War with the Parecis.**—Under the leadership of the grandsons of the first *Bororo* they pitched their camp opposite the tribe of the *Parecis*. The following day the leaders reminded their warrior's of the wrongs their ancestors had suffered from the *Parecis* and the *Cayapós*; they depicted in lively colours the exploits of the departed *Tupy*, representing this head of their race as a model whose courage and dexterity they should copy. The enthusiasm of the warriors was raised to such a pitch by this discourse that they begged of their *caciques* to lead them at once to battle.

**The first battle.**—Several obstinate combats followed. The two hostile races fought with equal courage and skill; their deeds of heroism might even be compared with those of the ancient Romans. The *Bororos*, though inferior in

numbers, distinguished themselves above the descendants of the *Parecis* by their intrepidity and valour. The grandsons of *Bororo* fell on the glorious field of battle without giving the enemy the least advantage. The *caciques*, amidst the pains of their last agony, called their beloved sons around them to take a solemn oath to carry on the war. *Mariori* and *Mariduhiepo*, through the intervention of the gods triumphed over death and in a brilliant aurora appeared to their brethren. *Maréba* had recalled them to life that they might govern the tribe until the recent losses should be repaired.

**The second battle.**—The *Bororos* having, meanwhile, recovered their strength and made ready to take the field again, *Manori* and *Mariduhiepo* were for the second time called away to another life, but not until they had taught the tribe a plan of campaign which would lead to a complete victory over the troops of the *Parecis*. Obeying the injunctions of their dying captains, they marched against the enemy who, unable to withstand the impetuous assault, retired in good order. Masters of the field, but without any prisoners, the assailants, uplifted by the bravery of the cacique *Bacóróró*, wished to cut off the retreat of the *Parecis* who were already in the right bank of the S. Lorenzo. *Bacóróró* was the first to leap into the stream, and was followed by his brothers, and a handful of warriors. But on reaching the opposite bank of the river he penetrated so far into the forest on the track of the fugitives and in his warlike ardour wandered so far from the main body of the *Bororos*, that he perished amidst the woods with his brave band of followers.

**The third and last battle.**—*Bacóróró* being dead, he was succeeded in the command of the troops by his brothers and cousins, who by forced marches soon overtook the rear-guard of the *Parecian* army, so that a fresh and sanguinary engagement took place between the two tribes. But the bands of *Parecis* assembled in their full strength against the *Bororós* troops, who made a supreme effort to disperse them. The *Parecis*, possessed by an unexampled bravery, rushed upon the *Bororos* and forced them to retire with great loss, driving them as far as the right bank of the S. Lorenzo.

In this battle both sides took prisoners and many chiefs of the *Bororos* lost their lives. This last battle, with its decisive victory, put an end to the *Bororo-Pareci* war.

The series of *Heroes* on which the tribe prides itself probably belongs to these early times. The heroes, who take the place of saints with the Indians are divided into privileged and not privileged. The first are described as the

(1) The reader will, of course, understand that these stories have no value beyond that of acquainting us with the mythology of the *Bororos*' tribe: but for this purpose they are most valuable.



authors of their war dances and songs, the second are the protectors of the Indians' undertakings. **First meetings with civilized people.**—When the Province of Matto Grosso began to reap the first benefits of civilization, the *Bororo* tribe under the government of the descendants of Bacororo, was in the enjoyment of profound peace and consequently had greatly increased in numbers and power.

travellers, it appeared necessary to check these outrages, which was accomplished by the 20th battalion of artillery. The *Bororos*, re-forming their lines, advanced three times to the assault but Rondon and Lara routed them, killing several. The savages in good order came forward once more with greater audacity, but Major Antony Duarte overcame them completely.

**Repression.**—Soon afterwards Major Duarte



Inauguration of the new Salesian Institute at Bahia (Brazil).

With the newly founded Cuyabà, which was at the head of all the commerce and industry then developing in the various centres of civilization, there was at that time no communication by boat, and the only means of intercourse with the court was the road constructed by the first President of the province, when a garrison was sent from Rio Janeiro to this State. Meanwhile the merchants' caravans, frequently making use of this road, were often attacked by the famous *Bororos*. Sometimes many months elapsed without any communication with the court, solely because the Indians had barbarously massacred the bearer of despatches, beside whose corpse was frequently found his letter-bag.

Having discovered this tribe, whose bands wandered through the plains attacking unwary

at the head of a division of tried soldiers, left the more civilized regions and set off for the southern forests in search of the dreaded *Bororos-Coroados*. After a march lasting several weeks they met with a portion of the tribe, to whom presents were given. Other bands soon joined the first and to these also great generosity was shown. But the treacherous savages pierced with arrows some of the soldiers who, when off their guard, were examining the wonderful natural beauties of these regions... Then the sword flashed from its scabbard and gun-shots re-echoed through the woods. Other desperate engagements followed: and the unhappy *Bororo* race was trembling on the brink of destruction when an Indian girl came to the rescue. This heroine after a fierce combat in which many



Indians had been taken prisoners, filled with pity for her unfortunate brethren, obtained permission from Signor Duarte to go and parley with her tribe for the purpose of drawing up a treaty of peace. She set off and, after three days, returned with five hundred Indians who had remained in their encampment; in shame and confusion they laid all their weapons (bows, arrows, iron-pointed clubs, etc.) at the feet of the conqueror. They were taken in bonds to Cuyaba guarded by a company of soldiers.

With the instruction and education imparted by the sword, in 1884 some of these Indians were regenerated in the saving waters of Baptism and presented to Cuyaban Society as completely civilized! But it was then that Duarte exclaimed:

"The mission of the sword is ended; let the ministers of the Gospel now come and illuminate the forests with the rays of christian doctrine." Nothing more could be hoped for from the Indians by the system of repression.

**The Colony "Theresa Christina" under the care of the Salesians.** — Dr. Emmanuel J. Murtinho, a name ever illustrious in the annals of this State of which he was President, joining in the urgent entreaties of the distinguished Prelate Mgr. Carlo L. d'Amour, Bishop of Cuyaba, requested Mgr. Lasagna to send several Salesian Missionaries to the Capital. In the year 1894 the same Mgr. Lasagna with several Salesians reached the territory of Matto Grosso, in which, with the help of God, they raised the banner whose motto is *labour and prayer* and which bears the inscription: *Da mihi animas, coetera tolle*.

The following year we undertook the work of civilization and continued the same for four years. In the brief space of twenty-eight months the Colony *Theresa Christina* was undergoing such a transformation as to give hopes of most consoling results.

The alarming incursions ceased and tranquillity reigned in the neighbouring settlements; the adult Indians shared with us the work of cultivating the fields; the children attending the schools of the Mission were being taught the elements of true education, founded on the Christian religion. Machinery also was provided to assist in the development of agriculture and for other important industries: in a word the Colony was in a condition which ensured for some time the support of even several hundreds of savages as I made known in my report printed in the *Official Gazette* of January 1898. That which appeared impossible to the wielders of the sword, was accomplished by Religion under the shadow of the Cross. But in 1898 we had scarcely begun to reap the first fruits of our

labours, when it pleased God, perhaps for a trial of our constancy, by a decree of the third Vice-President, to relieve us of the Mission which the illustrious President Dr. Emmanuel Murtinho had not only generously and patriotically but officially committed to our care. With sorrow, but trusting in Divine Providence, we abandoned to the spirit of darkness that fruitful field of our labours, which had given us the brightest hopes of its future.

God, who can draw good out of evil, disclosed to the Salesians a wider horizon, opening to them new fields, more fertile and extensive than the first, for the welfare of these same Indians.

**Combats with the civilized inhabitants.**— The Salesians having withdrawn, the direction of the Colony passed into the hand of Lieutenant Epiphanius and afterwards to others who did not succeed in the charge committed to them, not knowing the secrets of the Missionary for civilizing the savages. These resumed once more their wandering life in the forests and being no longer under any restraint returned to their savage customs; remembering the former combats between their fathers and the civilized population they wished to resume hostilities, ready to die on the field of battle.

The painful recollection of the violent repressions of Lara and Rondon and of Duarte which, during their intercourse with the Missionaries, had been almost effaced from their minds, revived once more as an insupportable burden and enkindled an overwhelming desire of sanguinary vengeance on the civilized inhabitants.

The Indians of *Cayaposinho* committed the most terrible crimes, devastating several farming settlements and killing the inhabitants with poisoned arrows. They first attacked the house of Captain Emmanuel Ignacio, a rich and generous land owner who lived with his wife and seven children on the products of his farms. The Captain's house was situated but a short distance from an *aldeia* of Indians with whom he had always dealt kindly.

One day, when the sun was concealed behind dark clouds, as though refusing to look upon the cruel spectacle, a mob of Indians arrived at this hospitable dwelling where, as usual, they were kindly received. The treacherous natives, with a pretence of gratitude offered to the Captain several small specimens of their handiwork, well executed, saying that they would give him all they possessed after having sung the *bacucurú* in his honour. They began their song; but very soon there was a pause, and a brief dialogue took place between the *cacique* and the owner of the settlement:



—“To appreciate our singing better,” said the cacique, “you should lie down in your net.”

Incautiously the captain did as he was asked and immediately the mournful song recommenced. But at a signal from the cacique the singing ceased, the Indians wielded their clubs and all the members of this unhappy family were massacred. Only one woman servant, who had left the house a few moments earlier, escaped. On her return, beholding the terrible tragedy, filled with indignation and with an extraordinary courage, she drove away the Indians who yet

Indians, meeting some people at a distance from the house, frightened and maltreated them and then proceeded to destroy the plantations. A few evenings after, they came to the door and asked for various things: their demands were at once acceded to; Signor Clarismondo even pointed out a *rancho* where they could pass the night. They went there, but at daybreak, divided into three bands, these wretches besieged the house of their benefactor and at a sign from the cacique they made a general attack, under the pretext that certain provisions had been



Pupils of the Salesian Institute at Bahia (Brazil).

remained. The brave woman buried the remains of the slain and then fled, publishing throughout the neighbourhood the news of the sinister occurrence.

The savages, fearing vengeance, fled to a great distance; but hearing that no one spoke of punishment, they returned to the scene of their crime and completed the destruction of the settlements. Well pleased with their work they hastened to join the Indians who visited the house of Signor Clarismondo, another honest and hard-working settler in those uninhabited regions.

This good man, who had his suspicions, treated his guests with the greatest possible generosity but without losing sight of the necessary gun. But how great is the ferocity of the man who has grown up in ignorance and brutality, without any knowledge of the teachings of the faith. The

refused them! The household soon found themselves exposed to the blows of the assailants, but Clarismondo, one of his brothers and a youth, armed with rifles offered a brave resistance, and succeeded in putting the Indians to flight.

In this unforeseen attack Signor Clarismondo had to lament the death of a younger brother; so, when the fight was over, he gathered his other relations round the grave which had been prepared for the little corpse and pointing it out to them he said: "We shall exact a terrible vengeance for the death of our innocent brother!" And this they swore joining their weapons over the little grave.

Then Clarismondo, his brothers and some other men went up the *Araguaya* in search of the wretched savages who, in terror, had already



abandoned the two nearest rivers. After several days' navigation, towards evening they saw in the distance an Indian in his canoe, pulling away northwards. He was apparently absorbed in thought, or in contemplation of his surroundings, for without perceiving the small band watching for him, he gained the bank and took his way to the *aldeia*.

Clarismundo allowed him to advance a good distance and then followed without losing sight of him for fully six hours, until he saw him enter a hut.

It was ten o'clock at night . . . the heavens were illuminated with a brilliant moon. Clarismundo spent the night with his companions about two hundred yards away from the *aldeia*, and towards four o'clock in the morning they made an unexpected attack. Ignorant of what was taking place, the Indians left their huts without taking their arms, and assembled in the open space, where they were the object of a continuous discharge of firearms. All were killed except one, who was afterwards pierced with a sword! Having done this the band of Clarismundo went on its way.

Two Indians, who had been fishing, incautiously revealed the site of another *aldeia* which consisted of 18 *ranchos*, and this also was attacked at daybreak. By the unceasing discharge of fire-arms the Indians were so disheartened that, throwing aside their weapons, they fled precipitately; but being hotly pursued they returned and likewise assembled in the midst of their encampment. An old cacique endeavoured to get his men, who were mad with fear, into some kind of order, and took his bow in hand; but whilst the arrow sped through the air, a bullet stretched him lifeless on the ground. This settlement was also left in ruins.

His terrible vengeance not yet satisfied, Clarismundo with his band made a long expedition near the banks of the torrent *Araguaya* and having reached the river *Garça* entered a canoe to ascend the stream. It was not long before they discovered a band of sixty Indians; these also were attacked with a continuous fusillade and scarcely ten were able to seek safety in flight, leaving their companions dead or wounded on the ground soaked with their blood. With this third massacre, the vengeance of Signor Clarismundo was satisfied and he removed his residence to a place three leagues from the village of

Registro. Such deeds make one shudder, but at the same time they manifest clearly how necessary it is that before any one attempts to civilize these savage tribes, the name of Jesus Christ should be preached to them.

**The Indians retire into the depths of the forests.** — The news of these events having spread through the woods, the *Bororos*, abandoning all thoughts of fighting, retired many leagues further into the virgin forests.

Nevertheless a cacique called *Manuel Rigado* sent his men into the neighbourhood of the telegraph line on the road from the Capital of the Federation to *Cuyabá*, to lay fresh snares for the civilized population. Thus the journey through these fertile regions was rendered very difficult, and on the other hand after so many and such fearful massacres, terror had taken possession of the settlers of those districts, from the neighbourhood of *Cuyabá* as far as the Capital of the State of *Goyaz*. The telegraph line itself was in danger, when the capable head of the district, Dr. *Ramalho*, in the name of the Ministry and for the welfare and tranquillity of the numerous settlements, constantly in peril from the vindictive attacks of the Indians, applied to us for assistance in undertaking an eminently humanitarian work, indispensable for the civilization of the Indians. Touched by the pathetic appeal of Dr. *Ramalho* and still more by the moral misery of these poor savages, in August 1902, we set off in the direction of the forests in the Eastern portion of *Matto-Grosso*, the vast region inhabited for the most part by the *Bororos*, in order to examine the locality and select the site best adapted for the foundation of a colonising centre, whilst at the same time another party visited the plains and rivers of the South-east to make acquaintance with the savages wandering there.

It was in 1902 that the Missionaries of Don *Bosco* established themselves between the *Coroados* and the *Cayapós*, two tribes hitherto divided by a violent hatred. In the solitude of these plains the ministers of the Gospel offered up their prayers to God to hinder the designs for the extermination of these miserable savages which were being prepared by the civilized population; and their prayers were heard. In April of that same year the lowly chapel of the Mission beheld clouds threatening to obscure the azure of the horizon . . . They were the hordes of sa-



vages approaching the civilized population. . . . But after several days of indescribable anxiety they beheld the threatening clouds disperse and to their intense joy the happy Missionaries saw themselves surrounded by a large number of savages who had come to parley with them. After a brief interview between the Missionaries and the Captain of the Indians an arrangement was proposed and agreed to by which peace was proposed between the two races.

**Establishment of an aldea in Taxos and foundation of the Colony of the Sacred Heart.**—Friendly relations having been arranged between the Bororos and Cayapós, a Bororo *aldea* was established near them on the right bank of the Rio das Mortes. These Indians were the first to approach the Missionaries, becoming later on messengers of peace to the other *aldees*. Several of them had promised to remain with the Missionaries, but this promise was fulfilled only in June 1902, after eight months spent in visits of careful examination and enquiry. Thus was founded the *Colony of the Sacred Heart of Jesus*, now so prosperous.

But during this time the Cayapós attacked the Bororos to exact vengeance for some crimes of theft, which these last had committed some years before; but the Cayapós were quickly repulsed with the loss of three and a considerable number of wounded, whilst the Bororos had scarcely three wounded. The fighting between the two tribes was consequently suspended. Since then up to the present day we have heard no talk of renewing the combat. May this interval of peace last until the conversion of these tribes is complete!

\*  
\* \*

**Conclusion.**—Here ends the first portion of my work, as I trust that the savage stage of these tribes is ended for ever.

Hitherto the Bororos have always manifested a great love of liberty and independence: they

have often been vanquished, but never subdued. With their cravings for liberty and license, they have submitted to the civilized population only through force or to gain their own ends. Obstinate attached to their own ideas and customs, unchangeable in their determinations, and steadfast in the sacrifices required for their personal safety, they have a great love for life and its more degrading pleasures. Nevertheless experience has shown us that they are susceptible of a real improvement in their manners, have much natural talent and are industrious.



Band of Salesian Institute, Bahia (Brazil).

How wonderful is the transforming power of the religion of Jesus Christ, which from the beginning commenced to found and extend a kingdom of sublime virtue, of equality and peace in the midst of a corrupt empire which burnt incense to Venus and contained more slaves than free citizens. May the religion of Jesus Christ triumph also over the Bororos and the other savage bands, who with them still roam the immense forests and the banks of unknown rivers.

ANTONY MALAN,  
Salesian Missionary.

(To be continued.)







### The Double Number.

Some readers may be curious to know why this issue is doing service for two months instead of one, while there is no corresponding increase in pages. The reason is comparatively simple. The *Salesian Bulletin* has for some years borne as its date of publication the 15th of the month, and while the editions of the Bulletins in various languages were confined to the Italian, French, Spanish, Portuguese and English, this date was found convenient, and was more or less adhered to. But times have changed. A month is after all not a very long period, and considering that the periodical is now issued in German, Polish and Hungarian as well as in the above languages, and that its numbers have increased by thousands, an overlapping of the printing and despatch was inevitable and a corresponding fluctuation in the dates of publication. This gradual congestion of work in the departments concerned had, among other effects, that of frequently making the English Edition late in its time of issue. It was pushed back from the 15th to later in the month, so that by the time it reached far off Co-operators in different continents the next month was already on its course, and the *Bulletin* to all intents and purposes might have been the issue of the following month. This anomaly will be rectified by arranging for the edition to appear on or before the first day of every month. Regarding therefore this issue as the May Bulletin, it is late, and as the June, it is early; but the next number will fall into its proper place. So much for the alteration of dates. While touching on personal matters an opportunity

is afforded of reminding Co-operators and readers that their subscriptions should be regular, and that they should at least cover the cost of printing and despatch.

### London Notes.

The varied character of the work of the Salesians in London compels them to devote their attention to many objects. A few months back we put before the Co-operators a not inconsiderable item, one in fact which has caused the Salesians a good deal of anxiety and extra labour; we refer to the reconstruction of the elementary schools which were destroyed by fire last December. In bringing the matter before the Co-operators, an appeal was made to them at the time for assistance in this work which comes directly under their programme, closely connected as it is with the preservation of the Catholic Faith in the rising generations.

The efforts to realise a sum of £2000 have taken various shapes, the latest being, what the *Catholic Times* described as the "very best concert ever given in the borough of Battersea." Concerning it the above paper says: "the concert took place in the Battersea Town Hall and from every point of view it was a great success. Promoted in the first instance by a committee of gentlemen of the Mission, the really arduous duty of organisation devolved upon the Rev. W. Kelly, S. C. and A. P. Godfrey, Esq., the chairman of the committee. Many well known people in Catholic and other circles very kindly allowed their names to be associated with this project, among them being His Grace the Archbishop of Westminster, His Lordship the Bishop of South-



wark, The Marquis of Ripon, K. G., Sir Alfred and Lady Turner and the Mayor of Battersea. The programme was excellent, the very best talent having been procured and the audience showed its appreciation by persistent rounds of applause.

At the interval Father Kelly briefly thanked all those who had taken part in the organisation of the movement, and who had seconded the

Salesian Boys' Band was again in evidence, when it headed the procession of the protest meeting which met in the Schools at East Battersea.

#### The Salesian School.

But while some are occupied by the above exciting incidents another part of the Salesian world is quietly taking its course. Quietly in-



**New Salesian Church and Rectory in San Francisco**

*(reconstructed after the earthquake).*

efforts of the committee to bring about that evening's representative gathering.

The Salesian Boys' Band earned well-merited praise for its contribution to the programme and their playing was well worthy of the appreciation. The ladies of the teaching staff of the girls' and infants' departments — the departments affected by the fire—rendered good service as programme sellers, whilst the members of the Sacred Heart Catholic Club made excellent stewards. The Hall was well filled and a substantial sum was expected to be added to the restoration fund. On the following Sunday the

deed, but rapidly, and the term whose opening weeks appear to have hardly gone, is almost upon its final month. It is a period of more than usual importance from a scholastic point of view, for the close of the term brings examinations, which are by no means an item to be lightly treated, although of course their importance is frequently exaggerated, and the test of a school lies only partly in their direction.

In the month of June the Salesian School has its annual religious inspection by the Diocesan Examiners, the results of which are afterwards communicated in these columns for the benefit



of those who have boys at the school, or may have in the future.

On Sunday April the 21st the school was treated to an agreeable surprise. About five o'clock His Lordship the Bishop of Southwark was announced. After meeting the Rev. Principal and others of the Community, the Bishop met the assembled school, and with his special gift of winning and entertaining the young, he delighted the boys with his remarks and questions about their studies, behaviour and play.

It being almost the eve of St. George's day, with the acquiescence of the Principal, he gave the boys a holiday; before leaving, His Lordship gave his blessing and visited other parts of the school. The holiday was kept on St. George's day, the Tuesday following, and in honour of the occasion an entertainment was given in the new school hall.

#### In honour of St. Francis of Sales.

Notices continue to pour in to the Oratory at Turin dealing with the conferences in connection with the Feast of St. Francis of Sales. These meetings are in themselves a direct proof of the vigorous life in the various centres of Salesian work, especially as among those present at the conferences we read the names of the Cardinal Archbishop of Bologna, the Patriarch of Venice, the Archbishop of Ravenna, the Bishop of Brugnato, and many local dignitaries. The various aspects of Don Bosco's work, particularly local developments engaged the speakers at the conferences. Mgr. Cagliero, the first Salesian Bishop and now Archbishop of Sebaste, dealt with the apostolic zeal of Our holy Founder, the Archbishop of Ravenna gave an outline of a true Co-operator, another touched on the characteristic traits of the two apostolic men St. Francis of Sales and Don Bosco. The accounts of such assemblies are an encouragement, and an assurance that although the development of Don Bosco's work has been great beyond all expectation, its limiting horizon is not yet in view.

#### Turin.

On Low Sunday, in the presence of Don Rua, the "Don Bosco Club" has been formally

inaugurated in the centre of this city. The object of this club is to give the old pupils of Salesian Institutes an opportunity of completing their moral and social culture.

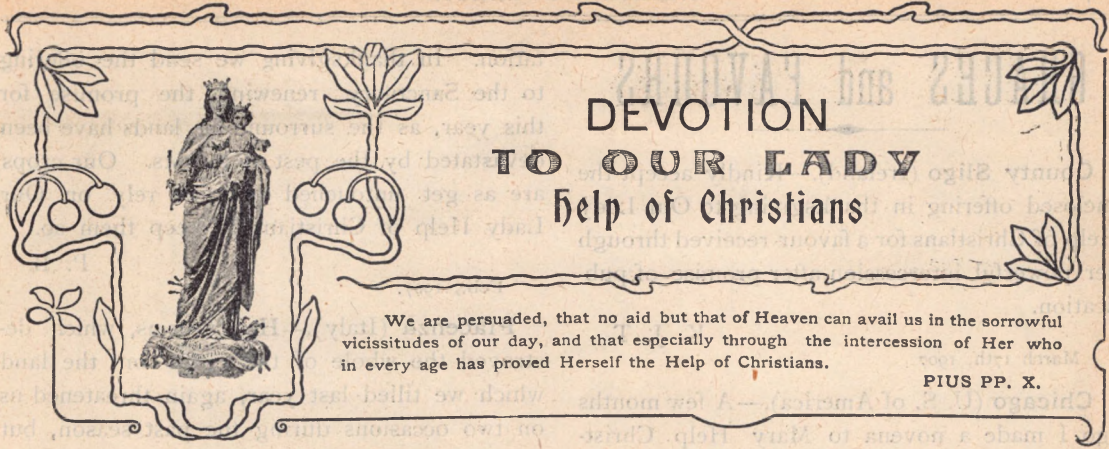
#### The Mexican Catastrophe.

The Evening papers of April 17th contained the news of an earthquake in Mexico. It was only in the issue of the preceding month, that we were able to supply an interesting account of the coronation of the statue of Our Lady Help of Christians in the grounds of the Salesian School of that town. The same papers also stated that the school in question was destroyed but that none of the inmates were injured; at the time of writing however, no details are forthcoming concerning our losses. The school referred to was one of the largest of our schools in America, and was described by Don Rua's Representative when he saw it during his American visitation, as one of the best he had seen. It was a well-planned and spacious building providing for about three hundred boys, and was provided with a special wing for the Nuns of Mary Help of Christians who had about two hundred girls under their care. It had also plenty of accommodation in playgrounds and courtyards and these probably provided a place of safety when the catastrophe happened. It is remarkable that although the Salesian Houses and Schools have suffered terribly in the late catastrophes of San Francisco, Valparaiso, and Mexico, the buildings being entirely wrecked, not one case of personal injury has yet occurred, although the disasters have claimed thousands of victims. We expect to hear some interesting details from our confrères in Mexico.

#### Bahia (Brazil).

A short time ago, the new edifice of St Saviour's Salesian Institute was blessed by Mgr. Jerome da Silva, Primate of Brazil, a great number of illustrious personages being present. The foundation is really worthy of the charitable benefactors of Brazil, and especially of Bahia.





# DEVOTION TO OUR LADY Help of Christians

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

PIUS PP. X.

**D**uring the month of May the Devotion to Our Lady under the title Help of Christians counts its chief triumphs. Not only is the Sanctuary at Turin a scene of extraordinary fervour numbering its pilgrims by thousands, and attracting great concourses by the grandeur of its services, but these commemorations are repeated in a thousand churches in different parts of the world, making one vast chorus of praise and supplication to their common patroness the Help of Christians.

Our holy Founder propagated this devotion under nothing short of inspiration, as may be gathered from other columns in this issue; and it is impossible to separate the growth of his work from the spread of this devotion, for it is, as he himself says, the mainstay of all his works, the unfailing source of help and protection. It is impossible here, as well as in some degree unnecessary, to provide the reader with the origin and history of this devotion, or with Don Bosco's direct share in it, for this has been done at length in former numbers; we must confine ourselves to the exhortation to follow his directions in this as in other matters concerning the association, to make it a familiar practice of our own, and to strive to spread it according to our opportunities.

\* \* \*

Continuing the brief outline of the history of this devotion in other lands our attention is drawn to its continual growth in the little

Republic of San Salvador in Central America.

There are three churches in the state already dedicated under this title, and that only since 1903, when the Bishop of San Salvador opened the one in the town of the same name. No doubt the unique circumstances which accompanied the commencement and the opening of the church, provided an impetus to the fervour of the citizens; for the church was built in fulfilment of a promise made by the President and his wife, who through the intercession of Our Lady Help of Christians were gladdened by the birth of a child. The great families of the State were represented at the opening, and thus the seed was sown which is now producing fruit in other parts of the country.

The second church though commenced on New Year's Day 1900 was not completed and opened till the 4th of December 1904, when it was solemnly inaugurated by the Bishop of the diocese, as a commemoration of the fiftieth year of the proclamation of the dogma of the Immaculate Conception.

St. Anne, the second city of the state has the third church. It is attached to the Salesian School of St. Joseph, and in connection with it is published the local periodical, "Don Bosco," which regularly contains numerous accounts of favours obtained through the intercession of the Help of Christians.





## GRACES and FAVOURS

**County Sligo (Ireland).**—Kindly accept the enclosed offering in thanksgiving to Our Lady Help of Christians for a favour received through her powerful intercession after promise of publication.

March 17th, 1907.

**Chicago (U. S. of America).**—A few months ago I made a novena to Mary Help Christians, promising at the same time to send an offering to her Sanctuary if my request were granted. Thanks to Our Lady my petition was heard and I now fulfil my promise. Please publish same in the *Salesian Bulletin*.

March 14th, 1907.

**Chicago (U. S. of America).**—Please accept the enclosed offering in thanksgiving to Mary Help of Christians for a favour received.

March 5th, 1907.

**Dublin (Ireland).**—Kindly publish in the *Salesian Bulletin* my thanksgiving for two favours received, through the intercession of Mary Help of Christians. May she be known and praised ever more and more.

April 1st, 1907.

**Chicago (U. S. of America).**—Please accept this small offering in thanksgiving for a favour granted me through the intercession of Mary Help of Christians. Kindly have a Mass said in her Sanctuary, and publish the favour in the *Salesian Bulletin*.

March 15th, 1907.

**San Paulo (Brazil).**—During last year's season a drought came on which threatened to be the ruin of all our crops. In great anxiety we determined to invoke the aid of the powerful Help of Christians and promised an offering to her Sanctuary. Almost as soon as this was done it commenced to rain, and we were enabled to sow the grain which bore an abundant crop quite beyond our expect-

ation. In thanksgiving we send the offering to the Sanctuary, renewing the promise for this year, as the surrounding lands have been devastated by the pest of locusts. Our crops are as yet untouched and we rely on Our Lady Help of Christians to keep them so.

P. B.

Feb., 1907.

**Piacenza (Italy).**—Hail storms, which destroyed the whole of the crops on the land which we tilled last year, again threatened us on two occasions during the past season, but they were kept off by the protection of the Help of Christians; and not only were we kept free from the scourge but reaped abundant crops which we were able to sell at considerable profit. We have this year accordingly, again placed the lands under her protection and promised an offering in aid of Don Bosco's works.

Anon.

January, 1907.

**Catania.**—While at home during the mid-summer vacation I caught typhoid fever and the progress was so rapid that the doctor gave my case up for lost. In the attacks of delirium I often spoke of scenes of school life, and the name of Mary Help of Christians escaped my lips. The mention of the name prompted a bystander to place a medal of Our Lady on the pillow; it seemed to have an instant effect, for the disease appeared to stop in its progress and gradually left me completely well. Now that I have returned to school I have laid my thanksgiving at the feet of Our Lady Help of Christians and others have joined me in offering thanks.

F. P.

March, 1907.

**Dawson Island (South America).**—Some of the Indians of our Mission station were a short time ago out hunting in a wood about eight miles off, when one of the men was suddenly seized by a kind of paralytic stroke which deprived him of consciousness and of speech. Seeing him fall to the ground, some of the Indians came up, but not being able to bring him to his senses, and seeing him apparently getting worse they left him in the

K. J. T.

I. V. D.

A CHILD OF MARY.

PHILOMENA.

M. H.



snow and ran in fear to the Superior of the Mission House.

Learning what had happened he despatched some of the community to the place with various remedies. They found him still unconscious and in a very bad state, but he was still alive when they brought him back, and every care and remedy was speedily applied. There was however no improvement, delirium was continual and death was expected every moment. Some of the Nuns of Mary Help of Christians visited the dying man, and strove to console his wife, especially as she would in all probability take to the woods again with other relations if the man died. The nuns therefore proposed a novena to Our Lady Help of Christians, promising to publish the favour, and placed a blessed medal on the bed. The effect was miraculous; consciousness returned almost immediately, speech was restored and in a few days the man was well.

Shortly after, the man and woman above mentioned had a sore trial in the severe illness of their only child, a fine little boy about two years of age. The child's suffering was a pitiable sight, and when apparently in the agony of death, it was brought in its mother's arms to the church, where at the feet of Our Lady Help of Christians, the Superior of the mission blessed it and offered the first prayers of a novena. To the great surprise of the many who had seen the condition of the little boy, he was, after two days, practically well and has remained since in the best of health. The Indian parents have begged me to send this account for the greater honour of Our Lady and the spread of her devotion.

M. B.

*Salesian Missionary.*

Feb., 1907.

Liverpool (England). — I enclose an offering for a Mass in honour of Mary Help of Christians for favours received through her powerful intercession.

T. C.

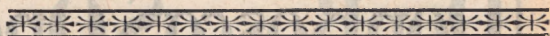
April 10th, 1907.

Ballinspittal (Ireland). — Some time ago I asked several favours of Our Lady Help of Christians which I have received through her

intercession. I now wish to give public thanks through the medium of the Bulletin.

Anonymous.

April 19th, 1907.



## INDULGENCES

which may be gained by the Co-operators.

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

### Every month.

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

### In the month of June.

1. June 9th The Feast of the Sacred Heart.
2. June 24th St. John the Baptist.
3. June 29th SS. Peter and Paul.
4. June 30th Commemoration of St Paul the Apostle.

It 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 the *Our Father*, *Hail Mary* and *Glory be to the Father*, for the intentions of the Sovereign Pontiff, and the invocation, St. Francis of Sales, pray for us. These prayers are the ordinary ones undertaken by all Co-operators at the time of their enrolment, and The Pope commands them by way of reminder.

*The complete list of indulgences and privileges may be found in the issue of January 1905 or in the Co-operator's manual.*



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

## CHAPTER LVII.

Removal of the Capital—The School at Lanzo—Blessing of the Foundation Stone—Christian Charity—Death of Fr. Alasonatti—Don Bosco at Florence—Consultation with the Minister—The Bishop of Guastalla at the Oratory—Cardinal De-Angelis—Conclusion.

In the different phases of human affairs the action of the Providence of God is often unmistakable. He turns the sufferings of the afflicted into their reward, and directs everything towards the fulfilment of His holy Will. We have proofs of it in our own case.

Attracted by the name of Don Bosco, boys had come from all parts of Italy, filling every quarter of the Oratory, bringing with them, moreover the best of goodwill and good resolutions. It was like a renewal of the Thebaid, where the flower of youth had gathered together, determined to preserve themselves from the almost total corruption which then prevailed to such an extent in the schools.

Nearly all the seminaries were closed, causing a general dispersion of their peaceful inhabitants, whom, under the enlightened guidance of the Bishops, the Church had regarded as forming her brightest hopes. Nor was that all; these boys were constrained to attend other schools, from which all ideas of God had been banished, where the boast was freedom from all belief, and all iniquity flourished. In such times it is no exaggeration to state that the Oratory was to a great many, what the ark of Noah was in the days of the flood, a place of refuge and of salvation. In Valdocco we had quite a little world of our own and by his wise direction, his holiness and amiability Don Bosco made it resemble a garden where the flowers of every virtue flourished. But about this time the city of Turin witnessed many important occurrences, which on account of their importance should not be omitted in this narrative.

In the month of September 1864 the first rumours were spread abroad, which brought to light the political movement which had as its object the

removal of the capital from Turin to Florence, which gave rise to considerable disturbance in Turin and even to bloodshed. At the Oratory we had little idea of such forthcoming events, nor did we expect such serious developments, but it may be well believed that it was impossible to be without misgiving for the safety of our friends and relations. I remember now, that it was exactly on the 21st of September, that as he spoke to us after the night prayers, as was his wont, Don Bosco recommended us to pray for our native town, for its people and particularly those who were our benefactors, and asked us to pray for the protection of our heavenly Patroness, the Help of Christians. During that very night while awake in my room, I heard several rifle shots which echoed round the piazza of San Carlo, while the confused sounds of the murmurs of the crowd were audible enough from time to time. It was a night of anxiety and even of alarm and consternation, heightened yet more by the presence of the cavalry which bivouaced in the Corso San Massimo, now called the Corso Regina Margherita, to be ready to suppress all attempts at revolt. In the Oratory we had grave fears for the future welfare of the Institute, for the removal of the Capital would probably mean the removal of many distinguished families, among whom were our chief benefactors. But the Oratory had even then assumed more than a local importance and character, for boys came from as far as Sicily to take either the scholastic course or to learn some art or trade; the numbers had already turned six hundred and soon grew to eight hundred. On the other hand, those who had most to fear from the political disturbances, were the very men who had given us such annoyance in past days, and who had attempted to destroy the work of God.

I should mention in passing that in the same year Don Bosco opened the College at Lanzo, at the request of the municipal authorities, and at the urgent desire of the Rev. Fr. Albert, who was quite



an apostle in that period of disturbance. It was a continual source of grief to him to see the young being snatched from the influence of the Church, and he was convinced that the one means to preserve the faith in their young hearts was religious instruction. That zealous pastor of souls at last succeeded in arranging that Don Bosco should reopen the boarding-school, but there the matter hung for some time while difficulties of various kinds were being met. A good deal of correspon-

account of my journey from Turin to St. Ignatius' where I am now staying.

On Monday the 18th, at four o'clock, I made my way to the place whence the coach starts, and as the inside of the omnibus doesn't always agree with me, I paid for a place outside. But on ascending, I found that somebody else had already got my place; I was at a loss for a moment. One gentleman put before the occupant my claim to the place, but unsuccessfully. Then another gentleman with a



Inauguration of the "Don Bosco Club" in Turin.

dence had passed between Turin and Lanzo, but the matter was at last settled in July 1864, when Don Bosco went for his retreat to the Sanctuary of St. Ignatius, which lies among the wooded hills of the vicinity. He then concluded the agreement, proposing to open the school that very year, as in fact he did. While staying at the Sanctuary of St. Ignatius Don Bosco did not lose sight of his work at the Oratory. In this connection, there is inserted here a letter he wrote from his place of retreat, showing some incidents of his travels, for it seldom happened that Don Bosco went on a journey without adventures more or less fortunate.

The letter is as follows :

**To my dear children of the Oratory of St. Francis of Sales.** "Knowing that you would be pleased to receive a letter from me, which will add a little to your recreation, I have thought of giving you a short

very serious manner, addressed himself to me, and said: "I don't mind changing, not to do you a service, but on condition that you pay for my inconvenience". "Very good," I replied. I then gave him a piece of money and he descended.

Being settled in my place I enjoyed the sunlight, then a little wind and some dust; and just as I was recounting to the fellow passengers, how on that very day two years before a great storm had raged as we were riding between Caselle and Lanzo, the weather immediately changed for the worse, it lightened and thundered and commenced to rain exactly as we entered Caselle. Of the eight who had seats on the top of the omnibus, I was the only one who had an umbrella, which of course I tried to share as much as possible, as I do with you when I have small presents to give away. But if we were disposed to be communicative before,



the incident of the rain put us on quite familiar terms.

There were two doctors, two lawyers, a literary man and two others. We discoursed on Egyptian, Persian, Greek and Italian history, but their drift always seemed to be to get Don Bosco at variance with Sacred Scripture. To tell the truth when they were put to the test I was convinced that they had a good many absurd ideas, but of Sacred History they knew nothing; therefore after a certain amount of discussion we changed the subject.

The topic then came round to philosophy and theology; some tried to sustain various erroneous systems, but their propositions did not need much confuting; they then became so hot on the question of the existence of God that I thought it better to keep silence a little, till I could say something to the point and have some chance of an audience. When they were cooled down a little I jokingly put forward the story of the hen and the poulterer; and then asked them: "Now doctor, what is your opinion, which was made first, the egg or the hen?"

"It was certainly the hen, who afterwards laid the egg."

"Were did the hen come from then?"

"From the egg."

"Who then made the first egg from which the hen was born?"

The doctor was going to reply, but hesitated about his answer, and turning to the others he said: "Some of you give an answer?" But no one ventured an opinion.

"Tell me then," I said, "what is your definite opinion, was the egg first or the hen?"

The poor doctor then got in a rage, and jumping up said: "The hen and the egg may go to the—, I know nothing about it."

The whole party laughed aloud and gave him a clap, and then another said: "I should consign the egg and the hen to better hands than those of the devil; if a good cook had them now they would be welcome after this rain; but you doctor, go from the egg to the hen as long as you like, you must finally conclude that one of them was made by God; similarly we may go back from son to father, but we come finally to a first man created by God."

At this point discussion ceased; we gave each other our names, and then the conversation turned on the Oratory and its doings till we reached Lanzo.

I had thought of passing the night at the town, but as two others were going on, and the rain had ceased I joined them on the walk to St. Ignatius'. It was eight o'clock as we got into the hilly country.

After a short time the sky became cloudy and as it was a dark night we missed our way and got among rocks and stones. While we stood still hesitating, the clouds passed over and the moon shone out discovering to us the path. We pursued it as well as we could and after a march among rocks and heaps of stones we finally got to the top; nothing disturbed us however except the loss of one of the company who disappeared in the dark, but rejoined us at the summit. We were tired and bruised and it was already ten o'clock, so we were not quite pleased at discovering that the whole place was locked up and not a living soul could be found. By dint of knocking and calling we at last awoke someone who prepared us an excellent supper, just suited to our appetite. Sleep then called us and as it was midnight we sought some repose.

Now I must also bid you good-night. I hope to be able to tell you something more important when I write to-morrow. Pray for me, my dear children, as I do for you. May Our Blessed Lady have you in her keeping. In your sacramental or spiritual communion pray for my intention.

*Yours affectionately in Christ*

DON GIOVANNI BOSCO.

St. Ignatius, July 22nd, 1864.

*(To be continued.)*



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

Mr. Edward Thomas Browne, Sandy Hill, Macroom, Ireland.

Mrs. Denis Du Val, Galway, Ireland.



PERMISSU SUPERIORUM

Gerent, GIUSEPPE GAMBINO—Salesian Press, Turin, 1917



(b) The devotions performed by the little boys of the Oratory in their own private Chapel, including also the Mass at which they daily assist;

(c) All the Services, Novenas, Feasts and Solemnities whatsoever, that are celebrated in the aforesaid church;

(d) The prayers and good works performed by the Salesians themselves and by their protégés in their Homes, Colleges, Hospices, Oratories, Missions, etc., in Italy, in France, in Spain, in England, in Austria, in Switzerland, in America, in Asia, in Africa,—in a word, wherever they are established or may be called by Divine Providence.

4. Participation in the holy Masses will commence on the day after the alms have come to hand; all the other spiritual advantages are enjoyed from the moment of inscription.

5. The contributor, we repeat, of one shilling given once for all, is entitled to put his intentions in all the six Masses and all the other pious works, for his own advantage or for that of his friends, living or dead, and to change the intention in every circumstance according to his particular wants or desires.

6. Inscriptions may also be made in favour of departed friends, of children, and of any class whatsoever of persons, even without their knowledge or consent.

7. Persons desiring to participate more abundantly in these spiritual advantages may do so by repeating the alms of one shilling, thereby multiplying the inscriptions as often as they please.

8. The offerings thus collected are destined for the maintenance of the boys of the Hospice or Oratory founded by Don Bosco on the grounds annexed to the Church of the Sacred Heart of Jesus. The Salesians are in duty bound to fulfil all the obligations of the Charitable Association as above described.

9. The names of subscribers will be entered on the Registers of the Association and preserved in the Temple of the Sacred Heart, in Rome, for perpetual remembrance.

10. There are two centres for enrolment, one in Rome the other in Turin. Address: The Rev. Rector, Ospizio del Sacro Cuore di Gesù, Via Porta S. Lorenzo, 42. Rome; or, The V. Rev. Michael Rua, Salesian Oratory, Turin, Italy.

#### APPROBATION.

Pium Opus adprobamus, eidemque largissimam fidelium opem ominamur,  
Ex Aed. Vic., die 27 Junii 1888.

L. M. PAROCCHI, Card. Vic.

*We approve the "Charitable Association" and we wish it the greatest concourse of the faithful.*

Given at Rome, etc.

#### THE PAPAL BLESSING.

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

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

ANGELO RINALDI, Chaplain, Sec.



# SALESIAN SCHOOLS

SURREY HOUSE, SURREY LANE  
BATTERSEA, LONDON, S. W.



DIRECTED AND TAUGHT BY THE SALESIAN FATHERS.

The principal object of this School (which is distinct from the Orphanage) is to provide a classical education at a moderate charge for those boys who desire to study for the priesthood. The course is arranged to meet the requirements of the College of Preceptors and the London University Examinations. Boys who have no vocation for the Ecclesiastical state are prepared for any other career that they may wish to follow. The House is surrounded by a large garden and playground, and is situated in a most healthy locality, a few minutes' walk from the Park.

For particulars apply to the Superior, the Very Rev. Father Macey, Salesian Schools, Surrey Lane, Battersea, London S. W.

---

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

*The Rev. E. Marsh  
Salesian Institute  
Queens Rd, Farnborough, Hants.*

---

*A preparatory school for little boys has been opened by the Nuns of Mary Help of Christians, in a delightful situation at Chertsey on Thames. Communications to be addressed:*

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