



Salesian Bulletin

No. II — NOVEMBER — 1909

♣ Vol. VI ♣

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

Sanctus Dominus

✠ DA MIHI

ANIMAS CÆTERA TOLLE



History of the Ven. Don Bosco's

EARLY APOSTOLATE.

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


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

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

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

Single copies, cloth covers, Four Shillings.

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The Salesian Bulletin

Organ of the Association of Salesian Co-operators

Via Colloredo 32, Turin, Italy.

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The Faithful Departed.

THE apostolate of the Ven. Don Bosco had for its object much the same regeneration and restoration which Our Holy Father, who has always been a leader among the Salesian Co-operators, has proposed to the Catholic world in his first manifesto. The neglect of religious training or of the formation of catholic character among the young, which displayed themselves in alarming proportions to his gaze, found its natural completion in the indifference and even anti-catholic dispositions of their elders; consequently in seeking and applying a remedy for the former he was indirectly removing the latter evil, apart from his far-reaching influence in the general re-habilitation of Catholic practice and organisation. His Co-operators never had cause to regret the sacrifices of their time for personal assistance, or of their means

for material needs; nay, as a general rule, the day on which they began to participate in the work of Don Bosco saw an improvement in their prospects. They had the advantage of a share in the prayers of hundred of young hearts, whose simple faith and earnest cry so often resulted in miraculous favours. Nor did this powerful advocacy end with their death, for the duty of gratitude, so strongly inculcated by Don Bosco, ensured a lasting remembrance in the prayers and suffrages for the faithful departed. This was among the Catholic practices which the Venerable Servant of God wished to see restored to its ancient importance, and hence the prominent place he gave to prayers for the eternal repose of those who had won a debt of gratitude from him and his boys. He by no means, however, restricted prayers to the benefit

of the Co-operators. As prayers for the dead were among the practices which the sects turned into ridicule he took care that a clear explanation of the Catholic doctrine should be among his catechetical readings.

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In our holy religion everything is dominated and informed by the love of God. He is charity itself, and Our Divine Lord has gone to the furthest limit in His expression of the infinitude of that love. But in return for this infinite love not only does He desire that we love Him, but that we also love one another. If this be so the Divine Commandment obliges us to love the souls in Purgatory, for the command is of universal extent and application.

There is an admirable union among the members of the Church, a bond connecting the lowliest of mortals with the glorious saints in the highest ranks of the Blessed. Some of our brethren dwell with us in this earthly exile; they are engaged with us in the battles of the Lord in order to merit the crown of glory. Another section have already obtained possession of the recompense that shall never be taken from them, and enjoy the sweets of perfect peace and happiness in the beatific vision; they have striven manfully to the end and won the prize of immortality. But perhaps a greater number of the children of God are in the prisons of Purgatory, so terrible on account of the sufferings endured there and yet comforting because they fulfil the divine Will and are acquitting themselves of the debts contracted against the justice of God. Père Monsabré calls our attention to them. "We loved many who are no longer of this world. When they departed this life our hearts were sad and our eyes were moist with tears. Our grief was sincere. But

now that it is appeased, now that their absence is not so much noticed by us, are their memories to be effaced from our hearts..... Among them are, no doubt, many of your benefactors; you have been the object of their loving solicitude, you may have enjoyed the fruits of their labours, and they perhaps departed before your gratitude could be expressed."

"Had they no other claim than the inexpressible sufferings they endure, it ought to suffice to move christian hearts to compassion. We have pity for the sufferings and grief with which we come in contact in the world; but what grief can compare with that of these poor souls who are deprived of the only object that can satisfy them, who languish at an enforced distance from God. They hunger after the sovereign good of which they have had a foretaste and which has been promised to them. They almost hear from afar the songs of the Blessed to which they yearn to unite their voices; but they cannot break the chains and escape from the avenging flames. They accordingly stretch forth their hands to implore succour.

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One of the principal advantages derivable from membership of the Association is that its privileges are shared in by all alike. The members unite themselves in order to accomplish greater good, and in return for their endeavours and sacrifices they earn a participation in the merits and spiritual treasures which become a common inheritance. However whilst we are continually enrolling new members, we also regret to see the daily increase of the list of those who have been called away. Evidently we all have a duty in regard to those of the Association who have given us a good example, and have passed away. Their connection with us during life gives them a

right to make the demand that they should be remembered in our prayers and suffrages, and our charity should be especially exercised towards those who have been instrumental in forwarding the Salesian Work. During the Month of the Holy Souls these suffrages should be redoubled. At the Sanctuary of Mary Help of Christians and in all Salesian Institutes, the deceased Co-operators have a daily remembrance, and during November special prayers are said. All should endeavour to join in this eminent work of charity, for our departed members expect it of us. And besides, no matter how much we strive to purify ourselves while here on earth, we shall scarce escape the cleansing fires in the next

life, and then indeed we shall be glad of sympathetic souls to plead and pray for us; then those souls who have been released through our good works will gladly seize the opportunity of making a return and they will be in a position to do so. But if we ourselves have been heedless of the cry of souls in distress our own cry will also be unheard.

Therefore during this month there should be a general endeavour throughout the association to come to the assistance of those who need our prayers in the fires of Purgatory not only as a pious Catholic practice, but as part of our own particular devotions and in accordance with teaching and spirit of the Ven. Don Bosco.

Co-operation Among the Past Students

OF THE DAUGHTERS OF MARY HELP OF CHRISTIANS.

THE high place that woman holds in the work of education, in the difficult achievement of the formation of character has never been disputed. It has come home to thinking men from the earliest times, and the brilliant examples of some of the world's heroes have gone far to place woman in that high state of respect and that position of authority in the family which the Christian Faith, apart from other reasons, so early assigned to her.

The Apostle St. Paul determined to make Timothy his companion and assistant in the evangelisation of the nations on his very first meeting with him; but his fame had gone before him, and the reason of the Apostle's choice is apparent from a few words in his second epistle to this disciple. *I well remember, he says, the sincere unfeigned faith that is in thee, which has already dwelt firmly and perseveringly in thy grandmother Lois and in thy mother Eunice..... Hold steadfast to the doctrine that thou hast been taught..... Remember also that thou hast been instructed in Holy Scriptures from thy very childhood.* St. Paul accordingly found his as-

sistant ready, for a pious mother had already formed his mind and character.

In the great works of charity which have been established in the Christian world a prominent part has invariably been taken by women. The number of religious women devoted to the amelioration of the human race is one evidence of it, and another is supplied by the untiring energy displayed by women of all ranks to the promotion of the interests of the Church, of education, of the poor, the sick and the destitute. The founders of religious orders, whose object is any form of charity, have not been slow to grasp the fact that a great deal might be done by the co-operation of women, that, as a matter of fact, in certain departments of work their assistance was indispensable.

The Ven. Don Bosco, so practical in all his endeavours to achieve the object of his charitable designs, relied upon the assistance of women from the very outset, and with the establishment of the Co-operators as a Third Order and pious Association, he opened a wide field of action for them. More than that, when he had definitely organised the Religious Congre-

gation of the Daughters of Mary Help of Christians he linked up the various departments in which the women would find scope for their active co-operation, and soon had the outlines of an organisation which should form a sort of counterpart to his foundation for men. Thus by means of the two organisations he had put into shape a vast undertaking which should embrace practically every department of work for the benefit of the young, both religious and educational. As those who had passed through the years of training became capable, they themselves joined the various associations which promoted these good works, until a regular network of Institutes, Centres, Clubs, Festive Oratories, Committees of ladies and gentlemen had a firm hold of all the means which could train up a really Catholic generation. No wonder that this vast organisation should become the particular object of hatred on the part of the enemies of the Church, and that the most insidious attacks should be made upon it. However it cannot be said that their first open attack was particularly successful, and it has had an effect quite contrary to what had been anticipated.

The work of the Daughters of Mary Help of Christians continues to develop rapidly, and that work, carried on with the co-operation of Catholic Mothers, formed into ladies' committees and associations, includes all the departments of educational and religious training for girls. Thus combined it is possible to show a bold front to any enemy whatever and to proceed more successfully and courageously, besides gaining the extra advantage of good example. The Institutes, Colleges, Schools — elementary or secondary — the Festive Oratories all these form a combination or phalanx for the preservation of faith and purity, against the snares of the crafty and the forces of the powerful.

However, as in the case of the numbers that swarm from the hospitable bee-hive there are some that, becoming detached from their fellow-workers and abandoned to themselves, forget the precious secrets of producing the wax and the honey, so when there fails in a young woman or mother the light of Catholic truth, and the horizon of the true happiness of the soul becomes darkened, then indeed, more so than in the case of a man, life becomes a sadness and a danger.

Worthy then of every encouragement is the initiative taken by some past pupils of various Oratories of the Daughters of Mary Help of Christians, who have combined themselves into an association for the purpose of:

(1) Maintaining the love and practice of the

wise religious and moral principles, so tactfully instilled within the precincts of the Schools or Oratories where they were educated.

(2) To adopt every means to secure the formation of sound catholic dispositions in those who have now taken their places in the Oratories and Schools.

(3) To diffuse, particularly within the circle of their own families, and in their own districts the spirit of Christian candour and sincerity in which they have themselves been trained.

(4) To safeguard the rights and interests of the associates and to combine for this purpose with the influential lady Co-operators.

No doubt this is the sort of combination which meets with the opposition natural to good works. We do not doubt, however, that it will be joined by numbers of zealous and capable women who will be able to guide and encourage the members in the work of such an apostolate. Centres have already been formed in connection with the principal Houses of the Nuns and they will affiliate members in the various districts, and it is hoped by this means to add another safeguard to the faith and morals of the young.



DOMINIC SAVIO



In a former issue some authoritative communications were presented to the reader showing in what high estimation the sanctity of this early pupil of the Oratory was held. As his holy life and death are scarcely familiar to our Readers, it may be necessary to point out again, that the subject of these testimonies from the highest sources was one of a saintly group of boys, whom Our Venerable Founder had gathered round him in the Oratory at Turin. He was not destined to reach an age when his virtues and talents would undoubtedly have brought him into more prominent notice; but sanctity has its own means of discovering itself, and a movement has now been in progress for some time with the object of promoting the cause of the beatification of this holy youth.

The following is a continuation of the letters received from the authorities of the Church in regard to the suitability and promotion of the cause.

SECTION III.

Dominic Savio and Don Bosco.

I have read, or to put it with greater exactness, I have meditated attentively and with great consolation on the life of the angelic youth Dominic Savio, the pupil of the Ven. Don Bosco. It is the life of a saint written by a saint. It is therefore quite a perfume, an aroma of Paradise. What a sublime and touching spectacle it would be for the Catholic world if in this age of unbelief and indifference, these two Servants of God — the master and the pupil — were raised on the same day to the honours of the altars!

In the first the Church presents us with an example and a protector for the catholic priesthood, in the actual combat waged by Our Holy Religion against error and vice; and in the second a patron for the upper school-boy of our own day, who stands in such danger, both open and secret from the paganism which grows more and more rampant. My most fervent desires for the success of the proposal.

✠ THEODORE ANTONIO POLITO
Archbishop of Corfu.

.....By the side of that heroic and inspiring figure of Don Bosco there could not but spring up a champion from among the children of the people to whose education the Salesian Society is mainly dedicated.

Feb. 10th 1909.

✠ NICHOLAS
Bishop of Valva and Sulmona.

Who would not admire the wonderful progress in virtue which manifested itself in the soul of the pious Dominic Savio, in such a short space of time. *Mirabilis Deus in sanctis suis!* In everything regarding the life of the servant of God there is apparent a continual influence guiding from above, which causes one to exclaim: *Digitus Dei est hic.* I know not which edifies me the more, whether the life of young Savio, or the supernatural charm of the Venerable Writer, whose picture has for years shed its light over my writing-desk, and forms its most treasured ornament.

Feb. 19th 1909.

✠ BERNARDO DOEBBING O. F. M.
Bishop of Nepi and Sutri.

Savio surely should be a saint, since at such an early age he knew and practised virtue, and made it known and loved by others. To his

companions he must surely have seemed to revive the days of St. Aloysius, of St. Stanislaus Kostka of Saint John Berchmans, and he bore a more particular resemblance perhaps to the last-mentioned.

He surely should also be a saint who knew so well how to portray the soul of Savio and to relate his life with such candour and charm and to be so true to life. May the time not be long distant when the Church shall approve these sentiments, raising both the Father and the son to her highest honours.

Feb. 6th 1909.

✠ GIACOMO CORNA PELLEGRINI
Bishop of Brescia.

Without doubt it must be placed among the great merits of the Ven. Don Bosco to have fashioned this young servant of God, young in years but advanced in virtue, who may well be studied as a pattern by old and young, and whose life will draw others to imitate it. I look forward to and would hasten the day on which, if it please God, we shall venerate both on the altars, and we shall then be able to partake in their common joy, to which if the son should attain the more easily on account of the exhortations of the father, the latter will gain in glory by the radiance of the glory of the son.

Feb. 8th. 1909.

✠ VICTOR
Bishop of Recanati and Loreto.

Both the Director and the pupil, the Father and the son were indeed men of God. May Heaven speedily grant our request and place the aureola of the Saints on the brow of each. In our present difficult times the glorification of Don Bosco and of Dominic Savio would be providential, a common gain, but especially for the young of whom one was pre-eminently the Apostle, and the other an attractive and most suitable example.

Feb. 11th 1909.

✠ ANDREA RIGHETTI
Bishop of Carpi.

God designed this flower to be one of the first-fruits of the Salesian Garden, an honour to the expert gardener to whom it was confided; at the same time it is in evidence of the sanctity of him, who by divine direction, founded the work which is universally known as the Salesian Work.

Feb. 24th 1909.

✠ LEONIDA MAPELLI
Bishop of Borgo San Donnino.

IV.

Reminiscences.

The life of the young Servant of God, Dominic Savio, recalls many memories of long ago when I was a student at the school attached to the Little House of Divine Providence. By its proximity to the Oratory of Don Bosco I frequently heard references to the name of this pious boy and almost caught the perfume of his virtue. How many times indeed I hoped to resemble him, at least to some small extent.

March 8th 1909.

✠ JOHN BAPTIST RESSIA
Bishop of Mondovì.

As my home was in the neighbouring diocese of Susa, I could not but be familiar with the name of Savio; but I little thought at the time what a chosen soul was his, so enlightened by heavenly wisdom, so familiar with the ways of the Lord and with the paths of virtue even the most heroic; and yet so unassuming, so little thought of self, so unpretending in his exterior bearing. If as I heartily desire, this angelic youth should be raised to the honours of the Church, we shall have another model and protector for the young, especially school-boys, and one the more appropriate as he is a child of our own times and so the more easy of imitation.

March 8th 1909.

✠ FR. R. ROUSSET
Bishop of Bagnorea.

...Although I went to school at the Oratory some five or six years after the death of Savio, I well remember that the fame of his sanctity seemed to fill the whole place. All spoke of him as a saint.

Feb. 29th 1909.

✠ JOHN V. TASSO
Bishop of Aosta.

I have read again after many years the life written by Don Bosco of this saintly youth, and it has increased my admiration and veneration towards him. It is my ardent wish that this lily from Don Bosco's garden may be placed upon the altars to diffuse its sweet fragrance in the temple of God, and thence to spread into the homes and into society, which is in great need of solid and edifying examples, especially the youthful portion of it.

March 9th 1909.

✠ PHILIP ALLEGRO
Bishop of Albenga.

V.

Unanimous desires.

May he be soon raised to our Altars — if Holy Church should judge him worthy; for such a protector for our young, so much in danger from their early years, both as to their faith and morals, would be most opportune for these actual times in which we live. May heaven diffuse, through the example and patronage of Dominic Savio who is the bright light of Salesian education, the spirit of piety, of modesty, and all other virtues which his life seems to breathe forth, and may it attract to them the hearts of our youth and of all the faithful.

Feb. 11th 1909.

✠ BENEDICT Card. LORENZELLI
Archbishop of Lucca.

...It is not only my desire, but my sincerest hope, to be able soon to invoke the protection of this saintly youth, not only in private prayers, but in the public and authorised form. I am well aware that the reading of this book has done for many years, and is doing immense good to many souls, and I cannot put aside the idea that two saints speak through these pages, and render their words more efficacious by their intercession.

Feb. 23rd 1909.

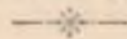
✠ PIETRO Cardinal MAFFI
Archbishop of Pisa.

In the "Life" before me one is struck by the similarity between the virtues of its subject and those of St. John Berchmans. In fact there is the same ardent desire to arrive at perfection — *volo fieri sanctus*; the same character and disposition, gentle, candid, attractive; the same spirit of practical sanctity, far removed from that which appears inaccessible to ordinary human nature. It would therefore seem that Divine Providence, in times when incautious youth is so much beset with seductions, would come to its aid, and place before them noble examples of companions who lived as angels amid the corruptions of the world, to point out the path of sanctity and virtue.

May the Sacred Heart of Jesus, the friend of youth, hasten the judgement of the Church in honour of this her servant.

Feb. 10th 1909.

✠ NICHOLAS AUDINO
Bishop of Mazzara del Vallo.





London. The First Term of the Scholastic Year goes on apace; in fact before the novelty of new work and new faces has worn off, time has made great inroads into the three months or thereabouts which are comprised in it. As already implied there was a good representation of new faces, filling the vacancies of boys who were at the top of the School last year and who have already, we hear entered in various business houses; while others who passed the Oxford Senior Examination have returned for special subjects or courses.

It may be pointed out here to those who, as parents or guardians, are concerned in the particular direction given to the studies of the boys, that the Oxford Local Examinations taken by the majority at the end of the year, have a distinct advantage as an opening recommendation; it is recognised by many Societies and Governing Bodies either as an entrance examination or qualification for a professional course of training; business houses, again, consider it a qualification for the general fitness required by one entering that career — an advantage pointed out by a writer in a well-known paper, who was dealing generally with the question of a choice of school. As a matter of fact some of the boys of the School who have passed even the Junior are now well on the way to a professional career, or making rapid strides in it. In a notice sent to all the parents or guardians it appears that within the last few years 152 boys from the Salesian School, London, have passed the Oxford Locals with six Honours and Distinctions; eighty four have passed the College of Preceptors with four Distinctions, while eleven have gone further on into London Matriculation or Intermediate Arts. The same notice contains results of Religious Examinations, to which the severest critic could take no exception.

The season's Foot-ball is only just opening

and all comments must accordingly be reserved.

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The Salesian Church - London. We make no apology for, or comment upon inserting the following outside testimony to what we have remarked on former occasions about the services in the Sacred Heart Church. Coming just after the celebration of the Dedication Feast it has an added appropriateness.

A recent issue of *the Tablet* published the following under the heading "Vespers."

Sir. In an admirable article by the Right Rev. Abbot of Farnborough on the Holy Liturgy, which appeared in your issue of June 12th is a paragraph which begins thus: "Here we may urge a practice which is too much neglected, that of being present at Sunday Vespers..... Vespers is the most solemn of the day offices. It is the evening prayer by which we thank God for the blessings of the day, and prepare for the night" etc.

It is truly deplorable when one thinks of the laity, as a congregation, of joining actively in the singing of this sublime office. I do not wish to make comparisons, but only to draw attention to a church where the spirit of the above quotation is most perfectly carried out, and where the Vesper Office is sung in such a splendid manner as to create enthusiasm in the breast of the most luke-warm adherent to the ancient music of the Catholic Church. I refer to the Church of the Sacred Heart, Trott St. Battersea, S. W., which belongs to the Salesian Clergy, of whom a large number carry on a most excellent work among the very poor and middle-classes of this somewhat unknown locality.

I cannot now enlarge upon the beauty of the Church's interior arrangement and decoration, nor on the stately and beautiful ritual of the various services, but I must say that I have never yet worshipped in a church where

more perfect order and enthusiasm is shown among all who take part in these glorious services. The noble-hearted spirit of "doing the thing well" is quite contagious, and I feel certain that any of your readers or their friends who can find their way into this hidden treasure of a Church—with a tall brick spire as a guide-will, like myself, admit without hesitation that the pleasure derived from being permitted to join in such an act of worship is worth any amount of trouble or loss of time taken in securing the same.

The Vespers of Our Lady, sung on ordinary Sundays, is printed on cards which are lent to those taking part in the service, and also for any other special feast, e. g., Vespers of the Blessed sacrament with suitable hymns on the first Sunday in the month....."

Trusting that you will find room for these few remarks in your valuable paper.

I remain, yours faithfully

H. E.

Streatham Hill. S. W.

A brief reference was made in the preliminary remark about the occurrence of the Feast of the Dedication. On such days, of course, something beyond the solemnity mentioned above is added to the celebrations; the letter however is but a confirmation of modest descriptions given in these columns as the years go by, which point mainly to the fact that the traditions for stateliness of ritual, enhanced by a high standard of choral music, traditions which descend from the foundation of the Society, are maintained at the Sacred Heart Church of West Battersea; a state of things which, though not always appreciated by those familiar with it, is here set in its true light by a visitor to the Church.

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The Jubilee of The Very Rev. Don Rua. The Jubilee celebrations in honour of the Very Rev. Don Rua, Our Superior General, will begin at the Oratory in Turin during the early part of next May.

The opening will be provided by the inauguration of the Exhibition of the Schools of Arts and Trades and Agriculture, which is now being organised by a Committee of Salesian Co-operators.

The Jubilee Day itself will be kept on June 24th 1910. All the Salesian Houses and Festive Oratories are invited to participate in it by the sending of a representative, by joining in the subscription which has been opened for the Jubilee Mass, and in the collection of signatures in the Album for all the Salesians and their pupils, and lastly by sending pupils to represent the school at the grand, general athletic and

musical display which will be given on June 24th, 25th, 26th. There will also be held a literary and musical gathering on a day most convenient to each House.

One of the items which, no doubt, will give great satisfaction to Don Rua will be the grand re-union of past pupils, including all the Associations, Clubs and Unions into which they have been formed in different towns. This will be held at Turin during September 1901.

Nothing however will be so acceptable on this occasion as combined and fervent prayer for the intentions of Our Superior General, such as those which were offered in the Sanctuary of Our Lady Help of Christians on the opening day of the Jubilee year, July 29th last.

Other towns have followed the example of Turin in arranging programmes for suitable commemorations, particularly Bologna the scene of the first Congress of Salesian Co-operators in 1895. On the day referred to above, the opening of the Jubilee Year, the celebrations were confined to the Oratory. The Very Rev. Don Rua said Mass at the Altar of Our Lady Help of Christians, in the presence of all the Superiors and alumni; the spacious theatre had been elaborately decorated and here all the sections of the School were entertained to dinner, presided over by Don Rua himself. Music was provided by the Oratory band and toasts were given between the musical selections. The Festive Oratory band—the real representative of the early attempts at musical training given by Don Bosco and by Don Rua himself—played in the grounds at night. Our Superior General spoke after night prayers, expressing his gratitude for the day's manifestation and recommending all to mark his Jubilee Year by keeping in the grace of God. Telegrams from all directions poured in during the day and celebrations were held in other localities, although the time for the general keeping of the event had not yet arrived.

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The decree of the Sacred Congregation.

A series of articles has been given in preceding issues dealing with various points mentioned in the decree of the Sacred Congregation when Don Bosco was declared Venerable. They have provided illustrations and explanations, and were to some extent the outcome of a recommendation by His Eminence the Cardinal Promoter to make the decree as widely known as possible, since it was, in Don Rua's opinion an excellent résumé of Our Founder's life and work. As an appendix to these a word should be added on the games of school-life, as encouraged by the system in-

roduced by Don Bosco — His general principle in this regard is formulated in a passage in his directions: "Let ample liberty be given for games of running, jumping and the like. Athletics, music, recitations, the theatre and walks are important aids to discipline, to the securing of good morals and robust health; care should however be exercised regarding the matter of the plays, the persons who come to them and general arrangements, so that no occasion be given for anything blameworthy. Do whatever you like said that great friend of the young St. Philip Neri, I ask only that you keep free from sin."

Before formulating this direction to others Don Bosco had had years of experience in controlling boys both in and out of school or workshop, and it had guided his very earliest attempts at discipline. The Sunday of the Festive Oratory was occupied with the services of the Church and then with various forms of recreation. Of the refining and educative influences of music and the stage he made the fullest use, and in the latter he exercised the powers of author and censor. Readers of his life may remember that he convinced the boys and simple folk of the convenience of the metric system and explained its main principles by means of a lively play which he wrote and staged at the Oratory; and although regarding the theatre as a relaxation and entertainment he kept ever in view the influence it might wield for good or evil. He remembered what a holy Bishop had once said, that a good play might have as much effect as a good sermon, and hence the nature of its influence was his guide.

In regard to the prominence given to games, both general and organised, it is hardly to be doubted that the example of his schools gave the impulse which has now resulted in such enthusiasm in his own country, where athletic displays have decently come so much to the front, and in which Salesian Schools have obtained the highest awards. In this again he shows himself a modern in the best sense, and made his work an important factor in the saving of the young generations.

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Pilgrimages. The 24th of May has now for many years drawn its crowds of pilgrims to the Sanctuary at Valdocco, where the devotion to Our Lady Help of Christians obtains many striking and immediate answers to prayer. The numbers visiting the Sanctuary were thus often inconveniently large, and we now find the pilgrimages spread over the Summer months. A past student of the Oratory, the Rev. D. Pederzoli, had the happiness of conducting a large party from Le-

gnano. They had a special early train which enabled them to reach the Sanctuary in time for the eight o'clock Mass. At the Gospel the Director of the Oratory gave a short address of welcome, touching briefly on the Devotion and the Sanctuary where it had been fostered in its revival. Our Superior General gave Benediction of the Blessed Sacrament immediately after the Mass. The pilgrims were then conducted over the main portions of the Oratory and visited the Ven. Don Bosco's room and relics, as well as his tomb outside Turin at Valsalice. The company that arrived by train was supplemented later on in the day by a band of young cyclists, who stayed in Turin for the night and went to Holy Communion in the Sanctuary on the following day.

During the same week the Sanctuary was also visited by other pious pilgrims. These were Croatians who, to the number of four hundred were returning from the pilgrimage to Lourdes. Many of them were Salesian Co-operators and returned to their homes with greater admiration for and a more practical sympathy with the work of Don Bosco.

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The past Scholastic Year. A large number of Schools sent in accounts of the prize-days and examination re-

sults — detailing their final celebrations, which were in many cases presided over by highly distinguished people from the ranks of both clergy and laity. From these it would appear that a very powerful combination would be necessary if the rumoured revival of anti-religious attacks is to be more successful than at its last attempt. It will be remembered that the calumnies of the anti-catholic press, about two years ago, had an opposite effect to that desired; for instead of causing a wholesale loss of pupils, an increase in numbers immediately followed.

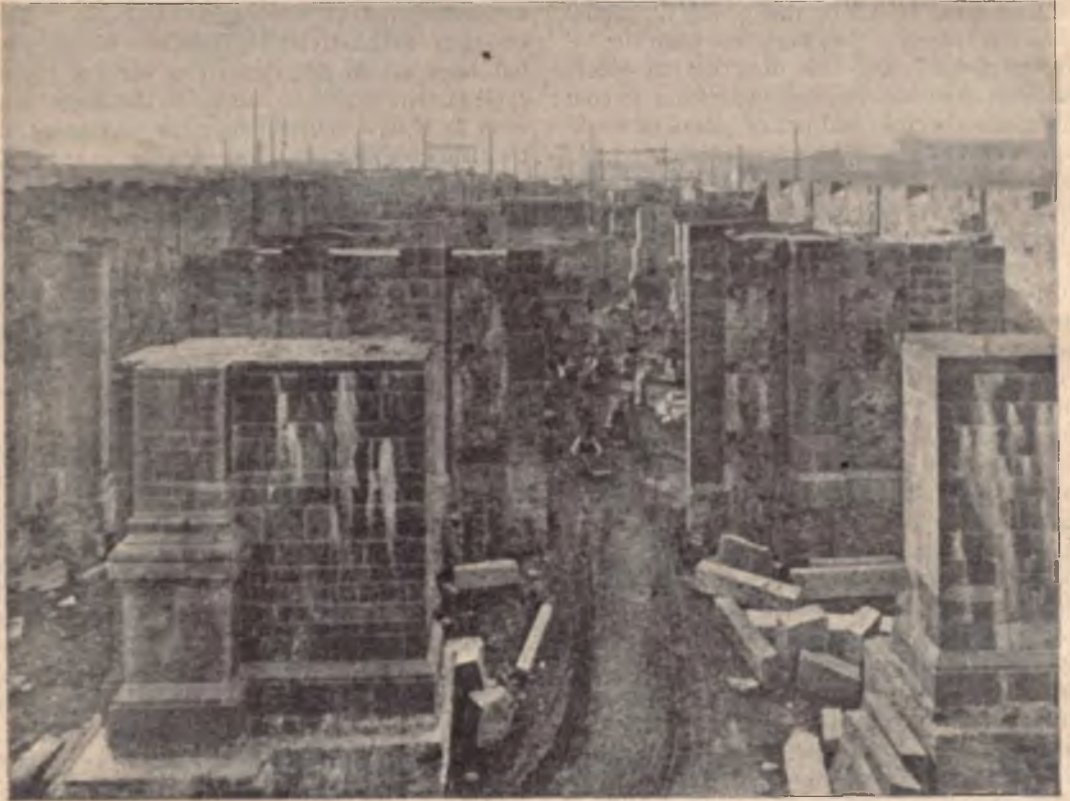
The *Egyptian Gazette* of Alexandria sends us the following account of the Salesian School, which is somewhat cosmopolitan in character, from the nature of the commercial centre at which it is placed:

"The Scholastic Year of the Institute of Don Bosco was concluded yesterday with the distribution of prizes and the performance of a medieval melodrama entitled: Salvatorello. The entrance hall and gardens were most tastefully decorated and the large audience heartily testified its appreciation of the operetta by frequent applause. The College band — an excellent one — discoursed music at intervals and great interest was manifested as the students received prizes for French, Italian, Arabic and English.

Prizes were also awarded in Arts and Crafts. Among those present were the Governor of Alexandria, the Italian Consul, the Archbishop's Secretary. Com. Stagni, the Manager of the Bank of Rome, the Rector of St. Francis Xavier's College, Members of the Lazarist and Franciscan Orders, Christian Brothers and Nuns of the teaching convents etc. The weather was all that could be desired and from every point of view the entertainment was a signal success."

already fired upon other religious communities. They had accordingly to return as hastily as possible and await eventualities.

At Sarrià the intervention of the able Italian Consul obtained from the General in command a cavalry picket, which effectively guarded our Professional Schools and the vicinity. We suffered slightly from the rifle shots, and lost a quantity of clothes and provisions which were accompanying the hundred and fifty boys,



FLORENCE — Sanctuary of the Holy Family. *The entrance.*

During
the Riots.

From accounts given by the Press at the time, there was reason to fear that our Schools

in Barcelona and its vicinity had undergone severe damage at the hands of the mob. One paper, as a matter of fact, gave the name of *Salesians* among the religious orders whose property was destroyed. The Staff and pupils of the schools at Matarò, at Sarrià and at Barcelona had indeed a very anxious time to say the least. At Matarò their doors were burnt down and they left only at the risk of life; for being ordered to quit the College, and attempting to obey, they found themselves subjected to the fusillade of the rioters, who had

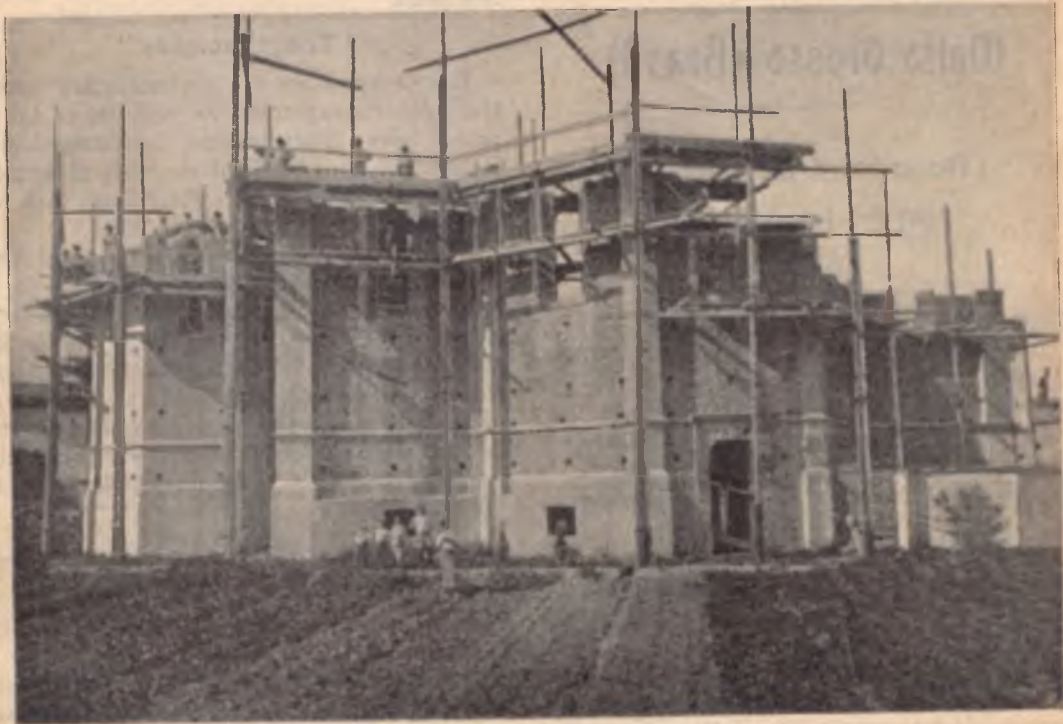
who for greater safety were being taken into the country, and who had in consequence to live in the open for three days.

At Barcelona the Institute of St. Joseph found itself in the very hot bed of revolution, and was in the centre of a series of riotings and plunder, which destroyed not only religious Houses amid scenes of bloodshed and great cruelty, but monumental churches and charitable buildings turning thousands of Children into the streets. The Professional School accordingly must be considered to have got off fairly lightly with mere burning which left only its walls standing. One of the principal halls was afterwards covered in and used as a temporary public Church,

the parish church being a heap of ruins. The House of the Daughters of Mary Help of Christians was likewise set upon by the mob who by the liberal use of petroleum succeeded in bringing about its complete destruction.

However, it must have been by a particular providence of God that no Salesians or Nuns suffered loss of life or limb; while two of the incendiaries themselves, having penetrated to the topmost storey in their eagerness to throw petroleum to right and left, found that they had cut off all means of escape and perished in the flames.

where the enemies of the Faith had already won a footing, or were likely to gain ground. In his journeys to *Florence* he came into contact with all classes, but particularly with his protégés in the industrial quarter and there he established his work. It was dedicated under the patronage of the Holy Family, the ideal of christian life, and the pattern set before the classes by all the servants of God, who have been called to aid at different epochs in leading back the people to religion and to God. A spacious church is now rising in that district. When completed, it will supply a need such as that which displayed itself



FLORENCE — Sanctuary of the Holy Family. *Seen from the apse.*

These facts are published in all the editions of the *Bulletin* for the assurance of many who were interested in friends and relations in the disturbed centres, and also of the good Catholics in the unfortunate cities. The work will be undertaken again, having, it is hoped, impressed the lesson, so clearly demonstrated by this last act of anarchy, that irreligion means ruin.

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New Sanctuaries. The Ven. Don Bosco was a recognised champion in the struggle against the Sects and their leaders. Not only was he indefatigable with sermon and writing, but he saw the imperative need of establishing centres of catholic influence in those districts

in the Testaccio quarter of Rome where the church of *Maria Liberatrice* has been erected, and whose good work has already won the Holy Father's praise. It is, however, a long and difficult task to raise the necessary funds and Our Superior General is again urging the Co-operators to be true to their name and assist him to bring the work to a successful termination.

At *Trieste* on the Austrian sea-board, a Salesian Institute has long found wide scope for its activities, and to its present buildings is adding a fine gothic church, now partly constructed. It is to be dedicated to Our Lady Help of Christians whose veneration has already been established by numerous wonderful favours.



NEWS FROM

the MISSIONS

Matto Grosso (Brazil)

The tribe of the Bororos.

(By Fr. Antony Malan).

IV.

SUMMARY: "*Bahato*" and "*Bakyto*". — The "*Caciques*". — Wandering life. — Manufactures and Commerce. — Huts, clothes and ornaments. — Banquet in the "*bakyto*." — Fishing. — Quarrels. — Warlike exercises. — Attacks on the "*jaguar*" and the "*ounce*". — "*Aroe-rerua*". — The Missionary Settlements.

"Bahato" and "bakyto."

The Bororos, being passionately attached to the neighbourhood of rivers and the densest portions of the virgin forests, select these for their abode, establishing *bahatos* or villages, which are governed by a supreme head and by a head *baire*, subject to whom are all the others, who were mentioned in the third part of this monograph.

The villages are inhabited by three classes of persons: the *baires*, the nobles; the *paguimigeras*, the burgesses; and the *bororos*, the common people, who are subdivided into two classes, the peasants and the soldiers.

Relations live together under the same roof or separately, each in his own little hut; the *baires* live in a sort of community and the *Caciques* live with their own families who are subject to them in all things. The *baires* have command over the ancient warriors, and the *caciques* have command over the main body of the troops.

In the centre of the *Bahato* (or village) is situated the *bakyto*, often mentioned in my reports; this is the large central hut, which serves

in turn as temple, council-hall and parliament, place of assembly, barracks, dormitory, refectory, workshop and recreation room. It is here the *baires* perform the ritual ceremonies, and the elder and younger warriors, as in a workshop, repair their old weapons and make new ones.

The "Caciques."

The *caciques* are the parliamentary envoys, the spies, the explorers, the generals of the supreme *baire*. They instruct the young soldiers in military exercises and methods of hunting, and act as guardians providing them with food and, at the proper time, with a wife.

The *caciques* preside over the *bacururù* which is held for the killing of an ounce or a jaguar or other wild beast; they direct the hunting and lead the dance and they have also the honour of intoning the hymns: also, as delegates of the supreme *baire* they can perform the *bacarurù* of the *aroes*, but they have not the power of calling these up for an interview, though they can, like the *baires*, make use of the small and great *bapos*.

Nomadic life — Manufactures and Commerce.

As soon as the Bororos perceive that food is becoming scarce in one place, being fickle by nature they at once emigrate to other places whose fertility is a guarantee of the necessary provisions for some time to come. They will also remove their tents when four or five of their number have disappeared, or when some civilized person has established himself not far from their *Bahatos*, or camping ground. On the day they leave, they set fire to their huts and they set out in the following order: in the middle, the women and children; the rearguard is formed of a party of ancient warriors; on each side a group of warriors; a fourth, the most valiant, marches at the head, ready for any emergency.

The only profitable work done by these savages consists in the preparation of the skins of the animals they have killed; in this they show great skill so that the furs are preserved in all their freshness until they have an opportunity for bartering them. Clever in the manufacture of bows and arrows, sometimes they make

beautiful specimens; they also know how to make pots and other domestic utensils in terra cotta, to weave nets and baskets, and make their numerous ornaments. So their trade is limited to the bartering of these objects for clothing, utensils, and other things they want and which they are eager to get.

Huts, clothing and ornaments.

Their huts or cottages are still of a most primitive description. Four stakes are fixed round a tree; these are tied to two transverse poles which they cover with palm-leaves and in the twinkling of an eye the lowly hut, which is to shelter them from the inclemency of the weather, is complete.

Clothing they do not use; ordinarily they are content with the costume of Adam. But on feast days they adorn themselves with many coloured feathers and clothe themselves with a material woven from the fibre of a plant. Their ornaments are innumerable; a diadem of feathers, ear-rings monkeys' teeth fastened in a kind of crown, a girdle of many colours etc., etc.

Banquet in the "Bakyto."

Sometimes they all assemble for a banquet in the *bakyto*. When this is to take place, one of the captains makes a discourse beforehand announcing the solemn banquet: on the evening before they perform a solemn *bacucurũ* which finishes at five o' clock in the morning, the object of which is to invite the *aroës* to take part in the feast. An hour later some boys go out to gather palm-leaves with which they adorn the *bakyto*; at eight o' clock all the inhabitants of the village assemble, and at once begins the ceremony for the reception of the *Aroës*, with terrible screams and howlings. Finally towards nine o'clock the banquet begins and does not end until after five o'clock in the evening.

There is a great abundance of food and they consume what would suffice for three ordinary meals. The eatables are served in large earthen dishes, at the sight of which the guests make an infernal uproar; they consist always of maize cooked in different ways, of *cocos*, *caràs* (wild potatoes) *palmitos* vegetable roots and various fruits: the enervating wines made from the palm-fruit are not forgotten nor the wild honey. When they have well eaten, they lie down amidst the kitchen utensils and sleep soundly.

Fishing.

One of their favourite amusements is fishing. Annually there are two solemn fishing expeditions, one of which is preceded by a suitable *bacururũ*.

Being assured of the help of their gods and confident of the success of their expedition, they set off in search of their favourite fish. In fishing they sometimes use lines in the ordinary way but more often they employ ingenious contrivances made by themselves; and frequently they form enclosures in the water, where with planks of wood they cause a number of fish to collect and thus in a relatively short space of time they catch an enormous quantity of all kinds.

The other great fishing expedition takes place at the end of the solemnity of the *Hayge*, which is one of their greatest annual feasts. On this occasion they form an ingenious barrier across the stream, to which they fasten small boats of bamboo, then with cries and gesticulations, walking in a line through the water, they drive the fish in that direction. The frightened fish try to leap over the barrier, but the greater number fall into the little boats, where being out of the water they soon die.

Quarrels.

The usual causes of quarrels and fights are injurious words, most of them relating to physical defects. Still altercations cannot last long. After a few days the injured party challenges the offender to fight; and if the vanquished does not ask pardon there is a second challenge in which the weapon used is the terrible spear of Brazilian *arraja*; and if this trial is not sufficient, they take their ordinary arms, bow and arrows: then at the end of the third combat, the vanquished is obliged to migrate to another village.

Feminine altercations are still more exciting. The two rivals issue from their huts and after hurling at each other the coarsest epithets, finally they come to blows, tearing one another's hair, and making use not only of their sharpened nails, but also of their pointed teeth with violent and bewildering rapidity; and they do not part until one or the other is exhausted. The poor wretch, then, retires to her hut moaning, overwhelmed with the scorn of her companions and the laughter of the men, for whom such scenes are the most attractive amusements.

Warlike exercises.

Gifted with dauntless intrepidity and an extraordinary passion for all kinds of violent exercise, the *Bororos* face in cold blood the most terrible and enraged wild beasts: just as they make light of the gravest dangers encountered in their wandering life. Manœuvring under the direction of skilful captains, one may say they spend their whole life in warlike exercises,

Every day they practise shooting, wrestling running, swimming, etc., all of which are of the greatest use in case of a conflict. In shooting the mark is always at a distance of over two hundred yards; for wrestling, a sandy spot is chosen, on arriving at which the most courageous comes forth and challenges one of his companions; for swimming they seek the deepest and most rapid part of the river into which they throw themselves. It is with such exercises that they learn to defy danger of all kinds in every place and at all times.

Attacks on the Jaguar and the Ounce.

Not all the savages, it is true, are capable of facing these ferocious beasts, who frequently devour their pursuers, but only the best trained and most courageous. These, as if armed with a bayonet, advance with bow bent, and woe to them if they do not aim straight, for their last hour has then struck. Before going forth to this chase they paint their bodies with *urucù*; they know that red frightens the jaguar. Whenever a savage, even a youth, kills an ounce or a jaguar, the whole village gives a banquet in his honour, at which he assists seated on the skin of the beast he has vanquished. For this occasion also they have their ceremonies. Towards evening they paint the victor's body with *urucù* in his own hut; then they convey him to the *baktyo*. Arrived there, men, women and children pass their hands over him to have them coloured with *urucù*, and then begin to rub themselves, being convinced that thus they will acquire some of the strength and courage possessed by the victor.

"Aroe-rerua."

These words signify: "*The souls of the Indians are dancing*" and they give this name to the *bacururù* with which they evoke the *Aroes* to discuss the fate of the village. The *Aroe* who comes to preside over the ceremony is the old *Boróro*, founder and father of the tribe, with whom come all the other *aroes*, but amongst these the most remarkable is a *boróro* — a warrior of *Itubori* who becomes incarnate in the supreme *baire* — who plays the flute, and, taking the *bapo* in hand, beats time and directs the movements of those dancing in a circle.

On the eve, towards ten o'clock, a ceremony is performed to announce the feast to the *Aroes*; it is a tribute of veneration and friendship to the dead. Then towards five o'clock in the morning they adorn the *baktyo* with leaves and at ten o'clock there is another ceremony to invite the souls to the feast which begins an hour later. From that moment the *Aroes* take possession of

the savages until the hour of the dance, which consists in jumping from right to left and vice-versa with hurrying steps.

Inside, the *Baktyo* is adorned with pieces of cloth, hanging from the walls: and towards three o'clock in the afternoon, the *baire*, the *caciques* and the elder savages, taking the pieces of cloth, adorn their heads with them and going out of the *baktyo* they begin to dance on the eastern side. During this ceremony the supreme *baire* plays the *pana*, because *Itubori* has become incarnate in him. Meanwhile the families, bringing forward the food, present it to a captain, who intones over it the invitation to the *Aroes* their relatives, to the family dinner. The *Aroes* invoked hasten to accept the invitation, become incarnate in three relatives and eat by their mouths.

Our Settlements.

The total number of *Boróros* is reckoned to be *ten thousand*.

For these we have already established three Colonies and opened one residence:

- 1st The Colony of the S. Heart at *Rio Barreiro*;
- 2nd The Colony of the Immaculate Conception at *Rio da Garças*;
- 3rd The Colony of St. Joseph at *Sangradouro*;
- 4th The Mission-House of *Palmeiras*.

At all of these good work is being done, but if pecuniary means were more plentiful much more might be accomplished for the benefit of these savage tribes.

ANTONY MALAN
Missionary.

Southern Patagonia.

Inauguration of the Parish of S. Cruz.

Punta Arenas, May 1909.



have just returned from *Santa Cruz* in Patagonia, where I accompanied our Superior Mgr. Fagnano for the blessing and opening of the church erected there.

The ceremony.

The solemn ceremony took place on the 3rd inst. Feast of the Finding of the Holy Cross, after which the church and the village are named. It was truly a magnificent ceremony never to be forgotten by these who took part in it. The heavens seemed to share our festivity, for the day could not have been better, with a bright sun, no wind, no cold, a very rare thing in these parts.

I may say, without exaggeration, that the whole village without any exception took part in it, rich and poor, civil, military and ecclesiastical authorities, all united and animated with the greatest enthusiasm. The sub-prefect of the town sent several sailors to decorate the façade of the church and the tower. Towards ten o'clock in the morning Mgr. Fagnano began the ceremonies prescribed by the ritual, first outside and then in the interior of the church, your correspondent acting as deacon and Fr. Crema, Rector of the College and Parish priest of Santa Cruz as subdeacon. The people, drawn up in order facing the church, as soon as the blessing was finished, hastened inside where solemn Mass was celebrated by Mgr. Fagnano, accompanied by Gregorian music performed by several of our confrères. After Mass, the Bishop preached a short sermon, congratulating the inhabitants of *Santa Cruz* on their happiness in having at last a fine church in which they would have every opportunity of frequenting the Holy Sacraments and of assisting at Mass on week-days as well as on Sundays. In the afternoon a solemn *Te Deum* was sung and Benediction of the Blessed Sacrament given.

Popular festivities.

The religious ceremonies being ended, the village desired to commemorate the occasion with an open air banquet. In a moment a great fire was lighted in the church yard, where six lambs (given by two gentlemen) were roasted on a spit, whilst others provided wine, bread, salad, etc. in abundance. All made an excellent meal in the highest spirits.

Meanwhile your correspondent, with the help of his confrères, organized a small lottery, gratuitous, of pious objects, pictures, medals, little books, rosaries, etc. The names of all present were written on slips of paper and placed in a bag, these were drawn one after the other as each prize was exhibited. The winners were enthusiastically cheered. Two hours were thus spent in pious mirth without any untoward incident. On that day two steamers the *Santa Cruz* and the *Araucania* were in port; their crews, with the captains also, gladly took part in the festivities.

Description of the new church.

The Church just opened is built of brick with a foundation of stone. The greater portion of the bricks were made by our confrères of *S. Cruz* with the Parish Priest Fr. Crema at their head; the capitals of the pillars inside of stucco and cement were likewise made by Fr. John Bernabè, who also designed the Church and superintended the building. This fine church, in the Roman style, consists of a single but spacious nave with

a handsome apse, and three altars. The high altar is dedicated to the Holy Cross, one side altar to the Sacred Heart of Jesus and the other to Our Lady Help of Christians. The windows are of stained glass, representing our chief Patrons. On the left side of the façade rises a fine campanile, with clock and bell. The internal length of the church is ninety-six feet, the width about thirty feet. Above the entrance is an organ gallery capable of containing two hundred persons. It has a fine appearance and does credit to the village and to the architect who designed it. The foundation stone was blessed on the 14th of September 1908, Feast of the Exaltation of the Cross and on the 3rd of May this year the opening took place. Our confrères have, indeed, done wonders, and we hope Our Lord will come to their assistance to enable them to pay the remainder of the debt contracted for the construction of his Holy House.

Mgr. Fagnano remained at *Santa Cruz* for the final examinations of our pupils, boys and girls, and to preside at the Distribution of Prizes; he will then go on to *Gallegos*, for a like purpose, and will return to Punta Arenas towards the end of the month.

Here we are preparing to celebrate to the best of our ability the Feast of our Heavenly Patroness, Mary Help of Christians, which will be preceded by a novena of sermons. On Sunday, the 23rd, it will be solemnly celebrated in the parish church; and on the 24th in the little church of the Sisters, dedicated to Mary, Help of Christians.

I conclude, very Reverend Father, recommending myself most earnestly to your holy prayers and asking a special blessing for myself and for all our missions here. With much gratitude I remain,

Your Reverence's Obedient Son in J. C.

MAGGIORINO BORGATELLO,
Salesian Missionary.

The Land of Magellan

The Baptism of fifty-four Onas.

(Account sent by the Missionary Fr. John Zenone to the Prefect Apostolic Mgr. G. Fagnano).

Rio Grande (Tierra del Fuego), Dec. 31. th, 1908.

Very Reverend Monsignor,



he sorrow we experienced in beholding the ravages made by death amongst the poor *Onas* of the Mission of Candelara as far as *Capo Peña*, has been somewhat mitigated by the hopes raised in the expedition last year to *Rio del Fuoco* and *Capo S. Agnese*, for

twenty-five Baptisms of *Onas'* children crowned our efforts, and this year *fifty-four* Baptisms of *Onas*, little and big, were the consoling results of other apostolic journeys. Let hope then revive in our hearts and may the Lord cause to flourish once more the Mission of Candelara, or that of *Capo S. Paolo*, or near *Lake Fagnano*, or in some other convenient spot.

Towards Capo S. Paolo.—At Rio del Fuoco.
—A kindly welcome.

Our expedition this year extending as far as *Capo S. Paolo* lasted forty-four days. I set off on the 17th dedicated to St. Patrick, accompanied by Brother James Dalmasso, with four horses, two for riding and two for the baggage. Having crossed the *Rio Grande*, we spent the night at Signor Menendez' factory, whence the following day we pursued our way towards *Rio del Fuoco*, arriving there after a ride of three hours. I visited the Bridges' family who at once gave leave to pitch our tent on their grounds. The Indians, in large numbers, speedily surrounded us begging for sweets and clothing.

—"Have patience," I replied, "to-day you must be satisfied with some sweets, later you shall have clothes, when I have baptized the little ones and instructed the older ones with the same object."

The tent was pitched between two trees for the safety of the baggage; and whilst the horses grazed peacefully, a good fire was lighted in front of the tent and we cooked the supper which seemed more than usually appetizing.

The Bridges' family, consisting of ten persons, who also have been living in tents for five months are at present occupied in building a new factory in *Rio del Fuoco*, which will be not less important than the one they have in *Haberton*. The head of the family, Mr. Despard Bridges, invited me to share their meals the whole time I spent there and he pressed me so kindly that I accepted, though I should have preferred to remain in the tent with my confrère. How good is God who moves the heart even of these Protestant people to receive the Catholic Missionary with so much charity, to supply him with food and give him every opportunity of doing all possible good to these Indians, to whom they give work when they are willing to work!

Mr. Lucas said, one day, to me:

—"We are thinking of constructing as soon as possible a fine chapel with a suitable dwelling for the missionary, so that you may more conveniently celebrate Mass, baptize and teach the boys. I will also take you to *Haberton* where you will find more children to baptize."

What a consoling prospect this was for me!

I remained in *Rio del Fuoco* thirteen days.

Early each morning I said Mass in the tent, the Indians being present several times; on Sunday I chose a more suitable spot and, at the sound of the bell, the Indians and others assembled and I began the Holy Sacrifice under the blue canopy of heaven. On Sunday, March 22nd, I celebrated in the house which is in course of construction for Mrs. Bridges.

—"Our factory could not have a better inauguration"—said one of them; "we could never have expected such happiness!"

May Jesus, who was the first to dwell in this house, soon reign in the hearts of these good people.

After breakfast I enquired if there were any children to be baptized, and speedily the cleansing waters flowed over twelve little heads. But there were also nine older children, from eight to fifteen years of age and it was necessary to instruct them. What was to be done? Having assembled them round the fire, which here is always burning, I made them sit on some trunks of trees, gave them a cup of *maté* and began the lesson partly in the *Ona* language and partly in Spanish, not only to the nine catechumens, but also to others who always attended. This I did every day. The lesson over, I went to play with the boys on the river bank, or to visit the tents, and sometimes I went to visit and assist some sick person.

The day chosen for administering Baptism was Sunday, March 29th. When Mass was over the nine catechumens in festive garments and with joyful countenances stood in a row before our tent. The other Indians watched most attentively the various ceremonies as if to engrave them on their minds. I cannot describe the joy I experienced in pouring the saving waters on those heads and in beholding the holy joy which shone on the countenances of all these new children of God and of the Church; I shall not easily forget that happy day! I distributed presents to all, and well pleased, they all asked me when I would visit them again. There were nineteen men, twenty-seven women, twenty-one boys and fifteen girls. Bidding them farewell and with thanks to the Bridges' family, we set off on the 30th March from *Rio del Fuoco* towards *Capo S. Agnese*.

Magnificent panorama.—At Cape S. Agnese
—Manners and customs.

In two hours we reached *Viamonte*. There a marvellous panorama is spread out before you. On the east the Atlantic Ocean, boundless, the waves rolling in towards us, breaking in foam amidst the numberless rocks of the most varied forms; to the south-east, *Cape S. Agnese* stretching out into the sea like an enormous giant lean-

ing back; to the north, in the far distance, Cape *Peña*, shining like gold in the solar rays; to the west the other mountains facing *Lake Fagnano*; near us are dense woods, inhabited by numberless birds and Fuegian foxes, intersected by paths covered with the greenest grass. Descending the hill we found an abandoned hut, made of wood and zinc, containing two rooms; here we took up our abode. We were sheltered from the rain, but the wind howled through the crevices and floors and sometimes blew furiously, as if it wished to tear down the house and cast it with us into the sea. And yet we were grateful to God who enabled us to find this hut, where we remained quietly for ten days.

On our arrival the Indians came forth from the woods, surrounding us and gazing upon us with eyes full of curiosity. There were twenty-six men, seventeen women, seventeen boys and ten girls. Having baptized eight babies, I began at once to prepare five older children for Holy Baptism which they received on Passion Sunday, after Holy Mass, all the other Indians being present, with the same solemnity with which I performed the ceremony at *Rio del Fuoco*. On that day the newly baptized sat down to table with us and all shared in the feast, for to all sweets and clothings were distributed.

On the three following days being unable to proceed towards *Capo S. Paolo*, because I wished to speak to Mr. Lucas Bridges who was expected, I profited of that time to continue the catechetical instructions to the neophytes and also to the others Indians.

Poor people! they live by hunting and fishing and dwell in huts made of stakes fixed in the ground in a circle and joined at the tops in the form of a cone. In the middle the fire is always burning and the smoke has no difficulty in escaping either through the door, the walls, or by an aperture in the roof. All gather round the fire; this spot is parlour, refectory and dormitory in one; in the matter of cleanliness also there is much room for improvement, they possess no kitchen-utensils of any kind, for fingers are the best of forks, and red-hot cinders serve instead of pots and pans. Taking a piece of meat they thrust it on to the live coal and when it is barely scorched on the outside they take it from the fire and eat it. Fish they place among the ashes and when it is scarcely warmed through, it is devoured eagerly, as if it were a most delicious morsel. After such meals, you may imagine what pretty hands and mouths they have!... Some work for Mr. Bridges and these go down on Saturday or Sunday to the stores at *Rio del Fuoco* to purchase what they wish with their wages.

On the 8th of April Mr. Lucas Bridges arrived; when he had taken a little refreshment with us

he had to set off again immediately with some Indians to cut down trees in the wood.

At Capo S. Paolo.—Catechism class.—Solemnity of Easter.

On the 9th of April we too left *Viamonte* for *Capo S. Paolo*, where we arrived after a ride of sixteen hours. There the view is even more enchanting than at *S. Agnese*. But the shore is strewn with planks, packing cases, broken casks and other remains of shipwrecked vessels. There may now be seen rising above the waves the mast of a vessel bound from England to Valparaiso laden with cement which was wrecked last winter. Out of a crew of twenty-six, only two perished, the others were happily able to reach the Mission where we took care of them, giving to each a blanket made by the Indians. The captain, in a letter he wrote to us, could not say enough in thanksgiving for our help.

In *S. Paolo* we found six Indians, nine women, eight boys and ten girls, who are not living on Mr. Bridges' property. The next morning April 10th I celebrated Holy Mass in their presence. It was the first time it had been said in *Capo S. Paolo*. How the heart is touched in such occasions! The words of Our Lord come spontaneously to the mind:

—"Other sheep I have who are not of this fold, them also I must bring, that there may be one fold under one shepherd..."—With what compassion one raises the hand to bless these poor souls!

We remained in *S. Paolo*, living in the tent for thirteen days; I baptized nine infants and prepared six older children for the Sacrament, gathering them round the fire for instruction. When I asked them:

—"Who is Jesus Christ?"—and with one voice they replied.—"He is the Son of God made man!"—a thrill of joy went through me and turning my eyes to those hills and valleys, those woods and fields which perhaps had never before heard this sublime truth proclaimed, I cried out: "Oh, may the kingdom of God come speedily to this place also! *Adveniat regnum tuum!*"—The picture of the Sacred Heart of Jesus, suspended from a tree, looked down on us and seemed to bless us! At the end of the lesson I taught them some hymns with which they were delighted, as this kind of singing was something quite new to them. Everywhere I was occupied in catechizing and baptizing, whilst Brother Dalmasso served Mass, acted as godfather, looked after the horses and prepared some dinner and supper.

On the 19th of April, Easter Sunday, I baptized the six catechumens who at the sound of the bell, hastened to assemble with the others, clothed in new garments and scarcely able to contain themselves for joy. What a glad Easter

was that!... What a joy to the Missionary to be able thus to give new children to the Church!

To these Indians also we distributed clothing, linen and all our remaining supplies, so that they were very well satisfied. Promising to return next year we took leave of them on the 21st of April and arriving at *Viamonte* we remained there till the 24th, in order to repeat to these Indians the lessons they had learnt and we did the same at *Rio del Fuoco* on the 25th, 26th and 27th. Here on the morning of the 28th, bringing up the total of baptisms to fifty, I poured the saving waters on the head of an Indian dangerously ill, naming him *John Andarin*; then setting out once more we reached the Menendez' factory on the 29th and our own house of Candelara on the 30th.

Another expedition.—Clothing needed for the poor Fuegians.

This is the history of a journey of forty-four days; but I must also mention another short journey to *Rio del Fuoco* from the 21st to the 24th of last November which was not without fruit as I was able to baptize three infants. Having heard, besides, that there was another, at a distance of about three hours on horseback, we set off in that direction arriving towards one o'clock at the toldo of the Indian *Sikiol*. We waited until six o'clock when an Indian woman at last appeared, the wife of *Sikiol* returning from the river where she had been to fish and carrying with her a baby girl a few months old. To the joy of the Mother I quickly baptized her.

But the sun was setting and there was no time to return to *Rio del Fuoco*, the horses being very much tired with the bad roads; so Brother Dalmasso improvised a picturesque hut with branches, bark and pieces of stuff, where after a repast not too abundant, we retired to rest. But it soon began to rain and we had to get up and make a fire waiting for the weather to improve. Thank God, towards eight o'clock the sky cleared and we were able to start, arriving the same day at the Menendez factory and the following day at *Candelara*.

In these expeditions fifty-four were baptized and 189 Indians were seen.

The clothes and other things distributed were, in great part, purchased, but some were the work of the Indian women of our Mission at Candelara.

If our good Co-operators, both men and women would send us linen and clothing of every description, what a great work of charity it would be for so many poor Fuegians!

This, Monsignor, is a brief account of my expeditions this year. With the help of God I hope to go again so that the fruits may be augmented and rendered more durable.

I beg your prayers for this end and your blessing for

Your Lordship's devoted son in J. C.

JOHN ZENONE, Priest.

News in brief.

Gualaquiza (Ecuador).—The Missionary Fr. Joachim Spinelli writes to the V. Rev. Don Rua:

—“We have had a visit from several *Jivaros* children, very anxious to be further instructed in our Holy Religion, they remained with us several days. There were as many as fifteen here at one time. Many *Jivaros* from *Mendez* and *Macas* have also been to see us and they returned to their huts well pleased and filled with gratitude towards the Missionary, wishing that a Mission-house may be founded amongst them as soon as possible. We need immediate help to open without delay at least the residence of *Indanza*, from whence we could easily go to *Macas*, the centre of several tribes of savages...”

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.

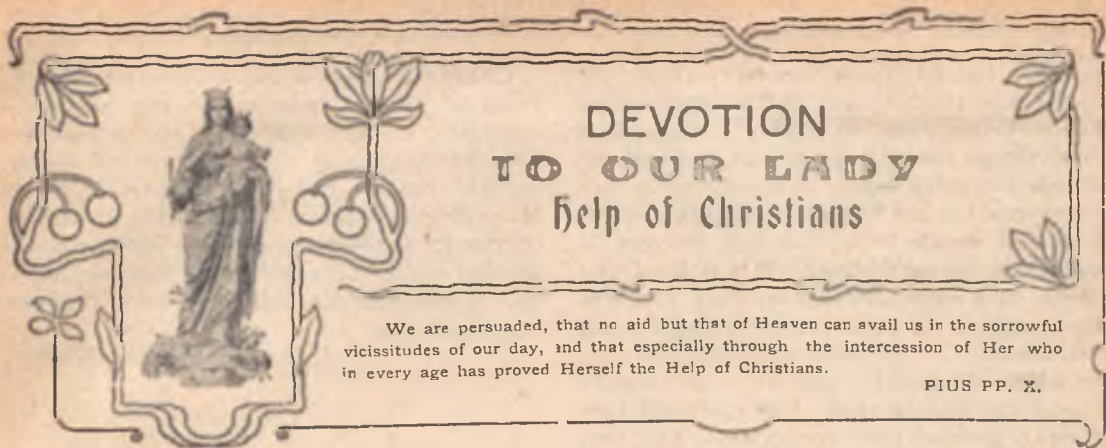
Every month.

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 December.

1. Dec. 8th The Immaculate Conception.
2. Dec. 25th The Nativity of Our Lord.

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



THE Co-operators are invited to take part in the devotions which are held in the Sanctuary on the 24-th of each month. They can participate from afar by performing some extra devotional practice on that day, by approaching the Sacraments, or making a visit to the Church.

Besides their private intention all are asked to pray for the protection of the Help of Christians on the Church and the Supreme Pontiff.

The Feast-Day in Other lands.

Year by year the Devotion to Our Lady Help of Christians extends its domain, both in the number of its clients and of the centres where it is established; and this is brought about to a great degree, by wonderful favours granted by the Help of Christians. Mere descriptions can give little idea of the fervour and religious enthusiasm which marks these celebrations, which in all lands and tongues are directed to the honour of Our Heavenly Queen. Moreover it has been established in the manner foretold by the Ven. Don Bosco, that is, it is accompanied by a general return to good catholic practices, by a more frequent reception of the Sacraments, and a revival of interest in the Church, her welfare and progress. And this is by no means restricted to adjacent countries. On the Feast-day of this year, in the Sanctuary of the *Gratitud Nacional* at Santiago in Chile, over three thousand persons received Holy Communion! And passing rapidly to such places as Maltebrugge Lez-Gand in Belgium, to Malaga, Huesca, and Valencia in Spain, and then on to Austria or Asia Minor or Palestine or India, accounts give us the same report of religious enthusiasm. It may be remarked, in connection with the recent rumours of religious persecution in Spain, that the School of the Nuns of Mary Help of Christians in *Lisbon* was visited on the occasion of the

Feast by a number of the very highest ladies of the Aristocracy, who joined the girls in the celebration which was presided over by the Bishop of Beja. In many other towns the feast day was honoured by the presence of the Archbishop or Bishop of the Diocese, and of distinguished Co-operators. In Madrid great numbers approached the Sacraments and during the Octave there was a continual procession of the faithful, who desired to offer up their petitions before the picture of Our Lady. Among them was Her Royal Highness, the Infanta, Donna Maria Theresa, with her lady-in-waiting, the Countess di Mirasol. Her Royal Highness is the President of the Ladies Committee of Co-operators in the Capital and took the opportunity of her visit to pass through the School annexed to the Sanctuary.

At Bahia in Brazil, at Morelia in Mexico, at Caracas in Venezuela there were similar celebrations, those at the last-named being offered for peace in that much distracted country. Certainly one cannot help seeing in this extension and fervour of devotion a wonderful fulfilment of Don Bosco's words, particularly in regard to the general revival of catholic practice where this devotion is established.

GRACES and FAVOURS

Bra. — Last November my husband fell ill, and after consultation with physicians it was found that he was suffering from an internal complaint which placed his life in imminent danger. No remedies seemed to be of the least avail; he grew daily worse and by the month of March he had apparently reached the final stage. However I decided to have him taken to Turin and he was placed under a distinguished

specialist, but no benefit seemed to result; the disease had reached such an advanced stage that medicines could do nothing. Seeing that no advantage was to be gained my husband was anxious to return home, especially as he had not received the last Sacraments; but the doctors thought it unsafe to remove him, for fear he should collapse on the way. It was then that I went to the Sanctuary of Mary Help of Christians, begging the grace for my husband's safe return home, that he might receive the last Sacraments, and that I might have the strength to bear the coming trial. Our Lady not only promptly granted these requests, for that very day he received the last Sacraments and on the next he was taken safely back, but an improvement immediately showed itself; and this was maintained with such good results that after two months he resumed his occupations to the astonishment of medical men, and the great consolation of his family. All those who had known him in his illness declare it to be a miraculous cure. I would ask you to insert this in the *Bulletin*, so that others may learn the power of the Help of Christians.

August 1909.

B. M.

Brescia. — On the 4th of June last I wrote to Don Rua imploring prayers for my little nephew, who for nearly twelve weeks had lain on a bed of sickness which had baffled all the skill of the doctors either to arrest its progress or to determine its precise nature. I asked Don Rua for a Novena by the boys of the Oratory in which the family participated. On the fifth day of the Novena an improvement was suspected, for the child made efforts to sit up, and the fever had abated. On the following day he was able to be dressed and to sit up, being lifted from the bed to a couch; this was repeated the following day with much greater ease and the child was practically convalescent. The prayers of the boys had been heard.

June 16th 1909.

A. M.

Dublin (Ireland). — Enclosed is an offering to the Shrine of Our Lady Help of Christians in thanksgiving for favours granted through her intercession, and that she may further intercede for the restoration to health of a relative who is ill.

September 6th 1909.

A. CLIENT.

Tanjore (India). — Please accept an offering in thanksgiving for a favour received through the intercession of Mary Help of Christians.

August 1909.

C. C. K.

California (America). — After twenty-three years of fervent prayer for my husband's conversion to the true faith my request has been finally granted. Three years ago I recommended him to the powerful intercession of Mary Help of Christians, promising to send an offering for a mass at her Shrine in Turin and have the conversion published in the *Salesian Bulletin*. I now hasten to fulfil my twofold promise.

September 1909.

A GRATEFUL WIFE.



TRIESTE — The new Salesian church.

County Limerick (Ireland). — I have received a great temporal favour from Our Lady Help of Christians and Jesus in the Blessed Sacrament. I enclose an offering in thanksgiving and wish to have it published in the *Salesian Bulletin*.

September 1909.

K. H.

Chembookavoo (India). — I wish to thank Our Lady Help of Christians for a great temporal favour.

LIFE OF MONSIGNOR LASAGNA

SALESIAN MISSIONARY

TITULAR BISHOP OF TRIPOLI

CHAPTER XLIX (Continued).

Almost beside themselves with fright, the two priests were scarcely able to thank God for their escape and give absolution to the dying. Then their thoughts flew at once to the Bishop, and not seeing him, they called him in a heart-rending voice. Fr. Zalti, passing through the only door which remained intact, jumped out and hastened to the other end of the carriage, seeking anxiously for the Bishop whom he found crushed between the sides of the two carriages. He had his head out of the window and his chest crushed in. He was perhaps still breathing, for to one of the surviving Sisters who had asked his help an instant previously he had replied: "I cannot help you, have recourse to Mary!" It was impossible to do anything for him.

At this sight Fr. Zalti, as if demented, set off running through the fields without knowing whither he went, he shouted breaking the lugubrious silence of death, rendered still more frightful by the torrent of rain. Coming to himself, he returned to the train: weeping he called the Bishop once more... Then no further deception was possible; the Bishop, a victim of this horrible accident, was already amongst the dead.

Meanwhile the Salesians and the passengers who had escaped injury in a state of bewilderment left the carriages, hardly knowing what to do; but they soon saw they must not waste time in useless lamentations; that perhaps amongst the ruins, notwithstanding the deathlike silence that prevailed, there might still be some alive and in urgent need of help; they took courage and without delay set about rescuing the victims. Fr. Albanello and Fr. Zalti with great presence of mind after having liberated the Cleric William Bruckhäuser whose head was caught between two planks called for help, asking for hatchets, saws and levers. They placed themselves at the head of those who had hastened to the scene of disaster and began to break up what remained intact of the postal van, so as to reach the victims lying underneath. After about ten minutes of heroic efforts they saw a hand emerge from the debris; it was that of a Sister, nearly frantic, calling for help. Fr. Zalti pressed her hand to let her know that assistance was at hand; but the poor creature clutched him so violently that he could not free his hand. It is impossible to describe the impression produced on all present by this sad incident. They understood that they were not labouring in vain; it roused them to greater courage and the work proceeded with feverish haste.

Meanwhile news of the disaster spread like lightning both in Mariano Procopio, about a quarter of a mile away and in Juiz de Iria. Notwithstanding

ing the torrents of rain, from all parts every one hastened to the scene of the disaster. Amongst the first even the Dutch Redemptorist Fathers, who brought the Holy Oils for the dying. They also, together with the workmen they had summoned with a wonderful spirit of charity and self-sacrifice, set themselves to succour the victims. Many skilful doctors also hastened to their assistance, lavishing their care on the wounded. The Protestant clergyman, Mgr. J. Taylor came at once to give his help.

The poor Sister who had first called for help was also the first withdrawn from the heap of broken timbers. Her clothing, torn to rags, scarcely sufficed to cover her wounded and bleeding body. She was carried carefully to the nearest hut, inhabited by a negro family, where the doctors rendered first aid. A second was brought out. Sister Pauline Heitzmann, but alas! in what a state! Her head was horribly crushed and pierced with splinters of glass, her arms had the flesh torn off to the bone and besides one of her heels was taken off; she was out of her mind with terror, so that she did not seem to feel the pain of her terrible wounds. She also was taken to the negro's hut and placed in the hands of the infirmarians.

Meanwhile the work went on and a second opening was made on the left side of the carriage. The cries and shrieks increased; from all sides Fr. Zalti was called upon, his name was heard every moment. He replied kindly to all, bidding them have courage and patience, and regardless of the rain and fatigue, he continued breaking down the partitions and flooring of the two carriages. Through the new opening emerged the lay-brother Dominic Germano, almost uninjured. Then Sister Maria Casilla was drawn out. She seemed a monster rather than a human being; her face was disfigured, her body all bruised and from head to foot covered with blood and mud. One of the doctors, a good Salesian Cooperator and friend, had her taken to his own house where she was well cared for.

With heroic efforts Sister Florisbella was reached and she also was found in a horrible condition. Having her clothes torn off, notwithstanding her atrocious sufferings and great weakness, amidst the splinters, with surprising energy she succeeded in extracting the bloody apron from Sister Hedwige Gomes-Braga who was lying dead beside her, and managed with it partly to cover herself, modesty having more power over her than suffering.

Signora Lusso mother of a Salesian and of a Daughter of Mary Help of Christians, a constant helper of the Sisters, was so fortunate as to escape with her life, but her body was terribly crushed and only one leg escaped injury. Forgetting her own needs, this good woman sought help for Sister Julia Argenton who was making fruitless efforts to extricate herself from the beams of wood and pieces of iron which held her fast. Her cries caused the workmen to increase their efforts: boards fell asunder under the blows of their hatchets; but alas! when help reached her it was too late; the poor creature had expired in the most cruel torments.

Continuing to saw through planks, to lift iron

bars, to remove the dead and wounded, at last they succeeded in removing that portion of the carriage, against which, horribly crushed, was leaning the corpse of Mgr. Lasagna. It was piously removed and carried to the church of the Redemptorist Fathers. As at the moment of the collision he had put his head out of the window, his face had only received a slight wound. Neither were there any marks of blood, only a few links of the chain round his neck were slightly tinged with blood. There were no signs of horror or convulsion in his face; only the pallor of death. His lips were slightly open, his eyes half-closed; he expired in terrible suffering; but on his countenance one seemed to behold the peace of the just and the blessing of God. And of this we were assured when, with profound sorrow, we contemplated his bust in the Exhibition of Pious Art at Turin in the year 1898. It was exhibited by the clever Italian Sculptors Joseph Caporali and Alexander Formento, who had taken it from the corpse itself in the Cemetery of Juiz de Fora, before it was placed in the tomb.

After this the corpse of mother Teresa Rinaldi was brought out; besides other wounds, her face was pierced through by a thick iron bar. She had on only one shoe; the other remained in the possession of that Sister who, in joke, had asked for a relic; this shoe is carefully kept as a souvenir of that generous Martyr.

Continuing the search, they came upon the body of Sister Petronilla Imas, with her head crushed and lying mostly under the wheels of the carriage. Only after twelve hours' labour, that is to say when the two carriages were entirely broken up, was it possible to withdraw her shattered limbs. Stretched on the ground was the lifeless body of the young Secretary Fr. Bernardine Villaamil. He was seen with his head caught between two planks, struggling with his hands and feet; but unfortunately help came too late and when he was reached, he had already breathed his last.

At the entrance doors of the carriage, which in America are always in front and at the back, on the side which had been occupied by the Sisters, they were horrified to find the corpses of Sister Julia Argenton and Sister Hedwige Gomes-Braga. The skull of the latter was smashed, the brains scattered and her body dismembered. The good Redemptorist Fathers had them wrapped in a linen cloth and carried to their Church.

Thus six perished in this awful catastrophe: Mgr. Lasagna, his Secretary and four Sisters of Mary Help of Christians. Another victim was found between the engine and tender, the engine-driver of the express, in which the Salesians were travelling. It is worthy of remark and gives occasion for grave consideration, that not one of the passengers in the other carriages received the slightest injury.

On this day the Church lost an intrepid Missionary, a most zealous Bishop, a true Apostle; Italy bewailed the loss of one of her most illustrious citizens; the Salesian Society was inconsolable in seeing one of her dearest Sons, a mainstay of her Missions, one of her most brilliant lights thus unexpectedly

torn from her by death. Well might Mgr. Brito, the greatest Orator of Brazil exclaim: "God required the offering of a flower and this had to be the most fragrant. It was necessary that the immortal work of the Salesians in Brazil should be sealed with blood: God willed that this should be the most precious; that of Mgr. Lasagna."

CHAPTER L.

Special characteristics of the catastrophe—Enormous crowds at the scene of the accident—Notice to the authorities—National mourning—Catafalque in the Gloria Church—The funeral service—In the cemetery of Juiz de Fora—Judicial enquiring—Evidence to show that the collision was a criminal act—When will it be explained?—At the tribunal of public opinion—Apostle and martyr.

The catastrophe of Juiz de Fora, so full of horror in itself, was accompanied by certain circumstances, which increased a thousandfold the consternation of all those who heard of it. Here were Missionaries and nuns traversing the distant Brazilian territories desiring only to pursue the peaceful crusade of Religion and civilization. They had been summoned there by the longing desires and fervent solicitation of the ecclesiastical and civil authorities of that State; they were blessed and encouraged by all, even by those who scarcely even interested themselves in religious matters, for all were unanimous in recognizing that the mission of the sons of Don Bosco was eminently charitable and in modern parlance, humanitarian. The collision between the carriages had made many victims and of the others who had escaped death, the injuries were so terrible as to touch even the hardest hearts and to draw tears, even from those, who not having seen with their own eyes the terrible spectacle had but heard the account of it. But that which pierced us to the heart was the irreparable loss, according to the *Giornale del Commercio* "of a great Bishop, a great priest, an indefatigable apostle of learning, of peace and of labour, in the prime of life, and in the exercise of his burning zeal."

When the dismal tidings began to spread, thousands of people hastened to the scene of the disaster and on the countenances of that great multitude were to be seen traces of profound sorrow. The darkness of night, the torrents of rain, did not diminish the crowd of people. The following day, though nothing remained on the spot save a heap of debris and marks of blood, still the concourse did not cease. It seemed as if all were invited to this sorrowful pilgrimage by the bells whose measured tolling voiced the general mourning until the mortal remains of the poor victims were interred.

Doctor Venanzio Cafè, Vicar Forane of Juiz de Fora, scarcely recovered from the consternation caused by this sad event, hastened to offer assistance and took upon himself to despatch the lamentable news to the President of the State, the Minister of Agriculture, the Bishop of the Diocese of Marianna, and the Salesian Houses of Brazil.

From that moment from all parts of the Brazilian Republic, telegrams began to arrive asking for further information and sending condolences. From the Bishops to the least of the clergy, from the Head of the State to the last of his subjects, one may say that none remained indifferent and did not take an active part in the mourning, so that the death of Mgr. Lasagna was looked upon as a national disaster throughout Brazil.

The Municipal Council of Juiz de Fora and that of Ouro Preto suspended their sitting in sign of mourning and sent a deputation to represent them at the funeral. The Administration of the Hospital of the same city telegraphed immediately to the Vicar Forane of Juiz de Fora, charging him to provide solemn obsequies at their expense and to place a splendid wreath on the bier. The Bishop of Minas, united to Mgr. Lasagna in the bonds of closest friendship, suspended his pastoral visitation, grieving that the distance did not allow of his arriving in time to bless the graves of these martyrs of charity: his Vicar General, Mgr. Telles Guinaraes, in a circular letter, begged the prayers of the whole diocese for the deceased. The President of the State of Minas, by telegram, expressed the grief of all his subordinates for the loss of a Prelate who had deserved so well of the Republic.

But how heart rending was the grief of the Salesians and of the Daughters of Mary Help of Christians on receiving the lamentable news! We who have followed the great Missionary in the various incidents of his life and in the government of his Institutes can imagine it without difficulty. Words cannot picture the anguish endured in such circumstances and we shall not attempt to describe it; some idea may be gained from the burning words of Dr. Lenguas, President of the Association of the Old Pupils of the College of Villa Colon. "Mgr. Lasagna is dead! Night has fallen on the Sons of that cherished father! The blow was so violent and unexpected that it dried up the fountains of grief; our eyes shed no tears, only sobs burst forth from the depths of our heart." For one moment it appeared to all as if God, in His inscrutable designs, was demanding a sacrifice beyond their strength. God only was a witness of the struggles and the efforts made by them to bow to His Most Holy Will and resign themselves to it. But let us return to the lamented victims of the collision.

The bodies had been taken to the house of the Redemptorist Fathers, who had asked, as a favour the honour of giving them a temporary resting place. During the night the good Religious themselves performed the last offices for the Bishop and his Secretary, whilst pious ladies, conquering the natural horror for bodies crushed out of human semblance by the collision, performed the same charitable office for the dead Sisters and arranged them on the bier. Early the next day, the poor victims, accompanied by a few persons, were carried to the *Gloria* Church in Juiz de Fora, for the celebration of their solemn obsequies.

The Church, notwithstanding such short notice showed signs of mourning. In the nave the seven corpses were thus arranged, in the centre was a

simple catafalque supporting the bier of Mgr. Lasagna, surmounted by the mitre and the other tokens of episcopal dignity; on the right lay Fr. Bernardine Villamil, on the left Mother Teresa; on either side, the three other Sisters and the engine-driver. Such a sight had never before been seen and drew tears from all eyes.

The biers were hidden beneath a quantity of flowers and wreaths which the most influential families and the Association represented there had vied with one another in providing. All the civil, military and judicial authorities were present either in person or by their representatives, as well as the scientific Associations and those charged with the public welfare, with their standards veiled in crape, who came from Ouro Preto, Cachoeira do Campo and Ponte Nova. The editors of newspapers and their correspondents, anxious to furnish their readers with first-hand information and all particulars concerning an event which had excited universal sympathy, were also there. The concourse of the faithful was so great that only a small proportion could enter the church; many remained outside in the square, but with a demeanour truly edifying; so great was the sadness excited in all by the presence of those seven corpses!

Sixteen priests had already said Mass in the presence of the dead, and the Vicar Forane assisted by several clergy sang the solemn Mass of *Requiem*. After the customary absolutions, this same dignitary, a great friend of Mgr. Lasagna and admirer of the Salesian work, could not restrain the expression of his sorrow and broke forth into a touching discourse in praise of the victims lying before him. Perhaps there had never been hitherto such an example of perfect union of ideas and sentiments between a preacher and his audience; the emotion of the speaker and of his hearers was the same.

The discourse being ended, those who were to accompany the dead to their last resting place assembled. An innumerable and compact crowd followed the sad procession. After the numerous associations came the bier of Mgr. Lasagna carried by the Redemptorists and the Salesians. It was followed by the bier of Mother Teresa Rinaldi, carried by the Sisters of Mary Help of Christians and some charitable ladies who would not allow the men to help them in their pious undertaking. The biers of the others were confided to the charity of the members of the *Gloria* Confraternity.

The Cemetery of Juiz de Fora, situated on the slope of a hill with a steep and fatiguing approach is poor, and unenclosed, shaded with a few shrubs. Four graves had been prepared, one for the Bishop, one close by for his secretary, and a third, very large, for the Sisters who were thus placed together in one tomb. For the engine driver a grave had been prepared apart. Here, in the presence of an immense crowd, and in the name of all, Dr. Francis Pinto de Joura, member for Minas in the Federal Parliament uttered the last farewell and then the crowds withdrew, pensive and touched by the spectacle at which they had assisted, whilst the mortal remains of the Bishop of Tripoli were covered with a few feet of earth. It is but a poor and

narrow tomb for one whose widely extended charity wished to embrace not only Uruguay, Paraguay and Brazil, but the whole world. "But there are some dead" cries out Mgr. Soler the Archbishop of Montevideo, "whom the tomb cannot retain, it becomes the pedestal of their glory." And this he said precisely of our ever lamented and never to be forgotten Bishop.

I have not yet spoken of the judicial enquiry commenced even before the burial. That same day, at three o'clock in the morning, Marchal Jardi, Director of the Central Railway of Brazil, accompanied by Dr. G. Rademaker, superintendent of traffic, arrived on the scene of the collision. They wished to investigate the cause of the catastrophe, to examine the damage done by the collision of the two trains, and to see the corpses of the victims; they visited the wounded, giving orders that nothing should be spared that might alleviate their sufferings and hasten their recovery. Therefore Salvatore Joseph Alves (*temporary* Station-master, because—and this is worthy of notice, the ordinary Station Master had left his post) was subjected to a long and minute interrogatory by the above-named with the Chief of Police. The man openly confessed that he had allowed the composite train No. 14 to leave Mariano Procopio, though he had sent a written order to the Station Master of Juiz de Fora, to send off the express. This was a most serious acknowledgment and his statement was confirmed by the testimony of the engineer Bernard Trindade, Edward Barata Ribeiro, telegraph clerk, Alexander Joseph da Silva in charge of the composite train, and the Inspector Joseph Ferreira Ortiz. All affirmed that Salvatore Joseph Alves had given orders for the composite train to start, although he could not fail to be aware that by his own orders the express was coming to meet it on the same line. What further evidence was required? Arthur Coelho handed in the order in writing, signed by Salvatore Alves. There can therefore be no doubt that the whole responsibility for the disaster rests on the Station Master Joseph Salvatore Alves, who therefore, by order of the Director of the Railway and the Chief of Police, was at once placed under arrest.

(To be continued).

Book Notices.

We call the attention of Readers to the following publications:

1. *Doctrine Explanations*. This useful text, treating of the Christian's Rule of Life and the Sacraments in General is a continuation of that excellent series of doctrinal explanations by the Sisters of Notre Dame. The book is arranged with a Question side and a Reading side after the manner now familiar in the numbers dealing with Confession and Holy Communion.

His Grace the Archbishop of Westminster has taken the opportunity of his last visit to Rome to present copies of this series to the Holy Father. His Holiness expressed great satisfaction at this successful effort to bring the meaning and explanation of the Catechism within the reach of the young, and spoke of arranging for the translation of some of the booklets into Italian. No higher praise could he bestow on an eminently practical series of doctrine text-books for the young.

Price Threepence.

R. & Washbourne, Paternoster Row. London.

2. The Catholic Truth Society of Ireland have issued the following. *Paul of Tarsus* by M. T. Kelly. An able sketch, dealing in short, clear chapters, with the main events in the life of the Apostle of the Gentiles. *Price 6d.*

3. *Treatise on Purgatory* by St. Catherine of Genoa, with short sketch of the life of the Saint. A suitable book for November Reading, and useful at all times to acquire a Saint's view of Purgatory. *Price 6d.*

4. *Organised Charity*, by Maurice F. Healy. (One Penny).

5. *Two Irish Parliaments*, by Very Rev. Canon Murphy D. D. (One Penny.)

6. *Kevin O' Connor*, by E. F. Kelly. (One Penny)

7. *Tidings of the Saints in Ireland*. Notes in Gaelic (modernised) of the Leabhar Breac of Aengus.

24 Upper O'Connell St. Dublin.



We earnestly recommend the following to the prayers of the Association, particularly during the month of the Holy Souls.

Miss S. Saunders. Brighton.

S. Dunne. Stradbally. Queen's Co.

James Mc. Keown. Dunsilly, Antrim, Ireland.

Mrs Mary Fitzpatrick, Kilmuckridge, Ireland.

The Rev. Superioress, Carmelite Convent, Lanherne, England.

R. I. P.

PERMISSU SUPERIORUM

Gerent, GIUSEPPE GAMBINO — Turin, 1909

A. I. S. for the diffusion of the 'Good Press'
176. Corso Regina Margherita.

Sacred Heart Catholic Schools,

TROTT STREET, BATTERSEA, S.W.

SCHOOL BUILDING FUND COMMITTEE.

Officers for the year 1909-10.

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

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HARRY CASSIDY, Esq., *Assist. Hon. Secretary.*

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

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

BALANCE SHEET, 1908-9.

RECEIPTS.

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

EXPENDITURE.

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

Audited and found correct,

E. J. COLLIER

GEO GARDINER.

Auditors.

WM. J. KELLY, S.C.,

Hon. Treasurer.

March 3rd, 1909.

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

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SURREY HOUSE, SURREY LANE

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Salesian School, Queen's Road

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Eastworth House, Eastworth St.

Chertsey, Surrey.