

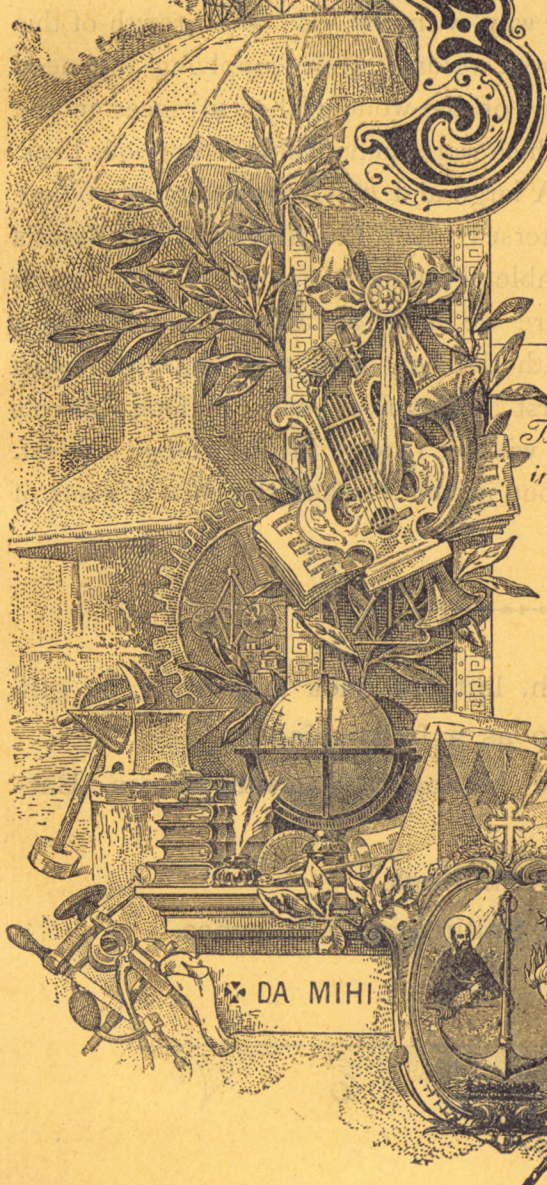
# Salesian Bulletin

No. 7 — JULY — 1909

Vol. VI

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

*Leo XIII.*



DA MIHI

ANIMAS CÆTERA TOLLE





# History of the Ven. Don Bosco's

## EARLY APOSTOLATE.

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

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

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

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

Single copies, cloth covers, Four Shillings.

Single copies, paper covers, Three Shillings and Sixpence.





# The Salesian Bulletin

Organ of the Association of Salesian Co-operators

Via Cottolengo 32, Turin, Italy.

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## July 1860 - July 1909.

**I**N an earlier issue the attention of Readers was drawn to a forthcoming event, of deep interest to the Salesian Society, and one therefore, to call forth special consideration from the Co-operators at large. In this month of July another jubilee year begins. We have heard a great deal recently of jubilees and centenaries, but perhaps none of them has come so nearly home to us, or had such a particular claim upon our attention as the Sacerdotal Jubilee of the Very Rev. Don Rua, our Superior General, and the Director of that vast organisation — the Salesian Co-operators.

By means of his annual letter in these columns, he comes into touch with all the members of the association, the wide world over, and he is in re-

gular communication with many of them by correspondence; he is continually receiving them in personal interviews, and his reception room is invaded every day by Co-operators and benefactors from home and abroad. Many a reader, doubtless, who peruses these columns, will recollect having met Our Superior General either during his few, brief visits to England, or perhaps, if more fortunate, have seen him in the midst of his labours, or in the very room where the Ven. Don Bosco for many years received his long line of daily visitors. They especially will be glad to know that he has been spared to celebrate the fiftieth year of his ordination to the priesthood, and the fiftieth year of those labours among the young to which he had dedicated himself from the outset. He was the



first of Don Bosco's training to be ordained, he was his first assistant, worked by his side through all the difficulties of the early stormy times, and, by an apparently natural process, took up the heavy responsibility of directing his work when the Ven. Servant of God passed to his reward. This latter event occurred in January 1888, so that for over twenty years he has borne the heavy burden, a burden, too, which has not grown lighter, seeing that the work has developed to many times the dimensions of what it was when its government devolved upon him. Not only has it grown considerably at home, but most rapidly and even wonderfully in the new countries of America, to which bands of missionaries had been sent by Our holy Founder since 1875. The missions, then including under that general term all the foundations out of Europe, were in their thirteenth year when the Very Rev. Don Rua succeeded to the mantle of Don Bosco. During that first period they had gained a strong foothold, and were entering upon a period of rapid expansion, so that the vast territories of South America are now dotted over with Schools and missionary settlements, which have undoubtedly, and with the open recognition of the respective governments, done a great deal towards the building up of the religious and educational status of those countries.

But perhaps Our Superior General has viewed with special satisfaction the success of the missions among the savage tribes which still inhabit the forests and plains of the interior of South America. That work appeared to have received a severe blow by the untimely death of that able and zealous Salesian Bishop, Mgr. Lasagna; however it appeared that the cause had need of its martyr, and having gained it, it prospered

beyond expectation. Able and zealous successors were at once in readiness to take up and carry out the vast designs conceived by their lamented leader, and by degrees the forests have been traversed, intermediate stations established and the Indians pacified, christianised and civilized. This applies to certain tribes only, but other natives are continually coming in to join the settlements, where the missionaries are supreme rulers both spiritual and temporal. When one considers the barbarous cruelty in which these tribes formerly took delight, the frequent massacres of whites, and of hostile tribes, the superstition and idolatry into which they had fallen, it is with good reason that our Superior General regards their reclamation with special satisfaction. He has also witnessed great development in the schools in Palestine, and by a lengthy journey through its ancient sites, he was enabled to gather first-hand information on the works actually in hand, and to give a great impetus to the efforts of the Co-operators who are deeply interested in a movement which must appeal to all. He has also sent the Sons of Don Bosco to Africa, and to the east, and in both of these he foresees great developments especially in China, that favourite haunt of the missionary.

Important events in the Society itself have come as great successes come to a general, both to reward and to encourage. The meetings of the Congresses have been remarkable events, particularly the first at Bologna and the one held in 1903 at Turin; both of these were notable on account of the number who attended, of the distinguished persons, both ecclesiastical and lay, who shared the direction and the debates, and of the vastness of the organisation which it revealed. But perhaps a more modest gathering, the



Congress of the Festive Oratories at Faenza, brought a deeper contentment to the Very Rev. Don Rua; for Don Bosco's work took its origin in the Festive Oratories, and his Successor has ever shown a deep interest in them, an interest bordering on concern or even anxiety. This Congress displayed in the most evident manner the surpassing wisdom of the Ven. Servant of God in regard to the needs of his times; for here were delegates from hundreds of centres, from overcrowded cities, from country districts, witnessing to the benefit of the Festive Oratories firstly in the organised instruction they provided for the young, and secondly in their numerous off shoots, clubs-dramatic, musical, athletic, higher classes for religious instruction, children's retreats and special preparations for the Sacraments, the young men's Conferences of St. Vincent of Paul and similar organizations. One might even trace to this movement last year's magnificent display of catholic young men in the Vatican gardens. The Pontifical Coronation of the Image of Our Lady Help of Christians, an event of May 1903, which even surpassed the magnificence of the Congress in its enthusiasm, must not be omitted; for that event was both an evidence of the spread of the devotion and its efficacy for good, as well as having proved a great impetus towards an increase of this pious practice which is so intimately connected with the Ven. Don Bosco.

But all these events, noteworthy as indeed they were, fade before the event of July 24th 1904, on which day our Holy Founder was declared *Venerable*. As the Very Rev. Don Rua said, when communicating this most welcome and consoling news to the Society and to the Co-operators, words fail to describe, even partially, the secret joy that this

declaration brought, for it was an event of a different nature from those which have been mentioned above. It was naturally the occasion for universal commemorations and rejoicings, and brought the Ven. Servant of God before the eyes of the world. It was the highest sanction to his work, and like a crowning glory to the labours of his successor. Since then there have been great doings in Rome where the Cardinal-Vicar consecrated the new Salesian Church, a vast building on the Site of an ancient basilica, which His Holiness, the Pope, expects to be productive of much beneficent influence in that industrial quarter. More recently still His Holiness has added another of Don Bosco's Sons to the ranks of the Episcopate, by appointing Our Procurator in Rome to a bishopric in Italy.

We have, however, glanced merely at the high lights: the dark shadows have been perhaps quite as prominent. What a heavy cross, for example, must it not have been, to witness the closing of those flourishing institutes in France, though even that was relieved by some brilliant speeches in the Senate; another cross was that of the year before last, when the more subtle process of base calumny was tried by the enemies of Church and State, with the object of bringing our Institute into disrepute. But it is natural that such a responsible position should bring its proportion of trials and difficulties, and it is in such circumstances as the present that all can show their appreciation of his long continued labours. All can show it by endeavouring to adhere more faithfully to the regulations of the Association, by striving to co-operate more readily, and above all by increased prayer for the assistance and blessing of heaven upon his undertakings. The Very Rev. Don Rua has been three times to the English Province, noting



each time gratifying progress and development. Recognising the difficulties to be contended with he urged the Co-operators to redoubled efforts; *Come forward, he said, and enable us to develop the work more and more.* No more appropriate occasion could surely suggest itself for increased effort than the Sacerdotal Jubilee of Our Superior General.

## 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 August.

1. The Transfiguration of Our Lord, August 6th.
2. The Assumption of Our Lady, August 15th.
3. The feast of St. Roch, August 16th.
4. The feast of the Sacred Heart of Mary, August 29th.

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



## THE VEN. DON BOSCO'S APOSTOLATE

IV. See preceding issues.

But truly Don Bosco's sway over the hearts and minds of his boys was marvellous; none of them could resist him, the most stubborn yielded their wills to him, and the most thoughtless were moved to serious considerations when he directed them. He had a habit, in the midst of some game, of drawing a child towards him, and whispering a little sentence in his ear; this was what the boys called his magic word, and the child signalled out for the whisper was from that moment won over and filled with a desire to do well.

Immense as was the task Don Bosco proposed to himself in undertaking the maintenance, education, and training in some useful pursuit of the homeless boys of Turin, and subsequently of establishing branches of his Congregation in various cities of Italy, France Spain, Austria, Belgium, Switzerland, England, and S. America, it did not satisfy his Apostolic zeal. In 1872 he further developed his main work by engrafting on it two new branches. The first was a special course of studies, comprising Latin, philosophy and theology, which he instituted in his houses, for the benefit of young men who developed a vocation to the priesthood after they had left school, and were embarked in some business. This was an inestimable boon to many students, who, but for Don Bosco's Association of Mary Help of Christians (for so he designated his new venture) would have had to abandon all hope of following their vocation for want of means or opportunity to acquire the necessary training.

The second branch engrafted on the parent tree was the establishment of the Daughters of Mary Help of Christians, whose mission it is to do the same saving work for girls as the Salesian Fathers do for boys. Later still when his Congregation increased, and he had at his disposal priests trained by himself, and animated with his spirit, he sent missionaries to Patagonia and other distant lands.

That these off-shoots of Don Bosco's original institution flourish with the same vigour as that



which characterizes his main work, is evidenced from the fact that already more than six thousand priests have been furnished to the Church from Salesian Houses. In various convents, scattered over the world, young girls are receiving the same Christian and practical education which in Don Bosco's houses quickly transformed the street-lad from an unkempt, untaught urchin into an intelligent school-boy and apprentice; and Christianised tribes, schools and chapels, in the wilds of Patagonia, testify to the zeal of Don Bosco's missionaries. On the spot, where on Easter Sunday, 1846, he gathered his little flock around him in the shed-chapel of St. Francis of Sales, Valdoccò, now stands a beautiful church of the same name, erected five years later, and in 1868 the work was crowned by the completion of the magnificent church of Our Lady, Help of Christians, one of the ornaments of Turin, whose foundation stone had been lain but three years before. Here also at Valdoccò, where Don Bosco and Mamma Margherita, shared their modest lodgings with the half-dozen boys, who could with difficulty be crushed into them, stands the Mother House of the Congregation, the realized dream of Don Bosco, where there is sleeping room for a thousand boys, besides vast accommodation for evening classes for non-resident youths. Here such boys, as show unusual ability, receive an education which fits them to become priests, doctors, lawyers, or professors. But by far the greater number of the boys are taught a trade, and, as there are competent teachers and good *ateliers* and many trades to choose from, each boy has the chance of being put to the work which suits him best. In one room little tailors, with legs crossed under them *a la Turque*, stitch away merrily, for in Don Bosco's system, work and play are so judiciously mixed, that there is little risk of Jack becoming a dull or an idle boy. Then there are young bootmakers, bookbinders, carpenters, locksmiths, engravers, workers in iron, and above all, printers—for Don Bosco, who had his own methods of teaching, found it convenient to be able to print the books necessary for his classes. These boys, in the various branches of industry which they pursue, turn out their work in the most business-like fashion, not only executing an order for boots or bookshelves as expeditiously and well as it would be done at a respectable tradesman's, but, issuing books from their press in a style, which would not put a fashionable London publisher to shame. The same work as that done in the Mother House at Valdoccò, is being carried on in the various Salesian institutions in different parts of the world; homeless boys are being rescued from misery and ignorance, and trained

into good Christians and useful, self supporting citizens. Already three hundred thousand children have had cause to bless the day when God put into the heart of the little Alpine shepherd such burning charity and desire to save souls, and the work of his Congregation goes on from day to day, widening its circle of usefulness.

And now, indeed, when Don Bosco had realized his dreams, and all, and more than all, had been fulfilled, when in every position of life his children, by brave, honest, and honourable lives, were showing the world what one man, actuated by love of God and his kind, could do for his fellows, it was time for him to go to his rest and reward. For years overwork of all kinds, bodily and mental, had worn out his frame, and, toward the end of 1887, it became evident that the Salesian Congregation must soon lose its Father and Founder. To the last moment of his life his heart went to his boys, and, when he grew too weak to talk much with his priests and the Superiors of his various houses, he would still see the children, loving and teaching them to the very end, which came on the 31st of January 1888. His death was as holy as his life had ever been, and the man, who came to Turin unknown and almost without a friend, left it lamented as its greatest benefactor. Not only his children and his Congregation were fatherless when Don Bosco was called away, but the entire city, where he had lived and laboured so long, felt bereft. He, who had rendered so many death-beds happy by his loving ministrations, was comforted in a special manner on his own death-bed by the filial devotion of Mgr. Cagliero, who had been one of the first and most loved of his children and first Bishop of the Salesian Congregation. A hundred thousand mourners followed the beloved dead to the grave, and his memory lives in the grateful hearts of countless multitudes, who have reason to love and bless the name of Giovanni Bosco.

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*The above concludes this interesting series of articles on our Holy Founder, by a gifted writer in the Australian Annals. They have been necessarily of a resumé character, and have clearly marked out the main lines of Don Bosco's work. Some prominence might perhaps have been given to his success in secondary education, for the principles which adapted themselves so readily to the training of the artisan were no less successful in boarding school of all classes. It only remains to add that since the above articles were written Don Bosco has been declared Venerable.*

(Editor's Note).



# The Blessed Joan of Arc.

(Beatified April 18th 1909).

**T**he ceremony that had been fixed for Low Sunday of this year was not only the consummation of desires that had been so universally and so constantly expressed, but served to place the maiden saint of Domremy so much before the eyes of the world, that her history will now be obtained by the general reader with much improved chances of getting at her real story. On the 18th of April, the ceremony of the Beatification of the Maid of Orleans was carried out at St. Peter's, in the presence of a great gathering of the Church's dignitaries, including seventy French Bishops, and witnessed by an immense concourse of the faithful who had assembled to do honour to one of the heroines of history.

In the earlier half of the 15th century France had all but lost her independence, and seemed about to become tributary to England. The banner of St. George waved over the gates of Paris, and the heir to the throne of Clovis seemed about to yield his sceptre to Henry VI of England, son of that Henry V who had caused coins to be struck at Rouen bearing his effigy with the title of King of France. In fact Orleans alone had succeeded in still defying the English troops; had that fallen, France would have been a tributary state and erased from the list of independent nations.

It would seem, however, that God watched over the fortunes of this distracted country, which had long before earned the title of the eldest daughter of the Church. On the quiet slopes of Domremy close to the borders of French territory as it was then distributed, there grew up a child, as pure as the flowers which covered her native fields, with a simple, angelic piety, engaged in the homely duties of a peasant girl in a quiet country home. However the God of armies and of victory had special designs in regard to this child, and had commenced to train her for her mission.

This child was Joan of Arc, known historically as the Maid of Orleans. During the questions put to her at Rouen, on Feb. 22nd 1431, she gives us the following particulars about herself: *I was thirteen years of age when Almighty God instructed me by means of a mysterious voice: the first time I was seized with a great fear. The voice came in*

*the summer time, at midday while I was in my father's garden; I was fasting that day, but had not done so the day before. I heard the voice from the side nearest the Church: I seldom heard it without the appearance also of a great light, which was always seen on the side from which the voice came. The voice was serious but kindly, and when I had heard it three times I knew that it was the voice of an angel. It always told me something for my good, and I understood it quite plainly. It counselled me to conduct myself well and to be frequent in attendance at church; it told me that I should have go into France (from the borders of Lorraine). This was repeated to me two or three times a week, with the assurance that I should not be able to remain where I was; it commanded me to go to raise the siege of Orleans, and for that purpose I was to go to Vaucouleurs, to the commander of that fortress who would give me safe conduct to Baudricourt.*

On the 6th of March 1429, after a four years period of these heavenly visitants the humble peasant girl, now seventeen years old, was, in obedience to the message from heaven, actually at Chinon before the royal palace waiting to be received in audience by the King. For a long time it was debated whether she should be received or not; but finally, in the grand audience chamber, illumined by the light of fifty torches, in the presence of three hundred knights, in the midst of whom was the king in an ordinary knight's dress, so that she would not know him, the girl advanced, secure in the purity of her beautiful soul, and guided from above, as self-possessed as though she had never lived the humble lot of a village maiden, but had been brought up at court, she went direct to the king whom she had never seen, and making a graceful curtsy said aloud: „Sire, the King of Heaven has sent me to announce to you that you will be crowned at Rheims, as the lawful vicerent of Christ, who is the real king of France.” Her embassy was at last given credence. She was provided with a complete suit of armour, including a helmet which covered the head and neck. When this was prepared, the Dauphin presented her with a sword. This however she refused, and asked that messengers might be sent to one of the places where she had rested for a night while on her way to Chinon. She declared that her



Voices had told her that a sword lay hidden behind the altar of the church, and this she desired them to bring for her use. Nothing was known of this sword, but when messengers were sent, it was discovered in the place she had mentioned and was brought back to her. It was found buried in the earth but easily polished and a strong leathern scabbard fitted to it by her directions. Her standard was a white one with the holy names of Jesus and Mary and a representation of the King of Kings blessing the *fleurs de leys*, which were held by angels. With this

enthusiasm Charles was anointed with the holy *ampoule* of St. Remi, and consecrated king as the lawful successor of Clovis and St. Louis. Joan was at the height of her triumph, her mission was gloriously accomplished.

Her mission being fulfilled, Joan wished to return to the quiet of her native valleys, but the king and his generals constrained her to remain, to take part in the repulsion of the English army from France. From that day there commenced for the heroine a series of reverses and humiliations which terminated amid the flames of the



FARNBOROUGH. — Salesian School, Football Team.

she set out on her steed, on the 1st of May to commence her mission, which led her first to raise the siege of Orleans. The town was on the point of falling, and was in the direst straits from want of food, but through her agency a great change came over the state of the armies, and in three days the works constructed by the attacking force were destroyed and Orleans was liberated. But her goal was Rheims, whither the King of Heaven had instructed her to lead the Dauphin to be anointed and crowned. A hundred and fifty leagues across country occupied by the enemy's troop, and strengthened by well-garrisoned fortresses could not daunt the Maid. In fact these fell with a strange rapidity and the path lay open to Rheims in whose ancient cathedral, on the 17th of July, amid scenes of indescribable

funeral pyre. At the siege of Compiègne she was made prisoner, perhaps by the treachery of some who were jealous of her glory, and basely sold to the English; after undergoing imprisonment and ignominy she was finally burnt at the stake. But in the prison, amid the searching inquiries of the judges, who were in truth thirsting for her blood, and even as she stood before the flames she was always noble, always heroic, readily pardoning her enemies, and bearing everything for the love of him who died, innocent, on Calvary, nailed to the cross as a malefactor. Divine justice, however, did not long delay in avenging her death; the iniquitous process when reviewed was declared null; and the innocence of the *Maid of Orleans* shone out in all its splendour, equalled only by her sublime resignation and unalterable patience



and greatness of soul. This is the merest outline of the career of the newly declared *Venerabile* who, when five centuries have elapsed since her death, is now enrolled in the glorious company of the blessed by the Supreme Authority of the Church.

"The hour for the apotheosis of Joan of Arc" says the *Civiltà Cattolica*, "has been most opportunely chosen by Divine Providence. His Holiness Leo XIII commenced the act of the beatification, when the Freemason's lodges of France initiated their preparations for the official apostasy of a most christian nation from the Church and from God (1). Pius X, is now completing that beatification when the apostasy is consummated. The coincidence is certainly not fortuitous on the part of the Spirit of Truth which is continually with the See of Peter. Joan appeared in the 15th century, evidently commissioned by God, to save, by one of the most wonderful portents recorded in history, the French nation on the point of being lost, and its character as the armed vanguard of Catholicism which had been impressed upon it at Rheims in the consecration of Clovis by the hands of St Remigius. In the 20th century, Joan of Arc, raised to the honours of the Church, receives thereby the irrefragable confirmation of her divine mission, in fulfilling which, she appeared and passed swiftly from the earth like a brilliant star, consumed, at the age of nineteen years, by a glorious martyrdom. She turns now from heaven, to her country, admonished and comforted; the maiden turns, no longer seated on her war-horse, under her white banner, before which the affrighted English flee in wonder and the fortresses open as though by magic; but arrayed in glory of another kind, which nothing on earth can equal, surrounded by the choirs of angels and saints; and from that place she calls to her country: *God sends me again for your salvation...*"

But from her throne in glory the humble peasant girl of Lorraine appears arrayed in victory and enshrined in holiness not only for France, but for the whole world.

"We have indeed great reason for the intercession of the Saints", said His Holiness Pius X., on Jan. 24th in reading the decree for the beatification, "so that the present paralysed and diseased society may recognise its evil flight, and may turn to Almighty God, from whom alone salvation can come. Ungrateful for the benefits bestowed upon it, deaf to those who would lovingly call it back to the path of duty, and arrived at

that pitch of despising God not only in the graces bestowed upon it, but also in the punishments with which He chastises it; chastisements passed over as merely chances of nature. Hence no more of God in assemblies or parliaments, because they are ashamed to name him; no more of God in the schools, except to deride and blaspheme Him; no more of God in the families thoroughly anti-catholic; in short, no more of God in society, which having rejected all warning has no need of a teacher. Hence we see the young people boasting the so-called freedom of thought and a conscience trained in atheism, an abandoned press which spreads slaughter and ruin, the arts themselves made instruments of corruption. Hence too the keeping of divine laws cast into derision, regarded as the outcome of superstition and ignorance, the Ministers of God mocked, and prevented in their works of humanity and beneficence; and finally Religion persecuted by the all-powerful sectaries even in its last asylums, the Churches.

Do thou, venerable maiden, pray to God that this pitiable leprosy which the present society displays, covered from head to foot with fetid wounds, this paralytic, which in continual tumults and endeavours cannot make even one step in the direction of good, that it may recognise its wrong-doings, and return to God who alone can heal it; may God enter into their minds and illuminate them, may He enter into their hearts and purify them; may He enter into their families, their schools, their workshops and sanctify them. May He enter into society which is His by right, and may He enter it triumphantly called by faith and love..."

Should we not all respond to the call of the Sovereign Pontiff, and have we not great need to do our utmost to remedy the evils he deplures, and prevent them from working their baneful effects on our own country?



## Notice to Readers.

Our attention has been called to the fact that persons have recently represented themselves as deputed by Our Superior General to collect alms for the works of the Ven. Don Bosco; and under false pretences have obtained considerable sums of money. Readers and Co-operators are respectfully warned against such misrepresentation. Offerings for any of the works of the Association should be sent direct to the Very Rev. C. B. Macey, Provincial. Battersea, London. S. W.

(1) Leo XIII. ordered on Jan. 27th 1894 the formal introduction of her cause; in 1898 the Sacred Congregation of Rites approved the apostolic process instituted in France, and in 1901 and 1903, still under Leo XIII., were discussed the virtues of Joan of Arc, which in the beginning of 1904 were declared. *Times* 11th Feb 1904.





London. The principal work of the Salesians in London, that, namely, which is concerned with the scholastic training of the young at their schools, is invariably in its busiest stage during the present month. July is always full in this respect, and perhaps it appears rather too much so for some of the young minds, endeavouring to retain their utmost for the final test of the year. The syllabus of the school, like those of the majority of secondary schools, is arranged so that those boys, whose parents so desire, may be presented for the Oxford Local Examinations. Including those boys who will take the college of preceptors' Examinations as an intermediate step, the candidates for public tests again show a goodly array. All of those presented have good prospects of passing, and except for the strange propensity, that some have, for being incapable of their best work at examinations, and the ill-luck which invariably falls to others who were apparently quite safe, an exceptionally good list is awaited. Those boys of the Upper forms who, through late arrival or other causes, do not take an outside examination, are given the school terminal, the results of which are sent to parents and guardians with the customary reports.

The Diocesan Religious Examiner paid his annual visit a few weeks back. All the forms from the highest to the lowest are examined by him in religious knowledge, including christian doctrine and sacred history. He awards certificates for brilliant answering, and always finds at the end of his questioning that he has not provided himself with a sufficient number to reward the large proportion that deserve them, and are in expectation of them. It is somewhat disappointing to many boys, but their combined excellence is vouched for in the examiner's report which will be shortly to hand. Judging from precedent it will satisfy the most exacting.

As this month closes the scholastic year, a word must be added on the school's athletic side. It had an enjoyable and successful season, not

the least interesting and important event being the meeting between the Battersea and the Farnborough eleven, which necessitated a visit to the grounds of both schools. A notice of the success achieved by the Farnborough boys on local grounds is recorded separately, and it is a pleasure for us to add a word of congratulation to the younger team, which has helped to give its school a high reputation. Of the summer game we must reserve a notice for a later issue.

The vacation extends till the beginning of September. Arrangements for new-comers should be made as early as possible. Apply to the Very Rev. C. B. Macey, Principal.

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#### The Sacred Heart Church.

The 24th of May had been observed in the School on the day of the occurrence; but the celebration in the Church was reserved for the Sunday following. The Novena had been solemnised by extra services. In the morning the early Masses were well-attended and a general Communion of the faithful marked out the occasion as one of the great feast-days of the year. Solemn High Mass was celebrated at half-past ten, to the accompaniment of special music, and at the Gospel reference was made to the feast, as the day dedicated to the Patroness of all Salesian works. In the evening after solemn Vespers a discourse was given dealing directly with Our Lady Help of Christians, and taking the form of a conference, for it is one of the occasions fixed for the conferences to the Co-operators. A grand procession and Benediction completed the celebrations, which had been carried out in a style worthy of the feast-day and of the traditions which have long since made it a memorable occurrence.

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#### Salesian School. Farnborough.

At the conclusion of the football season the boys of the Salesian School at Farnborough found themselves in the enviable position of being the winners of the

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Schools League for the Association game. There was much local enthusiasm at the concluding event, when the pick of the rest of the teams played the winners, the Salesians. The game was sternly contested and at the interval the former led by one goal, but in the second half matters put on a different appearance, the Salesian boys winning by four goals to two.

"The winners of the league," says a local contemporary, "formed up under one of the goals, surrounded by a large number of masters and boys in order to receive the shield and medals from Major Cunningham.... That gentleman contrasted the present educational position of Farnborough with what it was when his acquaintance with the town was first made, and referred to the good effect the games had upon it, and the interest the shield had brought with it. The Salesians were the winners and what they had seen that afternoon must make them admit that they were the better team. The lads cordially re-echoed this statement and their cheers rang again when Major Cunningham read the record of the team:—Played 14, won 11, drawn 2, lost 1. McCall the captain of the Salesian team then stepped forward to receive the shield from Major Cunningham who also presented the medals to all the team.... The Rev. Fr. Muldoon thanked Major Cunningham and Mr. Gregory for the very kind words they had said about his team. He thought they were the best team, but they were quite ready to forfeit the shield when it was proved that they were not...."

The ceremony concluded, there was more cheering, which was renewed as the boys bore their trophy home to the school, where it will demonstrate their prowess until wrested from them by a superior team—a contingency regarded as most unlikely by the victors.

In this month however the boys are engaged far otherwise, for many of them will take the Oxford Local examinations mentioned in connection with the London School. It is confidently hoped that they will distinguish themselves here as well and thus close with a doubly successful year.

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**Cape Town.** Developments are eagerly looked forward to in connection with the work at Cape Town. In spite of the general depression throughout South Africa, means have been found, at great sacrifice, to maintain the school of Arts and Trades up to its maximum of accommodation, and it has frequently been found necessary to tax that accommodation. Persistent efforts have been and are being made to secure the means to commence the new Institute, which indeed is an imperative

need if the work is to be carried on and to keep pace with demands. The printing department has recently issued an interesting booklet dealing fully with the work both retrospectively and prospectively. The Rev. Chas. McCarthy D. D. has put the case of the school most clearly and sympathetically. After dwelling on the Salesian work in general and the remedy provided by it to many evils and drawbacks he says: "That this training is done thoroughly by the Salesians is proved by the merest glance at their syllabus. In it the various trades are shown in their periods of development. At every stage the lad is guided and watched over by experienced workmen, passes to a more advanced grade only when he has fully qualified, and has every opportunity of becoming a complete and intelligent master of his trade. During the past twelve years the work has been steadily carried on. One hundred and ninety-seven boys have finished at the school, and are all earning a livelihood in South Africa, except two, who are doing well in Australia.

Poverty however has greatly handicapped the Salesians in their charitable work. The house in which they are placed is far from suitable for so great an undertaking. There are at present eighty-four boys, and their habitation is an ordinary dwelling house, with such additions and changes as circumstances permitted. Make-shifts are always uncomfortable and unprofitable; more space is required for the maintenance of health and good spirits, which are essential for efficient work. The expenses of so large an institute are necessarily heavy, the outlay on the required plant is large and the cost of maintenance is very considerable. The Salesians have to rely on charity to supplement the Government grant which by itself would be quite inadequate. The workshops themselves are but a limited source of income, and this is greatly reduced by the general depression. The Institute however is needed and, trusting in God, the Salesians purpose not merely to continue, but even further develop it. A large site has been placed at their disposal in Somerset Road, and elaborate plans for a suitable Institute have been drawn up; the cost however will be heavy and appeal is therefore made to all to come to their assistance. When completed the Institute will be an ornament to the city and a monument of charity before God and man."

The plans of the new Institute show that a great undertaking is on foot. The ways of Providence are inscrutable, but it is confidently hoped that a few years will see the complete realisation of the scheme. If patient effort and disinterested labour can accomplish it, it will



be done, but it is dearly hoped that God will inspire many charitable benefactors to assist in realising this beneficent undertaking. The work has already come under the notice of many distinguished persons, both visitors and resident, the list including such names as His Grace the Duke of Norfolk, Lady Edmund Talbot, Lady Hely-Hutchinson, General and Mrs. Botha, General Sir W. Butler, Sir J. Buchanan, Dr. Thomas Muir (Superintendent General of Education) the Catholic Bishops of South Africa etc., etc.; the booklet contains some very encouraging letters from several of these gentlemen, who have given their whole-hearted support.

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**The Oratory  
Turin.**

It was with great pleasure that Our Superior General received the news from His Eminence Cardinal de Lai, the Concistorial Secretary, that Our Holy Father the Pope had been pleased to raise the Very Rev. Fr. Marengo, our Procurator General, to the episcopal See of Massa Carrara (Italy). The good wishes of the Congregation and of the Association of Salesian Co-operators will go out to this worthy Son of Don Bosco, who is now the fourth to be raised to the dignity of the Episcopate. His consecration took place in the month of May, thus placing his difficult task under the patronage of Our Lady Help of Christians; it was also significant that the consecration was performed in the new Salesian Church at Rome—the memorial of the Sovereign Pontiff's Jubilee of last year. We hope to be able to give later on an account of the ceremony, which adds a new lustre to the work of the Venerable Servant of God.

Our Holy Founder had a great affection for the Catholics of France, among whom he obtained such a large number of generous Co-operators and devoted adherents. His work was eminently successful in that country and at the time of the much regretted expulsion, nearly thirty Houses and Schools had to be abandoned. The Co-operators, however, are still loyal, though they labour under difficulties; among the recent pilgrims to Rome, for the beatification of Joan of Arc there were many who had had a long acquaintance with Don Bosco's work, and it was accordingly only natural to find them making

their way to Turin to visit the scene of his labours, and the small rooms where the Servant of God gave audiences to hundreds every day, and which have been hallowed by the supernatural occurrences which have taken place there. After visiting the Oratory and Sanctuary of Our Lady Help of Christians, they paid a visit to his tomb



His Grace Mgr. Marengo, Bishop of Massa Carrara, Italy.

at Valsalice, no doubt to ask him to let them see the day when his work would flourish again in their native land.

While referring to pilgrimages to the tomb, there is none that excites more devotion and admiration than that which is arranged annually for the hundreds of boys who are attached to our Houses in Turin. Both boarders and day-scholars participate in this general manifestation of filial piety, and indeed we may imagine that no visitors are more welcome to the Ven



Servant of God than these young souls who formed the object of his continual solicitude during his earthly career, and who must still be very dear to him. The pilgrimage was arranged as a conclusion to the annual retreat which is given to all the boys in attendance at our schools in Turin.

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May 24th No day at the Oratory is more eventful than May 24th the Feast of its great Patroness. Possibly its traditions have much to do with the unique character of the celebration, for it is suggestive of all the extraordinary occurrences, which have served to give a touch of the supernatural to the Sanctuary at the most ordinary times, a sensation greatly heightened on the renowned 24th. Besides that, it is made the final scene to a month of preparations. There are special daily services and a discourse every evening, and additions are made on the feast days occurring, and during the Novena. Commencing with the 15th there are morning and evening services with a sermon at each, given by the Turin clergy.

By the 23rd, the eve of the Feast, devotion has reached such a high level that from dawn till sunset and after it the Sanctuary is crowded with the faithful, for whom the number of services is increased. In the afternoon is held the conference for the Salesian Co-operators followed by Pontifical Vespers and Benediction and the illumination of the grand façade and the precincts of the Sanctuary, sacred music, both vocal and instrumental being performed in the piazza which fronts the Sanctuary. This latter remains open all night, and at the early hour of half-past one a. m. the celebration of Holy Mass begins. At half-past five Our Superior General offers up the Holy Sacrifice at the Altar of Our Lady Help of Christians. It is offered for all Co-operators and Benefactors and a little later the Cardinal Archbishop of Turin also says Mass. This year it had been arranged that His Grace Archbishop Morganti should pontificate at 10 o'clock, Mgr. Condio giving the discourse at the Gospel. Benediction is given in the afternoon for the benefit of the pilgrims, the evening being taken up with Pontifical Vespers, Procession round the streets, and Benediction given by His Eminence the Cardinal both inside and at the steps of the Sanctuary for the thousands who cannot gain admittance. The illuminations and music are again continued till a late hour. Who shall say, after such a celebration, that Don Bosco's dreams have not been realised?

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Bethlehem. For some years a periodical had been printed at our printing departments in Turin, on behalf of the work

of the Salesians in Palestine, and particularly in connection with the school at Bethlehem. It has just now entered on its tenth year, and as a mark of progress, its directing body has signalled that event by arranging for it to be printed at the workshops at Bethlehem itself, from which centre it will in future be issued. It deals with the work in Palestine, and is sent out to all the benefactors of the Institute. A somewhat regrettable accident befel the first consignment that was being despatched from Bethlehem to Europe, for with the wrecking of the boat, *Venezuela*, the unlucky packages were lost in the sea. The young workmen however were by no means daunted; the whole edition was reprinted and despatched anew, this time with better success.

The subjects dealt with are not lacking in variety; indeed with the scenes and traditions of Bethlehem's neighbourhood, a continual series of suggestions is provided. One of the early copies dwells on the characteristics of the city of David lying on the inclines of two hills. It reveals to day little of its ancient pomp and is seated in modest retirement as though mindful of its former grandeur. It teems with reminiscence both from within and from without. It was at one time a district much favoured by nature with woodland and garden scenery. In its vicinity, David was a shepherd, and in the strength of his early prime wrestled with the wild beasts that attacked the fold; later, too, Solomon delighted in its rustic beauty. It is like a spring-time long past, for the hyena may be heard at night as it prowls about the scattered tombs, and the woodland and gardens have been replaced by a deserted and stony barrenness. The olive and vine are still cultivated but they are merely the representatives of former grandeur. The streams to which David bent his lips are now dried up, and Bethlehem feels the scarcity of water. Little remains of the ancient buildings but the monasteries of the early christian era. Their flat roofs of no great height seem to be huddled together as though they sought a little comfort from proximity. However Bethlehem might still have been flourishing and even great, but the suffocating influence of luxury passed over it as over all the cities of Palestine.

In front the horizon is bounded by the mountains of Moab, where among the peaks hardly discernible is the ancient Carac, the impregnable. At their base lies the mysterious lake of Asphalt, the Dead Sea, the plains of Jericho, enclosed, on one side by the mountains and on the other by a series of hills which are continued almost unbrokenly as far as Bethlehem. There the awful memories of the vengeance of the anger of God;



here the footsteps of Christ and the home of the child Jesus.

On the mountain in the distance was once a castle of Herod; at a little distance lie the plains of Betsaur, where the shepherds watched on the night of Nativity and saw the vision of angels; and not far away the hill on which St. Eustochia the Roman virgin built her monastery; all around quiet memories of scenes and events which still add lustre to the ancient site. On the outskirts of the city is the Sanctuary which covers the grotto where Our Saviour was born. Bethlehem lies away from it in an irregular semicircle as though contemplating that spot which is still its glory as it was its defence.....

Not far away is the School of Arts and Trades. It looks towards the grotto and derives from it the spirit of charity and labour which initiated the work and is carrying it on with such good effects on the young generations of the neighbourhood.

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Messina      The president of the club, Saving the Flag, mainly for past pupils, which was attached to our school at Messina describes the efforts made to rescue the banner which had long been the standard of the association. "The remaining members," he says, "proceeded to the ruins to see if the remnants of the flag could be excavated. If discovered it was to be re-floated, as a sign of the revival of the club and its determination to enter upon a new and more flourishing lease of life. It was no light undertaking. After some excavating and removing stones etc., a trace of it was found about half-past-eleven; this urged all on to renewed efforts and finally at half past two it was all unearthed, the pole and the iron work at the top were intact. The flag itself was there but badly torn in places; but as it is, it is a glorious relic and one to inspire enthusiasm as the shattered standard of a regiment. Its discovery was the occasion for the refounding of the club and its meetings and good works are now reorganised."

Our Superior General has received this letter as a good omen, and sent his blessing to the new

work of the club which is under the title of the Ven. Don Bosco.

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Buenos Aires      We have more than once had occasion to notice the construction of the new church in the capital of the Argentine Republic, and it was one of those recommended to the Co-operators in the annual letter of last year. It has now reached an ad-



BUENOS AIRES. — St. Charles' Church, a national monument.

vanced stage of construction, and indeed there is no time to be lost if it is to be completed for the approaching centenary of the Argentine State, of which event the church is to be a lasting monument. His Grace the Archbishop has publicly expressed his hopes that all will co-operate with the Salesians in charge of the work, so that it may be pushed on with alacrity and completed in all its details before the national celebration.







## Matto Grosso (Brazil)

### The tribe of Bororos.

(By Father Antony Malan).

PART III (*Continuation*).

#### Nuptial ceremonies.

**N** Mother, who wishes to give her daughter in marriage, prepares some tasty dishes, and about midday, accompanied by her daughter, takes them to the person she has chosen for her son-in-law. If the youth is willing to marry the maiden, he accepts the food offered to him and presents it to his own mother that she may taste it; if she accepts and tastes it, that is a sign she consents to the marriage; if she refuses, it is a sign she does not approve. In the latter case, although the daughter be pleasing to the chosen husband, the marriage does not take place; so also, when the daughter does not please the youth, he takes the gifts offered to him and passing them on to his mother he says: "Return these to that lady, because I do not wish to have her daughter for my wife." If the daughter is pleasing to the mother of the youth, though he himself does not like her, he accepts her on his mother's persuasion, but the girl does not yet remain with her. The mother of the girl, has to take at the same hour, for four successive days, some dainties to the mother of her future son-in-law, who must not and cannot eat any of them until the fourth day. Then on the fourth day, the youth goes to sleep at the house of the bride, taking care to rise early so that she may not see him; but when four more days have elapsed, he waits for the girl to rise and then, turning their backs on the family, they sit down together near a fire, where the bride breaks and prepares some food, which she offers to the husband who eats some. From that mo-

ment they are husband and wife and live together in family union.

Still any unfaithfulness or the omission of conjugal duties, or even a mere caprice without foundation, is a sufficient motive for divorce. If the cause is on the husband's side, the wife leaves him and if she has a child of tender years she kills it; if on the contrary the wife is in fault, the husband drives her away with all her children. The divorced woman may, however, if she wishes, marry again.

#### Causes of death and signs of evil import.

It is also included under the object of this notice to give a brief account of the superstitious beliefs of these poor savages. There are so many that I must content myself with naming the more important, and whoever reads this will have an additional motive for compassionating the savage state of so many souls.

He who shoots an arrow at one of the animals in which the evil spirits are supposed to have become incarnate (or to have migrated), and kills it leaving it as food for the vultures, incurs the pain of death. This condemnation may be commuted for continuous labour, or even be entirely remitted, if the guilty one is a friend of the great *Baire*, who will save him by his powerful prayers and by his incantations.

Without this interposition, a Bororo Indian incurs the penalty of death when he eats the flesh of an animal in which the evil spirits abide, before *Bope* and *Mareba* by the mouth of the Supreme Baire have eaten of it; — if on meeting a number of wild pigs he kills some and does not offer any to the Baire, or eats of it without first having it exorcised; — if he kills a deer and leaves the flesh to the birds, or if he eats the flesh of the deer, of the *touyou* or of the *Sariema* without having had it exorcised and does not purify himself; — if he refuses to believe in the supreme Baire, or to carry out his orders, or to put in practice his advice; — if he reveals the secrets of his religion to any one wishing to join the tribe; or finally if he renounces the gods or definitely abjures the manners and customs of the Bororos.

The *Baires* are exempt from these rules. These real demons of the forest make the Indians believe that the gods are displeased at their misdeeds, and in consequence the evil spirits enter



into them producing fatal maladies or killing them remorselessly. Therefore when a Bororo for the above named reasons, or those here after mentioned, is condemned to death, the *Baire* seeks every opportunity of taking his life in order to keep his word, and, if necessary, will choke him on the slightest pretext, and often without any pretext at all.

Saturated with these superstitions they regard as sinister omens certain meteorological and astronomical phenomena and even the appearance of certain animals. The principal phenomena which, according to them, foretell great disasters, are these:

If in the night following the feasts known under the name of *Mano* and of *Marido curis* a meteor falls leaving a reddish trail of light and these meteors are seen by the *Barico* (the wife of the oldest *Baire*) it is a sign that a savage has been taken captive by the evil spirits, and that they have eaten his flesh, and mixing the bones with the blood have burnt them and scattered the ashes. In this case, the first savage, who falls ill, must die because the gods require a victim to appease their anger which is ready to vent itself on the whole tribe.

When a meteor falls in the day time leaving behind it a long white tail, or making a noise which disturbs the savages, or is seen by them, it is a sign that the *Baregues* are infuriated with them and wish to destroy them all with arrows. In this case whoever is found sick in the neighbouring houses must die: this is the will of the *Baregues*, who wish only to drink his blood, not to devour him; so having saturated the corpse with an inflammable essence, they set it on fire and disperse the ashes. This kind of death may sometimes be averted by a vigorous opposition of the Supreme *Baire* to the evil spirits and to the *Baregues* also, and by threatening to abandon them all if they allow a savage to be killed who is under his protection.

If the sun remains of a reddish colour during the day, or appears spotted with black, or has reddish clouds round it, it is always a sign that an Indian must die.

When the song of an ill-omened bird, called *Macahuám*, is heard, an epidemic threatens the Bororos, and one of them must at once go to the other world to avert it.

When *Bope*, *Mareba*, *Tupá* or an *Aroe* will not speak, it is a sign that the *Braides* (civilized inhabitants) desire to destroy the tribe and in that case a savage and one of the white people must die for the common good.

If the *Baire* sees in a dream a death's head or blood, the next morning he must kill the first savage who approaches to speak with him.

If the *Baire* sees in a dream the rebel *Hayge* walking through the world, it is a sign that the first savage who also sees the *Hayge*, breaking a formal prohibition, must die; and this Indian will be precisely that one who, the next day, is the first to hold converse with him.

So also if the *Baire* sees one of the serpents who live with the *Aroes*, it is a sign that an Indian must die; and if this does not happen, it is to be attributed solely to the intervention and the supplications of the supreme *Baire*.

The *Baires* are consequently the absolute arbiters of life and death for the other savages!

### Treatment of illness.

For the Bororos illness is nothing but the result of the obsession of their bodies by some evil spirit, foretold by the *Macahuám*, the bird of evil omen. If one of them falls sick, and he is a good Indian, the *Baire* must save him at all costs: he exorcises him, calls upon the *Aroes*, the *Baregues* and entreats all the gods to drive the evil spirit out of the body of the sick man. If the Indian is hated by the *Baire*, he will choke him saying that the gods require his life; if the *Baire* likes him, he will do all he can to save him, because the sick man has repented of his faults. And if sometimes the *Baire* announces that the invalid will recover and he dies, the reason is that just at the moment of his cure *Mareba* forgot him: in the opposite case, *Bope* did not will the death of the sick man.

If a bad Indian falls ill, a solemn exorcism is held. Whilst the whole village is plunged in profound sadness, the supreme *Baire*, who has already pronounced the fatal sentence, summoned hastily by the nearest relations of the patient, arrives, and implores the *Aroes* to enter the body of the unfortunate man and cause an unknown malady; having done this, he orders the inferior *Baires* to exorcise him for three consecutive days. After these three days, he himself returns to the poor patient, to whom he makes known his fault, (having obliged the evil spirit to reveal the reason which caused him to enter that body) and at the same time he speaks to the *Aroes*, who hate the unhappy man, asking them to accelerate the course of his illness. When he has ascertained that the invalid has been guilty of one or more crimes, he departs at once showing the greatest indignation. The poor Bororo seeing the great *Baire* withdraw in such an angry mood, groans and sighs profoundly, until the family, thoroughly alarmed, gives way to lamentations and piercing cries. At nightfall the inferior *Baires* go to exorcise him and then the supreme *Baire* returns once more and in terri-



fying tones announces the day of his death to the dying man. When the fatal moment is at hand, the women hastily gather round the poor wretch and amidst bitter weeping they spread a mat over the invalid. At that moment the head *Baire* under pretext of concluding the exorcisms dexterously suffocates the patient.

But if the sick man is not hated by the Supreme *Baire*, the method is quite different. In this case also, the nearest relative summons the head priest, who, at the sight of the patient stretched on his bed, or rather on a mat, suffering much pain, enquires of the evil spirit why he decided to take possession of that body. Having been informed of this, he tells the invalid and immediately retires; but being moved to pity by the sobs of the weeping wife, after taking only a few steps, he turns back and asks the sick man: "Where do you feel pain?" Having been told, he proceeds to rub vigorously the part indicated, commanding the spirit to depart. For this end he intones a mournful ditty and then from the depths of his throat he brings up a quantity of saliva, spitting on the palm of his hand, imploring *Mareba* to drive away the malady which at that moment migrates into the saliva. For, it is to be noted that the *Baire*, during the time of the exorcisms, being looked upon as a divinity, all believe that the malady of the sick man at that moment passes into his head and from there into the saliva with which he begins to rub vigorously the shaven crown of the invalid's head which is regarded as the seat of *Mareba*. Afterwards he rubs more lightly the seat of the pain, because the malady having passed, as stated above, into the saliva, has become a medicine after the rubbing of the head. This ceremony is repeated until *Mareba* has delivered the Indian from his sickness.

If afterwards he should die, this is because *Bope* wished to be revenged and that *Mareba* has not taken care of him. If he is cured, *Bope* and *Mareba* have freed him from his sickness. If on the day fixed for his convalescence the invalid gets worse, *Mareba* has not been mindful of him; if only he would interest himself in the patient, he would be cured. If after some time the invalid remains seriously ill, the *Baire* says plainly to him: "It is your own fault; your want of correspondence is the only obstacle to your recovery." If his agony begins, it is the hand of the god which weighs heavily on his people; if the patient recovers, it is *Mareba* who has mercifully preserved him.

On recovery the *Baire* advises the invalid not to commit any more faults and intimates that he should purify himself from the evil spirit. This purification consists in anointing his whole

body with *urucu* and then covering it with white feathers and lastly in painting his forehead with *kidoguro* and girding himself with two bands formed of white feathers.

Likewise, if an Indian has committed an involuntary fault, if he does not die of the malady which has befallen him, he sometimes remains indisposed all his life from paralysis, rheumatism, etc., etc.

#### At the death of a savage.

The death of an Indian is considered by all the Bororos an irreparable misfortune. If an adult dies, the family shed the most bitter tears. The unfortunate wife, a prey to bitter sorrow, approaches in a dishevelled condition the corpse of her husband, she shakes him as if she would rouse him from a profound slumber, she kisses again and again the cold forehead, she embraces him repeatedly and when there is no longer any hope that the spirit of the deceased will reanimate those stiffening limbs, she gives way to the most profound grief. The neighbours, summoned by her cries, echo her sobs and weeping. Into the midst of this scene of desolation comes the *Baire* who, after verifying the death, declares that the gods demanded this victim in expiation of the faults committed by him; in its way it is a true immolation recalling, however, not the sacrifice of Abraham, but the crime of Cain.

Meanwhile the relatives paint the corpse with *urucu*, they put a band of white feathers round the waist and envelope him in straw matting which they keep expressly for this purpose; then they place it between two mats and the corpse is ready for burial. First, however, the women walk one after the other, over his feet bathing them with the streams of blood flowing from the deep incisions they have made in their own shoulders, arms and legs. At this heart rending sight the *Baire* implores of *Mareba* to spare the deceased too painful a sacrifice, and lastly the inconsolable widow and the relatives of the deceased tear out their hair and break up their weapons, as the Jews used to tear their garments on hearing sad news.

This ceremony is followed by that called "of watching" by three savages who are clothed like the corpse, with this difference that the middle one has his forehead adorned with the *parico* and the other two with a plume of feathers, resembling that of certain hunters. The three delegates intone at once in a deep voice the *bacurürü* "of lamentation" and in the pauses, which are very numerous, they weep bitterly. When they are tired, three others come to take their place; and thus they continue in turn until the corpse



is carried to the *bayto* (the large hut in the centre of the village) where it is left for three days, during which the ceremony "of watching" is continued.

In the middle of the third day the *Baire* returns, he approaches the corpse, seats himself at the feet, puts the *parico* on his forehead, and begins the *bacúrurú* "of invitation."

At this moment the soul of the deceased appears to the *Baire*, becomes incarnate in him and through him asks for a drink and water is given him; he asks for food and he is given some *canciga* (a stew much used by the Bororos); he asks to smoke and cigars are presented to him. Lastly he asks again for a drink and he is given a small quantity of muddy liquid. After getting all he wishes for, the soul asks permission to retire, but the *bacúrurú* continues until the moment of burial.

### The burial.

At the side of the *bayto*, a grave is dug about three feet deep, six feet and a half in length and about three feet wide; in it are placed some pieces of wood over which a mat is stretched and upon this two Indians place the corpse which they cover with branches and three mats in such a way as to fill up the grave and then cover it with large stones to protect it from wild beasts. Every day, moreover, until that fixed for the washing of the bones of the deceased, the family go morning and evening to water the grave so as to hasten decomposition and also for the refreshment of the soul when, at nightfall it comes back to rejoin the body.

During the interval between the funeral and the washing of the bones, the family assemble every morning in the *bayto*, whilst the *Baire* performs the "*bacúrurú* of farewell." During this ceremony there is placed on the grave a painting professing to be a portrait of the deceased together with several receptacles containing aloe, muddy water, fresh water and cigars, so that the soul of the deceased, always by the mouth of the *Baire*, may make use of them. During this *bacúrurú* the *Baire* remains seated before the picture of the deceased and the women group themselves round him.

When the appointed day arrives, the high priest assembles his ministers (the caciques, the inferior *Baires*, and the warriors), and in their company he prepares to give rest at last to the remains of the deceased. Having reached the grave where the corpse lies, he intones the *bacúrurú* of farewell in a low voice so as not to disturb the slumber of the dead; then, uncovering the grave with religious solemnity, he commands

the soul to leave that body, and with his countenance bathed in tears he transports the corpse to the river furthest from the village. Having reached the riverbank, he lays down the mortal remains, and, with his forehead encircled with a red *parico* bearing a Brazilian eagle's feather, and grasping two *bapos*, he puts on the clothing of the deceased, and lamenting his obstinacy and his sad fate he sings the *bacúrurú* in a mournful tone and doleful sentences. During these funeral chants, the inferior *Baires*, also shedding abundant tears, wash the bones of the deceased, accompanying the singing of the supreme *Baire* with their sobs and sighs, whilst the caciques and their warriors, with their bodies painted in bands of many colours and fantastically adorned, form a guard of honour for them.

The bones being washed, the inferior *Baires* adorn them one by one with *urucú*, *kidoguro* and parrots' feathers and place them in a small basket woven of palm fibre, ornamented inside with white feathers and on the outside smeared over with bird-lime, *urucú* and *kidoguro*, and finally covered over with parrots' and hawks' feathers, so as to prevent the water getting in.

The receptacle being closed, they take it, to the accompaniment of singing, to the Supreme *Baire*; after which begins another song praising the courage and strength of the deceased whilst all go backwards and forwards before the deepest part of the river, until the moment arrives when the supreme *Baire* approaches the bank to call upon the *Aroe*, who strikes the basket and enters into the bones, when the *Baire* cries out: "*Guguai*" and plunging into the river he goes down to place these mortal remains in the deepest part. When the *Baire* reappears on the surface of the water, the inferior *Baires* and the Indians present make a deafening noise and finally, all in silence and with their heads bent as if weighed down with painful memories, return to the village.

Meanwhile in the depths of the water the dead is resuscitated, but remains a prisoner in the basket suffering hunger, thirst and cold. For this reason on the sixth day the *Baire* orders *Mareba* to hurry on the final destiny of that soul so that it may go to the abode of the *Aroes*; and *Mareba* sends down from heaven several animals, in which the *Aroes* usually become incarnate. The soul of the deceased will enter that one amongst these animals which first goes to drink of the stream (and to the *Baire* it will afterwards be made known in vision). On the seventh day the *Baire* returns alone to the river, calling upon the *Aroe*. If the water is disturbed it is a sign the animal has not yet been to drink; if the water is smooth it is a sign that he has already



drunk. In this case the *Baire* invokes the *Aroe* once more, who migrates for the moment into him and recounts the sufferings he has endured and what he is doing in the animal, and after having smoked and drunk, emitting heartrending sighs, he retires without saying in which animal he has taken up his abode. The *Baire*, seeing him depart, returns to the *aldea*, where, knowing that the soul has already entered into another body, he gives orders to prepare for the *Quinagudo*, that is, for another ceremony in which the *Baire* calls up the *Aroe* to learn in which animal he has taken up his abode.

(To be continued).

### The journey of the little Bororos.

A telegram from Fr. Malan to the Editor of the *Santa Cruz* of S. Paolo announces the safe arrival of the musical band of little Bororos at the Colony of the S. Heart, peacefully and joyfully received by the Indians.

## Chubut (Argentine Republic)

### Progress of the Mission.

On one side of the chapel of *Trelew* our Missionaries are now completing a building of one story about sixty feet in length and twenty-five in width, where they will very soon open new classes for the children of that growing population.

On the 11th November the Girls' School, erected by the daughters of Mary Help of Christians, was solemnly opened. The spacious edifice was blessed by the Rev. Fr. Bernard Vacchina with the full ceremonial prescribed. The Manager of the local Bank, Signor Ovidio Pellerano, acted as sponsor at the ceremony. In the evening there was a most successful Academy, literary and musical. The little musicians from the Missionary College gave their services both morning and evening and were much applauded. A gentleman kindly made himself responsible for the expenses of the festivity.

The Missionary Fr. Lodovico Dabrowski towards the end of last year undertook an apostolic expedition to the southern portion of the Territory. After visiting *Cabo Roso* before the Feast of the Immaculate Conception he reached *Camarones*, where he administered 47 Baptisms

and 51 Confirmations, and on the Feast of the 8th December there were 15 First Communions. His expedition, if he meets with no hindrance, will end in the month of May.

## Ecuador.

### The civilization of the Jivaros.

(Letter from Fr. Ciriaco Santinelli).

Cuenca.

Very Reverend Don Rua,



All my confrères desire me to express their heartfelt gratitude for the new staff sent out to our help. We highly appreciate the sacrifices you are making for the benefit and the progress of this Mission of Men-  
dez and Gualaquiza.

I take this opportunity to send you, at the same time, some account of the present state of the Mission and of the projects we have in hand to further our work in the Vicariate.

### Development of the house of Cuenca. — Opening of a new residence at Sigsig.

The prosperity of the house of Cuenca, now the chief centre of the Mission, is evident to all. In less than a year the building has been repaired, the classes have been arranged, the professional schools have been opened for the boarders, the chapel has been decorated and now a large room is being erected for other workshops. In accordance with the wishes of His Lordship, Bishop Manuel Maria Polit, our beloved benefactor, the solemn inauguration of the new building will take place on the 24th of next May. The number of pupils, also, increases from day to day, and if, from want of room, we cannot this year take more than fifty, we have well founded hopes of reaching next year the number of one hundred and twenty.

As to that which is of the utmost importance, namely, the formation of subjects for the Mission, thank God, we are always improving, for all devote themselves earnestly to all branches of sacred and profane studies necessary to the Missionary, and there have also been established regular classes for teaching the Jivaro language, most important for our future preachers of the Gospel.

In accordance with previous announcements, on the 20th inst, feast of the martyr St. Sebastian,



patron of the inhabitants of *Sigsig*, a new Mission house under the title of the *Church and College of S. Francis of Sales* was opened in that place. The inhabitants of *Sigsig*, as the readers of the *Bulletin* are aware, are entirely of our training and most devout to Mary Help of Christians; consequently the inauguration was celebrated with the greatest enthusiasm, and we have every reason to anticipate the best results, hoping soon to see the Church completed which is now in process of construction.

### Renewed fighting amongst the Jivaros.

Nevertheless the reports of our savages are not very consoling. Whilst the Missionary is striving to sow the good seed in these untamed hearts, to inure them to a civilized life by the daily teaching of the catechism and by the education of the children when it is possible to keep them for a time in the house of the Mission, the poor Jivaros are destroying one another by their intestine warfare.

As we have often stated in the *Bulletin*, vengeance is held sacred amongst them, and is handed down from father to son. Although the Missionaries have striven to instil into their hearts the law of charity and forgiveness, thus reducing the number of victims, still they have not yet succeeded in extirpating completely this terrible and inveterate habit. Lately it appeared as if the truce would be of long duration, when it was unexpectedly broken in December last. The Jivaros of Mendez joined those of *Pachicos*, and attacked a hostile family living in *Junganza*, making three victims, who in accordance with their barbarous customs, they beheaded, carrying off the heads in triumph.

In times past their savage cruelty was exercised even on the Christian colonists settled in their neighbourhood; many times they set fire to the houses, destroyed the crops and massacred whole families. Now, thanks to the influence of the Christian religion, inculcated by the missionary, they at least respect the persons and the dwellings of the colonists, even when they are at war, as they are at present and in various other circumstances. Moreover, I must not omit to state that the Jivaro greatly appreciates the medal of Our Blessed Lady. They have the greatest veneration for all the pious objects given to them and preserve them respectfully in their huts. But for the medals of Our Lady they have a special attraction and affection, which to us is a pledge of final and complete victory. Lately, during one of their wars, one of them said: "*To me, with the medal on my breast, the bullet of the gun does nothing; I am stronger and fight more!...*"

Undoubtedly, there is still much to be done, but let us not forget that the Patroness of the Vicariate is Mary Help of Christians.

### A new residence at Gualaceo in 1910.

In my last account, I alluded to the probable foundation of an Agricultural Colony at *Gualaceo*, which would be specially useful for the training of subjects for the Mission and at the same time for the education of boys and the project of colonization.

*Gualaceo* on account of its excellent climate is admirably suited for agriculture and at the same time is the best point strategically for colonization.

At the South of the Mission there is already *Gualaquiza* and in its neighbourhood the house of *Sigsig*. Now for the Northern zone of the Mission it is necessary to open a way through *Indanza*, to attain by degrees *Chupianza*, *Junganza*, *Mendez*, etc.; and close to *Indanza*, distant only one day's journey, is the above mentioned *Gualaceo*. It was in quite a providential manner that the foundation of this residence was laid.

Wishing to improve my acquaintance with this our field of labour, I went with Fr. Spinelli to *Gualaceo* intending subsequently to visit *Indanza*. Precisely on the 24th inst. the Feast of the Holy Family, which is also the principal feast of this district, after many diligent enquiries we found a place suited to our purpose, and with the help of God we made the contract that same day and thus secured the site for a new residence which we shall open next year.

Our heartfelt thanks are due to Mary Help of Christians who, on the day dedicated each month to her honour, vouchsafed to open for us a new field of labour. Thus next year 1910 we shall begin our work also at *Gualaceo*, as from next March we shall begin our expeditions to *Indanza*, which we hope to repeat from time to time in order to assist the Christians who are there with the object of making new roads.

Amongst the inhabitants of that neighbourhood great enthusiasm has been aroused in regard to the mission, as they have learnt that very soon a chapel will be erected at *Indanza* and later on a residence for the missionaries. At *Indanza* itself there is actually only one family of Jivaros but at a distance of ten leagues there are more than 400. It is a most agreeable spot, abounding in all kinds of vegetation, and is situated on the banks of the *Rio Santiago* which is navigable and flows into the great *Marañon*. To the North also, not far from *Chupianza*, a two days' journey, there are another 400 natives, and further on is *Junganza* with 200 additional Jivaros and



at the end lies *Mendez* with more than 1000 of these poor children of the forest! We hope to enclose the Mission from the South to the North with good fortifications, by the foundation of *Sigsig* and of *Gualaceo* and with the help of our Co-operators, the efficacy of their prayers and the despatch of an additional staff, to continue, little by little, with other foundations to hasten the civilization of these savages. It we succeed in establishing colonies and immigration in these

## India

### Another Salesian House.

From India comes the news that the Sons of D. Bosco, lately arrived at Myliapore, have taken charge of a school where Arts and Trades will be taught. The school is dedicated to St. Thomas and has been in existence just twenty-five



MYLIAPORE (India). — St. Thomas' Salesian Institute.

splendid regions, our work will, doubtless, be the more efficacious and durable. May God grant that our plans be not hindered through want of means and men!

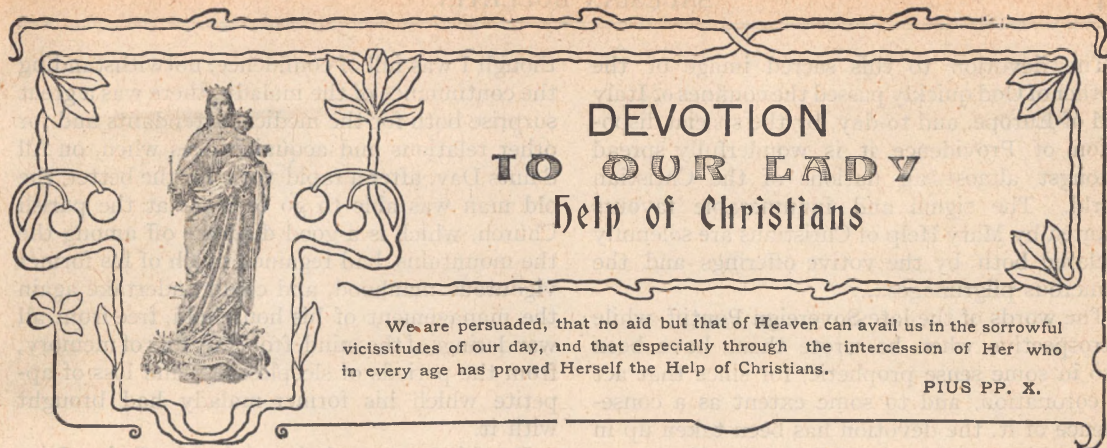
I conclude, thanking you once more for the help you have sent us and begging you to give us your blessing.

Your most obedient Son  
CIRIACO SANTINELLI,  
Salesian Missionary.

years, during the last nineteen of which it was ably administered by Fr. da Costa, whose advanced age has now earned for him a well-deserved rest. His Lordship, the Bishop of Myliapore, said that the Institute could not celebrate its silver jubilee more happily. The boys are all Eurasians, i. e., of European origin.

The School at Tanjore 220 miles away, in the same diocese is for native Indians only. It is a professional or technical school recognised by the Government, and continues to make good progress. Here at Myliapore the boys mainly follow commercial courses. Most of them are desirous of obtaining positions on the railways, or in the Postal Telegraphic service, and their instruction will be conducted on suitable lines.





## DEVOTION TO OUR LADY Help of Christians

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

PIUS PP. X.

Thou, O Mary Help of Christians, the well-beloved daughter of God the Father, thou wert constituted by God Himself as the powerful Help of Christians in every public and private necessity. Therefore, the sick in their maladies, the poor in their need, the troubled in their afflictions, the ship-wrecked amid the storms, armies in battle, travellers in their dangers, the dying in their agony, all have recourse to thee, and all receive succour and comfort. Deign therefore to accept graciously my prayers, O most tender Mother, and receive me under the mantle of thy patronage; help me in all my necessities, protect me in all dangers and obtain for me all blessings both in life and death.

The Ven. Don Bosco.

The Co-operators are recommended to take part in the special devotions, which are now a recognised practice for the 24th of every month. Since the great commemorations of May 1903, when the world-famous picture of Mary Help of Christians, surrounded by ex-votos, testifying in their own eloquent manner to the constant and powerful patronage of Our Lady, was solemnly crowned, the impression was such, that it was a general desire that the 24th of every month should be a sort of far-off echo of that memorable day. The idea was widely adopted. Strangely enough it has since been noted that many of the favours subsequently obtained, have been granted on the 24th of the month, as though a far higher sanction than common consent was to be given to this devotional practice.

The Sanctuary of Our Lady Help of Christians at Turin, so frequently the resort of the faithful, sees its ample accommodation over-taxed on these days, as they recur in monthly succession, and as the great occasion, which gave rise to the custom, was the means of increasing the piety and true religious feeling in many hearts, so are these commemorations of it instrumental, in a lesser degree, in maintaining the spirit of piety and religious fervour.

Details of the celebrations for the 24th of May at the Sanctuary are not yet to hand; however, if proposals and preparations are any way prophetic, this year's feast day must have been a

worthy successor to so many other scenes of devotion, in which the simple poor as well as their more favoured co-religionists, find scope for their fervour and enthusiasm. It is a lesson in practical faith to witness one of these celebrations. Not only are the special services carried out with all the magnificence that the Church knows so well how to display on fitting occasions, not only do the princes of the Church seize the opportunity of partaking in this solemn manifestation of faith and devotion, but a continual in-flow of pilgrims from sunrise to sunset, a constant appeal for the blessing of Mary Help of Christians, a thousand visits to the Sanctuary, and thousands approaching to receive Holy Communion, all these make up a combined testimony to the reality of the faith, and leave an impression which is only felt when the inmost spiritual faculties have been stirred.

Although the feast is now celebrated in hundreds of Churches, not exclusively those in the charge of the Sons of Don Bosco, still, as Our Holy Father, Leo XIII, said in the pontifical brief on the occasion above referred to: "Among all the churches which the priest John Bosco, of venerated memory, raised up by his entiring energy to the greater glory of God and to promote the salvation of souls, that of Mary Help of Christians at Turin, both on account of its vast proportions and the devotion of the worshippers, most be considered the most celebrated....."



The devotion to this sacred image of the Mother of God quickly passed the confines of Italy and of Europe, and to-day, by the special disposition of Providence it is wonderfully spread amongst almost all nations of the Christian world. The signal and innumerable favours granted by Mary Help of Christians are solemnly declared both by the votive offerings and the numerous pilgrimages.....

The words of the late Sovereign Pontiff, while retrospective when he wrote them, have been also in some sense prophetic; for since that act of coronation, and to some extent as a consequence of it, the devotion has been taken up in all directions, and has established itself in a manner truly wonderful. Our Co-operators therefore are recommended to join in the monthly devotions, and to endeavour to spread them within their own circle.

Besides their own particular intentions they are asked to add the general one of an increase in the numbers and zeal of the association of Salesian Co-operators.

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\* \*

The prayer at the commencement of these notes is one of three composed by the Ven. Don Bosco, and published by him in his work on the Devotion to Mary Help of Christians.

## GRACES and FAVOURS <sup>(1)</sup>

London N. W. I wish to return public thanks to Our Lady Help of Christians for the grace of my mother's conversion to the faith, and her fervent reception of the last Sacraments before death.

May 1909.

H. J.

Ravenna.—For six months during the course of last year, my father, already in his eightieth year, and having lost all the vigour of his earlier days, seemed to be not only declining rapidly into senility, but, on account of some cerebro-spinal affection, into insanity. Besides that, his sight had been seriously impaired by an almost constant running of the eyes. When the affliction had been going on for some time, and prayers had already been offered for his recovery, I advised him to join with me in a promise to Our Lady Help of Christians, from whom I had previously received many favours, to send an offering to the works of Don Bosco and to publish the favour if his cure were granted. Al-

though I was full of confidence, notwithstanding the continuance of the malady, there was a great surprise both for the medical attendants and for other relations and acquaintances when, on All Saints Day, after a rapid turn for the better, the old man was able to go to Mass at the parish Church, which is a good distance off among the mountains, had regained much of his former vigorous manhood, and could undertake again the management of his household, free from all wanderings of the mind, from any loss of memory, from the periods of sleeplessness and loss of appetite which his former malady had brought with it.

By this letter and the enclosed offering I intend to fulfil my promise, and beseech Our Lady to continue her patronage.

March 1909.

Rev. P. L.  
(Archpriest).

Turin. On the evening of the 4th of February last, my wife, a Salesian Co-operator, was suddenly seized by a sort of apoplectic fit, and in two days was at death's door. She had received all the comforts of our Holy Religion, had been anointed and received the papal blessing, and preparations were being made for the recommendation of the soul, as the death-rattle seemed to announce that all was almost over. When we thought that all was lost, we thought of the great favours obtained by Our Lady Help of Christians. The sick woman was recommended to her, and a Novena commenced. We had hardly begun to make this recommendation when a turn for the better was noticed, and a few hours saw the woman, who had been on the point of death, now out of danger. Today, although still weak, she has already been up and about for some days and rapidly improves. While unable to see anything else in these circumstances but a great favour from Our Lady Help of Christians, I send an offering for a Mass in thanksgiving at her altar in the Sanctuary.

March 1909.

G. J.

Niagara (U. S. A.).—I beg to enclose an offering for a Mass in thanksgiving at the Altar of Our Lady Help of Christians, for a great favour obtained through her powerful intercession. I promised to send an offering and have the favour published and I now wish to discharge this obligation.

March 1909.

B. M. G.

Country Kilkenny (Ireland).—I wish to give public thanks through the medium of the *Bulletin* for a signal temporal favour recently obtained through the powerful intercession of Mary

(1) In the publication of these favours it is not intended to claim for them any belief beyond that due to all reliable human testimony.



Help of Christians. I enclose an offering for a Mass of thanksgiving at her Shrine.

May 8th 1909.

O. K.

A Co-operator.

**Nottingham (England).**—In fulfilment of a promise made I enclose an offering in thanksgiving for a favour received through the intercession of Our Lady Help of Christians.

March 15th 1909.

C. M.

**County Wexford (Ireland).**—I wish to return public thanks for signal favours obtained by several persons of this locality through the powerful intercession of Mary Help of Christians.

May 15th 1909.

A Co-operator.

**Dungannon (Ireland).**—Please publish in the *Salesian Bulletin* a special temporal favour which I have obtained through the intervention of Mary Help of Christians. I enclose an offering for a Mass to be celebrated at her Shrine in thanksgiving.

May 12th 1909.

A. Co-operator.

## Book Notices.

There can be but one opinion as to the appropriateness of the publication by Messrs Washbourne of a new edition of a text-book, which will give the young generations a suitable knowledge of the History of the Church.

Often have Religious Examiners lamented the absence of any acquaintance, on the part of older scholars, with even the main events in the course of the Church's Story; that, with the study of the period immediately subsequent to Pentecost and the preaching of the Apostles, little attempt is made to interest the upper children in the chief periods of the History of the Church, the early struggles, the glorious victories, the extension, the great names of the luminaries of learning, and the attractive story of early monasticism.

The text, prepared by those able teachers, the Sisters of Notre Dame, is well-adapted to upper forms: it is abundantly illustrated, and is as complete as the scope of the book would demand; marginal notes, a chronological table and an index add greatly to its utility as a class-book. Part I includes the first five centuries; or christian antiquity.

Leading Events in the History of the Church.  
Messrs Washbourne. Ltd. Paternoster Row.  
London.



## LIFE OF MONSIGNOR LASAGNA

SALESIAN MISSIONARY

TITULAR BISHOP OF TRIPOLI

### CHAPTER XLVI. (Continued).

Finally, having greatly at heart that wherever the Salesian work was established, it should not fail to produce that abundant fruit desired by Don Bosco, disregarding the pecuniary expense he wished that several young American clerics should spend some years in Turin near the tomb of Don Bosco, under the eyes of the Higher Superiors, to be trained in the best methods. At the same time he arranged that these pupils, attending the Gregorian University in Rome should learn philosophy, theology and all ecclesiastical science from the Masters appointed by the Supreme Head of the Church. From Salesians trained in this way, both in virtue and in learning, he expected an immense benefit for the province committed to his care. In this also his desires and his efforts manifest the vastness of his conceptions. He sowed the seed; the plant has thriven and, fructified by the Missionaries' toil, it will not cease to grow and console the Congregation with abundant fruit

### CHAPTER XLVII.

**At the Collegio Pio.**—An anniversary.—A delightful oasis.—A noble rivalry.—Agricultural Congress and Exhibition.—Golden words.

The innumerable cares and anxieties of our Apostle had detained him for many months far from the College of Villa Colon, and therefore his sojourn there was all the more pleasing to him, especially as his frequent absences were much regretted by his confrères, by the pupils and the numerous Salesian Co-operators of Montevideo. It was therefore but natural that they, gladdened once more by his presence should seek a favourable occasion of demonstrating that amongst all his children of Uruguay and Brazil those of the College of Pius IX held the first place. Whilst the Bishop was thinking of keeping the second anniversary of his episcopal consecration in retirement for the refreshment of his soul, the Salesians and the Daughters of Mary Help of Christians were planning a festive entertainment on that memorable date.

First of all the Bishop yielded to the wishes of the Sisters of Mary Help of Christians in spending



the 12th March at Villa Colon, for this day had been set apart for the beautiful ceremony of the clothing of several postulants and the religious profession of eight novices. It was a truly happy day, after his own heart. The fervour of those privileged maidens who were choosing on that day Jesus Christ as their Spouse and consecrating themselves joyfully without reserve to Him, the pious hymns re-echoing through that peaceful abode, the happiness visible all around, the heart-felt demonstrations of reverence and affection, with which he was greeted, gave to him that joy and refreshment which the weary traveller in the desert finds in some delicious oasis.

Then on the 14th March the Salesians and pupils of the College of Villa Colon had their turn and their festival was a great success. The day began with a general Communion offered to God for the intentions of the great Missionary Bishop, who afterwards sang Pontifical High Mass, accompanied by music composed for the occasion by the Salesian choir master Fr. Peter Rota. There were present the elite of Montevideo, for the worthy Co-operators of both sexes wished thus to give a proof of their regard for Mgr. Lasagna.

The technical school of Monte Video and that of Las Piedras sent large contingencies to represent them at this celebration, for he was the moving spirit of their school life, their Director and Benefactor. Signor Piñeiro del Campo, the Minister for Foreign Affairs, was also present, anxious to make known to the Bishop how greatly the Government appreciated the labours he had undertaken to extend the boundaries of civilization. The subject of the musical and literary academy which crowned the day's festivities was "Mgr. Lasagna and the Missions of Matto Grosso." One may easily understand, that this his subject of predilection gave him the greatest pleasure.

But these filial demonstrations did not hinder him from active work, and a few days later we find him busied in the affairs of the Catholic Workmen's Club of Montevideo. Whilst he was visiting our Technical Schools in that city, a deputation of workmen came to ask him to preach a triduum to the members in preparation for a solemn feast. Mindful of the recommendations of Leo XIII, especially those of the Encyclical *De conditione opificum* and knowing well the great need at the present time of making the people understand that only in the practice of the teaching of Jesus Christ can be found a solution of the social question, he could not refuse the courteous invitation. During the three evenings the Prelate, giving free rein to his sympathy for the working class, with intimate knowledge and exquisite taste, before an audience of three hundred workmen assembled in the Church of the Seminary, solved the most difficult problems which at present convulse society, putting his hearers on their guard against the collectivist phantasms which dazzle so many poor unwary creatures, ignorant of the doctrines of the Catholic Church. On the 24th March, all the members of the Workmen's Club, after having assisted at Mass and received Holy

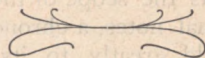
Communion, preceded by their banners and accompanied by the band went from the Seminary to the Salesian House. There, after taking some refreshment, there were some impromptu speeches and His Lordship, recalling the greatness of the Venetian and Genovese Republics, demonstrated how they had attained that high position whilst practising their religion openly and without any human respect: he wished the same to Uruguay which he called his second fatherland, and assured them that his wishes would not prove vain if all the workmen would follow the noble example given by the Members of the Catholic Club of Montevideo during those days. On leaving, each one received as a souvenir of the triduum and the feast a pamphlet prepared by Father Torrielli.

Ever desirous of making known that the Catholic clergy, far from opposing true progress and whatever might prove advantageous to society, strive for the promotion of both, he arranged that the Salesians should take part in the Agricultural Congress and Exhibition held in Montevideo in April, 1895, to which those conspicuous by their learning and social position had been invited.

In that Congress of learned and business men the eye was at once attracted by a priest's cassock: it was that of a Salesian, the representative of Mgr. Lasagna. This son of Don Bosco, appointed a member of three important sections and reporter of two, had an opportunity of displaying his activity and his learning, concurring in the solution of important questions not only in the sphere of science, but also in that of morality, as in the discussions on the reform of the instruction and education to be imparted to children in the country districts.

Another point gained was the vote in favour of an extensive network of meteorological stations, depending on and connected with a central Observatory. At the Exhibition also, His Lordship showed several kinds of wine, all the produce of his own vineyards, wines which gained prize medals. In addition, the Salesian Fr. Dominic Zatti alone gained four medals, for honey, for new and improved hives, for a steam separator and another method of taking the honey from the hives and also for a *liqueur* called *Eucalyptine*, extracted from the *Eucalyptus*, a tree which grows to an enormous height in those countries. It was pointed out that all these improvements had been made by those very priests whom the Free masons persisted in describing as retrograde and the enemies of learning and progress: this was just what the Bishop had in view.

(To be continued).



PERMISSU SUPERIORUM

Gerent, GIUSEPPE GAMBINO — Turin, 1909

A. I. S. for the diffusion of the 'Good Press'

176. Corso Regina Margherita.



# Sacred Heart Catholic Schools,

TROTT STREET, BATTERSEA, S.W.

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	" " 4.	"	GEO. GARDINER & F. SIEBERT.

## BALANCE SHEET, 1908-9.

RECEIPTS.				EXPENDITURE.			
	£	s.	d.		£	s.	d.
Balance at Bank, 1/3/08 ...				<i>Building a/c.—</i>			
<i>By Subscriptions.—</i>				Ekins & Co. ...	96	6	4
Annual Subscribers... ..	10	2	0	Arding & Hobbs ...	6	6	0
Quarterly " ...	9	0	0	Georg Trott ...	0	18	9
Occasional " ...	5	13	11	H. Denton ...	1	19	7
Very Rev. Fr. Provincial, S.C.	12	0	0	Green & London ...	1	9	4
Sacred Heart Club ...	2	7	6	V. Fontana ...	4	3	6
District N <sup>o</sup> 1. ...	16	14	11	de Kreshman ...	1	10	0
" " 2. ...	24	17	9				
" " 3. ...	12	18	4	Entertainment a/c ...		38	17 9
" " 4. ...	18	6	8	In part Repayment of Loan			
			112 1 1	L. & S. W. Bank...		60	0 0
<i>By Entertainments.—</i>				Interest on £300 Loan at 4 <sup>o</sup> / <sub>o</sub>		12	0 0
Annual Concert ...	11	11	6	" " £500 " "		20	0 0
Garden Party ...	94	13	5	Miscellaneous ...		13	2 1
Irish Social ...	3	2	10				
5 Whist Drives ...	15	6	4				
Bazaar a/c. ...	5	12	0				
			130 6 1	Balance on March 1st, 1909...		39	16 8
			£296 10 0			£296	10 0

Audited and found correct,

E. J. COLLIER }  
GEO GARDINER. } *Auditors.*

March 3rd, 1909.

WM. J. KELLY, S.C.,  
*Hon. Treasurer.*

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



# 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.

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*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.*

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

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*Eastworth House, Eastworth St.*

*Chertsey, Surrey.*