

No. 29 — MAY — 1905

🍨 Vol. IV. 🍨

Beatus qui intelligit super egenum et pauperem: in die mata liberabit eum Dominus\_ [20. XL.]

DA MIHI

ANIMAS CÆTERA 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



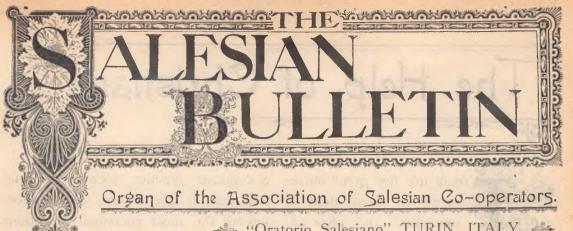
prayers should be daily recited therein, and Holy Mass offered on Fridays for all Contributors to the Building Fund of this International Monument of devotion to the Sacred Heart. In order to augment these spiritual advantages and admit to their enjoyment a greater number of the faithful, the Charitable 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;



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# A word beforehands

NY the time this issue is handed to our readers, especially those in distant parts, the month of June will already be on the horizon, if not rapidly running its course. It brings with it its own practices of devotion—the Mother leads us to the Son—and the love of the Sacred Beart finds its dearest consolation in the devotion of the month of June.

It is beyond all, the practice of charity, for to speak of the Sacred Beart is to speak of the intense love of God for man. To follow that lesson of charity is the most natural outcome of this devotion, and that especially towards the little ones of whom Our Lord said "Suffer the little ones to come unto me."

Don Bosco had his full share of this devotedness to the young, for he was indeed an apostle of the young, if ever there was one. On the 24th of June occurs the feast of St. John the Baptist, his patron Saint, and in memory of him, kept as the feast of his Successor—a most suitable opportunity for the Co-operators to combine their practice of charity with the interests of their Association.

# The Help of Christians

ments in these days so influential, and, after all, so beneficial in the awak-

ening of the religious side of man's character, as the so-called revival movements. No one would doubt that they effect a reformation in many a follower, and bring salutary impressions into the lives of some who would otherwise drift on and on, aimless so far as their soul and God are concerned. But these results must of necessity be more or less empty and disappointing. If the movements awaken true religious feeling they cannot satisfy it; there must always be a void in the back-ground and it can only be filled by the one true faith, and the devotions of that Church with whom the faith has been deposited.

And are there no revivals in the Catholic Church, and in her devotions? Is she less fruitful than heretofore in her prodigies of divine grace? On the contrary, the month of May brings us into the midst of another revival—partly new and partly old—the devotion to our Blessed Lady. It is true that devotion to the Mother of God is a sacred heritage handed down from the first ages of the Church, that it has been

a constant practice with the faithful, and that it has always been indeed among the most cherished devotions. But events of the 19th and 20th centuries show a real revival in its favour, and like others it is under the auspices of a new title. Previous issues have traced its origin, its enrolment in the litany of Loreto, and the establishment of its feast-day, and according to Don Bosco, the watchword Help of Christians is to become familiar in every christian household.

Ever since the far-off day, when the Mother of God watched over the infancy of the Church during the early labours of the apostles, she has ever stood more than a friend in need to those who have been called to succeed. St. Peter as the head of the Church. And the Sovereign Pontiffs have not been slow in establishing her honour and fostering her devotion. But, for more difficult and dangerous times Our Lady seems to have kept back this devotion as a sovereign remedy, as a safeguard that can avail us "in the sorrowful vicissitudes of our day" as Pius X. has said.

The simple title Help of Christians covers a deeper and more significant meaning than is at first apparent. It

suggests the whole catholic world turning to Our Lady in its hour of need, not as the invocation from a particular soul, as Don Bosco expressed it, but as a universal cry for succour and protection. It is the voice of the whole Church; and who will deny, that, when Pius VII. proclaimed the feast day on May 24th 1815, the Church of God had been assailed in downright earnest? Other titles suit particular needs, but Help of Christians covers the whole range of man's necessities in this vale of tears, and has already proved its claim to be a universal watch-word.

There is no need to dwell at length here on the share taken by Our Holy Founder in this revival. Leaving aside its progress in Catholic Italy, France, Belgium, Spain and even Germany and Austria, its growth is already apparent in England, through which (who knows?) the latter country may once again become Our Lady's dower. Few issues of the *Bulletin* now come out which do not contain favours and graces from English speaking countries, and these examples do not represent a tithe of the actual number which can only be known to the clients themselves.

Anyone who is at all familiar with the origin and development of Don Bosco's work, must have seen that devotion to Mary Help of Christians was almost everything to it. It was Our Lady who called him to his work by unmistakable signs, and whenever he wanted material help she procured it for him; he himself said that almost

every brick and marble slab in her Sanctuary at Turin was a witness to some favour bestowed by the Help of Christians. It was a chief factor in his extraordinary influence over the young, his continual recommendation to the hundreds who came to consult him and the unfailing means he employed in leading souls to God.

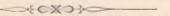
In every house of his Congregation this devotion is established, and it is through his sons that he is accomplishing his task of drawing the faithful, young and old, to the mantle of Mary Help of Christians. Under his direction those who practised this devotion never failed to gain special favours. He invariably recommended the making of a novena including the daily recital of one Our Father, one Hail Mary and Glory be to the Father with the Hail Holy Queen; and approaching the Holy Sacraments at least once during the novena. At the same time, to show that we are willing to make some sacrifice in return for favours received, he recommended the giving of alms towards one or other of the good works on behalf of the young.

Let the experience and example of others move us to have recourse to this powerful protectress in every trial and need, for in the words of the Holy Father, "in every vicissitude and every age she has proved herself the Heip of Christians."





## A Cardinal to his Co-operators



bishop of Bologna, is amongst the most zealous promoters of Don Bosco's works. His position enables

him to wield immense influence in this respect, throughout the whole of his diocese, and particularly in his Archiepiscopal city of Bologna, whose Co-operators are second to none in their hearty support of the works of their Association. No doubt his exty connexion with Don Bosco went far to enlist him on the side of the young, and from him he learnt to practise that devotion which has been commented on in the preceding pages. Addressing the Bolognese Co-operators on the approach of the month of May, the Cardinal said among other things:

"I remember even now, and I shall always remember what emotion I experienced, when while yet in the junior sections of the Seminary, I had the happiness of meeting that great apostle of Christian education, who had already commenced his work on behalf of the education of the children of the masses. As an orator Don Bosco never studied effect, but he could charm his hearers by his simple, winning words that breathed the spirit of Our Lord. After Holy Mass, he gave a brief discourse to the seminarists who listened as they had seldom listened to sermon before. We drew in his every word and treasured his advice which was given in a truly paternal spirit, as from a father to his children. He gave us two principal recommendations: devotion to Jesus in the Most Holy Sacrament, and to Our Blessed Lady.

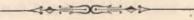
Before leaving, he visited the study-rooms, speaking to several individually, and added some special words of encouragement and advice. To each one he gave a medal of Mary Help of Christians and we knelt and asked his blessing.

That medal given me by Don Bosco I have always kept sacred and dear, and though forty years of my life have passed since then, which have had their share of difficulty and anxiety, the assistance of Mary Help of Christians has never failed to comfort and sustain me, and I have become the more persuaded, that after our Divine Master, we can have no more powerful or kindly patron than our heavenly Mother.

Our Lady began her office of protectress in the upper chamber at Jerusalem, where she encouraged the apostles by her words, her example, her virtues, and prepared those timorous souls to receive the communications of the Holy Spirit. In the midst of persecutions and dangers from all sides, against the might of kings, the ambition of false doctors, the craftiness of innovators, the protecting hand of the great Mother of God has been always manifest.

The work of Don Bosco was most humble in its foundation, but it had the good fortune to be brought into this world under the auspicious influence of a most propitious star—Our Lady Help of Christians. It immediately began to show the mark of such influence, and has now spread to the farthest limits of the earth. In a hundred, nay a thousand Houses erected in various parts of the civilised and barbarous world, by the Sons of Don Bosco, and Daughters of Mary Help of Christians, a continual hymn of praise ascends to Our Lady, and no matter how far and wide her children may be scattered, her maternal care will be always at hand.

Let all Co-operators then strive to have a share in this good work, which Our Lady has made her own, and their sacrifice, whether great or small, will merit her assistance in life and in death.



# Don Rua's Representative in America

(Extracts from his Secretary's Correspondence)

(Continued)

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#### In Ecuador (South America).

At Cañar. Journey to Cuenca.

Another accident.

Iternately ascending and descending, we continue our journey amidst the same difficulties; beautiful scenes contrasting with frightful precipices, present sufferings tempered with the hope of future joys.

Before reaching Cañar the chief town of the province of that name, we were met by a large party on horseback, amongst whom were the brother of the ex-President of the Republic, Dr. Louis Cordero, Dean of the Chapter of Cuenca, accompanied by that indefatigable apostle of the Jivaros, our Fr. Mattana, whose long bushy beard rendered him almost unrecognizable; it was fifteen years since we had seen him. We were overwhelmed with polite attentions in this city. The clergy, the Municipal authorities, the people all joined in imploring the Visitor of the Salesians to found a school, at least for the most elementary trades. There was a continual succession of petitions from private individuals and societies, offers of houses, and demonstrations of the need this place has of such an institute. It is in such moments that Fr. Albera fells keenly the want of vocations for this work.

Early next morning we were on horseback, being desirous of reaching that same day the second inland city of the Republic, Cuenca, regarded as the Athens of Ecuador in culture and science. Once more, when several hours distant from the city, a party of fifty on fiery steeds came to meet Fr. Albera, wishing him to change horses.

It is thought in these districts that the changing of horses after a long journey refreshes a person, and it generally seems to have some such beneficial result. Fr. Albera being sur-

rounded by so many friends and Co-operators, I decided to press on, passing from my usual post of rear-guard to the front. But the company lagging behind, I began to fear some misadventure, and turning back, found that Fr. Albera had had another fall, more serious than the last. As he fell to the ground, his left leg was crushed under the weight of the horse, and the foot was so much swollen that we feared some bone was broken; for three days he was obliged to keep to his room. The Redemptorist Fathers gave us hospitality, and nothing could exceed the charitable care and delicate consideration which these good religious lavished upon us. May God reward both them and all their brethren in the various Republics of South America, who many and many a time have shown us the like charity during our long journey.

#### The work of Don Bosco at Cuenca.

At Cuenca the work of the Salesians has been marked with the sign of the Cross. The Community being dispersed in 1896 during the persecution of Alfaro, their flourishing establishment for artisans passed into other hands, unused to the work, or to the care of boys, the workshops were soon nothing but a memory and the building itself is now in a bad state. It was necessary for us to have a temporary lodging in Cuenca, were it only a simple residence, for this town is the gate of the East and the support of the Mission amongst the Jivaros. Don Rua, himself, in Turin, immediately understood its importance, and sent the necessary money to buy a small house, in which a few orphans have been received, the community dividing their time between the work of education and that of the sacred ministry. They have charge of the neighbouring Sanctuary dedicated to the Immaculate Heart of Mary, to whom the inhabitants of Cuenca have a great devotion. Situated on a plateau nearly 8000 feet above

the sea the population of Cuenca numbers 30,000; it is a fine city and well repays a visit; There are no very remarkable buildings, but the Churches of the Redemptorists and of the Sacrario are notable. In the centre of the town, there is an immense square in the midst of which rises a magnificent fountain. The literary and scientific lights of the Republic were born in Cuenca, which deserves its name of learned city.

Fr. Calcagno, the first Superior of the Salesian houses in Ecuador is not forgotten here; wherever he went he gained the affection of all. Being prevented by illhealth from exploring the forests of the livares he had himself photographed with several Indians, bearing witness to his project for their benefit, but which was frustrated by his exile and death. The inhabitants of Cuenca appreciated his devotedness and his photograph adorns the houses of many grateful families.

# A fresh start. At Sigsig. Excitement and perils.

At Cuenca Fr. Albera received many visits, but owing to his injured foot he was unable to return them. On the 11th June, as soon as he was able to mount his horse, we continued our missionary journey; it was a forced march of at least thirteen hours, for we had to pass the night at Sigsig, the last town before penetrating the forest region. Sigsig might well be called the parish of Mary Help of Christians, so great is sheir devotion to this good Mother. The

members of the Archconfraternity of Mary Help of Christians may be counted by thousands, and numerous are the shrines and chapels dedicated to her in this neighbourhood; we visited several of them. Fr. Mattana is a most zealous propagator of this devotion and his continual Missions in the villages and country places produce great results. To form an idea of his labours it is enough to state that in eight months

he has given thirty-nine missions in various parishes, and according to the testimony of the faithful he has many times passed the whole night in the confessional.

What great sacrifices do not these poor people make in order to maintain the mission of Gualaquiza. At Sigsig Don Rua's Representative was received with the most enthusiastic de-



Front view of the Church of Mary Help of Christians at Sucre (Bolivia).

monstrations; one hundred and fifty of the chief inhabitants, preceded by the Clergy, came to meet Fr. Albera at several hours' distance from the city, all on horseback, for out here riding seems natural, and is indeed necessary to everyone; I have seen children only four and five years old fearlessly riding spirited animals, and crying only when their father fastened them in the saddle to prevent a fall; this wounded

their pride. It so happened that the evening before our arrival at Sigsig, owing to some misunderstanding, a company of fifteen soldiers had also arrived there. Having nothing much to do in this quiet place, they beguiled the time by drinking and singing songs. When we reached the town it was already night, but the houses were all illuminated; our band of horses excited by the singing and the cries of "Long live the Salesians!" made a tremendous clatter. These valiant soldiers, ignorant of what was taking place, were startled; in their animated condition they did not realize what was going on; one of them had the unlucky idea of stopping the horse of an ex-colonel, a veritable colossus, who, resenting the interference, with one blow prostrated the unsteady soldier. Threats were exchanged and the clamour increased, a frightened woman screamed; Fr. Albera could not understand what had happened, but following prudent advice we retired. Whilst we were in the house of the parish priest, we heard shooting and cries, then contending voices: later on we were told that these brave soldiers, mostly negroes, seeing themselves alone, began to fire at the houses. No one was hurt, but several of the doors were perforated by the balls. The same night a deputation from the town started for Cuenca, to report the matter to General Andrade, a courteous magistrate, who, having ordered an enquiry, severely punished the soldiers, who, being sober on the morrow and meeting us in the street, knelt down for our blessing, quite oblivious that the night before they had pointed their rifles at us. We had passed through an anxious and perilous moment, not for ourselves only, but also for the institutions of which we were the representatives.

With heartfelt thanks to the inhabitants who from the parish priest to the last Indian, manifested the greatest affection for us, but still more grateful to Divine Providence which in a desert of so many spiritual privations, bodily fatigues and sufferings of all kinds, had preparated this oasis of kindness, we pursuel our way to Gualaquiza. During our further progress we should find no more villages, only tambos, no more houses, but ranchos and this for three whole days, rendered still more monotonous and interminable by the rain which prevented our exchanging a word, or contemplating the beauties of nature.

#### At Gualaquiza. Aspect of the country.

The readers of the *Bulletin* can form no idea of what reaching Gualaquiza meant to us, especially for a man in Fr. Albera's state of health. On all sides we had been dissuaded from undertaking this journey, and to few of our brethren had we made known our determination. Even the intrepid Mgr Costamagna, on hearing of it, inveighed against the imprudence of the young secretary; but if there were imprudence on Fr. Albera's part, let it be said in excuse that it was not entirely the fault of the secretary.

Gualaquiza is only a long valley, formed by the meeting of two streams, from which the mission takes its name. It is not a village, but rather a break in the forest, where one sees scarcely ten houses of the white population, who live here for a few months of the year, trusting for safety to the presence of the missionaries. The dwellings of the Jivaros are not to be seen, one must seek their hiding place in the midst of the woods as if looking for a lion's den, a bird's nest, or a vessel lost among the billows of the Pacific.

It is a mistake to look for populous centres of the Jivaro tribes; their dwellings are separated from each other by immense distances, and those not used to the winding paths, greatly resembling the Roman Catacombs, run the risk of travelling three, four, ten or even twenty miles without seeing a single house; they may journey for weeks together without catching a glimpse of a living soul, and what is worse, lose sight of every landmark by which to direct their course, so that they no longer know whence they came, nor whither they are going; how sad the fate of the missionary if the faithless guide abandons or betrays him! - Frequently the dwellings of the natives are surrounded by pitfalls, a source of anxiety and danger to the unwary traveller. But before proceeding further I must give you a slight sketch of our Mission.

# Vicariate of Gualaquiza. House of the Missionaries. Solemn Te Deum.

On the 6th October, 1888, the worthy President of Ecuador Dr. Antony Flores, in a letter full of pious sentiments, love of the poor savages and devótion to the Apostolic See, made known

to the Holy Father that the National representatives assembled in Committee of both Chambers, had resolved to petition the lawful ecclesiastical authorities for the erection of four Vicariates Apostolic in the Eastern Territory of the Republic. The 1st. of Napo, the 2nd of Macas and Canelos, the 3rd of Mendez and Gualaquiza, and the 4th of Zamorra, begging that the two first might continue under the care respectively of the Fathers of the Society of Jesus and of the Order of Preachers, that the third might be entrusted to the Salesians and the fourth to the Franciscans.

The illustrious Pontiff Leo XIII, whose one desire was the advancement of the Kingdom of Christ, having given well deserved praise to the Head of the Government for his wise decision, the pledge of a truly great and prosperous future, assured him that he had his proposal greatly at heart, and had already submitted it to the examination of competent judges. On February 8th, 1893 the Secretary of the Congregation for extraordinary ecclesiastical business issued the decree erecting the new Vicariate Apostolic of Mendez and Gualaquiza, which reached our Reverend Superior General at the commencement of the celebration of the Holy Father's Episcopal Jubilee.

The limits of the new Vicariate were thus defined in the above-mentioned decree; on the North the river Apatermona which flow into the river Morona and this in turn into the Marañon; on the South, ther iver Zamona which joins the Santiago and both together flows into the Marañon; on the East, the rivers Morona and Marañon; on the west the diocese of Cuenca and Loja.

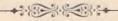
Gualaquiza is situated nearly 2,500 feet above the level of the sea, and our House stands upon a slight elevation, rising about one hundred and sixty feet from the plain, commanding a view of nearly the whole of the surrounding valley. The house needs no elaborate description; in the centre a little church containing all the treasures of the Mission; at the sides two wings built of wood, in great part plastered with mud, which, peeling off by degrees, leaves many fissures visible; but I noticed that nobody minded the holes, being quite satisfied if they could find

a corner which sheltered them from the rain. For the most part the window frames are still lacking; were it not for the vampires this would be no great inconvenience, as the temperature is never less than 62 deg. F., but these nocturnal vagabonds and greedy Hood-suckers, gain an entrance during the night to suck the blood of their victims, leaving them in a state of great debility and the wounded member much swollen. I remarked that they prefer the blood of young natives, and fortunately that their most frequent attacks are made upon animals, who often perish from the consequent weakness. ever I took my precautions, at the risk of not sleeping from the heat, and thus escaped their unwelcome visits.

Let us now enter the mission-house the goal of our laborious journey. In the best room, that of Fr. Albera, occupying the post of honour, we found the portrait of Mgr. Costamagna, Vicar Apostolic of Mendez and Gualaquiza. The Jivaros know him well and recognize that it is only a higher power that keeps him at a distance and that he is with them in affection and desire.

Having taken off our travelling garments our first thought was to cast ourselves at Our Lord's feet, thanking Him by a fervent Te Deum accompanied by the strains of an ancient harmonium. Whether liturgical or not, it was an outpoaring of heartfelt joy, and whilst with heart and lips we repeated "Salvum fac populum tuum Domine," we thought of those thousands of unfortunate savages living in the forests of the Vicariate of Mendez and Gualaquiza, their barbarous customs and wretched state; that for twenty centuries the Precious Blood had been shed for them, almost in vain, and yet they also are God's Children. Would that the total oblation of ourselves might obtain the conversion of these thousands of souls! that we poor Salesians might be God's instruments of mercy for these unfortunate people! These thoughts were passing through our minds during Benediction; not a sigh was heard, but God read our hearts!

(To be continued).



# PEWS FROM THE MISSIONS

## the MISSIONS •

### MATTO GROSSO (Brazil)

From the Colony of the S. Heart.

Barreiro (Araguaya), Colony of the Sacred Heart of Jesus.

Very Reverend Don Rua.

You are doubtless, anxious for further news from this Colony, so dear to you.

Thanks to God's good Providence and to Mary Help of Christians, our good Mother, everything is going on well. But an increase in the staff is necessary: for if day by day the harvest becomes greater, so each day the fewness of the labourers becomes more apparent. But I find consolation in the thought that today, whilst I am writing to you surrounded by some poor savages, in that Sanctuary of Mary Help of Christians, the solemn function of the Departure of Missionaries may be taking place; and I feel sure that several of them will be sent to help us. You will surely have consigned to our Provincial Fr. Malan, a good number of these new apostolic labourers; and I, on the part of my brethren and of all the Indians of this Colony and of the neighbouring aldee, offer you my heartfelt thanks. The good to be done here will thus be greatly increased, and, as soon as the desired reinforcements reach us, it will quickly be doubled.

These dear Indians continue to give us the best hopes for the future. This year they have prepared some land for sowing, chiefly maize. Recently, other Indians from Rio das Mortes came to ask for maize to sow, being convinced

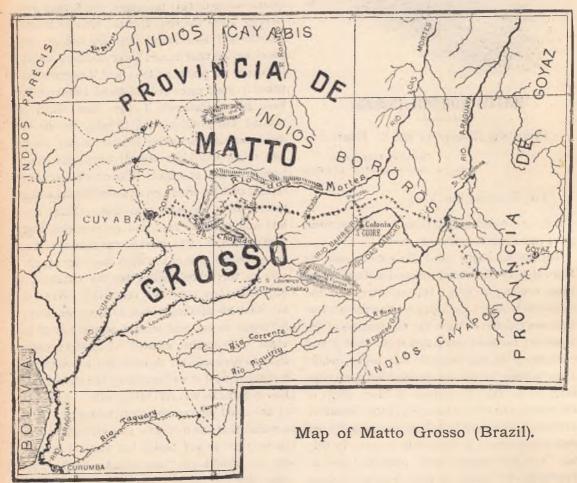
by our example that they must sow if they wish to reap. Even the Bari Michael, who for several months had been absent from the Colony, also came, saying that he and his companions wished for maize to plant, as they had diligently prepared a good piece of land about twenty miles: from here. Naturally I gave him what he wanted, but I did not fail to make known my displeasure at his having left the Colnoy, for he had taken with him several boys who would have done well at school. The poor Bari calmly replied that he would go and sow the maize and return when the work was done. Three boys had accompanied him, and he intended these to stay with us. But when he was about to leave, the mother of two of the boys made her appearance at the school, calling for the youngest, a dear little boy only five years old. When he saw that his mother wished to take him away, he began to cry and scream at the top of his voice. His mother insisted. I tried unsucess-. fully to persuade her to leave her son with us; but she replied it was necessary she should take him away as he was still taking milk. I glanced at the child who went on screaming and being satisfied that the mother's assertion was a poor excuse, not to say beside the truth, I assured her we should give him suitable food. In a short time the mother was obliged to give way, vanquished not by my words, but by the tears of the child.... This is an instance of the children's affection for the missionary and at the same time a hopeful sign of the good we may effect through them for their parents.

Our own neophytes related to me a similar instance. Some of them, having gone to visit some friends at *Rio das Mortes*, met there the little Innocenzo one of their school-fellows, who, hearing they were about to return to the Colony, wished to accompany them. Accordingly, he awaited their departure and managed to join

them. But his mother ran after him and in spite of the child's prayers and tears, took him back with her. Poor little boy! Who knows what he will suffer through being kept back.

It will be evident that it is not such a difficult matter to draw the children, and the hope that in course of years many other children of the forest may be brought up in the true Faith, and Book and all say by heart their morning and night prayers, with the exception of the Acts of Faith, Hope and Charity. But they are learning these without difficulty.

We have also begun to teach them the ceremonies, and several dressed as little acolytes serve Benediction with great delight. I hope that on the Jubilee of the Immaculate Con-



receive a good education under the care of the sons of Don Bosco, is a great consolation. How grateful should we be to Him who has chosen us for his ministers in this work of regeneration; and what an advantage for those who assist us with their alms and prayers. May they receive abundant blessings!

For your satisfaction, and the encouragement of our benefactors I will add some consoling news.

Our little scholars' progress in really wonderful. Several are already at the Second Reading

ception many may be able to serve at the Altar, clothed in white cassocks, that is in poor cotton cassocks of the same material as we use for shirts. For we also are preparing with fervour for this great solemnity. We have fixed that day for the baptism of five more children. You may remember, that we began last year on the Feast of the 8th December to administer the first solemn baptism in this Colony. This year, with five newly baptized, we shall have the consolation of presenting to the Immaculate Virgin a crown of sixty-four new Christians,

the greater number of whom can already sing her praises and join in devout prayers in her honour. May we not therefore hope that, on this memorable day, the Blessed Virgin will cast a glance of love even on our forests.

I will conclude with some news less satisfactory but nowise disquieting, as we hope with God's help to turn it to good. Influenza has visited us and it seems as if all the Indians would take it one after the other. So far, thank God, it is of a mild type, after two days of high fever it disappears. At present there are in the village no Bari (their priest) who alone can bless and exorcise the sick, so they are obliged to have recourse to us; having some experience in this malady I give them some medicine saying they will be cured in two days. Hitherto I have been more or less successful and so confidence in the missionaries increases. And it must be noted, that when they seek our help, they say expressly they wish to be recommended to the great Papai, to the great Father, that is to God!...

For several months they have been without any Bari, who are disporting themselves with the chase, and the people often miss them. For instance, when they kill some animal which should be offered to Bope or to Marebba, they take a piece to the Bari, even when he is at a distance of forty or fifty miles, so that he may perform his exorcisms over it. Sometimes smiling at their simplicity, I tell them to bring the meat to me assuring them that I will make it harmless. They then usually begin to laugh, saying that when they have been baptized they will eat as we do. Poor creatures! each day I see more clearly how the devil tyrannizes over these our brethren, redeemed like us by the Precious Blood of Jesus Christ.

Hoping that you will not cease to recommend us to the charity of our good Co-operators and to the prayers of all who are zealous for the glory of God and the salvation of souls.

I remain your obedient Son in Corde Jesu

JOHN BALZOLA.



#### NORTHERN PATAGODIA

Missions given in this neighbourhood during 1904.

Chos-Malal (Neuquen).

Very Rev. Don Rua,

In compliance with the wishes of Fr. Gavotto, who has been labouring for some time in this Neuquen mission, I send you a short account of the apostolic journey which he and his companion made during the year past.

#### General survey of the Mission.

The part of the whole vicariate under our direction falls easily into three districts the Northern, Western and Southern. The western includes the greater part of the basin of the Neuquen as far back as the Cordilleras, and opens out to the Northern and Southern plains which are drained by tributaries of the central stream.

But there is another point of distinction between the inhabitants of these three divisions, and that arises from their different degrees of religious feeling and practice. The Northern settlements show the effect of more frequent missions and their proximity to Chili and the Argentine, and the missionary can always count on splendid results from a short stay amongst them. The west can also claim a favourable degree of religious fervour, for the settlers and inhabitants, like those of the North, are draw 1 from centres of practical christianity in Chili. In the southern districts indifferentism has a stronger foothold, and the inhabitants are the more difficult to deal with, coming from, or being in contact with the more southerly districts of Chili, where sectarianism is most prevalent.

In these regions three chapels have been put up. One was built in 1899 by a Mr. Nazarre in fulfilment of a vow he had made. Though having to put up with the drawback of having a damp soil, it is the best of the three, and was solemnly blessed by Mgr. Cagliero in 1902 after a nine days' mission. Fort Guanaco has the second chapel. It is placed on the river Arileo, almost opposite the precipice where, in 1889, Mgr. Cagliero fell from his horse and had two

of his ribs broken. Fr. Milanesio and Fr. Gavotto worked long and patiently for the construction of this church, and their efforts were eventually successful.

The third chapel is erected in the valley of the Curileo and another will soon be opened in its vicinity. The scheme for the complete evangelisation of the district includes the building of several other chapels, but these must be placed in populous centres, for the periodical movements of the tribes and settlers is a serious difficulty to the missionary. These centres stationed here and there in the Vicariate, are generally the centres of the missionary's sermons and retreats, and they also supply the want of some stopping place for him, as nothing is more disturbing than the necessity of seeking out a lodging at every destination, and becoming a burden to families who often can ill afford it. But now to the primary object of my account.

#### Missions given in 1904.

Fr. Gavotto first devoted his attention to the Veranatos in the neighbourhood of the Upper Neuquen. He left Chos-Malal on the 2nd of Ianuary, and after a few stoppages at various habitations amid the plains, he reached a central spot called Pichinire where a nine days mission was given. During a period of nine days, the missionary's arrival is generally heard of far and wide, and inhabitants will turn in from all directions knowing that a priest is not often in their vicinity. Quite a good number attended this mission and it was one of the most successful of the expedition, After a short interval he went on to Los Llanos. In this vicinity the early rains had caused the inhabitants to hasten their preparations for the sowing of the seed and this circumstance kept many away from the mission. Towards the end of February he was close to the frontiers of Chili, and so he took advantage of his proximity to a somewhat higher civilization, to ride in and procure several much needed articles. By March the 19th he and his companion were back at Chos-Malal.

The northern districts occupied Fr. Gavotto's attention in April and May, and early in June he arrived at Barranca which is always the most

consoling of the missions. Many families were assembled there, some having come several days' journey and made arrangements to stay during the whole of the mission, which lasts nearly a fortnight. Many different groups arrived, their mules laden with provisions and apparatus for shelter and cooking. The poorer families are content to stretch blankets over the trees, while the richer have comfortable tents.

The camp fires gleam around the missionary's hut at night. The effect of the bright flame and sombre shadows, as the lights flicker and dance across the plain and through the trees is picturesque enough, and the two or three families gathered about each generally say their prayers in common, or send over the plain the sounds of some familiar hymn. Several places were visited on the way back, and by the 6th of July Fr. Gavotto began to think of his future labours in the south. This district is the most extensive and the most difficult to deal with; the number of stopping places amounted to nearly twenty, and the missions took up the whole of the time until the end of November.

At one place we had everything prepared for some solemn Baptisms, but when Fr. Gavotto went behind the altar to take down the Holy Oils from their shelf, they were no where to be found. A search was immediately commenced, and it was found that some rats had pulled down the cloth on which the oils rested, and carted the whole lot off to a hole some little distance off, where the Holy Oils lay untouched. The ceremony, though a little late, was then duly performed. The results of the whole of the missions may be seen at a glance in the following figures—2270 Commnions, 442 Baptisms and fifty-two marriages. Much more could be done with more helpers, but for the present we must be content to gather in what harvest we can. Recommend us all to the prayers of our confrères and Co-operators.

Your devoted Son

S. SAMBERNARDO.



#### Mgr. Costamagna at Gualaquiza.

A rather interesting, if not amusing scene was witnessed when Mgr. Costamagna lately visited the headquarters of his vicariate of Mendez and Gualaquiza. Something extraordinary was evidently about to take place, for there were signs of festivity both among Christians and savages. On the edge of the distant woods, groups of Indians showed themselves every now and again apparently unusually excited. Movements were noticed among the trees and then some groups of swarthy Indians with their inseparable spears were seen crossing the plain. Questions and replies were passing eagerly about. Is it true that there is a great feast at the mission to day?

Quite true, and many presents, will be given away.

And do you know if the father bishop has arrived?

Yes, he has, the captain of the Christians.

Is he very rich?

Immensely; he has chains and looking glasses and knives and handkerchiefs and everything.

And are they all for the Jivaros?

Certainly, for we are the masters and kings of the forests.

A good number of savages had by this time reached the mission-house. They entered it quite coolly, asking permission from no one and passed from room to room until they found the bishop. On seeing him they stopped a little, then approached and touched his garments, his ring, and cross, and a general smile, whether of approbation or amusement developed into an outburst of uproarious laughter. It was in vain that one of the more enlightened strove to repress their noise, as amidst their mirth they plied the bishop with questions. What is your name? Where do you come from? Where are your presents? Is it true that you have everything? Give me your robe, it will do for my wife. And to me your ring, it will do for my nose. And a third put in; how nicely your chain would do to hang my monkeys' teeth and lions' teeth on! Just at that moment another person entered and all attention was momentarily diverted to him. The Jivaros inspected him as they had done His Lordship, and concluded similarly in a loud laugh.

"Why are you laughing," inquired the new comer.

"Because it suits us," they replied.

"Do you generally cry when there is reason to laugh," put in a third.

"You must know" added another, a tall, dark looking man, with large eyes, "that the Jivaros are always laughing and hardly ever cry. Is it not better to laugh than to weep?"

A loud approving roar greeted the words of the philosopher, and all continued their inquiries and comparisons hetween themselves and the missionaries and the bishop. They were well pleased with the answers of His Lordship, at least with what they could understand of them, and when they had caught his meaning, as he told them to regard him as the Father of the Jivaros, they laughed out again.

"Yes! yes! Father of the Jivaros" they cried. "We have no beard, nor have you: we are tall and strong, and you are as tall as any of us; we will make you captain, and if you are white and we red, we can paint you and dye your hair, and give you many poisoned arrows to shoot monkeys with. We will love you as we do Father Francis and never let you leave us again. Thus the father bishop will give us so many presents that we will not know what to do with them".

They went on talking, or rather vociferating, with wild gestures and eyes on fire, so that it would be impossible to describe it. They looked everywhere for their presents and all managed to get something. His Lordship gave some of them medals of Mary Help of Christians, which helped to adorn their chain of ornaments which hangs from the neck. Fr. Francis also provided some sweetmeats of which the Indians are very fond, and all their excitement gradually died away.





#### Easter and the new Indian Settlements.

The month of May has already run the best part of its course. It is almost like one long feast day of Our Blessed Lady, and with us, the thirty one days seem to centre round the 24th, the feast of Mary Help of Christians. The associations of that occurrence cast us back in thought over a brief space, till just before the commencement of the present year, when reports came in from all sides concerning the unique celebrations of the fiftieth 8th of December since 1855.

That occasion gave rise to many religious movements, and the Holy Father expressed his desire, that some special good work should carry the remembrance of the occasion down into succeeding years. The Co-operators were invited to join their forces to obtain one particular end, one worthy in every way of the occasion, and which concerns their association very closely and that was the welfare of the Indian missionary settlements in the forests of Matto Grosso.

Many of these dusky, warlike Jivaros received the robe of the adoption of the sons of God on the eve of the feast of the Resurrection, and on Easter Sunday itself, as was previously announced, the Indians assisted at a solemn function, at which they offered special prayers for those benefactors who had aided the erection of the mission. We may be favoured in a future issue with a glimpse at that picturesque sight; at any rate details of the special service will be forthcoming. The Indians will no doubt long remember the Easter Sunday of 1905, and at the same time their obligation to the Co-operators and the Salesians at the mission.

#### St. Mary's Cathedral - Cape Town.

The Salesian Institute at Cape Town is being brought prominently before the public both at the Capital and in the Colony in general. The press as well is lending its aid, and the South African News gives the following summary of an appeal lately made in St. Mary's Cathedral.

The Rev. Dr. Mc Carthy delivered last evening, in St. Mary's Catholic Cathedral, before a large congregation, by no means exclusively Catholic, a moving appeal on behalf of the work of the Salesian Institute in Cape Town. The institute needs no champion in the press; the splendid work which it does in rearing orphan boys and fitting them, morally, intellectually and physically, for the battle of life is recognised by all. The place where the work is carried on is an old, cramped building in Buitenkant-street, quite inadequate, not to say depressing. Now it has become possible for the Salesians to secure the disused Catholic cemetery in Somerset-road for a new institute. Far from desecrating the resting place of the dead, such an institution would permanently sanctify it. It will cost a considerable amount of money to erect a building adequate to the work, and Dr. McCarthy's appeal was for funds for this purpose. His words were addressed principally to Catholics, but he did not lose sight of the claims which the Salesian community has on the general public in saving destitute boys from the squalid and debasing life of the streets. Dr. McCarthy's appeal was to charity and to common-sense. He pointed out that the conditions of this country are such as afforded little room for the white unskilled

abourer, and that this room is being reduced every year. It is necessary that every white worker should be a skilled one. In the Salesian Institute every boy is taught a trade, and it is the aim of the community to fit him for a respectable start. The young men whom the Salesians send out reflect credit on themselves, heir preceptors and the country. In these bad times the Salesians do not expect large donactions; and the Association of Salesian Co-operators—a ay body—has arranged a system of weekly and nonthly collections. It is thought that the citizen who is not in a position to send in a donation of half a sovereign or so at once, would not niss a shilling or even a few pence every week. The project is eminently a Christian one, and deserves the support of all classes.

Besides the efforts made to appeal personally to the Catholic population, a small circular has been distributed among all classes. It is as follows:—

#### Appeal on behalf of the Salesian Institute.

To all those who are kindly disposed towards poor children, to all those who have at heart the welfare of society by the education especially of riendless 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 and are apprenticed to 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 no more can at present be accomodated. During the past year nearly 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 Insti-

tute 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 or 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-crown will prove most effectual in aid of the new Institute.

Prayers are offered for 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. 1905.

#### SALESIAN INSTITUTE

49. Buitenkant St.

#### Approbation by his Lordship the Bishop.

I hereby recommend most heartily the foregoing appeal to all the well disposed throughout my 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.

F John Leonard
St. Mary's, Cape Town.

#### The 24th at the Oratorv and at London.

On Easter monday, April 24th, the Sanctuary at Turin begins its preparations for the month of May, or in other words, the month of May is made to begin on the 24th of April and come to a "finale" on the 24th of May, the feast of Mary Help of Christians. It will not be the privilege of many of our readers to visit that Sanctuary

in person, taking part in the numerous pilgrimages, which by train and road come in at all times during this month to visit the Sanctuary of Our Lady, and most of them the Oratory of St. Francis de Sales as well.

The railway companies arrange special fares for these yearly inroads, and thousands take advantage of them, to obtain some earnestly desired favour at the hands of Mary Help of Christians. The sight of the innumerable exvotos surrounding the image, and the remembrance of the wonderful things that have been obtained, render their prayers more earnest and persevering, and few make their appeal in vain.

But of course our efforts and prayers are everywhere acceptable and Our Lady's protection can be had in all places and circumstances. Besides, our Co-operators enjoy the privilege of a share in all the spiritual exercises performed in the Sanctuary. Last year was the first anniversary of the Coronation of the famous image, and numerous favours were obtained that day, on which a commemorative tablet was erected. Let no distance then prevent our gaining a share in these spiritual favours. Every Salesian Church has a special altar dedicated to Our Lady Help of Christians, and the feast day is a solemn occasion there. The one at Battersea (London) was last year adorned by a new statue of Mary Help of Christians, the gift of a kind benefactress, and the continual burning of votive candles may safely tell us of earnest prayers, and favours obtained. There is no reason why it should not become a centre of this devotion nearer home, but rather every reason why it should find favour with the English readers and Co-operator.

#### The Holy Father and the Missions.

A few months back Mgr. Cagliero presented to His Holiness Pius X. an offering from the students of the Houses in the Argentine Republic. It was given as Peter's pence and amounted to a thousand francs. His Holiness has replied by a very considerate letter to Fr. Vespignani, the Provincial of the Argentine Houses.

Beloved Son, Health and Apostolic benediction.

When Our venerable Brother, John, Archbishop of Sebaste, presented us your offering of Peter's pence from the Argentine Colleges, we expressed to him how acceptable it was, and how pleased we were with the devotion of far away children. We now desire to express these same sentiments to you directly, and trust that you will convey Our message of thanks to those who have made the present. At the same time we rejoice that, as in other things, so in the education of youth you are equally successful, as this very act testifies.

And in order that your work may be more and more successful we beseech Almighty God to assist you with His grace, and this we ask also for the new missionaries, who, we learn, have set out to your aid in South America.

As a pledge of the blessing of God, and a proof of our own good-will towards you, your confrères and pupils, we impart most affectionately the apostolic blessing.

Given at Rome, at St. Peters.

PIUS X. POPE.

#### His Majesty the King.

While mentioning letters it is worth while noting that our Houses in Italy enjoy a fair share of royal favour. We have recorded several visits from royal personages to different Houses, especially to the Oratory of St. Francis of Sales and the tomb of Don Bosco. A short time back our Superior General sent a letter to His Majesty the king of Italy, on the subject of the International Agricultural Institute which has been initiated. His Majesty, Victor Emanuel III., sent through his minister a most courteous reply. It is to the following effect.

Rome, March 8th, 1905.

The letter written by you, Very Revd. Sir, in the name of the Sons of Don Bosco was most welcome to His Majesty the King.

Among the manifold forms of work which your activity has set on foot, His Majesty has already been made aware of your exertions in the direction of agriculture; the sentiments expressed by you were therefore the more appreciated, and your

proposals, following the royal initiative, the more welcome.

His Majesty the King has accordingly desired me to express his sincerest thanks for your courteous co-operation, which, with that of many others tendered at this time, has given him great pleasure; and I willingly comply with his desire,



Statue of St. Francis of Sales, sculptured by the pupils of the Salesian Institute, Sarriá (Spain).

adding at the same time my own respectful salutation.

G. P. VAGLIA, Minister.

To the Very Revd. Don Michael Rua Salesian Oratory, Turin.

#### The Schools.

The opening of the final term of the scholastic year makes examinations loom up in the near future. Many of our readers are interested in

the Salesian Schools at Battersea,—particulars of which find a place at the end of every issue of the Bulletin—some, because, they have children or protégés at them, others because they may be likely to have, or who know them as an important part of the work of the Salesians in England. The syllabus mentions several examinations for which these boys are prepared, and previous trials have shown that they are fully capable of holding their own. As many boys as are of the specified age are prepared, though circumstances may preclude some from entering their names on the examination lists. Those boys who have spent a full year at their work generally have every confidence of securing a good place, and we hope to be able to announce a record list of successes when the reports come out later on.

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#### 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. MICHAEL RUA, Salesian Oratory, Turin, Italy.

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

# The Salesian Bulletin

Printed and Published at the

Salesian Oratory, Turin, Italy.

This Magazine is sent to Catholics who manifest a desire to become Members of the Association of Salesian Co-operators, and concur in helping our Society in any way whatsoever.



# The Sanctuary.

It is often deplored by those who trace the history of well-known shrines, that their early story is lost in the uncertainty of ancient records, and the very fact of the obscurity of their origin is proposed as a guarantee for their antiquity. But in the case of the Sanctuary of Mary Help of Christians, erected by Don Bosco at Turin, close by the Mother House of the Salesian Congregation, it is quite the contrary. A thing of yesterday almost, it has leapt into fame, and yet can boast of a history, so marvellous, that were it not for the testimony of thousands, some of its details would seem incredible.

"When a commencement was made" Don Bosco writes, "I had not a penny for the work."

"The foundations were being dug out and the end of the fortnight was fast approaching which meant pay-day for the labourers, but I had no money whatever. A fortunate occurrence, however, opened an unexpected supply, and it did not cease till the building was completed. I was called to give the last Sacraments to a dying person. She had been

confined to her bed for three months and had suffered much."

"If ever," she began to say, I could regain a little strength. I should be prepared to say any prayers whatever, or make any sacrifice; if only I could rise from my bed, just enough to walk up and down my room."

"What do you intend to do?"

"Whatever you tell me."

"Make a novena to Our Lady Help of Christians."

"What do you mean?"

"For nine days recite daily three Our Fathers, Hail Marys, and Glorias in honour of the Blessed Sacrament, and three times the Hail Holy Queen to Our Lady Help of Christians."

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

"If you think well, and if your health is restored, will you make some offering for the Church of Mary Help of Christians which is being commenced at Valdocco?"

"Oh willingly. If during this novena I am only able to get out of bed and walk about in my room; I will make an offering for your Church in honour of Our Lady."

"The novena was commenced," Don Bosco continues, "and the last day had already dawned. That evening I wanted a thonsand francs for the workmen. I set off to visit the sick lady in whose restoration to health all my hopes were placed, and it was not without some anxiety that I rang the bell of her house. A servant opened it, and to my intense relief she announced that her mistress was perfectly cured, that she had already been out twice, and had gone to Church to thank Almighty God."

"While the servant spoke, the lady herself approached, all radiant, and said:

"I am cured, I have already been to thank Our Lady; come and see what I have enclosed here; it is my first offering, but it will not be my last."

"I took the packet and went home. There I counted out its contents; they were fifty gold Napoleons, exactly the thousand francs I wanted."

"This event, the first of that kind, I kept a jealous secret, but nevertheless it seemed to have been spread about with the speed of lightning; others and others made novenas and promised offerings if they obtained their requests."

"Turin, Genoa, Bologna, Naples, but more than any other Milan, Florence and Rome proved themselves most grateful for favours received. But even more remote places, Palermo, Vienna, Paris, London and Berlin had recourse with the same prayers and promise to Our Lady Help of Christians, and I have not heard of one asking in vain. A spiritual or temporal favour, more or less remarkable was always the fruit of prayer to Our Lady Help of Christians. I shall have recourse to Her. I shall obtain that request. I shall make an offering of my own free choice,

The foundation stone of the Sanctuary was blessed on the 27th of April 1865 by Mgr. Odone, bishop of Susa, while the Archiepiscopal see of Turin was vacant by the death

of Mgr. Fransoni. His Royal Highness, Prince Amedeus of Savoy, Duke of Aosta, threw in the first spade full of earth.

The works went on with the utmost rapidity. That same year the building was already roofed in. During 1866 and 1867 the whole interior and exterior details were finished off, and on the 9th of June 1868 it was opened for divine worship by the Archbishop of Turin.

# GRACES and FAVOURS

Dundalk (IRELAND). I had commenced a novena to Our Lady Help of Christians and promised publication if a special favour were granted. I now enclose an offering in thanksgiving for that and other favours, and would ask prayers for another special favour.

N. N.

April, 1905.

Co. Cork (IRELAND). Kindly accept enclosed offering for a Mass in thanksgiving, after a novena of prayers to Our Lady Help of Christians. I have also made a promise of publication for another special favour very earnestly desired.

J. C.

Reading (JAMAICA). A short time back I was en route for one of our distant missions about twenty-five miles away. Our horses were coming down a moderate slope and almost touching the open road, when they turned and dashed into a field on the side, the gate of which had been left partly open. The pole between the two horses smashed in half, and the animals became entangled and beyond all control. In the midst of our danger my little negro and myself called on Mary Help of Christians from the depths of our hearts, and thanks to her assistance we managed to get out of the cart unhurt, and quiet the steeds again. The fact may seem simple enough, but in that moment or two, we were

in imminent danger, and I can only ascribe our escape to the protection of the Help of Christians.

Rev. F. B. (Salesian Priest).

Jan., 1905.

Co. Meath (IRELAND). I promised in the beginning of this month that, should I succeed



Statue of St. Bartholomew carved by the pupils of the Salesian Institute, Sarriá (Spain).

in obtaining a thing of some value which I lost, I would send you one pound towards the Association of the Sacred Heart of Jesus founded at Rome in connection with your Oratory there. Having got the lost article I now fulfil my promise.

P. M.

April 11th, 1905.

Poona (INDIA). Enclosed please find small offering for a thanksgiving Mass in honour of Our Lady Help of Christians.

H. W.

March 3rd, 1905.

Holywell (WALES). I enclose an offering in thanksgiving to Our Lady Help of Christians for a favour obtained through her powerful intercession, and request publication of same in the Salesian Bulletin.

A CHILD OF MARY.

April 19th, 1905.

Chicago (U. S. OF AMERICA). Some time ago I requested you to have some masses said for the cure of a dear friend suffering from heart trouble. Thanks to the adorable heart of Jesus, through the intercession of Mary Help of christians, the cure is almost complete. I would be grateful if you would publish this grace in the Salesian Bulletin.

E. G. B.

April 10th, 1905.

Lynchburg (U. S. OF AMERICA). I enclose five dollars in thanksgiving to Our Lady Help of Christians and Don Bosco for a favour obtained through their intercession.

M. W. M. D.

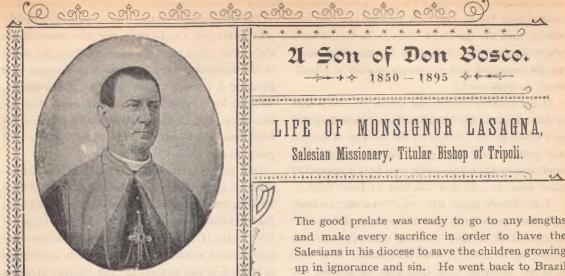
April 10th, 1905.

Chicago (U. S. OF AMERICA). Quite recently I was suffering from such a severe attack of quinsy that, for the space of five days, I could not even take a drink without much pain. In my sufferings I had recourse to Mary Help of Christians promising that if I were better next day I would have two Masses said at her Shrine in Turin and have the grace published in the Bulletin. Searcely had I done so when all symptoms of the malady disappeared so I now hasten to fulfil my promise.

M. M.

April 5th, 1905.





#### CHAPTER XXIII (continued).

But though baffled and defeated in one quarter the attack was renewed on another, and so far successfully as to cause great damage. During the night of March 26th, about a year after the settlement of the Salesians in Paysandu, the High Altar in the parish church, made of most valuable wood, caught fire. The night-watch for some reason or other did not discover it till about two o' clock in the morning, when the altar was totally destroyed and the flames were high up at the windows.

The news of this disastrous event was of course a great shock to Fr. Lasagna, who saw that it meant the destruction of the means of doing good. But news was soon brought to him of a reassuring character-a commission had been appointed by the local authority to arrange for the restoration of the church and altar. This was soon afterwards carried out, and in such a manner that the whole edifice gained considerably by what was at first a cause of dismay and anxiety.

#### CHAPTER XXIV.

#### The Brazilian Mission - Preliminary explorations -The Emperor Don Pedro II—View of Matto Grosso.

Among the many visitors to Turin in the year 1877 was the zealous bishop of Rio Janeiro, Mgr. Lacerda, and for several days he was a guest at the Otatory of St. Francis of Sales. It would he difficult to find another prelate who was so intimate with Don Bosco, or towards whom Don Bosco showed so many marks of esteem and affection.

# Son of Don Bosco.

1850 - 1895

### MONSIGNOR LASAGNA,

Salesian Missionary, Titular Bishop of Tripoli.

The good prelate was ready to go to any lengths and make every sacrifice in order to have the Salesians in his diocese to save the children growing up in ignorance and sin. He went back to Brazil in December, confident that his diocese would soon receive the Salesians to open schools and workshops; but he was destined to hope on and on, for the May of 1882, five years after, had already come, and the advent of the Salesians was still a thing of the future. But vet Don Bosco could not have forgotten his promise; he was gradually preparing new missionaries for many places, Brazil among them, and his more than human perspicacity, or rather his supernatural enlightenment enabled him to see the vast field of labour opening up before his sons. But besides that, he had spoken long and arranged several plans with Fr. Lasagna while the latter was in Europe, concerning the provinces of Brazil, so much so, that Fr. Lasagna had never had it out of his mind since his return.

It was no surprise therefore, that having settled everything at Villa Colon and seen that the other Houses in his province were flourishing, his next step was to bring about the realisation of the plans made with Don Bosco. But the state of his mind and feelings cannot be laid out more clearly than by giving the following letter concerning the new mission.

#### Rev. and Dear Father in Jesus Christ:

I am writing to you under the influence of great expectations. In a day or two I shall be setting out for Rio Janeiro, and you can easily conjecture how my mind and spirit is full of the grand enterprise on which we are about to embark, and of the future that is opening out before the young missionaries of Don Bosco. At times I am beset with fear and anxiety, but a yet firmer hope buoys up my courage.

In this present Republic we are in continual

conflict with the various sects, but the new one will add to that the drawback of a treacherous climate where deadly fevers are easily taken. But then, should thousands and thousands of souls be abandoned to their ruin?

If the greed of wealth can lure a continual flow of Europeans to the Brazilian bays, where they not unfrequently fall victims to the scourge of disease and perish amid their gold, cannot the greed of souls inspire the missionaries who have consecrated their lives to gain new children to Jesus Crist.

You already know with what touching earnestness and persistency the Bishops of Brazil, left almost alone in their immense dioceses, have implored us to come to their assistance. It is time that we answered their call, that we pitched our tents in those new fields and fertilised those vast and barren regions by our labours.

But before a band of Salesians ventures into those territories it seems prudent that some one should go on ahead to explore the land and choose some strategic point least exposed to danger. Relying upon your blessing and prayers and keeping to the plans traced out by you, I intend to make this scouting journey which is to open to our Society the gates of an empire equal in area to three-fourths of Europe.

On the 9th of May I shall be setting out from Monte Video direct for Rio. I have finally adopted this route so as to accompany Mgr. Mocenni, who has lately arrived here from Chili and is going as Nuncio of the Holy See to the Emperor of Brazil; and besides in this way I may be able to accomplish my task wholly in the month of May, when so many prayers are being offered to Our Lady Help of Christians, the patron of all peoples and especially of the missionary. My journey of exploration may assume large proportions, probably extending to the whole length of Brazil and even to the banks of the giant river the Amazon.

Stormy wind, are very prevalent just now, and recollections of former voyages fill me with misgivings concerning the sea-passage; but the Archangel Raphael will save us from the storms and from the sharks too if need be.

Begging your blessing

I am

Your affectionate son
LOUIS LASAGNA.

The sea-voyage turned out to be a remarkably prosperous one. On landing, the two priests bade each other adieu and separated, Fr. Lasagna going to the Seminary where he found Mgr. Lacerda just finishing a retreat to his clergy. His welcome, after so long expectation was far more than affectionate, and in the anticipation of realising his fond dreams his heart overflowed with a holy and paternal joy.

One circumstance that necessitated the foundation of some institution after the pattern of Don Bosco's, was the outcome of the law which had been passed some eleven years before by the Emperor Don Pedro II. Not daring to abolish slavery entirely, which would threaten the whole cultivation of the soil, it was settled that the children of slaves born after the proclamation should he free. ing eleven years therefore these children had run almost wild, and unless a condition of affairs worse than the former was to result, some decisive measure had become imperative. The yellow fever was another force at work which necessitated some such institution. Parents were often carried off by it, and the children, left unprovided for, were forced to take to the roving life of waifs and strays. It is true that the Government had made several attempts to place them on different farms, but whether from ill-treatment or dissatisfaction they generally managed to escape and made their way back to the capital, where they dragged on a hand to mouth existence till the prison cell gave them a fixed abode.

In recounting these things Mgr Lacerda was visibly moved and almost ready to weep. saw in Fr. Lasagna's coming the first step towards the accomplishment of long cherished designs on behalf of his poor children and some permanent means of providing for future cases of destitution or desertion. Many would have become fainthearted at the thought of such a combination of evils; but Fr. Lasagna was of a different mould. It was just the thing to fire his energies and give new vigour to his zeal. His answer to Mgr. Lacerda was an assurance that the day was not far off when he would visit him again bringing with him those who would take charge of the little ones of his immense diocese. It was then that in conjunction with the bishop it was determined to found the first Salesian Institute on the hills of Nictheroy

fronting the spacious harbour of Rio. But on account of the prevalence of yellow fever at that time, the Institute was not opened till July 1883.

The reception extended to our confrere by the authorities of Brazil went a great way to determine



Statue of St. John of the Cross sculptured by the pupils of the Salesian Institute, Sarriá (Spain).

him to delay as little as possible. The Emperor, Don Pedro II. gave him a special audience in his palace, inquired into every detail of the society which he represented. When some idea of the whole organisation had been given, he expressed his surprise and pleasure, and desired Fr. Lasagna to bring these Sons of Don Bosco into his empire, promising his protection and patronage.

From Rio Janeiro Fr. Lasagna set out to accomplish the next stage of his programme. He travelled northwards through the large states which intervene between Rio and Pernambuco, and he was everywhere struck with the urgent need of spiritual care and christian education. Even had he been less quick to realise the pitiable state of affairs, it was impressed upon him by the bishops of the various dioceses, and they well knew that the dangerous position of the younger generations was sure to appeal to such an apostle as Fr. Lasagna.

Following out Don Bosco's direction he went as far as the most northerly provinces of Brazil, Gran Para and Amazonas. It was during this part of his visit that he stayed with Mgr. Macedo-Costa, whose name holds a high place among the illustrious prelates of the Church. Knowing that he had a sympathetic listener, he revealed the great troubles and difficulties of his immense diocese, showing him over forty vacant parishes and hundreds of savage tribes to be converted. He said that he had already made a beginning at a large school of agriculture, and of arts and trades which he wanted the Salesians to take charge of. As Fr. Lasagna could not give a final promise, the bishop wrote to Cardinal Jacobini. secretary of State, asking him to use his influence with Don Bosco, and even to get the Sovereign Pontiff Leo XIII. to urge the matter.

But Fr. Lasagna's missionary designs did not end here. While staying in this vicinity he was seized with the idea of penetrating the forests of central Brazil in the province of Matto Grosso, where the savages are wildest and most numerous. This was an undertaking which alone would suffice to mark him out as a noted missionary, and which would cause one of less zeal and courage to draw back. Nothing seemed able to daunt the courage of this new Francis Xavier: not the vastness of the district, which is larger than half a million square miles: not the barbarity of the inhabitants, who are almost as brutish as the very beasts that range their forests: not the dangers to life and limb, and these had been made evident enough in former expeditions, particularly in that of the famous explorer Créveau, who was massacred with his guides and escort. There was little chance of the gospel being heard there, for the bishop of the diocese had told Fr. Lasagna that he had but fifteen priests for that immense district.

These thoughts awakened in the missionary's heart lively sentiments of zeal and apostolic charity towards the poor savages, He never wrote to Don Bosco after that, without giving him descriptions of the pitiable condition of the savages, and plans for their civilisation and conversion; and he did not cease until hopes were given him of an early expedition on their behalf. The thought of having priests and teachers to lead into those dense forests already gave him views of rising cities and churches and schools, and christian civilization extending its sway over the whole region. He saw the savage raised from his incredible state of barbarity to the dignity of a christian man, and his soul rescued from the bonds of Satan. He already imagined an uninterrupted chain of Houses from the farthest shores of Patagonia up to Venezuela, and the various other tribes enjoying the advantages of religion and education. On his part he was ready to devote his life to the accomplishment of these stupendous designs, and at any instant was ready to answer Ecce adsum. Lord I am ready.

#### CHAPTER XXV.

Agricultural developments.— The meteorological observatory and its reports.—Science.—Prison work.—The Association of the Festive Oratories.

The phases of a very varied life only seemed to develop and ripen our missionary's many-sided nature, and crowding circumstances only brought out his zeal in a fuller crescendo. At his touch things and occurrences seemed by some charm to turn into efficacious means for the salvation of souls, and the temporal welfare of his neighbour. It was so with the developments he gave to agriculture and notably the culture of the vine which had seized upon his attention at this period.

In a new country like the Republic of Uruguay, agricultural pursuits were the main occupation, and the chief source of wealth. But little scientific knowledge had as yet been called into play; in fact the merest necessary cereals and ordinary crops had seemed to monopolise the agrarian

abilities of the Uruguay agriculturists. Large consignments of wheat were annually shipped from the United States ports to Uruguayan harbours, while the cultivation of the vine was confined to a few private gardens, and the dark bunches of fruit were only used as dessert. But there was some excuse for their backwardness in regard to the vine, for the failure of a few experiments had made the idea prevalent that the American climate was unsuited for its growth.

As soon as Fr. Lasagna had settled in Uruguay he had determined to provide his own altar wine, as he found that he could not rely on the purity of that supplied by contractors. He made a beginning with the poor quality of grape that he found grown in private gardens, but the wine was naturally none of the best. He then made a sort of experimental garden, rearing specimens from different parts, and of different species. He introduced many varieties from Italy, and after some care at Villa Colon they proved to be most successful. French vines were also tried and with equal success, so that he was soon providing the altar wine for churches all over Uruguay. Experts had pronounced very favourably, and their decision was confirmed at several exhibitions, notably those of Genoa, Chicago and Montevideo, where the specimens of grapes and wines won medals and distinctions. From his own experience he was able to establish several centres of vine cultivation especially for emigrants, and he induced several leading families to farm out lands for that purpose. If no other advantage were forth-coming from these efforts, which were eminently successful, than the bringing to light of new possibilities, it was something, at least, to have made manifest that religion still knows, as of old, how to foster industry and a higher civilization.

(To be continued).

PERMISSU SUPERIORUM

Gerent, GIUSEPPE GAMBINO—Salesian Press, Turin, 1905
Via Cottolengo, 32.

regulations the less than the result of the

- (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 tidelium opem ominamur, Ex Aed. Vic., die 27 Junii 1888.

L. M. PAROCCHI, Card. Vic.

We approve the "Uharitable 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.

# 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 Farn borough, 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 preparatary 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.

Chartsey, Surrey.