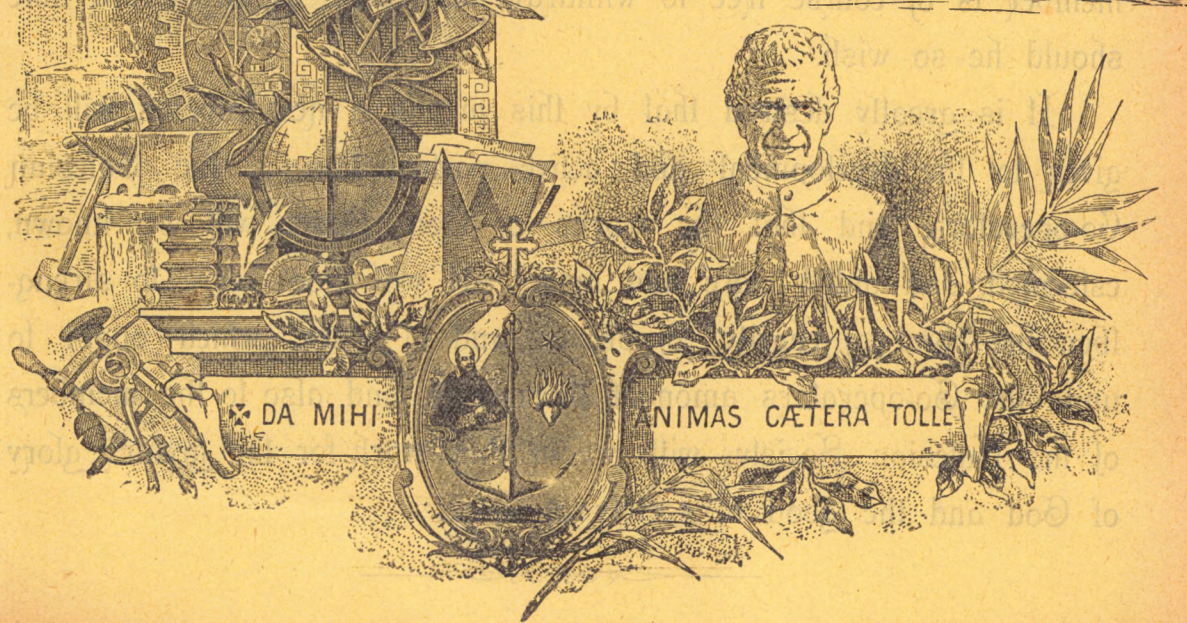


No. 4 — APRIL — 1909

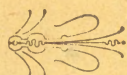
Vol. VI.


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

Leo XIII.



Important Notice to Readers.



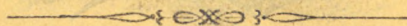
 s announced previously in the **Bulletin**, the Rules of the Association of Salesian Co-operators, together with a summary of the Indulgences and spiritual favours, and appendices, have been reprinted and bound into a neat volume or manual.

A copy of this and a diploma of membership is being sent to all readers. If some of the dates affixed thereto are subsequent to the date of receipt, that is the day on which membership will commence, and on which the plenary indulgence may be gained.

Those readers, who on receiving a copy and reading the instructions and regulations, do not desire to be enrolled as members, should return the two things, and their names will be cancelled. Those who retain them will be definitively enrolled.

Explanations and information concerning the rule will be found in the manual, but will be supplemented by the **Bulletin**. Any member is of course free to withdraw his name at any future time should he so wish.

It is greatly desired that by this means a new impetus will be given to the development and active participation of the Salesian Co-operators, and that the works of Don Bosco will be known, esteemed, and aided more and more. It will also serve to strengthen the bond of charity, of prayer and of work, which ought to unite the Co-operators amongst themselves, and also to the members of the Salesian Society, with whom they work for the greater glory of God and the good of society at large.



The Salesian Bulletin

Organ of the Association of Salesian Co-operators

Via Cottolengo 32, Turin, Italy.

CONTENTS.—

	page		
The coming month	57	News from the Missions	71
The Conferences	58	Indulgences	79
Charitable aid for the survivors	60	Devotion to Our Lady Help of Christians	80
The Venerable Don Bosco	63	Graces and Favours	81
Salesian Notes and News.	67	Life of Monsignor Lasagna	81
		Obituary	84

The coming month.

AT all times it has been a custom among the faithful to regulate their practices of devotion according to circumstances which seem more to favour their pious sentiments. Therefore, since a few years, a good many Co-operators have been commencing the month which is consecrated to Our Lady, on the 24th of April, so as to have a full month at the 24th of May, the Feast-day of Our Lady Help of Christians. It is not too early therefore to recall that occurrence to the mind of Our Readers, so that they may have the advantage of participating in the special devotions which are performed in the Sanctuary and prolonged till the Feast-day itself. A solemn Novena is kept, and all Co-operators are invited to join in this period of special devotion which never passes without particular graces being obtained.

OUR LADY HELP OF CHRISTIANS,
Pray for us.
(300 days Indulgence)

THE CONFERENCES.



HAD the drafting of Our Superior General's Annual Letter been done a little later than it was, he would doubtless have dwelt at some length on the disastrous effects of the upheaval in the southern regions of Italy and the neighbouring islands. As it was, his letter was devoted mainly to considerations calculated to inspire the Co-operators with gratitude to God and a desire to further the interests of their association, by pointing out the immense field of labour which lays before them, and the impossibility of advancing without their help. But hardly was the issue containing that letter in the hands of Readers, when he was forced by circumstances to communicate to the Society and to its Co-operators the disastrous effects of the earthquake, which, if it had merely wrecked one House, the flourishing School at Messina, would have given sufficient cause for general regret; but as a matter of fact, nearly all the Houses in the island suffered to some extent, necessitating considerable outlay, which would otherwise have been devoted to general development and current needs.

However, the universal sympathy that was immediately manifested in regard to the suffering in general, was extended in its narrower sphere in regard to the losses sustained by the Society, and particularly the sad lot which befel the victims in our Houses. Messages of condolence from the furthest parts of the world came to try to palliate the grief which must have been acutely felt by Our Superior General, at the

loss of so many of his family, and that under such painful circumstances; and this act of charity further served to show that no matter what distances separate the members, they have the welfare of the whole society at heart, and know how to bear one another's burdens.

But besides this moral support, the world-wide sympathy served to show what an immense organisation that same Superior General has under his direction, and what an enormous outlay must be annually expended for its maintenance. It was a practical case of what he himself had suggested to the members of the Association in his annual letter. In one passage he asked them to consider for a moment the vast outlays the Society had to make to provide for so many needs only in the course of one year. He asked them to direct their glance in whatever direction they might please across the continents, and in each and every one they were face to face with the Institutes of Don Bosco, endeavouring to carry on and to spread the beneficial work of their Founder, and frequently looking to him (their Superior General) for their material support. The catastrophes themselves reveal this wide spread character of the work; for whether it be in North or South America, in the West Indies, in Calabria or Sicily, the upheavals in each seriously affected the Sons of Don Bosco and their Institutes. Of course in extraordinary cases, special remedies must be forthcoming, and whatever be the sacrifices, the victims of these disasters must be lodged and provided for. At

the same time it bore out the point on which he was then insisting that under ordinary conditions the maintenance of so many Institutes and of the works attached to them entails a cost which would demand constant and generous Co-operation, without considering the need of development and extension.

This argument of his is at the same time another reason for urging the Co-operators to come to the aid of their respective provinces, so that he may be lightened of the burden by its distribution over the various sections. It is a point, too, which we have urged upon our Readers, and which we now urge again, that in maintaining and developing their own province, they are benefitting the whole, and therefore we recommend to our Co-operators the house in Battersea, London.

Moreover we are nearing the month of May, when the second general conference of the year becomes due. On account of our scattered numbers, and the impossibility of gathering together a sufficient number of enrolled members, this subject of the direction of co-operation cannot be discussed elsewhere than in our columns; and for this reason our remarks here must serve that purpose. We do not for a moment suggest that there is any lack of readiness to respond on the part of members and readers, but it is in regard to the direction of that co-operation that our suggestions are repeated.

Since the declaration of our Founder as *Venerable*, his life and work have come under the notice of a much larger section, and this mainly through the Press, both at home and abroad. We quote in this issue more than one magazine of wide circulation and repute, which puts before its readers the Ven. Don Bosco's life and early work, its rapid development and extension. Whilst concentrating their interest on the central figure and his supernatural

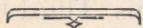
gifts, there is naturally little opportunity for considering the instruments which Divine Providence brought to hand for the establishment of his work; and yet that vast organisation of Co-operators, bound together as a Third Order, and regarded and enriched as such by the supreme authority of the Church, is itself one of the supernatural means appointed by God, not only as a means of supporting and extending the work, but as a religious association in itself, which by the good example of its members and their promotion of all that furthers the interests of religion, is now one of the bulwarks of the Faith and the means of incalculable good. This Third Order is an integral part of Don Bosco's work as founded by him, and for this reason he devoted as much attention to the one as to the other, as being practically but parts of one design of Almighty God, which he had been chosen to realise; and in reading of the work of the Servant of God, one must always remember, that though he was the principal agent he depended upon these secondary but necessary assistants, just as his Sons do now in the continuance of his beneficent mission.

It would no doubt be desirable that members of this province, or of English-speaking countries could attend at least one conference annually, for these meetings are recognised as important and successful factors in the work of progress. We have not yet begun to chronicle the doings of those held at the time of the feast of St. Francis of Sales; but they were more than usually important, as they followed closely on the earthquake, and had a ready programme to consider in the annual letter of the Head of the Association. But as long as the Catholics in any one centre or town remain a mere handful, the number of Co-operators in that centre must necessarily be small, if

existent, and it is accordingly only by combination on broader lines that successful co-operation can be at present effected; — looking forward to a time when a higher development will enable us to hold regular conferences with more tangible and lasting results.



CHARITABLE AID for the survivors.



The Salesian Institutes in Italy showed as great a readiness in providing for the boys who had been left homeless, as the world at large did to come to the general relief.

The ecclesiastical and civil authorities have confided twenty-four to the School at Catania, through the charity of the Holy Father another twenty-six have been handed over to Fr. Conelli, the Provincial of the Roman Province, and were accommodated in our school at Genzano. Two brothers from Messina were presented to the Oratory at Turin by the Countesses Vittorcelli and Capello in the name of Her Royal Highness Princess Lætitia. Other houses have opened their doors with equal generosity and there is hardly a Salesian Institute in Italy which has not received some youthful survivor.

The Very Rev. Don Rua placed at the disposition of the Bishop of Mileto the New Institute at Borgia in Calabria; a timely offer which was gladly accepted by Morabito, who immediately telegraphed his grateful thanks to Our Superior General. Our pupils in all countries joined in the crusade of charity, subscribing out of their pocket money, and depriving themselves readily of some pleasure in order to benefit their companions in distress. In some places the Christmas gifts were devoted to that end, in others school entertainments were given and the proceeds allotted to the relief fund. Many of the Committees of Co-operators also had proposals before them at their conference which is held at the opening of the year.

At Parma by the co-operation of the students of the School, the Ladies' Committee, and the university students belonging to the higher religious classes, a musical-dramatic entertainment was arranged, at which His Grace the Archbishop presided, and which was attended by many of the highest families in Parma.

Our former pupils have also been in the front rank in these charitable endeavours. At the head of the list must be placed Fr. Boeris who gave invaluable assistance to our confrères at Messina in the rescue of those who were covered by the débris. A distinguished part was also taken by Dr. Arrigo, a past student of the College at Frascati, who was on the Commission sent by the Holy Father to the scene of the catastrophe, and by Signor Casimir Arrigo, a member of the commission sent by the Society of the Catholic Youth with money and supplies; much excellent work was accomplished under the direction of Giuseppe Michele, a past student of the College at Alassio, who was very early on the scene of action, and by hundreds of others who have done good work in connection with the Salesian Houses.

Amid the ruins.

As soon as permission was given to commence excavations, the recovery of the buried corpses was immediately undertaken. On Jan. 15th the Tabernacle was unearthed and the consecrated vessels with the Sacred Species were found intact, which, on the next day, were placed in an erection in the coal-cellar, which was then the only place standing for the accomodation of the dead bodies. On the following Sunday, the 17th of January, the Blessed Sacrament was carried in procession to a spot higher up on the hill which rises immediately to the rear of the college, and Benediction was then given to the assisting survivors who numbered about two hundred. A letter describing these events, says:

"The band of helpers continued the work of excavation. Some of our dead confrères have already been recovered, but in a condition which makes them scarcely recognisable. Not one of the bodies was intact; all of them had crushed heads, and the pupils as yet discovered are equally disfigured.

The play-ground towards the garden which was used by the day-boys, and in which there is now erected the altar, at which Fr. Farina offers the Holy Mass for the benefit of those

who are encamped round about, is being gradually converted into a cemetery, in which the bodies are buried as soon as they are dug out. Each has a cross erected over it, and bears the name of the one interred."

"Poor victims (says another description), they were found quite unrecognisable and crushed in various parts. Most of them were beneath débris which was some ten or twelve feet thick

main portion were the rooms of the masters and assistants, and these were entirely laid waste.

The third (page 69) shows a general view of the destruction caused to the main building looking towards the hill. This part was a double building having a central corridor on each storey. Of this main portion, opposite the play-ground, nothing has remained



MESSINA — The ruins of the Institute of St. Louis.

and the twisting of the great nails of the iron work made it more difficult to proceed with the work."

The illustrations.

The illustrations are provided, showing the School of St. Louis after the disaster.

The first (page 61) shows the ruins of the Institute, viewed from the side which was entirely destroyed. In the foreground is the entrance, partly standing, though fissured and crumbling; higher up is the main portion of the building. This had two storeys above the ground-floor; the higher one and the roof were completely destroyed.

The second (page 62) is taken from a little distance, to give a view of the heaps of rubbish débris formed by the general collapse. In the

standing; the wall on one side fell over towards the rising ground, bringing down with it the roof and the two upper storeys. The iron girders remain in some parts, and the bendings they have undergone show the severity of the shock, and of the force with which the building was thrown. In this part were refectories, classrooms and dormitories.

The last on (page 73) shows a sad but oft-recurring scene amid the ruins — the interment of one of the bodies.

Our victims.

A word or two is added giving details of those of our confreres who perished. They were all in the prime of life, full of zeal and energy in the work they had embraced, and looking forward to gaining a full share of merit

by their labours in the service of God. But in His adorable Providence, He had designed to take them before their time, in a sense, certainly in a manner not at all expected, and with them thirty-eight of the young lives which they were training up in knowledge and piety.

The eldest of all was Fr. Joseph Pasquali who was only forty years of age, having been born at Rome, in Sept. 1st 1868. He had already fulfilled the office of Superior in another House in Sicily, and was Prefect of the School.

lamented was the loss of Fr. Dario Claris, a graduate in arts and philosophy, who had previously taught at the Oratory for two years. He was only twenty-nine years old, born at Savona on Jan. 4th 1880; through the efforts of his relations, his body was taken to Savona, where it was laid out in the cathedral, and received the solemn suffrages, at which the bishop gave the discourse.

The cleric Mario Manzini of Bologna was only twenty four. He was teaching science,



MESSINA — The Institute of St. Louis (seen from the play-ground).

The next in years was a lay-brother Joseph Longo who was thirty-six, born on Sept 4th 1872.

The two masters were Fr. Mario Rapisarda and Fr. Antonio Urso, both of the same age, thirty-four years, and both from the same place, Belpasso in Sicily. Both had done much good work among the boys, and Fr. Urso had gained a high reputation and a revered memory at Bova Marina, and at Malta.

After these came Fr. Vincenzo Priello, a graduate in philosophy and arts. He was not yet thirty-one, and was the able prefect of studies to the College.

Fr. Lo-Faro performed the offices of teacher and assistant and was only thirty years old, born at Bioncavilla in Sicily in 1878. Deeply

and looking forward to his ordination. The other cleric, Joseph Venia, one of the teaching-staff was only twenty-two.

At the loss of these revered and talented confrères our only solace is in prayer and in our holy faith which assures us that God is equally pleased with the victim that is consumed as with that which stands ready at the altar of sacrifice.



THE VENERABLE DON BOSCO

We are indebted to an able writer in the Australian Annals for an interesting series of articles on our Holy Founder. We cannot know too much of one whose life was so full of the marvellous and the spiritual, and which contains most useful lessons for every department of life. We intend to give the articles to a possibly wider circle of readers than the Annals may at present have at its command, at the same time acknowledging our indebtedness to the writer and editor.

The same year which saw the Battle of Waterloo and the downfall of the hero of so many memorable victories, gave to the world a hero of another type, one whose beneficent 'metier' would be the cherishing and sustaining of orphans, rather than the questionable one of their wholesale manufacture. No one, standing by the cradle of the infant Giovanni Bosco, could have foreseen what the life-work of the child was to be. Indeed, if heaven had not given this future father of countless sons a wise and valiant mother, he might soon, after his entrance into the world have come into the dismal inheritance of privation and neglect, so often the portion of 'naebody's bairn', for this predestined father of orphan children was himself fatherless before he had entered his third year. But Margherita Bosco, in common with many mothers of gifted sons, was a woman of rare force of character, and in her early widowhood managed to combine the duty of both parents towards her two little boys, toiling in the fields for their support as their father would have done, without neglecting the more congenial mother-work of forming their characters, and developing their minds and affections. Early trained in habits of endurance and industry, Giovanni found his first employment as a shepherd lad, and while wandering about his native hills, in charge of his flock, nourished his "youth sublime" with high and holy thoughts, such as, in like circumstances, formed the meditations of David, of Genevieve, of Jeanne D'Arc, of Giotto, and of other illustrious Shepherds, whose childhood musings were destined later to mature into noble deeds.

There was no school or other means of education in the little hamlet of Castelnuovo di Asti where young Bosco tended his sheep; but the pious lad and his brave mother nevertheless, cherished, even at that early period, the hope that some day and by some means he was to

become a priest. We shall not follow in detail all the difficulties which stood in the way of this desire being realised; but, many as they were, they were one by one patiently overcome, and at length the 5th of June 1841, saw the shepherd boy ordained a priest, and thereby transformed into Don Bosco. — a name since inscribed on thousands of grateful hearts, to whom he became a visible Providence, and also, we may believe, on the bright scroll, whereon are found the names of those beloved of God who have loved and served their fellow men.

Soon after his ordination, it became the duty of the young priest to visit the jails of Turin, and his pitiful heart was touched with compassion by the youth of many of the prisoners, some of them mere children. These unhappy waifs, who lived no one knew or cared how, and who often knew no parents, but Want and Crime, and no fostering, but such as is to be found in the crowded slums of a great city, became criminals from necessity, and stole because no helping hand offered them the bread which they were too young and two ignorant to earn for themselves. Happy little barques, wrecked on the threshold of life's journey, when happier children are still safe harboured in their parent's love and care, they drifted into prison, petty pilferers, less guilty than the well-to-do school-boy, who, for mere wantonness and greed, rifles his neighbour's apple-tree. After herding with older and depraved prisoners for months, these friendless boys often emerged from their place of punishment hopelessly hardened and corrupted, and ready, in their turn, to prey on society and teachid others the evil they had learnt.

Don Bosco, with his heart sore at the utter isolation of so many young lives, and with grateful memory of the innocence and happiness of his own early days, under his mother's watchful care, vowed his life to the task of saving homeless boys from the blighting influence of slums and prison. But how was this to be done? How was a young priest without money or influence to take upon himself the duty of feeding, clothing, educating, starting in life a family so numerous and so ever increasing as the orphans and outcasts of a vast city like Turin? Fathers of families often find it difficult enough to provide for the wants of the half dozen boys or girls who cluster around them, how then was one man to act a father's part to a whole army of hungry children, who, as soon as they had learned to support themselves would be succeeded by a fresh brood as hungry and untaught. Fortunately, men of great heart and intellect (especially if in addition they happen to be saints) do not stop at the beginning of a

project to consider all the difficulties which may beset them. While working manfully and with their utmost strength for the end in view, they are content to leave a good deal of the burden to Divine Providence, strong in well founded confidence, that Heaven, which helps those who help themselves, will more assuredly help those who help others. And though very early in his career this sanguine father of countless sons dreamed of schools and chapels, of workshops and playgrounds, of spacious dormitories and comfortably appointed refectories, where his well-beloved children could learn, pray, work, recreate themselves, sleep and eat, safe sheltered from the misery from which he had rescued them, these pleasant things were still the veriest dreams and phantoms of his imagination on the day he began his apostleship among the neglected children of Turin, with one forlorn boy whom he solaced and instructed. This first born of a family which soon came to be counted by thousands, and has now flourishing branches in many lands, was named Bartolomeo Garelli. He was friendless, dirty, ragged, utterly ignorant and untutored, just such a rough unattractive youth as most of us would have preferred to keep at a distance, for being almost sixteen years of age he had quite outgrown the charm which graces early childhood, even when most neglected. But Don Bosco, who looked for the soul within, needed no picturesque accessories to awaken his interest, and his great heart opened to the uncouth lad and his sorrows, as tenderly as it would have opened to an engaging child. The first meeting between father and adopted son came about in this manner: Garelli (probably attracted by a lighted candle) wandered early one December morning into a church where Don Bosco was preparing to say Mass. The Sacristan on the look-out for a server seized on the boy, and wished him to act as clerk, and on his vehement refusal to comply with so unreasonable a demand, for he knew no solitary word of the responses, was so angry as to box his ears. Don Bosco, hearing the altercation came to the rescue and spoke to Garelli with a sweetness and kindness which fell like unexpected music on ears accustomed only to the rough tones of the lowest lanes of Turin. After the Mass at which Garelli (still under the magnetic spell of his new friend's gentleness) assisted, he had his first lesson in catechism, with which he was so well pleased, that he promised to come back next day, and, moreover, faithfully kept his promise. By degrees he induced other boys to come with him, and these in their turn, brought their companions till before three

months had elapsed, Don Bosco had a class of a hundred ragged boys all as devoted to him and as anxious to learn as was his first neophyte, Garelli. None of the wonders which he wrought later in organising and governing his various foundations, and in maintaining his vast family were in reality more marvellous than this initial miracle of charming a hundred boys from the freedom of the streets to submit to discipline and to the study of the catechism, always an arduous task even to docile children; for in those early days the refreshment he had to offer was exclusively for the mind. Later on, indeed, his helpful, sympathetic mother, Mamma Margherita, who knew what hungry creatures growing boys are, especially boys whose breakfasts and dinners are not regular everyday occurrences, but mere affairs of chance, had always a plate of smoking *minestra* (soup) and a substantial slice of bread for the most destitute of the children. But, though the students increased in numbers from week to week, the young priest's humble lodging could not expand, and by degrees staircase, corridor, passage, every available spot was crowded by urchins of all ages and different stages of dilapidation, who had not only to be taught, but for whom employment had to be found, lodged with respectable families, helped and looked after generally by their watchful father who loved them all with tender affection, and was unsparing in his efforts to make them good and happy. Teachers would have lacked as well as schoolroom, but that Don Bosco soon found assistants among his earlier pupils, who had caught something of his apostolic spirit, and were eager to pass on some of their lately acquired knowledge to their still unlettered companions. And, to help him in his priestly functions, he had after a little while the zealous co-operation of Don Borrel, the first of his devoted assistants in the great work of re-claiming and humanising boys, who were growing up without home or religion. When his little band came to number more than a hundred, when they had been drilled into habits of order, when their fresh young voices had been trained to take part in the music of Mass, Vespers and Benediction (for Don Bosco on Sundays and Holydays took them in a body to one or other of the churches of Turin), these boys began to be recognised, and to excite interest. One of the first benefactors was a benevolent lady who lent Don Bosco two large rooms, out of which he formed a temporary chapel and school-room, where he could minister to his children. Now that they had a local habitation, it was fit that they should also have a name, and Don Bosco chose for patron St. Francis de Sales whose sweet-

off at a gallop, and did not draw rein until he arrived at the asylum, where the head of the nunnery, whose gentleness of character, and mild benignity would be an incentive to the new foundation. And such, in truth, is the benign spirit which has ever since animated the Salesians, and which has such marvellous force in dealing with children.

DON BOSCO's first requisite for his boys (a chapel capable of holding them) being supplied, he now turned his attention to securing a school-room; for the open air classes he held, when it was no longer possible to find room for the boys in his lodgings, were only practicable in good weather. Over and above the usual difficulties inseparable from house-hunting, there were two awkward stumbling blocks in the way of settling his family.

First, the smallness of his means, and, second, the marked unwillingness felt by prudent proprietors to concede their property to a man, whose delight it was to gather round him all the little vagabonds in the town. If Don Bosco had been content with merely instructing his boys in his chapel and school, the matter would have been more easily arranged, but this indulgent father must needs have a playground, where his noisy crew shouted and scampered as if the world were made for them, and they had a right to make themselves heard. There is a popular prejudice amongst ordinary householders against school-boys as neighbours, even when they are the sons of respectable parents, and are properly washed and brushed, and, of course, this prejudice is intensified when the boys are dirty and neglected, as well as noisy. And so, on two occasions, Don Bosco and his ragged regiment got prompt notice to quit, once, indeed, at the instance of a studious ecclesiastic, who could not endure to have his tranquility disturbed by this uproar. Another time, when despairing of finding a room, Don Bosco hired an isolated field as school and playground, the proprietor, after a little while, found that the constant trampling of the boys not only destroyed the growing grass, but even killed the roots, and so he refused to continue the tenancy. Anyone less faithful to his self imposed task than was Don Bosco, would have now abandoned it, as he was earnestly besought to by his friends, including his assistant, Don Borel; but the more his children were repulsed by others, the more he pitied them, and determined to help them. He saw great results in the good already achieved, and however hopeless the outlook, never lost heart, feeling sure that God, who inspired him to undertake the work, would not allow it to fail, and that in the end his boys would have everything necessary to their proper

bringing up, so as to enable them to become good Christians and useful citizens. At one period his rooted belief in good times to come seemed so exaggerated and misplaced, that some persons in authority came to the conclusion that poor Don Bosco's brain had actually given way. It was too absurd that a master, who was without roof to shelter his scholars, should talk so confidently of the fine chapels and workshops, study-halls, and play-grounds they were to have by and bye. Evidently, the constant anxiety about his boys, and the various hardships and fatigue he had endured on their account, had for the time overset his reason. There was no knowing what follies he would perpetrate in his lamentable state of mind, from whence scandals might arise, and it would really be a kindness to shut him up in an asylum for a little while, where he would have the rest and care he so much needed. The head of one of these establishments was seen, and the case explained to him. He was warned to treat his patient with the utmost kindness, and to endeavour to restore the balance of his mind. Two priests undertook the delicate mission of inducing the supposed sufferer to consent to this restorative treatment. Calling on Don Bosco one day, they led him on to talk of his projects.

"And so you meditate training your boys for different trades, and even professions," they said. "You will need for that workshops, classrooms, in fact a regular college."

"Oh, yes, several, I hope," replied Don Bosco; "there are such a multitude of boys to be provided for."

He then began to unfold some of his plans, and the method in which he would have the boys instructed in printing, book binding, iron-work, etc., while the conspirators looked at him compassionately and shook their heads. They had come prepared for the worst, and ready for immediate action, so they invited him to join them in a drive in the closed carriage which stood at the door.

Don Bosco endeavoured to evade the invitation, but they would take no excuse, and hurried him to the door. "Step in, and let us be off," said one of the amateur warders.

"After you, gentlemen," politely answered Don Bosco, who knew what end they had in view.

A few minutes were lost in polite protestation on both sides, and at last, to avoid further delay, the two priests stepped into the carriage. Instead of following them, as expected, Don Bosco quickly slammed the door, and shouted to the driver the Italian equivalent for "all right." The latter, who had received orders not to linger a moment after his passengers were seated, set

establishment and three or four attendants were ready to receive them. The reverend gentlemen who were naturally indignant at the turn things had taken, attempted in vain to explain; for asylum doctors are apt to hold the same professional idea of the sanity of suspected persons as policemen do of their innocence.

"Of course, of course," he assented, "it is all a mistake, and, as a matter of fact, I only expected the pleasure of receiving one of you; but we will make you very comfortable here, and before long you will return to your friends quite restored to health. You merely want rest and relief from mental strain to set you up again."

This bland conciliatory reception, so far from placating the outraged ecclesiastics, made them all the more angry, and they loudly insisted on their instant release, threatening penalties of various kinds against the affable doctor.

"This is a much more serious state of affairs than I was prepared for," whispered the superintendent to one of the warders. "I am afraid these patients are subjects for straight waistcoats and padded rooms, rather than for the gentle restraint, which, I was assured, was all that would be necessary."

After a little time the entrapped priests were able to establish their identity and sanity but they did not care to meddle further with Don Bosco.

If the part played by our hero in this adventure scarcely seems to fit in with the saintliness of his character, it must be remembered that one source of his marvellous influence over boys was his sympathy with and comprehension of boy nature, and what boy or lover of boys, with the faintest tincture of the spirit of mischief, which is so important an ingredient in the curious compound of which boys are fabricated, could have resisted such an opportunity for a practical joke?

The confidence in Divine Providence, which was the mainstay of Don Bosco in all his troubles never wavered, though at times it almost seemed as if God had forgotten His faithful servant and the needs of the children with which he had burthened himself, so perilously near was the destruction of his work allowed to approach. For instance, it was the very eve of the day on which the field the boys were destroying by incessant trampling was to be withdrawn from their use by the proprietor, and Don Bosco had not been able to secure any place where he could hold his classes. When his eager boys demanded, "where must we come for lessons next Sunday?" with the inconsiderate persistence of children who insist on an answer, and a satisfactory one, for are not all people in authority (much more such a worker as Don Bosco) held

to be omnipotent by the children under their charge? he had not the heart to tell them that these lessons were, probably, at an end. So he gathered his little flock around him, and, kneeling on the ground, worn bare by their footsteps, prayed aloud: "My God, may Your holy Will be done now and always. Abandon not, I beseech You, these orphans, but enlighten me with Your inspirations, that I may find some means of procuring a roof to shelter them."

On this occasion he had not to wait long for an answer to his prayer, for, scarcely had he risen from his knees, when a man approached him, and said, "I hear, sir, you are looking for an empty building, where you can instruct your young folk. Now, my good friend, Pinardi, has, I imagine, what will exactly suit you, a fine, large shed, a stable, and a plot of ground, and his terms will, I answer for it, meet your views." This sounded promising, and Don Bosco hurried off at once to visit Pinardi, and his possessions. The shed was of fair size, but the roof was so low, that the tallest of the boys, who were to be taught in it, could not stand erect in their proposed chapel and classroom. Don Bosco did not demand much comfort for his pupils, but he could not cramp his poor children's bodies, while expanding their minds, and so he shook his head, and said to his would-be landlord, "My children are not very tall, it is true, but your roof would stunt them and keep them from growing to their proper size. No, I cannot become your tenant."

"If that is the only difficulty," said Pinardi, "we can easily enough arrange matters. I cannot, it is true, elevate the roof, but there is no difficulty in gaining space in the other direction. I will dig you out clay to any depth you desire, put you in a boarded floor, lend you a fine lamp for your chapel, and help you in your choir, for I am a trained singer."

Such a cordial wish to oblige, as honest Pinardi evinced, touched Don Bosco's generous heart. The bargain was speedily made, and the tranquilised father, whose anxieties were for the moment set at rest, hurried back to his children, who impatiently awaited him in the trampled field, which was still their own till the morrow. He could now give them joyous rendez-vous for next Sunday, and, on the same spot where, earlier in the day, he had so earnestly implored the Divine assistance, he now recited lively acts of thanksgiving. And the boys (who, notwithstanding their entire confidence that Don Bosco would be certain to find a refuge for them somewhere), had not been entirely without their share of apprehension, joined in this thanksgiving with all their hearts.



The Patronal Feast.

It was right back in the very early stages of his mission, that Our Ven. Founder associated the name of St. Francis of Sales with the work to which he had been called. It became permanently connected with him in 1844 when the first humble chapel was blessed and opened for the use of the boys who flocked to Don Bosco's Sunday gatherings. There was more than one season for the choice. Probably the chief inducement arose from the fact that the young priest was now the spiritual director and guide of hundreds of youths, an office which demanded especially the exercises of meekness and forbearance—qualities in which St. Francis of Sales excelled. The religious movement of the period had also some influence in that direction. Not the least obstinate among the opposers of the new work were the sectaries who were just then engaged in active and bitterly hostile propaganda in the north of Italy. Don Bosco was almost alone in the counter attack, and the conditions were somewhat parallel to those under which the famous Bishop of Geneva carried on his successful campaign against the Calvinist heretics of the Chablais. Don Bosco naturally desired to obtain the powerful assistance of that former champion, in whose footsteps he was following both by sermon and pen. Yet one more consideration threw its weight into the scale. The chapel above referred to was opened in a house belonging to a pious lady, who, having given her support to several good works, had become interested in the undertaking of Don Bosco. A number of priests frequently assisted in the hearing of confessions and the church services, and accordingly the lady in question wished Don Bosco to form a company of priests under the patronage of St. Francis. These several considerations determined the title of the Chapel and the work has since been inseparable from it.

London

The feast day is therefore one of world wide celebration. It was appointed by Don Bosco, as the day for the holding of the first of the year's conferences, providing a send-off to the New Year, and a spur to increased effort and co-operation. The Salesian Church of the Sacred Heart at West Battersea never fails to draw large numbers of the faithful to its services on that occasion, and this year's solemnity provided quite a record in that respect. The patronal feast of the Congregation is one of the general Communion days, and it is on such occasions that one may judge to what degree the spirit of religion has infused itself into the members of a parish. The special advantages of frequent and convenient services, of facilities for processions of the Blessed Sacrament, of a change of preachers etc., are not thrown away on the parishioners, and such occasions are ample proof of their appreciation.

The name of St. Francis of Sales and that of our Ven. Founder were by no means strange or new to the crowded congregation which had assembled on the evening of the day. Solemn Vespers were chanted with special settings to the psalms, and were followed by an eloquent discourse in the form of a Conference. It dealt particularly with the life and work of our Founder, showing his place among the champions of the Faith raised up by God at various epochs in the history of the Church.

The solemnity was brought to a close by a procession and Benediction.

The Salesian School.

The occasion had previously been worthily celebrated in the school. The 29th is one of the regular holidays of the term and was kept as such by boys and Community. The Very Rev. Fr. Macey, Provincial, presided, on the evening before, at an enrolment of new members to the sodality of St. Aloysius, a service in which

juniors and seniors were interested alike. In a very practical discourse to the boys Fr. Provincial pointed out the traits which should be found in every well formed character and every well educated boy, and showed how necessary was the assistance of religious influences to that formation, and to the cultivation of the christian virtues which are to be practised all through one's life.

On the following morning the boys made a general Communion, and at 10 o'clock a Solemn High Mass was celebrated. The evening was made most enjoyable by the first performance of a fine musical play on the school stage. The principal parts were well sustained and heartily appreciated and the orchestral accompaniment added immensely to the general entertainment.

A fortnight later there fell due the match of the first season of inter-school contests on the field. It had become an affair of no little excitement, for although the London team had had the advantage when visiting Farnborough, it was by no means assured that they would do so again. The contest was held in the school grounds and after providing many interesting features and exciting incidents ended in a draw. The visiting team were able to stay for the evening's production of the play to which reference has been made, and departed for the provinces by a late train after a full and enjoyable day.

In years gone by, the solemnity of the feast of St. Francis of Sales was associated with the welcome of His Grace, the Archbishop of Westminster, who was then Bishop of this diocese. It was a favourite custom of his to spend his Patron's day with the Salesians, and he accordingly fixed his visitations for that solemnity. His removal to the Metropolitan See has prevented his assisting in such capacity, and has in fact made it impossible to continue his former custom. It is seldom however that he does not pay a brief visit on that day, and this year's occurrence was again honoured by an afternoon call. He passed through the grounds and schools, accompanied by Fr. Provincial and other Superiors, and spent some time in conversation with the Community. He expressed his pleasure at the continual progress of a work with which he was connected in its commencement and with his blessing and words of encouragement he brought his brief but highly appreciated visit to a close.

Overseas. A writer in the *Southern Cross* gives us something more

than a bare statement of facts, in commenting on the celebration of his First Mass by a newly ordained Salesian Priest. The South American

states have had the devoted labours of many eminent missionary priests, and the Argentine has been specially fortunate in that regard. The following is therefore a tribute to the memory of those who have borne the heats, and an appreciation of unselfish and successful endeavour. The event referred to is thus described:

"Another member of the Irish-Argentine community has been raised to the sublime dignity of the priesthood in the person of Fr. Patrick Heduvan, Salesian, son of the late John Heduvan, of Ramallo, who sung his first Mass on Sunday morning at the high altar of the crypt in the San Carlos church, Almagro. Fr. S. Doyle was deacon, another Salesian Father acted as sub-deacon, whilst Fr. J. M. Ussher assisted at the altar. Fr. Picabea was Master of ceremonies. After the first Gospel, Fr. José Vespignani, Provincial of the Salesian Order in Argentina, delivered a most eloquent and appropriate sermon on the Catholic priesthood. He referred in a special manner to the sacerdotal jubilee of the Holy Father and explained in beautiful language the graces which the Almighty confers on his chosen ones. Mr. Michael Carroll acted as sponsor, and amongst those present were two brothers of the celebrant, Messrs. Thomas and Michael Heduvan, of Pergamino. A special feature of the ceremony was the really splendid singing of the San Carlos choir. We have seldom heard the Gregorian chant rendered more efficiently in Buenos Aires. After the Mass Fr. Heduvan received the congratulations of his friends, and subsequently, Fr. Luis J. Pedemonte, Director of the Pio IX. college, hospitably entertained the visitors to lunch. We also congratulate Fr. Heduvan and wish him all happiness and success in his holy vocation."

Commenting on the event the writer says:

"The sympathetic event at San Carlos last Sunday, which we chronicle elsewhere, associates once more the Irish-Argentine name with the great work of Don Bosco in this country. The celebration by Father Heduvan, the young Salesian, of his first Mass brings to mind the splendid mission to which the children of Don Bosco are dedicated and the success which has attended their labours here.

It is impossible to view the work which the Salesian Order has done and is doing in the Argentine Republic without admiration and respect. It is Catholic in the highest and holiest sense, and it makes for true progress, and the best of citizenship. From the very humblest beginnings the Salesians have gone steadily forward, and their schools are now to be found all over the country, while their pupils are numbered by the thousand. They have aimed at educat-

ing the masses rather than the classes, and wherever their influence has been exercised, it has done incalculable good amongst the people.

Both the Salesian Fathers and the Salesian Nuns have followed the same guiding principle in their work, and there is not an impartial observer in the country who does not to-day recognize the splendid service they have rendered and are rendering to the Church and to society.

In connection with their mission of Christian education, they have made industrial training their special care; and there are hundreds of

captious must render the tribute of respect. They have rescued thousands and thousands of children from lives of penury and misfortune, and have equipped them to fight successfully the battle with the world. Amongst the very poorest in the cities and amongst the Indians of the South the Salesians have earned for their name the honour of every class and creed and nationality in this country.

It has often been remarked in connection with their work that they leave upon their pupils' minds the impress of a practical and abiding



MESSINA — The Institute of St. Louis (seen from the hill).

highly skilled men to be found to-day in workshops all over the country who owe their trades to the Salesian schools. The lines upon which the children of Don Bosco have shaped their educational policy have been essentially practical, and their industrial schools have in a very large measure contributed to the economic efficiency of this young nation. In secondary education they have also been most successful. They have prepared hundreds of female teachers for appointment in the State schools, and their male pupils are giving a most creditable account of themselves at the examinations in the National College.

But, above all, their work amongst the children of the lowly is, and has been from the commencement, a record to which even the most

Catholicism. This is proved by the number of their ex-pupils who, amidst the struggles and temptations in which the lot of many of them is cast, retain a strong Catholic spirit and keep their Faith intact.

We have often been struck of late by the wisdom shown by the Salesians in their policy. They anticipate difficulties and discount them. We know of scarcely any body of men so farsighted and so resourceful. They saw that the day was coming when the State would impose onerous conditions upon religious education, and they prepared to meet them. They went into the State schools and qualified as teachers. They entered the examinations prescribed by the State and passed them. They sent their Nuns to the normal schools and in the teeth of opposition from

anti-religious inspectors they took their diplomas.

In every sense they have moved with the times. They have foreseen and discounted difficulties, and in meeting and conquering adverse circumstances they have shown a resourcefulness which is entirely admirable. The moment new conditions arise, they set themselves to meet them, and in meeting the changing conditions of the past ten or fifteen years they have shown a courage and a judgment which cannot be too highly appreciated. They have certainly had the advantage of exceptional leadership, but without the organized discipline and the fine spirit of endurance and abnegation shown by their Order as a whole they could not have gained the position they now occupy."

The Venerable. Prompted, no doubt, by the late declaration, many magazines and journals have given their readers an insight into the life and character of our holy Founder. Our Superior General was apparently not speaking at random when he said that it had been remarked that no newly declared *Venerabile* had been subjected to so much comment as Don Bosco. H. J. James in the Canadian Messenger has given an interesting outline of a life, too crowded with incident, both natural and supernatural, to be adequately dealt with except in anything but a voluminous form.

Touching on the many favours obtained through his instrumentality the writer has chosen some of a very telling character, one of which we give: "In this connection," he says, "one remarkable instance is recorded of the efficacy of Our Lady's intercession under the title of Help of Christians. In San Pier d'Arena, a town of thirty thousand souls, the wife of an impious railway official, the mother of five children, lay dangerously ill. Her case having been declared hopeless by the physician, the parish priest proposed to administer the last Sacraments. This woman, who was far from devout, and more or less fastidious, told him that she would accept the ministrations of no one but Don Bosco. The latter was sent for without delay. He heard the woman's confession and spoke cheerily to her, but refused to give her Holy Viaticum saying:

'With regard to your Communion we shall be more at ease in our church. I will say Mass for you, and will set my children to pray for your intention. Come to my Mass some morning, and I will give you Holy Communion.'

The husband who heard this invitation indignantly replied:

'Tis an ill time to jest! You see that this

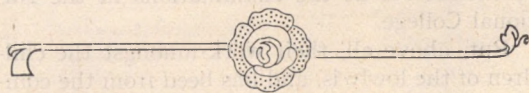
woman is dying—unable to rise from her bed—and you talk of her going to church!'

'Our Lady Help of Christians, said Don Bosco, quickly, 'can obtain for us anything she wishes. Let us pray to her altogether.'

He knelt down—the husband involuntary following his example—and recited the *Our Father*, *Hail Mary*, *Glory be to the Father*, and the *Salve Regina*. Then Don Bosco put a medal round the husband's neck, gave another to his wife and was gone. Immediately the dying woman felt better; a few hours later she got up; in a day or two she and her husband were at the parish church thanking Our Lady for the great favour. The husband's conversion was complete, and so salutary an effect did this cure have on the other Catholics of the parish that the hitherto sparsely filled church was packed, and three more assistants were needed to help the old parish priest."

The issue in question has a portrait of our Founder as a frontispiece. We are grateful to the editor and writer and hope their efforts to spread the knowledge of the life of this Servant of God may be amply rewarded.

The athletic display in the Athletics abroad Vatican Gardens last year, made it evident that sport societies on the Continent are taking athletics seriously. In recent years the number of youthful clubs and companies has multiplied rapidly so that it is now a matter, not merely of possessing a good team, but of being in the front rank, in order to gain the distinction of taking part in public demonstrations. The school of St. John Berchmans of Liège is one of the foremost in this respect and amply proved its capabilities at the recent display held at Saint-Amand under the presidency of the Archbishop of Cambrai. On that occasion, after its various exercises and contests it carried off no fewer than seven first prizes, and one second prize and had special mention by the judges; in this contest seventy-two gymnastic societies took part, with a complement of some 3,600 members, so that it was no easy task to gain distinction. This prowess, however, was repeated at a subsequent combination at Verviers, where sixty-two companies Belgian, French, Dutch and German displayed their talents. Here too the *prix d'honneur* fell to the team from St. John Berchman's Salesian School, so that its congratulations were well merited.





Matto Grosso (Brazil)

News of the death of the three little Bororos reaches the Colony of the S. Heart.

Resignation and heart-rending grief.

Rio Janeiro.

Very Reverend Don Rua,

Thanks be to God, I safely accomplished my journey from Cuyabà to Rio Janeiro, riding over 900 miles from Cuyabà to Araguay, and spending four days in the train from Araguay to Rio, where I was met by Fr. Malan and our little musicians, whom I was to accompany on their return to the Colony.

I had not intended to trouble you with an account of my journey, the details of which are familiar to you, but owing to unforeseen incidents, I have decided to send you a brief narrative which I have the pleasure of completing on this your patronal Feast.

As I pointed out in my last, in undertaking so long a journey, I was comforted by the thought of visiting our Colonies on the way and seeing once more our Confrères and Indians; when unexpectedly a telegram from Fr. Malan arrived, giving us the sad news of the death of the little musician Vitale at S. Paolo.

"Oh my God!" I said to myself, "what will happen in the Colony of the Sacred Heart, when I communicate such news?"

I found comfort in the thought that this boy, educated in the Colony of the S. Heart and dying under the shadow of the great Sanctuary of the Sacred Heart at S. Paolo, would obtain for us special help from heaven, so that the news might be given to his relatives and the Indians without involving sinister consequences.

Plunged in these sad thoughts, I left Cuyabà

on the 19th of July, accompanied by the Indians Emanuel Murtinho, and Francis of Sales.

At the settlement of Palmeiras, set apart for the training of the new staff for our Colonies, I found our future confrères making preparations for the feast of the S. Heart of Jesus and a filial commemoration of our Venerable Father Don Bosco. I cannot tell you how much they urged me to remain, but to my great regret I could not accept their invitation, so as not to delay my journey. Therefore, recommending myself to their fervent prayers, I set off and on the 30th we arrived at the Colony of S. Joseph, where I had arranged to spend the night with Fr. Traverso who, although not far off seventy, is still always cheery and brisk, remarkable for his truly religious spirit and his resignation to the Divine Will. The following day I was about to resume my journey, when a telegram from the Rector of Cuyabà arrived, telling me to await further news before proceeding to the Colony of the S. Heart. I waited, making a thousand conjectures regarding this message. Two days later another telegram arrived telling me to send some one to meet him, as he was coming himself to speak to me.

I sent the Indian Francis of Sales and I waited anxiously until the 10th when early in the morning I mounted my horse to go and meet him, thinking he could not be far off. And indeed, in less than an hour I had the pleasure of meeting him. As soon as I saw him, I said:

—"Well, what has happened now?"

—"I have more news, both happy and sad."

—"Pray, tell me quickly; what fresh news is there?"

—"Two other boys have died!..."

—"What terrible news!... Tell me quickly who they are."

—"Two of the best!... Michael and his brother George."

How I restrained myself at that moment I know not, for to the grief I felt at the death of the two boys, was added the thought of their parents' distress, of the agitation amongst the Indians, of the immense sorrow of Fr. Malan and of the other boys. It seemed a crushing disaster for our Mission; all seemed lost.

Then at once I made an act of resignation to God's Holy Will, reflecting that working solely for His glory and the good of souls, we might

well trust that even what had happened would be for our greater good. This thought relieved my heart and was for me a healing balm so that I remained satisfied that these deaths even were providential, because these three boys having assuredly gone to heaven would be there the constant protectors of our Mission amongst their brethren. To tell you the truth I, at once, recommended myself to them, to obtain their assistance in these critical circumstances.

Fr. Oliveira told me that, even in Cuyabà, the news had been received with profound sorrow, not only in the College, but also outside, and this also was a comfort to me. But it did not diminish my anxious fears as to what would happen in the Colony, when the Indians received the news of these deaths. The Rector Fr. Oliveira, therefore, kindly decided to accompany me as far as the Colony, where I should have to communicate the sad news to those Indians, who for six years had been the sole object of my sacrifices and of my hopes.

I need not tell you, that the three remaining days of my journey were passed in anxious thought. On the last day, when saying Mass, I confided all to the intercession of our Venerable Don Bosco with the Sacred Heart of Jesus and Mary Help of Christian, and after Mass I was filled with such peace and courage that I said to Fr. Oliveira :

—“Let us take courage!... I have the greatest hopes that everything will go well”; — and I told him the reason.

On reaching the Colony in the evening, we were received by our confrères and by all the Indians, with such demonstrations of joy, that we had to do violence to ourselves in accompanying them. All our brethren came to meet us and the Indians came to kiss our hands, and we were obliged (God knows with what feelings) to say to each some playful words, such as might please them. Meanwhile Captain *Maggiore*, father of *George* and *Michael* and brother-in-law of *Vitale*, and Captain *Joachim* had dressed themselves in new garments, having been already baptized and married according to the ritual of the Church; these came to bid us welcome saying :

—“We were very anxious to see you, Father John, and why have you not been to the Colony before this? And where are Father Malan and our boys and how are they?

Poor things! how my heart was pierced by these enquiries.

—“Dear friends,” I replied; “down there at Rio Janeiro, many people are dying! and Michael and George also are very ill, as well as

as Vitale Mark; the son of Joachim, is well. Fr. Malan has sent for me, so that I may go and fetch the boys as he is afraid they will die.”

Poor Captain *Maggiore* grew very sad and thoughtful. I let him see that I was also full of grief, as I had been for many days. After a few more words we parted. But towards night the poor Captain came to me and in great sorrow said :

“Father, my wife is weeping much, and says she has no more sons... You can imagine, how I was struck by these words which were not an apprehension merely, but a reality! Still I would not communicate the sad news that night, for the mourning would have been too great; I took leave of him saying: —“That will do now, tomorrow we will speak of this again.”

So, on the following morning, after Holy Mass, I went to the huts of the two captains. Michael's mother, as soon as she saw me, greeted me with a sad smile and with the usual demonstrations of respect, poor mother! I could not do otherwise than appear sad. I called the two Captains at once and took them to our house. Doubtless they were expecting some sad news, but not so terrible.

Taking Joachim aside, I said :

—“What can we do! I know the *Major* will weep bitterly, as we have wept and still weep; but we must tell him... his two sons Michael and George are dead, and his brother in law *Vitale* likewise is very ill, and perhaps by this time he also is dead.”

The poor man placed his hand on his mouth making a sign of deepest sorrow. We approached the *Major* who was anxiously waiting the explanation of the mystery, and Joachim said to him :

“The epidemic has killed your little son and the eldest.”

Poor man! such heart-rending news was like a thunderbolt. Hearing these few words he put his hands to his head, tearing his hair and fell into such bitter weeping and crying as would have touched the hardest heart. These tears and cries re-echoed throughout the Colony, and in a few minutes the weeping was general, loud, and piercing.

The poor father at once turned towards his house, I accompanied him with my hand on his arm. His wife who, at that moment, was going out to get some fruit, put her hands to her hair also, and began to cry bitterly. Unfortunate woman! she had lost two sons and her little brother *Vitale*. In an access of despair they entered the house and began at once to break up bows and arrows, and cooking-pots, collecting the pieces in the middle of the room where they

heaped up all they had in the house. Then they took off their garments and with pieces of glass began according to custom to cut their bodies. In an instant the house was filled with relations and friends, who also lashed their bodies in token of profound grief. I remained a spectator of this scene, endeavouring to say some words of comfort and caressing little Cyril, seven years old, a younger brother of Michael who had died. The poor father, when he saw the blood flowing from his wounds, left the house with his hands

Wishing to see the impression produced on the other Indians more especially on their *Baires*, I went to see them at work and found them deeply moved but not angry. Then I explained to them what had happened and how in Rio Janeiro many people had died and that three of our boys also died. I consoled them by adding that the other boys were well and that we should pray the *Papai grande* not to let any more die. I then announced that on the following day, August 15th, presents would be given



MESSINA — Amid the ruins of the Institute of St. Louis.

in his hair and I followed. He went in the direction of our house and I continued to follow him not understanding whither he was going.

The poor man, entering the boys' refectory went and placed his hands on the table where they had their food, bathing the spot with his tears and his own blood. Then he went out to the old hut doing the same thing, recalling with words broken with sobs, and with his gestures; "*Here, here, my sons also were formerly seated!*" I accompanied him everywhere, anxious to see how it would all end.

The women, meanwhile, bathed in tears and uttering lamentations, after cutting their bodies, began to pull out their hair until the head was as bare as the palm of the hand.

to all, as the magical effect of such promises on the minds of the poor savages is well known.

On returning to the house the two captains followed me and sorrowfully begged for some clothing of the dead boys, so as to make the *Bacururú* in accordance with their customs. I gave them what they wanted, and they received the things clapping their hands and weeping copiously. In taking leave, the *Major* looked at me and then said :

— "Father, we can afterwards put these clothes in the fire!"

—"Yes," I replied, "you can do so."

This asking for leave to burn the clothes comforted me, as it was a sign that the misfortune had not embittered them against me.

In the afternoon and during the following night the whole Colony took part in the lugubrious rites. The following day, the Feast of the Assumption, the promised distribution took place. Fr. Oliveira who had brought with him for this purpose hammocks, blankets, knives, clothes etc. distributed them himself. First of all the two captains Maggiore and Joachim were called up; to each of them were given a pair of trousers, a shirt, a vest, a hat, a blanket, in fact whatever was needed to replace what they had burnt. To each was also given a fine hammock and to the Major in particular was given whatever he wished and he was promised food and clothing for the future, so that in the midst of his great sorrow he found alleviation in the kindness shown to him. The wife, children and all the relatives were also clothed and received blankets. Our conduct in this matter produced the best impression on all the Indians.

After this, various objects were distributed to all, men, women, boys and girls, so that all were pleased and satisfied. And we, above all, were content and full of gratitude to the Sacred Heart of Jesus, Mary Help of Christians and Don Bosco for the wonderful way in which all had been satisfactorily arranged. Fr. Oliveira sent at once a telegram to Fr. Malan and another to Cuyabá with the consoling news.

The following day, August 16th, having embraced our confrères and taken leave of the Indians, I resumed my journey, with a truly grateful heart. In bidding me farewell, the two captains implored of me to have their sons' remains brought home, as they did not wish them to be left so far away. I replied that our people could not give them up until six years had elapsed, but they might rest assured that after that time we should send for them. The poor Major agreed also to this, and I set off much consoled, feeling satisfied that he would continue to be ever more friendly with us.

As far as the *Colony of Mary Immaculate*, where I arrived the same evening, I enjoyed the company of Fr. Oliveira, as he also was on a visit to the colony, where the Indians gave us a joyful reception. We were quite astonished at the progress of this second Colony.

Finally I set off once more on the 17th, arriving on the 20th at Registro, a small settlement on the banks of the Araguaya, several times mentioned in the *Bulletin*. There we were lodged and treated with the greatest kindness in the house of the telegraph clerk Emilio. I was also so fortunate as to meet the head of the Telegraph Line, Signor Galvan, a great friend of ours and a practical Catholic. He had intended to remain several days in that place, but in compliance

with my invitation he decided to accompany me as far as *Goyaz*, 150 miles further on.

On the 22nd therefore we started, and being in such good company and anxious to get on, we accomplished in five days what usually takes seven, and it is to be noted that of the 150 miles above mentioned over 100 are through the midst of the forest. But fortunately the path follows the telegraph line and is kept by the Government at an average width of forty yards. The maintenance of this road is very arduous and the difficulty is easily understood when one takes into account the scarcity of travellers in these parts and the exuberant vegetation, the pathway traversing almost continually immense woods: and yet the road is well kept and for this all praise is due to Signor Galvan, to whom also I am greatly indebted for his company during my journey.

At *Goyaz* I remained two days, to rest the animals, being the guest of the Dominican Fathers whose kindness and cordiality to the sons of Don Bosco is truly fraternal.

I will say no more, for the present, wishing to profit of Fr. Rota's journey to Italy; with this letter he will convey to you in person the greetings and best wishes of

Your devoted son in Corde Jesu

JOHN BALZOLA
Salesian Missionary

The journey of the little Bororos.

As we have stated, the little musicians from the Colony of the S. Heart, before returning home, were received by the President of the Brazilian Confederation at Petropolis and took part in the successful outdoor fête held for their benefit in the generous city of S. Paolo. Here are some further details.

From the *Jornal do Commercio* of Rio Janeiro September 28st:

"The Bororos band of Musicians, belonging to the native Colonies in the state of Matto Grosso, went yesterday to the Palace of Cattete to offer their respects to the President of the Republic. They were accompanied by Fr. Malan, Superior of the Salesian Mission of Matto Grosso, Fr. John Balzola and Fr. Elvezio Gomes, his assistants, and Fr. John Da Costa Marques, delegate of the State to the National Exhibition.

The Missionaries were received in the ancient hall of the chapel by Doctor Edmund da Verga, secretary to the President, who presented them to Dr. Alphonsus Penna.

The President, after having conversed with the Salesians on the state of the Missions, went on to the terrace of the palace to hear the harmonious strains of the little musicians.

They greeted him with the National Anthem and then performed other pieces with which he was much pleased.

Then one of the Indians read a complimentary address, concluding with cheers for the President and for the Brazilian nation.

The little Indians then presented to His Excellency the President several pretty articles made by them, and the Salesians gave an album with photographs of the Mission.

The Chief of the Republic was very favourably impressed, and spoke to the Indian, asking several questions, who replied in his customary, prompt and decisive manner.

At the Exhibition of Rio Janeiro.

We have received no details respecting the appearance of the little Bororos at the *National Exhibition*. We know, however, that they carried out a full programme in the pavilion of the State of Matto Grosso, eliciting the most energetic applause, which became still more enthusiastic during the address to the public made by one of the musicians.

A conference from Fr. Malan.

On the 7th of October, in the presence of a large and illustrious assembly, Fr. Malan gave a conference, with lime-light illustrations, on our Missions of Matto Grosso in the Hall of the *Geographical Institute* of Rio Janeiro. The young musicians lent their aid, and on Fr. Malan, who was greatly applauded, was conferred the Diploma of Corresponding Associate of the same Institute.

The Fête held at S. Paolo.

Amongst the demonstrations of affection shown to the musical band of the little Bororos on their journey through Brazil, perhaps the first place is due to the great fête held for their benefit in *Jardim da Luz* (the Garden of Light) in the city of S. Paolo. The splendid and successful festival began on Saturday evening, in the presence of His Grace the Archbishop, as Honorary President of the feast, and of His Excellency, the President of the State, and continued not only on Sunday but also on the following three days.

On Sunday, though the weather was not brilliant, the concourse was very great. His Excellency Dr. Luis Albuquerque, President of the State, was there with all his family, and after making a speech for the opening of the festival,

he visited the numerous kiosks, erected round the central lake, filled with an immense variety of articles sent by the inhabitants of the city. The arrival of His Excellency was greeted by the National Anthem, performed by the band of the Bororos, and this was followed by an excellent concert which lasted until half past ten at night, in which, as during the later days, four bands of music took part.

On Monday, in splendid weather, the concourse was enormous. There were drives in motor-cars for the children, cinematograph entertainments, concerts given by three divisions of the city band, and the splendid electric illumination of the garden with twelve thousand lamps, which kept the paths crowded with the families of the city till eleven o'clock at night.

In short the whole of this illustrious city manifested in an eminent degree not only the bonds of affection which naturally attach them to the children of their native forests, but they also showed their grateful admiration for those who live among them, the indefatigable Salesian Missionaries of Matto Grosso.

Our thanks are due to the untiring energy of the Committee which organized this festival, that is to say, to the Very Reverend Dr. Francis of Paulo Rodrigues, the working President and to all its members.

Before returning to the Colony.

On the last Sunday in October, in our Sanctuary of the Sacred Heart of Jesus at S. Paolo in the midst of a crowded congregation, two Indian boys belonging to the band of musicians *Vito Francesco* and *Marco* were baptized according to the rite prescribed for adults.

Eminent persons (amongst them the President of the Republic, Dr. Alphonsus Penna, represented by the senator Duarte de Azevedo) acted as god-fathers in the touching ceremony, which closed with the singing of the *Te Deum*.

On the same day the interesting band left S. Paolo on the way to the Colonies.

From Cuyabá to the banks of the River Vermelho. A successful expedition.

(From the Missionary Fr. John Balzola).

Very Rev. Don Rua,



e should be truly ungrateful if after experiencing the visible protection of Providence in this difficult mission of the Coroados, we did not attribute to the Sacred Heart of Jesus the consoling result of our labours

especially in the Colony dedicated to the most Sacred Heart. The journey of our little Indians to the Exhibition of *Rio Janeiro* and their progress in civilization and in music have elicited the warmest praise from all those who have met them and from all the principal newspapers. It would be a want of faith not to recognize in this a special grace from Heaven. The earnest wish, the zeal, the spirit of sacrifice and abnegation of the missionary would not of themselves be sufficient to work such a transformation; human means are inadequate, heavenly assistance is necessary. Would that I could convince the whole world of this truth, for our mission is still in its infancy, and woe to us if this confidence in Divine assistance should grow less, trusting too much to ourselves and to human help. In five years, through the help of God, much has been accomplished; but this does not mean that in a few years we may hope to see the entire tribe converted, because the number of Indians is great and the region they occupy is very extensive, and it may be that God has specially blessed the beginnings to encourage us in the work, showing us how much may be done in an undertaking favoured by Him.

In my last expedition to the central settlement of this tribe (made at the request of His Excellency the Governor of the State, as I informed you in mine of last May) I was able to form a clear idea of the topography of the region they occupy, the situation of their *aldees* and of the principal centre where a new Colony may and should be founded, from which we may more easily enter into relations with all of them.

In October last year, having returned from a long journey, and reflecting how I could obtain news of the central settlement of the tribe, and how and when I could go there in search of a convenient site for a mission, I was moved to place all in the hands of our Venerable Father and of Mary Help of Christians, proposing with our Superior's approval, to give the name of the *Colony of the Venerable Don Bosco* to the first we should found there. That same evening I arrived at a hut where I spent the night and there an old man came to me, who was, likewise, passing that way. This was Louis Esteves Rodriguez from the State of Goyaz, who for five years had been living in the midst of that tribe and had explored the territory with other companions. Being one of those best acquainted with the place, he gave me all the information necessary for my intended exploration and even offered himself to me as guide. So opportune a meeting confirmed me in the purpose I had formed a few hours before.

You may remember that it was the intention

of the Provincial Fr. Malan to undertake this fresh exploration last May, and it was only when news of the *Rio Janeiro* Exhibition reached him, and the idea was started of taking there the band of musicians from the Colony of the Sacred Heart, that he put it off for another year. But it so happened that in January and April two fights between the civilized inhabitants and the Indians of San Lorenzo took place, and consequently the Governor, to avoid greater evils, decided to send the missionary to make peace between them. This proposal reached Fr. Malan the very day he set sail with his band of Indians, and he accepted it gladly, confiding its execution to me. The preparations for the journey were completed, but there was still wanting something quite essential and which the Government could not supply, namely, a person acquainted with the country. Then from these very forests, just at this moment, our old man came to Cuyabà, without, as he said, any special object. As soon as I saw him, I welcomed him as one sent by Providence and invited him to be my companion in that arduous mission. He consented willingly, and he was for me what the Archangel Raphael was for the young Tobias, that is to say *he led me forth and brought me back safely*, after acting as my guide, giving me exact information regarding the regions occupied by the Bororos. He is also the doctor of many Indians, who on this account are friendly and call him *gioru bocuru*, that is to say, *doctor!* But I must bring to an end this long preamble, which, however seemed to be necessary; it is time to begin my narrative.

An Indian promise—Setting out on the evening of May 15th, travelling the greater part of the night—At the house of Ignatius Correa—At Palmeiras.

Having completed our preparations and received from the Government a good store of presents for the Indians, we left Cuyabà on the 14th May. The first halt was at our neighbouring Oratory of Coxipó where we found, providentially, a band of Indians, led by the Captain *Candido Marianna* to whom I had given that post in the Colony of *Teresa Christina* in 1897, who were making for the same centre whither we were bound, but by another road. I invited several youths to accompany me on my journey, one, in particular, whom I had baptized in 1898 in the old Colony. I invited the Captain also, begging of him to confide the care of his band to the old Captain *Barros*, and he promised to do so, but as will be seen, this was only a promise in the Indian fashion. For that time how-

ever, the band set off at once with the old captain and he remained with us.

It was the 15th, the first day of the Novena to Our Lady, Help of Christians, and I wished it to be considered the real day of our departure. Therefore, although it was already past sunset, knowing it would be a moonlit night, we took leave of our brethren and the rector of our College of Cuyabà, the worthy representative of the Provincial Fr. Malan, and set off, full of confidence in the gracious assistance of Mary Help of Christians and of our Venerable Father Don Bosco. The air was cool, the moon brilliant, the beasts making good progress. After travelling 12 miles we reached an encampment consisting of two wagons belonging to a friend of ours, and near them were several Indians with whom we had a few minutes conversation. The first to greet me was a young man of twenty who had been educated in the Colony of the S. Heart, where he spent three years and which he left to go in search of Captain Tobias, his father. With Julius was his brother *Joseph Bertello*, who left the Colony also for the same end, and a third youth who was much pleased to see me again because he had been baptized in 1898 in the *Colony Teresa Christina*. Whilst I was conversing with them the Captain began to speak with the others of our journey to the centre of the tribe with the object of making peace. *Julius* and *Joseph* told me that after having found their old father, they set themselves to imitate what they had seen in the Colony, that is to say, to sow a good quantity of maize which they were now on their way to sell, so as to purchase some things they were anxious to have, amongst these being a rifle. They were disappointed when they learned that I should be absent for several weeks, as they had counted upon finding me in the town, feeling sure that I should have helped them in making their purchases. I consoled them saying that if they called upon Fr. Oliveira, he would, doubtless, assist them, and they left promising that if they could despatch their business quickly, they would hasten to rejoin me, as they desired to accompany me.

Having resumed our journey, I perceived that our Captain, after the above meeting, had become absorbed in thought. I asked him the reason, and he replied that he had been told, that the Indians of his *aldeia* had dispersed through the forest for fear of those *braides* (civilized inhabitants) who in January and April had killed several of their acquaintances, and that for this reason even his wife and children were in danger. On this account, he added, he could not accompany me any further, as he must go with the

others to collect his people and that later he would rejoin me. I knew that it would be useless to insist on his remaining; so without showing any disappointment, I recommended him to send some one to give notice to the Indians of my coming amongst them.

Towards eleven o'clock at night we reached the river *Arica*, where the band with Captain *Barros* was encamped. We also halted to take a little rest. Spreading a blanket on the ground with a saddle for pillow, we slept till two in the morning. Towards three o'clock, having taken leave of the Indians, we continued our journey leaving the Captain with them.

At six o'clock we reached the house of our friend *Ignatius Correa*, where we have a permanent altar, as it is the stopping place between *Coxipó* and *Palmeiras*. I celebrated Holy Mass and then we went to bed till about nine o'clock. Then after taking some refreshment, we set off again, reaching the house of *Palmeiras* at five in the afternoon, remaining there three days to complete our preparations for the journey.

At the Colony of St. Joseph—Unarmed— Ambassadors of peace—Near the stream Brilhante—On the site of the second attack.

On the 20th commending ourselves once more to Mary Help of Christians and to our Venerable Father Don Bosco, we took leave of our brethren and set out. After travelling about twenty miles we arrived at the *Colony of St. Joseph*, the old factory of Captain *Joseph Seite*, the owner also of that of *Palmeiras*. These settlements were very flourishing in the days of slavery, but from the year 1888 when slavery was happily abolished in the Empire of Brazil, they had to be abandoned. The deceased Captain had, however, been remarkable for his Christian treatment of the Indians in his service, especially at *Palmeiras*. I recollect that in 1895 when travelling from the Colony *Teresa Christina* to Cuyabà on the occasion of the lamented Mgr. *Lasagna's* death, a good old man invited me into that empty house to baptize a child, when the Captain's son-in-law Dr. *Emmanuel Scolastico*, stood as god-father.

At St. Joseph's we spent a quiet night, which would not have been pleasant under a tent as the weather was wet and windy; and on the 21st having celebrated Holy Mass, we set off in a direction entirely unknown to me. Our party consisted of five persons; so far we had been accompanied by *Emmanuel Serrano*, our guide's companion, and a brother of *Moraes*, but these were to leave us in a few days.

One thing I had not thought of in this journey

and that was to provide ourselves with fire arms. We had none, absolutely none, not even a bullet! I had a large knife in my belt, indispensable at times to make *picada*, that is to cut a way through the bush, and the others were similarly provided. In this fashion we could truly say we were messengers of peace and not of war, trusting more in Him who can do all things, than in weapons of defence. Our guide, it is true, had his inseparable single-barrelled gun, of no use except to kill some bird or small animal for food. Such arms have no terror for the Indians, whose arrows are more deadly.

At five o'clock in the evening after a journey of thirty miles the road being good, we reached the establishment of one named Osorio near the stream *Brilhante*, where the second fight with the Indians had taken place, fifty days earlier. The families living there had already gone; but, knowing that we were to pass that way, the owner had assembled his men who were awaiting us there, glad of the opportunity to carry away in safety the furniture left behind. All were well armed with modern weapons and were continually on the alert, fearing an attack from the aggrieved Indians. Here were also those other men who, in self defence, fired on the Indians on the 23rd of last January near the banks of the river *Awaral*, a distance of twelve miles. Three of the Indians, wounded by them, had died, and they had to abandon everything and come here to join their relative Osorio, being convinced that, if they remained on their property, they would fall victims to the vengeance of the Indians.

The consequences of the first massacre—

Thirst for vengeance—Two months of trepidation—Second massacre.

In fact, an old Captain with his son, the *bair* Joseph, and the young Captain André (son of the *baire*) had vowed vengeance. They collected a band of fifteen of the bravest Indians and pursued the fugitives; perceiving that they had joined the others at the establishment of Osorio, they refrained from attacking them, but for two months they remained on the spot, always on the look out for a favourable opportunity to assail them. They had armed themselves with 250 bows and arrows and great clubs, saying that they wished to defend their families from the attacks of the *Cayapós*, the bitter enemies of the *Boróros*, who, as is well known live far away from there. This was only a feint. For two months together (February and March) the poor families lived in constant dread, being unable to sleep, night or day because the Indians not only would not go away,

but were always to be seen or heard in the woods round the house. Sometimes they advanced even to the threshold, especially at night when they lighted their fires round the dwelling and from time to time threw large pieces of burning wood towards the thatched cottages, as if they wished to set them on fire. The dogs never ceased barking the whole night long. With these families was living also the brother of *Melchior Borges*, the youth who had been killed by the Indians last year and of whom I spoke in our last reports. Four relatives also of this family, some years ago, had been drowned in the river *das Garças*. With such horrible antecedents, seeing themselves thus constantly spied upon, it is not surprising that, living in perpetual terror, many of them fell ill. Poor Osorio, an industrious man and burdened with a family, seeing that the Indians did not retire, sent word to the sub-delegate of the government, Joseph Borges his relative, asking him to take measures for their safety. He sent his brother Elidio with several well armed men, with orders to persuade the Indians by presents and kindly treatment to behave properly; and should they refuse to submit, they were to fire on them. The commissary carried out literally the orders received. First he gave presents to all, but the Indians received them and threw them away in his presence, a thing unheard of. Such an act manifested clearly the bad spirit with which they were animated. He tried a second time to influence them and they did the same thing. After some days he made a last attempt: he gave orders to take an ox, to kill it and divide it amongst the Indians. But again, instead of making friends, they went away muttering angrily. At this the men lost patience and charity, they shouted "fire!" and discharged their fire-arms after these wretched creatures.

Poor things!... one fell dead; another, seriously wounded in the leg, tried to drag himself away, but two bullets finished him... a third staggered a few steps and then he also fell down dead. Thus there were three victims; the old Captain, his son, Joseph, and another unknown. All the others fled, but we heard that a fourth died a little further away. The Indians, seeing these nine or ten men so well armed and on the alert, did not shoot even one arrow, but took to flight immediately... But in this case it is true to say that the provocation was all on their side.

The origin of all this misery, however, according to the accounts I received both from the Indians and the civilized inhabitants, was the conduct of the proprietor of the *Correnteza* establishment on the banks of the river *Amáral* where the first attack was made; for, they said,

during the year 1907 he made the Indians work a long time and he did not pay them as he had promised. Besides several of them having contracted a malady which seemed dangerous, he wished to turn them out of their houses against their will, and hardly had they left their huts, than, without any explanation, he set fire to them and burnt them all. Such proceedings, doubtless, angered the Indians, who from that day never showed themselves except with threats of vengeance. The consequences were injurious to all. The Indians lost seven men, and the civilized inhabitants had to abandon their establishments, to their great loss.

In search of the victims—Simple burial— A fresh start—Towards the aldeamenti.

Having heard the account of what had taken place, I asked to see the spot where the bodies had been placed. Taking their guns, they prepared to accompany me, when I observed that it was unnecessary to take their arms for a distance of 250 yards at most; but they replied that they were no longer safe and that the Indians might be hiding in the brushwood. What a terrible life to be thus hated and tracked amongst the woods!

They led me to the bank of a small stream which there forms an imposing cascade and a dreadful precipice, the waters leaping from a height of about thirty yards; and going down amongst the stones and bushes I found a skeleton with the skull scarcely separated from the trunk and most of the bones still joined together and covered with a sort of woollen cloth. A little further on I saw another skeleton with the bones more dispersed, as a small stream passed that way. The bones of the third were scattered; looking over the precipice I saw them lying here and there.

—“But why did you not bury them?” I said, “it would have been an act not only christian, but of common humanity.”

—“Because they were not Christians! Besides the Indians were sure to come to fetch them.”

I asked for a spade and covered them as well as I could, feeling sure, however, that the Indians, their relatives, would not fail to come and collect these mortal remains to carry them to their *aldees* and perform the *bacururù* of the dead.

On hearing this account I felt a still more intense desire to speak with the unfortunate surviving Indians, to investigate their feelings and to calm them down. I would have liked to penetrate at once into the forests of the *San Lourenço* where they had taken refuge and where also Captain André and his famous band had

retired, but the place was inaccessible to us, being pathless and covered with dense underwood.

—“We will go,” I said to myself, “as far as the *aldeamenti*; from there, through the chiefs, it will be easy to summon Captain André and his companions.”

So, on the following day, having said Mass, we set out again with fresh courage.

(To be continued).

INDULGENCES

which may be gained by the Co-operators.

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

Every month.

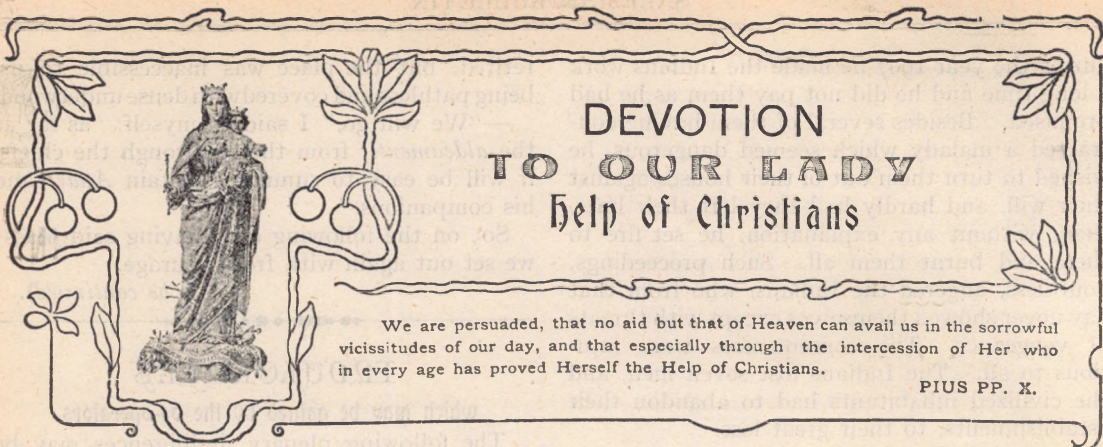
1. On any one day at the choice of the associate.
2. On the day the monthly exercise of a good death is made.
3. Whenever the Co-operators shall say five times the *Our Father*, *Hail Mary*, and *Glory be to the Father* for the welfare of Christendom, and once the same prayers for the intentions of the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

In the month of May.

1. The finding of the Holy Cross. May 3rd.
2. The apparition of St. Michael, May 8th.
3. The Feast of the Ascension. May 20th.
4. *The Feast of Our Lady Help of Christians, Patroness of the Salesian Society and of the Daughters of Mary Help of Christians.*
5. On Whit Sunday. May 30th.

During Lent.

1. On Ash Wednesday and on the 4th Sunday of Lent an Indulgence of fifteen years and fifteen quarantines.
2. On Palm Sunday an indulgence of twenty-five years and twenty-five quarantines.
3. On Maundy Thursday, by approaching the Sacraments a plenary indulgence.
4. On Good Friday and Holy Saturday an indulgence of thirty years and thirty quarantines.
5. On all the other days of Lent ten years and ten quarantines (See page 32, of Constitutions, foot note).



The Co-operators are invited to participate in the devotional exercises which are performed in the Sanctuary on the 24th of each month. Besides their own intentions, which are prayed for on that day, they are requested to add the general one, of the repose of the souls of all the victims of the earthquake in Sicily, and to obtain resignation for the bereaved..

* *

The Ven. Don Bosco, treating the subject of the devotion to Our Lady Help of Christians, amply demonstrates the favour with which She regards those who labour for the Church and the Faith. "There was a time," he says, "when the Emperors of Constantinople showed an implacable hatred for those who revered images, and a violent persecution was raised against them. Among these misguided princes was Leo the Isaurian. In order to abolish the reverence paid to images he enacted penalties of imprisonment and death against whoever was denounced as having shown veneration to the images or relics of the saints and especially of the Blessed Virgin. Further, in order to deceive the common people, he had certain bishops and priests called to the palace and by means of threats and promises he induced them to demonstrate in the pulpits that homage ought not to be paid in any manner to the images of Jesus Christ crucified, of Our Lady, or the Saints.

But at that time there flourished the saintly and learned doctor St. John Damascene. In order to combat the heretics, and to give the Catholics some means of defense against them, St. John published three books, in which he explained and defended the doctrine and practice of the reverence given to images. The Iconoclasts (as the heretics were called, on account of their destroying the images) were madly incensed by these writings, and accordingly denounced the writer to the Emperor on a charge of treason. They alleged that he had written to foreign princes to urge them to break their alliances with Leo, and that his writing were a cause of

disturbance to the public tranquillity. The Emperor was enraged against the confessor and ordered his right hand to be cut off. But this perfidious act had quite an unexpected effect for Our Lady desired to reward her faithful servant for his zeal in her cause and the defence of the faith.

When evening came St. John knelt before the statue of the Mother of God and prayed thus: "O Most Holy Virgin, it was through zeal for your honour that I lost the use of my right hand; do thou now come to my aid so that I may continue to write in honour of thy Divine Son and of thee." And so praying he fell asleep.

In his slumber he beheld the statue of the Mother of God regarding him with pleasure and saying to him: "Your hand is restored; rise now and continue to write in my honour." And awaking he found that his hand had been miraculously restored to his arm.

When the news of this prodigy had spread the praises of Our Lady, and of her faithful servant were everywhere sounded and it was made evident how our Blessed Lady herself undertook the defence of those who suffered for the faith. Some of the enemies of Christ, however, wished to make out that St. John's hand had never been cut off, spreading the report that it was his servant who had been thus treated. He was accordingly again arrested and brought before the prince; but here a new prodigy was manifested, for on being told to show his hand, a line of brilliant light was seen where the wrist had previously been cut. Astounded by this wonder, the prince asked what physician had healed him, and what remedies he had applied. St. John then, in the hearing of all the court, narrated the miracle. "It was God, the healer of all diseases, who restored my hand. The Emperor now expressed his sorrow, and wished to raise St. John Damascene to high dignities, but he would not give up his retired life, and spent the remainder of his days in writing the glories of the Mother of God.

GRACES and FAVOURS

The novena to Our Lady Help of Christians.

Paris. — After a year's suffering, my rheumatism became so much worse that I had to give up all employment, and became practically a confirmed invalid. It had particularly affected my arms so that I could not use them to help myself, and I was almost in despair, when I read of the favours granted to those who made the Novena to Our Lady Help of Christians. The reading inspired me with new hope and I commenced a novena, asking at least to have the use of my arms restored, so that I could take up some work again. On the very last day of the novena I found that I could move my arms quite easily and was able to take up my work which I have never since had to lay aside.

P. G. S.

* *

Antrim (Ireland). I beg to return most heartfelt thanks for two favours received through the intercession of Our lady Help of Christians. I had first of all asked that a brother of mine who was dying of consumption would obtain the grace of conversion and become resigned to God's Holy Will. This favour was granted and I then asked that he might have the grace of a holy death, a favour which was also granted. I send a thankoffering for a Mass in honour of Our Lady Help of Christians.

Febr. 1909.

ANON.

* *

Georgetown (British Guiana). I enclose a thankoffering for two special favours received through the intercession of Mary Help of Christians and beg you to publish my thanksgiving.

Jan. 1909.

M. A. R.

LIFE OF MONSIGNOR LASAGNA

SALESIAN MISSIONARY

TITULAR BISHOP OF TRIPOLI

CHAPTER XLIV.

In the capital of Paraguay—Distressing news—Five months well employed—More than 3,000 miles—Consecration of the Bishop of Paraguay—In quarantine.

Amidst such scenes and with his heart pierced with sorrow in beholding the unhappy state of so many tribes wandering over the vast plains he traversed, Mgr. Lasagna arrived at Assunzione the Capital of Paraguay. Here he had to await the departure of the *Centauro* for Montevideo, and meantime he found that great changes had taken place. In a military insurrection the Government of Signor Gonzales having been overturned, and he himself with his chief partisans condemned to exile, the previous negotiations of the foundation of a Salesian Institute were necessarily suspended. However he was much consoled by a despatch from General John Baptist Eguzquiza, a candidate for the Presidency, assuring him that if he were elected as Head of the Republic, they would easily come to an agreement, as he was in full accord with his plans and would esteem it an honour to co-operate with him in benefiting Paraguay.

But it seemed as if everything conspired, during the few days he had to spend in Assunzione, to try his virtue. In addition to the regret he experienced at the fall of the President Gonzales, he was also saddened by the news, sent by telegraph, of the death of Dr. Charles Cipriano, an earnest worker in the College of Villa Colon, a model Salesian, a beloved confrère and intimate friend, whose loss left an immense void in that Institute. Here also he received the news that the College of Nichteroy had been turned into a Hospital and food-store in consequence of the civil war, and that all the pupils had been dispersed and sent back to their families. Urgent business and a still more

urgent need of money summoned him without delay to S. Paolo; and to crown everything, his health, in the midst of the stagnant waters, had been seriously affected. Sometimes he was seized with dread, that owing to his rheumatic pains, he might be unable to continue his journey, remaining helpless in some remote corner of this distant land. On account of these unforeseen hindrances he decided to put off for a time the expeditions he had purposed making through Garaguay, to Alto Parana and Upper Uru-

lage, even the remotest corner of our fatherland, with the light of faith, fervour of life and Christian virtue; where have arisen in thousands heroes and saints leaving us a precious inheritance, immortal examples and imperishable glory.

"At so great a distance, in the midst of savages and solitude, weighed down with privations, with what pious affection does not the Missionary remember his beloved country, our own dear Italy! With what fervour does not our soul turn in gra-



Athletic Society of St. John Berchman's School — Liège.

guay, and on the 2th July he set off for Montevideo. Unspeakable was his joy on reaching his beloved College of Pius IX, as we learn from a letter overflowing with gratitude and true patriotism, written out of the abundance of his heart.

"Oh! may God be praised who has brought me back safely to my dear brethren after having sounded the deep wounds of those poor creatures inhabiting Upper Paraguay and Matto Grosso! On beholding this sad spectacle a spontaneous cry of gratitude goes up to God by whose goodness I was born, not amongst infidels, but in Italy, the classic land of religion and civilization, cradle of fine arts and true science, a privileged land where shine forth the immortal splendours of the Chair of Peter, where the Papacy illumines every city, every vil-

litude to God imploring a hundred times a day the choicest blessings of Heaven on our distant country, on our dear friends and benefactors!" Thus he wrote on July 31st, 1894.

The indefatigable Apostle, after such a long and wearisome journey, instead of resting, having settled the affairs of the Collegio Pio, and visited the other houses of Uruguay, set out once more for Rio Janeiro. Everywhere, in his intercourse with his hirethens and their pupils, the favourite subject of his conversations, conferences and sermons, was the miserable condition of the savages of Paraguay and Matto Grosso, and in speaking of them, he would have wished, according to the expression of St. Augustine, to have made himself *all voice* to excite in every heart compassion for those unfor-

tunate beings and burning zeal for the salvation of their souls. Nor did his words prove fruitless, for everywhere it was given to him to enkindle vocations for the Missions or to animate with fresh ardour those already devoted to this work, as well as to obtain the pecuniary means to support the works already begun.

In the capital of Brazil, Doctor Moraes, President of the Federal Republic, received him most kindly, praising him for all he had undertaken for the civilization of the *Coroados* Indians, and promising his earnest support. The Minister of War also, General Costalà, received him most courteously, and in the name of the Government expressed his lively gratitude to the Salesians for their kindness in lending the College of Nictheroy for the reception of the wounded soldiers.

Nevertheless, His Lordship, on visiting the Institute St. Rosa, could not feel otherwise than grieved on beholding this building where now there was not even a cell reserved for his use, and which no longer re-echoed with joyous shouts, on the sweet singing of his scattered children, but with the groans of the wounded. But he did not lose heart: however important and numerous were the affairs he had to attend to in Rio Janeiro, he still found time to preach the word of God and administer the Sacraments. When he left Rio Janeiro to visit Lorena, S. Paulo and the State of Minas, the Government, as a token of gratitude, arranged that he should always have at his disposal, gratuitously, a large first class carriage. The visitation of the Salesian Institutes in Brazil kept him busily employed from August 20, 1894 till January 20, 1895; so that we may truthfully assert that he no longer belonged to himself: his health, his time, his strength, all were sacrificed to the good of souls. He had, indeed, a right to make his own those words of St. Paul: *Ego libentissime impendam, et superimpendar ipse pro animabus vestris* (1): I most gladly will spend and be spent for your souls.

Having returned from that long and fatiguing Mission, he began to give a spiritual retreat to his beloved confrères, when he received an urgent summons from the President of the Republic of Paraguay. The reason of this was as follows: In the year 1893, being in Rome for his election and episcopal consecration, in one of the audiences granted to him by the Holy Father Leo XIII., encouraged by the great kindness with which the

Vicar of Jesus Christ listened to the account of the lamentable condition of the various regions visited by him in America, he made bold to explain also the sad state of Paraguay; he naturally alluded to the scarcity of priests and the long widowhood of that diocese deprived of its pastor to the great detriment of souls. The Sovereign Pontiff, paying great attention to his words, in his reply gave him to understand that the moment was not far distant when he would put an end to the period of mourning. Further more, the letters written, at his instigation, by the President Gonzales to the Holy See in the previous May, had already obtained the desired effect, fully satisfying the Holy Father, who in token of his good pleasure, vouchsafed to nominate the bishop of the city and diocese of Assunzione.

The choice had fallen on the priest Sinfiorano Bogarin, who though young in years, was mature in judgment, adorned with singular piety, virtue and learning. Now, all were desirous that the new pastor should be consecrated by that prelate who had been so greatly instrumental in putting an end to the widowhood of the Church of Paraguay and who had formed such magnificent plans for the moral regeneration of their country. So General Eguzquiza, the new President of the Republic, being assured that he would thus do what was most pleasing to all, invited him to perform the solemn function.

To go to Assunzione would take eight days and as many for the return journey, travelling more than 1,500 miles. Many and great were the discomforts of the journey and important duties seemed to call for his presence at Montevideo; but he, whose zeal refused no labour, decided to ascend once more those interminable rivers, regardless of his failing health, and abandoning the rest so necessary for him and all the conveniences of life; the day after he received the invitation he was already on board the steamer which was to convey him to Assunzione. He landed there on January 31st at half past eight in the evening and was received by the authorities and an immense number of the inhabitants rejoicing to have him amongst them for the consecration of their new pastor.

On February 3rd the cathedral, from early morning, was crammed with the faithful who, filled with a great longing, awaited the commencement of one of the most solemn and touching of the Rites of our Holy Religion. Towards eight o'clock, Mgr. Lasagna, surrounded by a large number of clergy, began the sacred rite: failing the two

(1) II Cor. XII. 15.

assistant bishops, prescribed by the laws of the Church, their places were taken by the priests Don Enrico Valiente, chaplain to the Hospital and Don Giovanni Barnaba Colman in charge of the parish of the Incarnation. The Pontifical Mass was chanted and accompanied by devotional Music. The President of the Republic, all the ministers, the members of the diplomatic and consular service and all the military authorities were present. The solemn function proceeded in profound recollection and lasted nearly three hours. Mgr. Lasagna performed on that day for the first, and alas! for the last time also, the supreme act of episcopal jurisdiction. Before leaving the sacred edifice, the faithful beheld their youthful bishop wearing his episcopal vestments and received his first blessing. Thus the Church of Paraguay on that day divested herself of the garments of her widowhood and saw, not without tears of joy, one of her sons invested with the plenitude of the priesthood, taking his seat on the pontifical throne, charged by the common Father of the faithful to spread abroad the light of knowledge and of Christian virtue.

The consecration of the new pastor was not the first boon which this Republic had received at the hands of the Salesian Bishop, who was planning many other benefits in favour of the Paraguayan people, as unfortunate as they were generous. Consequently no one was surprised when death suddenly cut short the career of this Apostle of the Catholic Church, that the entire population of Paraguay, bursting into tears and sobs, cried out with one voice that *their benefactor, their father was dead!* But we must not anticipate sad events, others more pleasing have still to be recounted.

Returning by the steamer he landed at Buenos Ayres where, unfortunately, yellow fever was raging so that before entering the port of Montevideo he was obliged to go into quarantine for eight days on the island of Hores. Well accustomed to such disappointments, he submitted calmly to this sanitary regulation. On the island he had every facility for saying Holy Mass and performing his usual spiritual exercises with his secretary; and with this he was content. But this disposition of Divine Providence procured him also another advantage. The solitude to which he was condemned, giving him a quiet time which certainly he would not have found elsewhere, enabled him to answer the numerous letters he had received during his journey to Paraguay. On the other hand, his kindness and affability being already well known to the Commander and his staff on this island, he was the

object of every attention on their part during the period of quarantine.

His important Mission in Paraguay for the good of the Church kept him a whole month away from the Salesian Institutes and at the time, also, in which his presence would have seemed the most beneficial, that is to say during that of the Spiritual Retreat. But any regrets he may have felt vanished when, towards the end of February, returning to his dear confrères he found them animated with the greatest fervour and a generous spirit of self sacrifice. But his secretary Don Bernardino Villanciel, the successor of Don Balzola who had been entrusted with the care of the Colony *Teresa Christina*, takes care to note in his Journal that our Bishop, on his arrival, felt impelled to spend some time in recollection, making the exercise for a good death with his beloved Salesians with all the more fervour as the second anniversary of his episcopal consecration was drawing near.



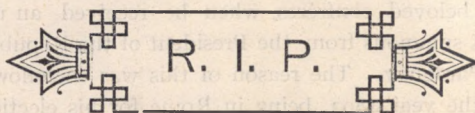
Our Good Readers and Co-operators are kindly requested to pray for the eternal repose of the following deceased persons:

Right Rev. Monsignor Thomas Loftus P. P. Ballymote, Ireland.

Very Rev. James Mac Carthy, Derbyshire, England.

Mr. F. Conefrey, County Leitrim. Ireland.

Mrs. Bridget Doherty, Somerville (U. S. A.).



PERMISSU SUPERIORUM

Gerent, GIUSEPPE GAMBINO — Turin, 1909

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

APPEAL

ON BEHALF OF THE SALESIAN INSTITUTE.

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

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

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

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

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

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

For the Salesians:

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

Feb. 14th, 1905.

Salesian Institute,

49, Buitenkant Street, Cape Town.

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

✠ JOHN LEONARD,

St. Mary's, Cape Town.

Feb., 14th, 1905.

(Cablegram.)

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

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

Cardinal MERRY DEL VAL.

SALESIAN SCHOOLS

SURREY HOUSE, SURREY LANE

BATTERSEA, LONDON, S. W.



DIRECTED AND TAUGHT BY THE SALESIAN FATHERS.

The principal object of the School is to provide, at a moderate charge, a good Commercial and classical education. The studies are arranged to give those boys who may have a vocation for the ecclesiastical state the education they need. The Curriculum embraces the usual subjects of study essential to a Commercial and Classical education. The boys are prepared for the Examinations of the Civil Service, the Chamber of Commerce, the London Matriculation, and the various branches of the Oxford Local Examinations. The House is surrounded by a large garden and playground, and is situated in a most healthy locality, a few minutes walk from the Park.

For particulars apply to the Principal. Very Rev. C. B. Macey.

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

The Very Rev. E. Muldoon

Salesian School, Queen's Road

Farnborough, Hants.

A preparatory school for little boys, and Convent School for girls is conducted by the Nuns of Mary Help of Christians, Apply to:

The Rev. Mother

Eastworth House, Eastworth St.

Chertsey, Surrey.