



Salesian Bulletin

No. 15 — MARCH — 1910
♣ Vol. VI. ♣

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

Leo S. S. XIII.

✠ DA MIHI

ANIMAS CÆTERA TOLLE

Notice.

International Anonymous Society For the distribution of the good Press.

Actual Capital L. 16,000, which can be raised to L. 60,000.

174-176 Corso Regina Margherita, Turin.

The Council of Administration, in conformity to the Social Statute and Code of Commerce, has determined to convoke the general Assembly of the Shareholders on Tuesday, 31st March, 1910, at 2 p. m. at the Central Offices of the Society, 176 Corso Regina Margherita, with the following.

ORDER OF THE DAY:

Account of the Council of Administration.

Account of the Syndics.

Discussion and approbation of the balance sheet.

Nomination of three administrators to take the place of three others.

Nomination of three Syndics and two substitutes.

Determination of the indemnity to the Syndics for the year 1909.

Communications and various deliberations.

If for any reason whatsoever the Assembly should not take place as stated above, let it be understood that the second convocation shall be fixed for the 15th April at the same hour and place (Art. 19 of the Statute).

THE PRESIDENT

C. BIANCHETTI

Shares must be deposited at the following places:

TURIN: Central office of the S.A.I.D. "Good Press" — 176, Corso Regina Margherita.

TURIN: Banco di Roma, Sede di Torino: Via Santa Teresa.

BARCELONA: Mr. Dionisio Cabot, Echange Agent.

BRUXELLES: Mr. Michel Mertens, Agent de Change, rue du Gouvernement Prov. 36.

or with any bank chosen by the Shareholders.

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The Salesian Bulletin

Organ of the Association of Salesian Co-operators

Via Cottolengo 32, Turin, Italy.

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St. Joseph Patron of the Universal Church.

The doctrines of the Church are not merely isolated facts or propositions without any relation to her every-day life and the conduct of her children. Her dogmas have a practical side as well as a theoretical, an objective as well as a subjective aspect; and these dogmas when taken as guiding principles are translated into the practice of the daily life of her subjects. This applies more widely to some dogmas than others, but that of the Communion of Saints has always had a very wide application. It has led especially to the study of the lives of the saints, and then to the custom of obtaining their influence in our regard, while it has incidentally served as a spur to strive after their heights of sanctity.

As a patron and model for the christian, St. Joseph certainly has the advantage of antiquity in his favour; and as being one of the first in the field, if the expression may be allowed, he has maintained his position of pre-eminence down the long course of centuries, though many a wonder-worker, and many a model of great sanctity has come before the eye of the christian world.

Perhaps it is particularly from the practical point of view that he has always been regarded; that is because in the every-day practice of homely virtues he is pre-eminent as a guide, and as a powerful intercessor he has at all times proved so ready to use his unique privilege in regard to his suppliants. Though familiar enough at all times through his close connexion with Our Blessed Lord and His Mother, it

is does not often strike the notice that in his regard we know so little of what usually supplies the matter for the lives of the saints, namely their early life and training, and the means by which they reached that degree of integrity which precedes their undertaking a particular rôle in the designs of Almighty God. When he first comes into prominence he is already somewhat advanced in years, for he was generally believed by the early church to have been an old man at the time of his being espoused to Mary, and is so represented in the earliest paintings of the holy family; modern opinion however generally holds that he was in the prime of life at the time of the betrothal, and considering the office appointed to him, this would appear to be most reasonable. He was given as a spouse to the Blessed Virgin to be the protector of her chastity, to secure her from calumnies in the birth of the Son of God, and to assist her in His education and in her journeys, fatigues and persecutions. It seems certain that for some considerable time he was unacquainted that the great mystery of the Incarnation had been wrought in her by the Holy Ghost, and his perfect dispositions were so acceptable to God, that He sent an angel, not to reprehend anything in his holy conduct, but to dissipate all his doubts and fears by revealing to him this adorable mystery.

St. Bernard calls him the truly faithful and prudent servant whom Our Lord appointed the master of his household, the comfort and support of his Mother, his Fosterfather and most faithful Co-operator in the execution of his deepest counsels on earth. What happiness, he says, not only to see Jesus Christ, but to bear him in his arms, to lead him from place to place, to provide for his nourishment and to

be a partaker of all the great secrets which were concealed from the princes of this world.

But amid these extraordinary graces, what more wonderful than his humility. He conceals his privileges, lives as the most obscure of men, publishes nothing of God's great mysteries, makes no further inquiries into them, leaving it to God to manifest them at his own time and seeks to fulfil the order of Providence in his regard without interfering with anything but what concerns himself. Though descended from the royal family which had long been in possession of the throne of Judea, he is content with his condition, that of a mechanic, and makes it his business by labouring in it, to maintain himself, his spouse, and the divine child. It is principally in this last character of the master of the household that St. Joseph provides a ready example to christians. He performed the duties appertaining to that office in the most perfect manner, and the late Sovereign Pontiff Leo XIII, in his encyclical on the duties of christian citizens shows the great need for such care in the management of the family. He warns heads of families to strive to regulate their households according to the standards shown us in the one over which St. Joseph ruled, which showed a union of mind and heart in the bonds of charity. Heads of families, he says elsewhere, have in Joseph the most excellent pattern of paternal care and foresight; married persons, a perfect model of love, of union, of conjugal fidelity; and virgins an example as well as a guardian of their integrity. Persons of noble birth may learn from the example of Joseph to preserve their dignity even in adversity, and the wealthy may understand what riches they should most of all desire, and with their whole energy strive to amass.

But the labourer, the artisan and all who belong to the poorer classes have a right peculiarly their own to have recourse to the protection of St. Joseph and to learn to copy his example into their own daily lives. For he, though of royal blood, though joined in wedlock to the most holy and exalted of women, though the reputed father of the Son of God, nevertheless spent his whole life as a humble workman. Consequently the condition of labour is neither mean nor vile, and not only is it free from disgrace, but on the contrary, all manual labour is, when accompanied by virtue, most ennobling. Joseph was content with his own small earnings, and bore with a lofty patience the hardships inseparable from his poverty; following in this the example of his Foster-Child, who though Lord of all things, having taken the form of a servant, freely endured the most abject poverty and want.

But more than this, St. Joseph was, in a manner, invested with a sublime priesthood, for he so often bore the Immaculate Lamb, and united his supplications to the offering and prayers of Jesus. Besides St. Joseph exercised towards Jesus an office of authority, so that the submission of Our Lord ascended as an agreeable sacrifice in the sight of God. The priest therefore may find a patron and guide in Joseph, since his functions in many respects resemble those of the Foster-father of Jesus. His house is the house of Jesus since he is a priest particularly to offer up the divine victim. Moreover the priestly office makes him intimate with Our Lord as Joseph was, and he should accordingly beg of the Saint some of the love and devotion with which he treated him at Nazareth. To all classes then St. Joseph presents the lesson of practical piety, perfection in the performance of duties no matter how arduous

or what sacrifices are involved, and of devotion to Jesus and Mary.

Not even a mere outline of St. Joseph's position in Catholic devotion would be complete without dwelling briefly on his powerful advocacy in obtaining the grace of a happy death. Since we hear no more of St. Joseph after the Finding in the Temple, and as he is not mentioned among those invited to the marriage at Cana, he must have died before that event. We cannot doubt that he had the happiness of the assistance of Jesus and Mary, their encouragement and blessing at his last moments. Hence he is the special patron of a happy death, and is invoked in order to obtain the spiritual presence of Jesus in that last hour. He has on many occasions undoubtedly rendered miraculous help to those who have invoked him for this purpose, or who have been the object of the kind prayers of others in their behalf. Doubtless if we strive to imitate his life of laborious devotion he will help us to imitate his peaceful end.

Don Rua's severe illness.

February, 16th. 1910.

For a few months past don Rua's health has rather been in a precarious state, his legs being swollen up which seemed caused by varicella; lately supervened a slight bronchitis followed by loss of appetite. To-day's state shows a serious cardiac weakness with stanching as stated by doctor Battistini and Clerico who look after him with the greatest care.

We hope that our dear Superior General will still recover, but we cannot forbear declaring that we must pray very earnestly as his recovery is more to be expected from the intercession of Mary Help of Christians. Dear Co-operators, let us pray for our Ven. Superior, for him whom the cardinal Vives y Tutò called "a relic of Don Bosco": those who know him understand perfectly well the purport of this expression.

February, 24th. 1910.

The doctors announce a slight improvement which has been progressing little by little for a few days, however his state of health is still very low on account of organic weakness and deficiency of diuresis. We beg our dear Co-operators for a remembrance in their prayers that Our Lady Help of Christians may still spare our Ven. Superior for a few years.

Notes on the decree of the S. Congregation of Rites
for the introduction of the Cause of Don Bosco.

The Salesian Society

Its Scope.

(Continued).

V.

Education of young adult Aspirants to the ecclesiastical state.

The vocation to the ecclesiastical state is often manifested in adult youths, who, through the want of pecuniary means, or of leisure, or hindered in their studies by military conscription, have been unable to prepare themselves for the Ecclesiastical State in accordance with their desires and vocation. These either could not be received in the Colleges owing to their age or they themselves would have felt a repugnance to seat themselves amidst companions so much younger. Don Bosco, therefore, instituted special schools and houses for them, naming this new undertaking the *Work of the Sons et Mary Help of Christians*. Our Holy Father Pius IX. blessed this new institution, and most consoling are the fruits which it has given and continues to give to the Church.

The principal house of this Work is at present in Turin, No. 18. *Via Carlo Vidua*.

VI.

Foreign Missions.

Since the earliest ages of the Church there have always been generous souls who have taken to heart the words of Our Lord: "*Go and teach all nations*", and following in the footsteps of the glorious Apostles, have spread the good tidings amongst barbarous nations, raising the Standard of the Cross, soon to be followed by that of civilization. Italy in which is situated the centre of Catholicism, may also boast that by means of her civilized population she has formed similar communities elsewhere. To this also Don Bosco gave his cooperation.

He heard the cry of the savages in the beatings of his own heart and more than others was he inflamed with a burning zeal for their souls. Already in his journey through the countries

of Europe he had devoted himself to the building of Churches, and the opening of houses of education; he had travelled through a great part of Italy and many times had he been to Rome; and then in France he had been to Paris twice, also to Marseilles, to Lyons and to many other cities; in Spain to Barcelona, amongst its mountains and on its shores; and afterwards to Switzerland and Savoy. Christian Europe seeing him pass by, could say, as it was said in Palestine of Christ: *Pertransiit benefaciendo*. And yet Don Bosco did not feel he had done enough: he went amongst the people doing them good, but these were civilized. Poor savages! Who would carry the heavenly message to them? He was weary, worn out with his journeys and his labours: still from the shores of Europe, from Italy, from Turin his mind's eye glanced beyond the transatlantic line, calling up the image of the savages, as Francis Xavier weighed down with suffering, from the Isle of Samian, looked upon the Chinese Empire, longing to conquer it for Christ.

It pleased God to open for him the way to America. The fame of Don Bosco had been carried there and he was awaited with anxiety; his own desires had awakened those of the Americans; they were of the same mind and thus the Missionary expeditions of the Salesians began (1). "

The first expedition was sent in 1875: in 1879 the Salesian Missionaries penetrated into Patagonia, and the following year they settled there. In 1886 they went down to *Tierra del Fuego*; in 1893 they went amongst the *Jivaros* of *Mendez* and *Gualaquiza* in the eastern part of *Ecuador*; and in 1902 they undertook the evangelization and the colonization of the *Bororos-Coroados* of *Matto-Grosso* in Brazil.

And the work still goes on; if Patagonia and *Tierra del Fuego* have by this time been won to the Church and to Civilization, there also the work of the Missionaries has increased, for amongst the converted natives there are ever increasing numbers of American and European immigrants to cultivate these immense

(1) ALIMONDA: John Bosco and his times.

regions. Immense also, as we see in the accounts published every month, is the work in the above mentioned lands to which, at this very time, has been added a large district in the interior of Mozambique, East Africa, with a new foundation destined to be the point of departure for the evangelization of the savages belonging to the *Macuas* tribe!

VII.

Diffusion of good literature.

Many picture to themselves Don Bosco, either surrounded by troops of his boys, or seeking alms from door to door for the building of churches and institutes, or again training valiant companies destined to carry the faith and civilization amongst savage nations. And this is true. But Don Bosco may also be considered as the preserver of faith and morals amongst the people and the young, by means of the press.

It may appear fabulous, and yet it is the exact truth that the publications of this man, who had to work all day to secure bed and board for his children as he called them, were over a hundred in number.... And first amongst these are the works of a religious character, such as the *Catholic Readings*, the *Lives of the Popes in the three first centuries of the Church*, the *Guide for Youth*, *Sacred History*, the *Catholic in the world*, the *General Councils*, etc. For religion according to Don Bosco's idea was not something vague, indefinite, sentimental such as was then the fashion with many. A son of the Catholic Church, his religion, that religion which animated his whole life and ever guided his pen, was always the one Catholic, Apostolic and Roman religion, without any diminution or addition, without fear and without rashness. He who would look upon Don Bosco simply as a humanitarian has an entirely erroneous idea. Don Bosco was a model of charity, because he was devoted to the Pope and to the Catholic Church, to which he owed all that he was and his whole work and without which he would have been nothing. The three aureolas of the Christian teacher, truth, love and self sacrifice, which adorned his brow, shone upon him from the religion of Jesus Christ. The motto, *Dominus illuminatio mea*, which Alfred, king of the Anglo-Saxons, engraved more than a thousand years ago on the gate of the University of Oxford, and which Anglicanism has religiously preserved, he kept in the depth of his heart, and from his heart it extended to all his works.

And this was the religion which Don Bosco desired to see animating educational literature,

this was the religion he taught his sons and sought to manifest in his works, this, the brightest and purest lustre of our father-land he desired to preserve intact at the cost of any sacrifice, against the incursions of heresy and the floods of religious indifference. To the cry of Luther: *No child escapes the snares of the devil*, Don Bosco opposed the sweet invitation: *Let us leadt he children to the Heart of Jesus*. But But unyielding in ideas and principles, Don Bosco was nevertheless accommodating in his methods.

"You will never find in any of his undertakings that bitterness which irritates, offensive personalities, or a want of mutual respect which always and everywhere, but especially amongst Catholics, is a duty; nothing, in a word, unbecoming that charity which is the essence of Christianity.

"His own periodical, *The Friend of Youth*, which he planned early in 1849 in order to gain a speedy and efficacious influence over the masses (for Don Bosco was perhaps the first in Piedmont to realize the power of the press) a periodical published twice a week for the greater part of that year made known even from its title, together with its object, his method and system, frank and pleasing, dignified and simple, firm and calm, avoiding alike bitterness and double-dealing. And it was in this way that he made his sons believing Catholics and at the same time respectable citizens, devoted to God's service and submission to the laws of the State". (1)

The press, in our days, has one of the greatest and most noble missions to carry out; its office is to explain and popularize by the light of the Gospel the noble and fruitful results of civilization and progress; its duty is to point out the many great needs of social life, to suggest remedies, to pour over them a healing balm; to it in a special manner is confided the most sublime ideal, the object of all education in Don Bosco's mind, namely, the re-instating in man of the image of God, the formation of a manhood illuminated by faith, cheered by hope, sanctified by love. And following the example of Don Bosco, by religious works suited to the times, by good school manuals, by various periodical publications, his sons cheerfully devote themselves to the attainment of the same end.

The gratuitous circulation of the *Salesian Bulletin*, which is published in nine languages and which, to the number of nearly 300,000 copies is sent monthly to all parts of the world is a proof of this.

(1) Prof. F. CERRUTI: The press in Don Bosco's scheme of education.

III.

Character of the Salesian Society.

On the 8th May, 1884, in the House of the Noble Oblates of *Tor de' Specchi* in Rome, so generous to the works of the Salesian Society, the Venerable Don Bosco gave a Conference to the Co-operators of the Eternal City, presided over by His Eminence Cardinal Parocchi, Vicar General of Pope Leo XIII. Don Bosco made one of those simple but eloquent explanations which captivated all hearts, speaking of the good already done and of what he hoped to do in the future. When he had finished. His Eminence the Cardinal ascended the platform and spoke the following memorable words.

"I could wish to have here full liberty to speak about the Mission of the Salesians and their founder, liberty to express my thoughts and my feelings regarding him, his works and his Society, deserving all praise. But this liberty is curtailed by the presence of the man of God, the man of Divine Providence, the pearl of the Catholic Priesthood of Italy and that of some of his pupils. Therefore I must be silent for a panegyric would offend their modesty. But if I am silent, their works speak loud enough. So many colleges scattered over Italy, France, Spain and even distant America speak of Don Bosco and his sons; the number of churches erected in various parts of the world in the space of a few years speak of Don Bosco and his sons and celebrate their victories; so many books printed for the religious instruction of the people, so many remarkable works printed and the classics expurgated to preserve the young from what is dangerous in Italian literature, the festive Oratories, the day, night and recreative schools where boys are taught to love and serve God and receive at the same time an education suited to their condition, the numerous Missions which in so short a time have been established in America and are flourishing to the glory of the Catholic Church and of civilization: all these speak of Don Bosco and his sons. If I am silent the name of this man of Providence, of Don John Bosco resounds from the lips of nearly 100,000 boys who look upon him as their father. If I am silent, his name is proclaimed by his own Society with its numerous pupils; the truly Roman work begun and carried on by him with Roman courage, the Church of the Sacred Heart and the adjoining Institute which we behold rising up in our midst, all these speak of him.

Truly there is no panegyric comparable to the greatness, the usefulness, the heroism which mark the works of the incomparable Don Bosco. From the Society instituted by him and so widely extended, already there are gathered in this land such great and Providential fruits as to astonish all who call them to mind.

But, dear Co-operators, in these works, though they are great and wonderful and productive of immense good, there is nothing new, nothing which has not been seen in ages past. One has always heard of Missions to heathen and barbarous nations, of sermons, of Churches, of Hospitals, of the diffusion of good books, of the education of youth. All these works existed before the Salesians, they exist now, and will continue to exist because they are natural to the Catholic Church.

Therefore its not to this point I wish to call your attention, but rather I would address myself to you, who glory in the name of Salesians, recalling the beautiful name of a Saint all sweetness and charity, a beautiful name also as expressive of your works, *salt and light*: but I would speak of that which distinguishes your Society from the rest, that which is your character, your physiognomy. As in every man sent into the world, God imprints certain characteristics which distinguish him from all other men, so also as history attests and our own eyes can see, on each Religious Congregation God imprints a mark, a character, a seal which distinguishes it from other Congregations. The Order of St. Francis of Assisi has the character derived from its Mission and this is *poverty*, by which the Franciscans had to combat the tendencies of an age given up to worldly glory and pleasure-seeking. The Order of St. Dominic had and still has its character, *faith*, because it had to fight in a century when heresies were rampant; *Hæc est victoria quæ vincit mundum fides nostra*. Ignatius and his Society of Jesus had the character of *learning*, that by this means they might combat the ignorance of those who accused the Church of ignorance, stay the progress of Protestantism, fighting for each inch of ground, penetrate the regions they were already occupying, gaining souls not only by their sanctity, but by their learning. And so we may say of all the other Religious Institutes, which it would take too long to pass in review in order to note their special character.

You therefore have a special Mission which forms your character. I, a Cardinal of our Holy Mother the Church, preaching from this chair of truth, come not to flatter or dissemble; therefore I will speak out clearly. Reflecting on the founders of the great Religious Orders, Do-

minicans, Franciscans, Jesuits, Don Bosco drew from all three an inspiration and from each he took a part which served for the building up of his own work, which, nevertheless is distinct from theirs.

Your Society appears to resemble that of St. Francis in the matter of poverty, but your own poverty is not that of the Franciscans. It resembles that of St. Dominic, but you have not to uphold the faith against preponderating heresies, because these heresies have grown old and even decrepit, and also because your special object is the education of youth. It resembles that of St. Ignatius in learning, by the large number of works issued for the instruction of the masses and Don Bosco is a man of great talents, of profound knowledge and learned in various methods of instruction; but for all that, do not take it ill if I say that it is not you who have found the philosopher's stone.

"What then is the speciality of the Salesian Society? What is its character, its physiognomy? If I have understood it well, if I have grasped its idea, if my comprehension is not at fault, its object, its special character, its physiognomy, its essential mark is Charity exercised according to the exigencies of the times: *Nos credidimus Charitati; Deus Caritas est*, and manifests itself by means of Charity. It is only by works of Charity that the present generation can be enticed and drawn to what is good.

The world at this time seeks and cares for nothing but material things; it knows and wishes to know nothing of spiritual things. It is ignorant of the beauties of the faith, it does not recognize the grandeurs of religion, it despises the hopes of a future life, it abjures God Himself. Can a blind man judge of colours, a deaf man understand the sublime harmonies of a Beethoven or a Rossini, a simpleton be a judge of artistic beauty? Such is the present century. Blind, deaf, bereft of understanding for the things of God and for Charity. In regard to Charity this century understands only the means and not its end and its principles. It can analyse this virtue but it cannot build it up. *Animalis homo non percipit ea quae sunt spiritus Dei*; as says St. Paul. Say to the men of this generation: — We must save the souls which are being lost, it is necessary to instruct those who are ignorant of the truths of religion, it is our duty to give alms for the love of that God, who one day will reward abundantly those who have been generous; — and the men of this generation will not understand you.

Therefore it is necessary to adapt ourselves to the century devoted to the things of earth. To the Pagans God made Himself known by

means of the natural law; to the Hebrews He manifested Himself through the Bible; to the schismatic Greeks by means of the great traditions of the Fathers of the Church, to Protestants by means of the Gospel; to the present generation He makes Himself known by Charity *Nos credidimus Charitati*. Say to this generation: I take your boys from the streets that they may not be run over by the tram-cars, so that they may not be in harm's way; I gather them together in a Refuge so that they may not waste their early years in vice and idle play; I assemble them in schools to educate them so that they may not become a terror to society, nor be locked up in gaol; I call them round me and watch over them so that they may not tear one another's eyes out — and the men of this generation will understand and begin to believe: "*Et nos cognovimus et credidimus Charitati, quam habet Deus in nobis.*"



THE BLESSED JOAN OF ARC Maid of Orleans.

(Continued from the preceding issue).

During these dreary days of fever and dejection, against which Joan's youth and vigour bravely combated, Pierre Cauchon abated nothing of his fiery zeal for her condemnation. He had drawn up a preliminary statement of the results of the trial and this was submitted to the University of Paris for its approval and authorisation. Under its hands the accusations were re-cast and the answers of the accused were mutilated and falsified; in short it was evident that her condemnation was a foregone conclusion, and the reply of the Gallican University, so completely dominated by English influence, was given in unmistakable terms. It approved the accusation and the trial.

The processes of interrogation were now resumed and with more vigour. There was a feverish anxiety to finish the process as soon as possible, and menaces were added to make the victim more amenable; in fact torture was more than once proposed and on the point of being used. The Maid's heavenly visitors were now again at her side and sustained her under these terrible experiences. The report of the University was read to her, and she was in fact listen-

ing to her condemnation. Finally, when on May 23rd another public exhortation was given to Joan that she should deny her mission from God, and she persisted in affirming it, the Bishop declared the hearing closed and announced that sentence would be given on the morrow.

A last trial awaited the accused. She was submitted to another tribunal for the purpose of terrorising her into the disavowal, which her accusers had so long sought in vain. On the 24th she was taken to Saint-Owen. There two tribunes had been erected; on one of them were seated her judges, Winchester among them; Joan was placed on the other, surrounded by the officers of the court; the traitor Loyseleur was among them. With all this accompaniment of ceremony a long discourse was addressed to the Maid to exhort her to submit, and attempting to prove to her that she had gone on from error to error, from crime to crime, and was now, to the great scandal of christian peoples about to be separated from the Church.

Inspired by her *Voices* the accused replied: "I have made my demand that the whole process should be sent to Rome, to Our Holy Father the Pope, to whom, after God, I make my appeal. Whatever I have said or done, I have said and done by the command of God. I do not wish to lay the blame of it on anyone, not on my King, or on anyone else; if there is any fault in it, it is mine alone." On behalf of the president, Guillaume Erard then pointed out that on account of the distance it was impossible to appeal to the Pope, and that the Bishops had sufficient authority in their own dioceses. They accused her of not submitting to the Church and refused the appeal to the Pope. It was necessary, at all costs, to obtain a disavowal or abjuration in order to satisfy the pride and hatred of the English faction and to remove the odium of the proceedings. A formula prepared beforehand was presented to her. "What do you mean by abjuring?" asked the innocent girl. Massieu suggested this form; "I appeal to the Universal Church as to whether I ought to abjure or not." This would remove the case to the Pope, and out of the hands of the Bishop of Beauvais. "You will abjure immediately or you will be burnt this very day," cried out the enraged Erard — "I believe the Creed and follow the Commandments of God. I again refer my cause to the Court of Rome, what is believed there I also believe." The executioner was at the foot of the tribune ready to seize her. The examination had been longer than expected and the enemies of the Maid were growing impatient, especially as the clamours of the English soldiery

were now audible, and stones were even cast at the victim. Joan in great distress and fainting invoked her patrons, but in vain. The judge commenced to read the sentence of condemnation but Joan interrupted him crying out: "I submit to the Church, I will sign." She was giving way. Erard then read out a formula of retraction which she was ordered to repeat after him. A secretary of the Council, placed in readiness, offered her a more explicit retraction, for her to sign. Joan answered that she could neither read nor write. She made a circle on the paper in place of a signature, but one of the party taking her hand formed the letters of her name. The Judges could then only condemn her to perpetual imprisonment; but four days afterwards Joan retracted the abjuration which had been wrung from her by force. The sentence moreover had been too mild to satisfy the hatred of the English. Dishonour was not enough; they demanded the death of the victim.

An infamous pretext was brought forward to destroy her cause. The Council accused her of having worn man's clothing, which indeed during her campaigns had been the safeguard of her purity. Without her knowledge her own clothing had been taken away from her by her gaolers, who had substituted the dress of a man-at-arms, so that she was forced to put it on. Her judges made this a new crime and declared that she had fallen into her old errors. She was commanded to appear on the morning of May 30th to hear sentence and to be delivered to the secular arm. Her confessor arrived soon afterwards in order to announce to her the sentence of death and to urge her to repentance. When the young girl heard that she was to be burnt at the stake that very day her nature seemed to recoil at the thought. Sighs escaped her, but after the first expression of grief she became quite collected, went to confession and asked for Holy Communion. She received her Lord with all her accustomed devotion and ardour.

A last time she appealed to God, her supreme judge. Cauchon and several of the Council went to her in prison to induce her to abjure at the last moment. When Joan saw him she said in a loud voice: "My Lord, it is through you that I die." "You die," he answered, "because you have not kept your promise and have fallen back into your old obstinacy."

"Alas," answered this youthful martyr, "If you had given me up to the tribunal of the Church, this would not have happened. That is why I appeal from you to God."

At nine o'clock a cart was brought to convey the prisoner. Some English soldiery, with

Warwick at their head, surrounded it, Joan mounted into it, accompanied by the executioner; "Rouen, Rouen," she exclaimed, "is it here then that I must die." Three platforms had been erected in the market-place. The first was occupied by the Cardinal of Winchester, the Bishop of Beauvais and other dignitaries; the second was for the representatives of the civil power and the local authorities; the third was for the Maid herself and the preacher at this impious ceremony. Joan was clothed in a long garment with a hood over her head; her confessor, and the sheriff stood by. After the mock sermon by Nicolas Miry, it was time

friends, condemned by her enemies, overwhelmed by an unjust and ignominious sentence, Joan united herself with all her force to the victim of Calvary. She asked for a cross; one of the English soldiers out of pity hastily made one with some pieces of wood; but it was a crucifix that she wanted. From a neighbouring church they brought out one used for the processions. She kissed it devoutly and begged that they would hold it up before her till she had expired.

The soldiers were now growing impatient. Two sergeants came forward to take her from the ministers of the Church, to hand her over



CAPE TOWN. — Seen from the sea-shore.

for the judge Cauchon to speak. He hypocritically exhorted the victim to think of her soul, and to remember her many misdeeds in order to repent of them. Joan cast herself upon her knees weeping, sighing, praying. She invoked Our Lord, the Blessed Virgin, St. Michael and her favourite Saints Catherine and Margaret; she forgave everyone, asking pardon for whatever offence she might have given, begging the prayers of the by-standers, and of all the priests she implored that they would offer one Mass for the repose of her soul. The young maiden spoke with such noble faith, such unfeigned humility, that none could restrain their emotion. The very judges Cauchon and Winchester were deeply moved.

At that supreme moment, abandoned by her

to the secular power. "Come along," said the judge without even allowing time for the sentence to be read; and turning to the executioner he said: "Perform thy office." The soldiers then led her to the stake. "O Rouen! Rouen," she exclaimed, "You will be my last resting-place." She climbed up the scaffold, followed by her confessor.

From the top of the funeral pyre, and amid the silent crowd, the young martyr commenced to weep over the city. "Ah Rouen," she said, "I fear greatly that you will have to suffer for my death." Without a murmur she was placed on the wood, the torch was applied, and the flames soon mounted upwards. Joan cried to a religious who was near to keep out of the way, and only to hold the crucifix up on

high. For a moment the figure of the Bishop Cauchon was seen as he approached the pyre, and the maid was heard to say again: "Bishop, it is through you that I die." Faithful to the cause for which God had raised her up, she added: "Whether I have done well or ill, my Sovereign is not responsible for it; it is not he who gave me counsel." And as the flames rose higher and smoke enveloped the pyre she exclaimed "My saints did not deceive me; my mission was from God. St. Michael, St. Margaret, St. Catherine, all of you my brothers and sisters in Paradise, come to my aid." The pain of the burning made her cry out in anguish: "Some water, some holy water!" Then as heaven seemed to be opening above her she repeated: "Jesus, Jesus, Jesus; then overcome and suffocated, her soul passed away as she again pronounced the Holy Name.

By the command of Winchester her remains were thrown into the Seine. The sacrifice was consummated and France was now safe. Less than seven years afterwards, Charles VII, as Joan had foretold, regained possession of his capital. The Duke of Burgundy was reconciled to the King of France, and within ten years the English had lost all their French possessions save Calais. Soon afterwards the Sovereign Pontiff cancelled the iniquitous process and the condemnation at Rouen. The Maid of Orleans was rehabilitated in the eyes of the Christian world.

And now finally, in our own days Rome has spoken. National feeling has exalted the Deliverer of France, the heroic virgin of Domremy, the chaste martyr of Rouen whom the Church has raised to her altars.

"If there be in the lives of the Saints a reflection of the great models proposed to us, where shall we find it more brilliant and at the same time more attractive than in her who, after such a long period allowed for comparison, recalls the lives of Our Saviour himself, and of his blessed Mother: the Mother of God in her purity, the Saviour in the sorrows caused by his mission, in the treason which gave him into the hands of his enemies, in the hypocrisy of his judges, in the cause for which he died." (1). Even at the foot of the funeral pyre, one of the executioners struck his breast and cried: *We are lost indeed, for we have put a Saint to death.*

The process for the introduction of the cause of Joan of Arc was commenced by Mgr. Dupanloup and presented at Rome by that pious prelate in Feb. 1876. After the unanimous vote of the members of the Sacred Congregation of

Rites, Leo XIII. gave the consent which placed the *Venerable* Joan of Arc among the *Servants of God*. His Holiness Pius X. carrying on the work of his predecessor declared the Maid *Blessed*. The decree was promulgated in December 1908, and the solemn fêtes in her honor commenced at Rome in April 1909.

Blessed Joan of Arc, pray for us, and have pity on France.

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 particular day at the choice of the Associate.
2. On the day when members shall make the exercise for a happy death.
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 Sovereign Pontiff, 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 as often as the prayers are said.

In the month of April.

1. On the days within the Octave of Easter Sunday indulgences of thirty years and thirty quarentines.
2. April 4th The Annunciation, transferred from March 25th.
3. April 25th. St. Mark, Evangelist. Thirty years and thirty quarentines.

It must be borne in mind that the present Holy Father has prescribed the daily recital of the *Our Father*, *Hail Mary* and *Glory be to the Father* for the intentions of the Sovereign Pontiff, and the invocation St. Francis of Sales, pray for us. These prayers are the ordinary ones undertaken by all Co-operators at the time of their enrolment.

(1) M. Wallon. Histoire de Jeanne d'Arc.



Salesian Notes and News.

THE JUBILEE of Our Superior General.

The President of the Turin Committee, which is in charge of the proceedings for the celebration of the Jubilee, has arranged for an appeal to all the Co-operators individually. Baron Antonio Manno, the President of the Committee, has further arranged for the co-operation of the Turin Ladies Committee. A telegram from Santiago in Chili describes the Congress of Co-operators held in that city to commemorate the event, as a brilliant success. The Holy Father sent an autograph letter with the Apostolic Benediction to the august assembly, and the latter, by means of Mgr. Jara, sent a telegram of congratulation to the Very Rev. Don Rua.

The Republic of Venezuela has also displayed much enthusiasm over the event, and various committees are being formed to consider the most effective means of celebrating it. The work at Caracas is presided over by the Archbishop, and some of the chief citizens are assisting him.

While, however, these preparations are in progress, it is with great regret that we learn of the precarious condition of the health of our Superior General; and one of the chief recommendations to all the Co-operators is to pray for his complete recovery and for a long extension of years to carry on the work of our Venerable Founder.

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To Co-operators
and Readers.

It is customary in the early part of the year to draw the attention of all the recipients of the *Bulletin* to the conditions under which it is produced and despatched. It will need no great effort to grasp the fact that the production and distribution of a monthly periodical entail considerable outlay. But this periodical is produced under conditions differing from those obtaining in regard to per-

haps any other. The issue of this monthly report originated with the Ven. Don Bosco himself. It served under his personal direction a double end, and its present purpose is identical with its original one. As soon as the number of his Co-operators increased enough to make it impossible to appeal or reply, or explain to them personally, a means had to be found to keep them in touch with the work of which they were the support. Moreover the Ven. Don Bosco was a champion and a pioneer of the Catholic Press and his monthly Readings or pamphlets or booklets had had quite a sensational success. Here was another purpose to be fulfilled, and he naturally combined the two in his *Bulletin* which has thus continued, or endeavoured to continue a work so ably begun by Our Saintly Founder.

However in more than one respect it has changed a good deal since he was forced to lay aside its editorship. The enormous increase in the number of Co-operators, and the extension of his work into all lands has necessarily involved an issue in many languages, and running into hundreds of thousands of copies every month. In bulk too it has increased, gaining in variety of matter in keeping with the advance of time. Our own edition numbers its monthly issue by thousands, and yet it is only one of the separate issues of eight different languages which have to be dealt with monthly.

It will now be better understood that there is a vast expenditure every month in connexion with an undertaking that has advanced on such progressive lines. A complete staff and separate Department is engaged solely upon it by the *Association of the Good Press*, to which, as announced last year, our Superior General has handed over the management, and which he pays for its production. But how is he to meet such heavy expenses every month? He has but one source of income and that is the generosity of the Co-operators. He relies on their subscriptions towards the charitable works which he maintains by their means; and by their offerings to the good works which are treated of in the *Bulletin* he expects to provide for the upkeep

of the periodical itself. It is therefore desired that Co-operators should bear this in mind when sending their subscriptions, and also when they are inclined to forget to send them: There is no separate charge for the periodical, but whatever offerings the Co-operators send should be enough to cover the cost of the *Bulletin*, and then to have something over for the works of the Society.

An opportunity is here provided of reminding our Co-operators of the necessity of always sending their complete address with remittances or inquiries; of notifying, further, their new address in case of removal, and lastly of the charitable obligation of relatives or friends of sending in the names of deceased members that special prayers may be offered for them.

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Cape Town. Just before the close of last year the annual prize-giving was held at the Salesian Institute in Cape Town. It was not only in itself quite a successful event for the School, but also a record of marked progress which doubtless augurs well for a brilliant future when the proposed new Institute has become an actuality. The *Cape Times* devotes an appreciative column to its criticism of the proceedings, and the Superior's report, as quoted by it, gives us an interesting and instructive study of the year's work. It runs as follows! "We are at the end of a year of quiet and silent work. The struggle to go through the prevailing distress is not a light one for us, but we think rather of the large numbers who are experiencing poverty and want before unknown to them. Moreover, looking back over the past twelve months, we have certainly much to be thankful for to the Almighty, and to those Co-operators who have continued their support to us. During this year our numbers, still on the increase, went up to eighty four, and our Institute stands now on the Government statistics superior in numbers to any School of Trades in the Colony.

The moral training of our boys engages most of our attention. Our Venerable Founder, Don Bosco, disposed all intellectual work and mechanical labour towards the moulding of the boy's character and the strengthening of his will. This is why our prizes for good conduct take the first place, and I believe that prompt and intelligent discipline is the first requisite in the Colonial lad for the formation of a character worthy of this great country.

The School-work shows a decided improvement. A few years ago we placed all boys be-

low Standard IV., in order to enable them to devote five hours a day to their lessons, while for three other hours they work and learn the rudiments of their respective trades. This gives them a sound foundation for the upper standards, where the boys give three hours to school-work, one in the morning and two at night, while they spend the day-time at their trade. This arrangement has brought about evident good results, as the boys gradually made their way to the upper standards, showed greater efficiency, and for the last few years all the boys of Std VII. gained certificates. We are much indebted for the marked improvement in the school work to the valuable assistance rendered every year by the School Inspector Mr. Craib.

Our technical Departments of printing, book-binding, carpentry, tailoring and shoe-making have steadily improved the standard of their work. Even a superficial comparison of this year's work with last year's reveals unmistakable signs of greater efficiency and higher finish.

The boys who completed their training during the year have thus had the advantage of a higher standard and they found work immediately on leaving. I only hope they will preserve the fruits of their education throughout their lives. The progress made in the work does not mean an increase of orders or a larger number of patrons, nay, our existence has been a rather precarious one and there is a real need of material aid under whatever character our benefactors may be able to give it to us. Our work never gives more than a slender profit, on account of the long time we have to spend upon it, as we have short hours of work, and a great deal of attention is required from the teacher, since our main object is to train our boys in their various trades. All are most grateful to those friends who this year have so kindly provided the prizes. My Lord, ladies and gentlemen, allow me to thank you for attending our display. I trust that our very next meeting may be for the actual start of our new Institute in Somerset Road, as we hope to see, with the help of God, the commencement of building operations early in the New Year. While thanking you for many past favours I promise you the grateful prayers of our Community and boys.

The prize list was a lengthy one, and valuable awards had been presented by distinguished Co-operators. His Lordship, the Right Rev. Dr. Rooney who presided congratulated the Superior and his staff on the manner in which they were following in the footsteps of their Venerable Founder by instilling the spirit of love, discipline and work in their pupils and thus fitting

them for their work in life. It gave him great pleasure to see the marked improvement year by year in the work at the Institute, and he heartily joined in the hope that they might meet next time in a building suitable to their needs.

The visitors afterwards inspected the workshops, particular admiration being given to a handsome pulpit carved in oak by the young carpenters, and executed for the Kalk Bay Church.

We are confident that the Co-operators and Benefactors in South Africa and elsewhere will recognise that in spite of the drawbacks of crippled accommodation, much good work is

Salesian School. A long-standing and zealous Co-operator, it is only within the last three years that Mgr. de Castro has succeeded in realising his earnest desire of entrusting the care of a certain section of the young to the Sons of Don Bosco; and his interest in the work is shown by much practical assistance. His entrance into the city is thus described: His Lordship Don Theotónio Emmanuel Robeiro de Castro D. D., D. C. L., F. M. W., member of the Council of His Majesty the King of Portugal, the revered Bishop of Mylapore, came to Tanjore on the 4th of December 1909. He was received by the Catholics in the very heart of the



CAPE TOWN. — The Parliament.

being accomplished at the Cape Town Institute; and it is a special encouragement to so many who have given time, services and money to the promotion of the scheme for a new School, that an actual start is now within sight. We warmly recommend the work to the Co-operators and Readers. It is doing excellent service to the boys of the Colony, and under better conditions will handsomely repay the sacrifices made to ensure its healthy development.

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Tanjore
British India. Quite a stir was made in the city of Tanjore when His Lordship the Bishop, to the accompaniment of full oriental state, made his visit to the city and to the

town near the City Civil Courts. An immense crowd of mixed races, Christians, Hindus and Mahomedans thronged the streets to give him welcome. Arches across the streets and festoons along them had been profusely arranged, and the carriage was drawn by two superb, white steeds from the village of Vallam seven miles distant. When the carriage had reached a certain spot the Band commenced, and the boys of the Salesian School sung a chorus written for the occasion by A. D. Mudaliar, a distinguished Co-operator.

The Bishop wearing his Mitre and with staff in hand, and in his Pontifical robes was regarded with the utmost respect by the natives, as the procession wended its way to the Parish Church. It was headed by the Palace

elephant, followed by camels and native troops with the band immediately preceding the Bishop. The boys of our Schools had a conspicuous place along the line of route. At the gate of the Church the Bishop was conducted under a gorgeous canopy worked with gold and silver, as far as the Church door, and there on a suitable dais he received an address of welcome, read in English by the President of the Committee. His Lordship replied in very apt terms making also a reference to the Salesian School which, he said, he had obtained for the town as a pledge of his regard for it.

Mgr. de Castro said Mass in the School Chapel on the 7th and gave their First Communion to twelve native boys. He gave a short exhortation and also some souvenirs of the important event. Thirty of the boys were confirmed on the previous day together with 720 of the parishioners. Another ceremony which attracted an immense congregation was the giving of the Subdiaconate so one of our clerics. Such a rare event in these parts was a great opportunity for presenting the grand ceremonial of the Church to a people, who especially delight in display and imposing effects. That same evening the Distribution of Prizes was held. His Lordship presiding at the entertainment given by the boys.

From the report issued by the Superior it is gratifying to learn that considerable headway has been made, some of the boys even being already presented for the Government examinations in technical work. The school is recognised for such training by the Government.

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Technical triumphs. The Salesian Institute of San Benigno, near Turin, has long been held in high repute for the excellent work produced in its various trade departments, which provide practical and theoretical teaching for the future heads of workshops in our various Institutes. Its products have frequently gained distinctions in exhibitions both at home and abroad, and the tailoring department has become quite renowned, it having gained awards including gold and silver medals for its designs and specimens of the highest class work; moreover its master has been for some years past a member of the Master Tailors Academy of Paris and has recently gained further distinctions for a work on tailoring recently issued by him. Having dedicated this book to the Minister in charge of the Commercial and Industrial Departments in Rome, the author was soon the recipient of a most encouraging congratulatory letter from that Mi-

nister, who, while acknowledging very courteously the work and its dedication, promised his support to the Professional Schools directed by the Salesians.

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Further Distinctions

At a grand display of athletic sports and drills, held in the grounds of the Athletic Association of Buenos Aires, all the national schools competed under the direction of the Military gymnastic department. The chief prizes however all fell to the well-known Salesian School, the *Collegio Pio IX*, which was an easy first both in the collective work and in the displays given by the separate sections. It bore away the two large gold medals, the Diploma of honour and second gold medal, as well as the twenty-five silver medals for the team which should prove of the highest general excellence; finally it was awarded the silver cup which was to be awarded to the School which entered the highest number of competitors, provided their exhibition attained a high standard.

Moreover the second prize was carried off by another Salesian School from the provinces, that of St. John the Evangelist. These schools have previously obtained distinctions in educational work, and have been pioneers in the more recent development of scientific athletics.

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It is impossible therefore to sketch a complete programme and say: "*This is the field of work for the Sons of Don Bosco!*" Times change and with the times the generations and human miseries change also. But as the combat between good and evil is never-ending, and there can be neither truce nor agreement between Jesus Christ and the devil, as there will always be souls to save and unwary youth will ever be exposed to a thousand perils, so the Salesians, walking in the footsteps of Don Bosco will have no other aim than to procure the salvation of their brethren, especially that of poor and destitute boys, enlarging and removing, as may be necessary with the lapse of time, their field of work, modifying and changing the means already in use, like the Church who adapts herself to all the exigencies of the times, who has been and is ever the light of the world and the loving mother of all believers.

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A notable discourse, work of the Salesians in the

United States is the promotion of the material and spiritual welfare of the immigrants who form quite a marked proportion of the population in the larger towns. One of the ablest supporters and principal Co-operators of the Salesian Work is the Very Rev. D. I. M. Dermott of St. Paul's, Philadelphia, and he has recently delivered in that Church an effective discourse on one aspect of the opposition to the spiritual care and restoration of the Catholic immigrant.

He dealt with the Proselytism of the Roman Catholic Italians in Philadelphia. He proceeded from the explanation of proselytism in general to show in what manner the Apostles and early Christians regarded it, dwelling on the motives which inspired the Apostles and their successors in the ministry of the Gospel. Contrasting their methods with some in vogue among some modern sects he said: "They did not seek to introduce the new religion by deception, bribery or intimidation. On the contrary they offered unquestionable evidence of the truth of the new creed. Whilst they proved, for instance, that paganism was false, that Judaism had been superseded by Christianity just as the blossom disappears in the fruit, they did not misrepresent the belief of Pagan or Jew, they insulted neither the one nor the other, neither did they caricature the worship of those who through it sincerely sought to honour God.

In changing their religion, the proselytes of old needed no other assurance that they had embraced the truth, than the testimony which the new faith itself gave them. They were not only intellectually convinced, but they spiritually felt it was true. Truth bears testimony to itself, just as iniquity lies unto itself. Dryden says:

"For truth has such a face and such a mien  
As to be loved, needs only to be seen."

The learned speaker then went on to describe some of the methods of the sectaries of our day who strive to pervert men from the truth, to constrain men to change their religion through love of wealth, honour and pleasure; to lead them

to prefer the things of this world to the kingdom of Christ; to make them view things in the glitter of gold, which wonderfully illumines the understanding of those who find it to their worldly advantage to change their faith.....

But deception was also resorted to. The Presbyterian Church for the Italian Catholics, who were to be inveigled there, was surmounted by crosses to make it look like a Catholic Church. The cross was there, not as mere architectural ornament, but to lead Catholics to enter a church that John Knox himself would not enter. Pictures of the Madonna were distributed and devotions held in honour of the Blessed Virgin during the month of May though they denounce the honour of Mary as an insult to Jesus. An excommunicated priest posed there in the vestments of a Bishop, though they do not recognise the Episcopate as a superior order of the ministry.....

He thus went on to show to what subterfuges and fraud proselytisers will descend, and likened the proceeding to a crime sometimes committed against vessels at sea. The ship may be the staunchest and stateliest that ever ploughed the deep; she may have the best of captains and crews, she may be equipped with all the safety devices imaginable..... There is however one danger that neither science nor vigilance can enable her to escape. Light-houses are placed along the shore to give warning of the presence of reefs and rocks. Men have been wicked enough to extinguish these lights and to place false lights to lead the captain to steer directly on the reefs and rocks.....

Thus a soul may enjoy the guidance, assistance and protection of the best of pastors and parents; she may escape danger from the passions that burn within her, and from the temptations that assail her from without, she may avoid the reefs and rocks so long as the lights placed on the shore of life burn, but should these be extinguished, should false lights be set up to mislead her, she will certainly founder on the reefs and rocks of unbelief..... Christ said: "Woe to you Scribes and Pharisees, hypocrites: because you go round about sea and land to make one proselyte; and when he is made, you make him the child of hell two-fold more than yourselves."








# News From the Missions.

## MOZAMBIQUE (E. Africa).



### The new Mission — Colony of Moscellia.

Mozambique.

*Very Rev. Don Rua,*

It is indeed some time since you had direct news of us; but Fr. Cogliolo has already sent you consoling reports, amongst which was one of great importance, the opening of a new Missionary centre. For the present the new residence will be dependent on our Schools of Mozambique, but it is undoubtedly most opportune and necessary: opportune for draughting off by degrees the elements unsuitable for arts and crafts; necessary in order that these boys may acquire a taste for agriculture and later on form good Christian families in country districts now deserted.

The new house will be erected in *Moscellia*, on the green slopes of a hill situated on the vast and pleasant bay of *Mocambo*. On the summit is a small fort over which waves the Portuguese flag, a vigilant sentinel of the territory. The few houses or *pagliotas* are made of planks, plastered outside with mud and thatched with straw; the furniture, every where the same, consists of one or more mats for sleeping, a jug full of water frequently muddy, and a mortar for crushing maize, rice or Manior, of which they make a pudding, their daily food. On the walls are hung spears, arrows, large knives, their inseparable arms, and sometimes an old gun.

From the fort one enjoys a splendid view; on one side stretches the Indian Ocean, frequently tossed by stormy waves, on the opposite side lies a vast, fertile but uncultivated plain through which flows the river *Monapo*, swift and overflowing its banks in the rainy season, a small rivulet in the dry season.

It is on this plain and on the river bank that the new mission will be located. All around through the dark green foliage are to be seen the small villages of the blacks. These would be handsome negroes, tall and powerful, if it were not for their hideous custom of marking the face and the whole body with fantastic incisions making them according to their own ideas, beautiful, but to us most horrible. Some shave their hair, others wear it long, dressed in a strange and ridiculous fashion. Their clothing is simply a waist cloth. With the unfailing large knife at their side and spear in hand, at first sight they appear fierce, but on observing more closely their large and melancholy eyes, one is filled with compassion for them.

In course of time they will be amenable to education, but they would be more easily and quickly civilized, if for centuries the Mahometan religion, with all its vices, had not penetrated amongst them. Such are the *Macúas*, a powerful and numerous race who are said to number three hundred thousand inhabiting the north of this vast province. At one time they were cannibals, now it is believed they are not; still amongst the mountains near Lake Nyassa it seems that there are yet some representations of the ancient tribe.

With the exception of the villages on the coast none of these people had ever seen a Missionary, but if God vouchsafes to bless our work this will be a new field of apostolic labour for the sons of Don Bosco. If so many young men in Europe, could behold these immense regions, still under the curse, a prey to the grossest vices and errors they would not hesitate what course to take..... God wills it! such is the cry of humanity, of religion. The struggle will be fierce it is true, but it will be followed by victory.

The Government is ready to give the new Mission-Colony a large quantity of land, but we shall begin in a small way. At present, two huts are being built, one for a dwelling place and the other for a chapel; the whole surrounded



by a palisade to keep out lions, tigers and even hyenas, who frequently are to be seen, or rather heard in these parts. Afterwards we shall gather together a few boys, teaching them to read and write, whilst some youths chosen from our School, who know the language, will become our catechists, and thus little by little, we shall prepare for the conquest of the interior. We rely upon your prayers and generosity to obtain the help we need for this great work in Africa.

I am Your devoted son

MARTIN RECALCATI.

## MATTO GROSSO (Brazil).

### The return of the band of Bororos to the Native Colonies.

#### I. — From S. Paolo to Araguay.

Cuyabá.

Very Reverend Don Rua,

As you have heard from Fr. Malan I am now able to give you today some details of the return to the Native Colonies of the band of *Bororos*, who excited so much enthusiasm at the National Exhibition of *Rio Janeiro*. I will not speak of what took place at *Rio* and *S. Paolo*, because the *Bulletin* took care to give interesting extracts from the daily papers sent, but it would be a shame not to give some account of the incidents on the journey home.

The 18th of October was the day fixed for leaving *S. Paolo* in the direction of *Araguary*, a railway journey of 600 miles through rich pastures and extensive coffee plantations. The "*Mogyana*" Company provided us gratuitously with a first class Saloon carriage and free transport for all our baggage; and to say the truth, in addition to this great mark of kindness, we could not have wished for better treatment on the parts of the whole staff ever ready to assist us on all occasions. The journey was a long one, but we might perhaps have gone straight through, had it not been for our confrères, our Cooperators and the inhabitants of the various cities on the line or in the neigh-

bourhood, who wished at all costs to see the young *Bororos* and to hear the strains of their musical instruments.

We left *S. Paolo* at 10 o'clock in the morning for *Campinas* a fine and busy town of 40,000 inhabitants with excellent public and private buildings, splendid streets and large gardens, enjoying a most healthy climate. Although the heat from the sun was very great, especially when we arrived at two o'clock in the afternoon, and though the inhabitants had already made two fruitless visits to the Station to meet us, the crowd were so great that we had some difficulty in making our way through them. A special car of the tramway took us to the college, and in the evening the townspeople gave an entertainment to the *Bororos* and for their benefit.

We left the next day for *Ribeirão Preto*, where another surprise awaited us. The authorities, the pupils of the schools in a body and the Rev. P. Euclides, a former pupil of ours, at the head of more than 4,000 persons were anxiously awaiting us. On the arrival of the train the town band struck up a lively march and the crowd accompanied us to the residence of the Vicar with indescribable enthusiasm. Fr. Malan, in a short but enthusiastic speech, thanked these good people, who spontaneously made a collection for our benefit.

The same welcome, the same enthusiasm awaited us at *Batataes*, where we remained three days. The Parish-priest invited the people to sing a solemn *Te Deum* in thanksgiving and begged Fr. Malan to say a few words about the Mission. Here we received several telegrams from the Young Men's Society of *Franca*, another important town which invited us to stop there, at least for a few hours. Fr. Malan, being anxious to reach *Araguary* in order to complete his preparations for the further journey to the Colonies, replied regretting the impossibility of acceding to their wishes, but this answer resulted in the sending of a special committee to repeat the invitation still more urgently. Yielding to this pressure we started the following morning and reached *Franca* at nine o'clock in the evening. The night was dark, and a stormy wind was likely to prevent many coming to meet us at the Station, all the more as it was nearly two miles off. Nevertheless fully 6,000 persons were awaiting us, with two bands of music. At eleven o'clock



there was an entertainment for the benefit of the *Bororos*, with speeches by a barrister and a professor who, with great eloquence, praised the humanitarian work of our missions and spoke with admiration of the Ven. Don Bosco. Little *Thiago* read from the platform a speech in thanksgiving, awakening both sympathy and admiration; and finally Fr. Malan invited all to give thanks to God who in his goodness had deigned to make use of the sons of Don Bosco for effecting the good work they had been praising.

The following day we went as far as *Uberaba*, where we received the most delicate attentions from the Dominican Fathers and the Marists, as well as from the Bishop, Mgr. Sylva, who declared himself happy to receive the sons of Don Bosco and the *Bororos* in his house. The pupils of the Diocesan School under the able direction of the Marists gave an academical entertainment in honour of the native band.

Finally, on the 3rd of November we arrived at the small but picturesque town of *Araguary*.

In many other towns, situated between those above-mentioned, on the arrival of the train there was a crowd of persons insisting that our little Indians should give them some instrumental music. As far as possible we endeavoured to satisfy their legitimate curiosity, except when we perceived that the boys were tired. At *Uberabigna* the authorities were at the Station and the enthusiasm of the people was so great that the train had to wait nearly an hour. We alighted, several photographs were taken and some pieces of music were played. Amongst many who came out of curiosity there was one who with perfect gravity enquired if this was the band which had played in *Rio* before the *Emperor*! It was evident that for many years this good man had not taken much interest in the affairs of his own country!

At *Araguary* we stopped eight days, for it was necessary to provide many things for the journey and amongst these we had to buy fifty mules as only about twenty five had been sent to meet us.

In *Araguary*, where the Chief Magistrate overwhelmed us with kindness and admiring our work, promised in the name of the Municipality a supply of blankets and of other things for the use of the Mission; before setting out we received letters from *Batataes* saying that the visit of the *Bororos* had made such an excellent

impression in the town, that a father who, hitherto had refused permission for his sons to receive Holy Communion, gave his consent immediately and two Protestants, admiring the zeal of the Catholic Missionaries, had been converted to our holy religion.

I must leave the conclusion for the next mail or I shall not be in time. We beg your blessing and prayers,

Yours obediently in Christ

LOUIS MONTUSCHI.

## NORTHERN PATAGONIA.

### The New Church at Viedma.

*Extract from an account to Our Superior General.*

"Your sons of Patagonia have the pleasure of sending you a photograph of the new parish church which is being built in Viedma. This Church will be, for all the Missionaries of Patagonia, in a certain sense what the Sanctuary of Mary Help of Christians at Turin is for the Salesians in general; for if the Church of Mary Help of Christians sums up the history of our Society and its glories, this Church of Viedma is a memorial of the apostolic labours of a constellation of Missionaries who from Viedma, the capital of the Territory of Rio Negro and the first centre of our missions under Mgr. Cagliero, Mgr. Fagnano and so many other Missionaries who dispersed over an extent of many thousands of square miles, founded all the other residences.

The building, as you will observe, is barely covered in, but in its clear lines in the style of the Renaissance it has a pleasing and imposing appearance. The design is due to our confrère Fr. Aceto and Fr. Ernest Vespignani and replaces the old church destroyed by the inundation of 1899. Our confrères Joseph Patriarca and Charles Lessa have watched over the perfect execution of the design in such a way as to merit universal admiration and the praise of competent judges. All speak of it as an artistic jewel and await anxiously the date of the opening; for, in truth, the population of Viedma has had to put up with two small chapels giving insufficient accommodation. Could



we but celebrate the opening next May during the festivities of the 1st Centenary of the Independence of the Republic.... But unfortunately the alms collected in Buenos Ayres are exhausted, and here there is a terrible drought which devastates the whole of these regions.

Do you, Very Reverend Don Rua, whilst recommending to the prayers of the boys of the Oratory these lands suffering from drought,

system of Don Bosco works wonders amongst these also, in proof of which many, having completed the term for which they were committed, ask to be allowed to finish their instruction in the school, from which they go forth well educated and exemplary members of society.

Nor must we forget that adjoining the Church is the first *Hospital* of the sons of Don Bosco where every day no less than fifty sick persons



VIEDMA. — The new Parish Church.

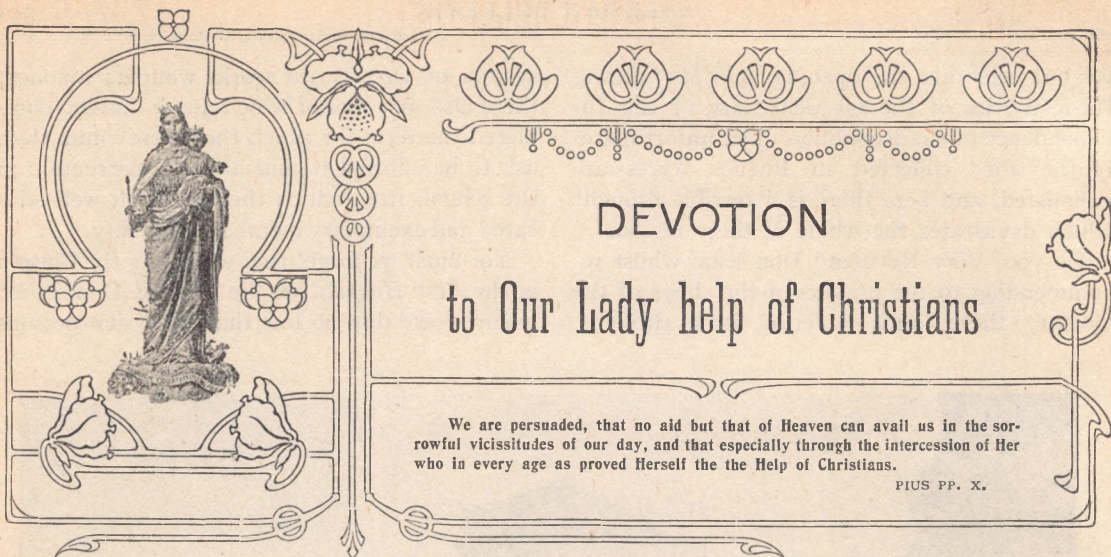
make known also to our Benefactors our needs which are great. You know how under the shadow of the new building 200 children are gathered together, some of them natives, in the different workshops. Lastly, in order to please the natives, whose sole lucrative employment consists in weaving woollen goods, which they make on their own rough looms, we have opened a new school of weaving with four looms. Besides in the *Agricultural School*, annexed to this house there are twenty Reformatory boys committed to our care by the local Authority, who with docility attend to the cultivation of the vineyard, the orchard, the kitchen-garden and all kinds of agriculture. The educative

find charitable doctors and remedies. How many indeed together with bodily health receive here also that of the soul, and how many pass from this house of Providence to the gate of heaven!

Probably in but few other places is the work of the Salesians so varied and complex as in the House of Viedma, where, as Mgr. Cagliero said, we breathe an air like to that of the first days of the Oratory.....







*The special intention for the 24th of this month is that, by the intercession of Mary Help of Christians, our Superior General may be restored to perfect health, after his recent illness; and this especially as his Sacerdotal Jubilee celebrations are soon to be kept, and these would be marred if illness prevented his taking an active share in them.*

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Another church will soon be added to the long list of those dedicated to Our Lady Help of Christians, for a rising industrial centre of Uruguay in South America has seen the laying of the foundation-stone of a new edifice. The devotion is already widely spread throughout this State and the frequent favours received have been an important factor in leading the inhabitants to practise their religion and to co-operate in the provision of a suitable Church in honour of their Patroness.

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In a previous issue we presented to the Reader some of the striking instances of the powerful intercession of Our Lady Help of Christians. These were given by the Ven. Don Bosco when, in one of his popular treatises, he was advocating the devotion to Our Lady, and demonstrating its antiquity and efficacy. After dealing with a large number of miraculous events in the early and middle ages of the Church and having shown the maternal interest displayed

by the Mother of God in the children entrusted to her, he proceeds to consider some more striking events which stand out as marking the stages of advancement in the particular devotion to Our Lady Help of Christians. Among these a prominent place must be given to the miraculous side of the famous battle of Lepanto.

In the middle of the sixteenth century peace reigned throughout the peninsula of Italy when ominous news arrived from the East.

The Turk who for hundreds of years had been established at Constantinople noticed with regret full envy that the people of Italy and especially the Venetians possessed cities and islands in the midst of their Empire. They accordingly put in a claim to the island of Cyprus. This was naturally refused, and the Turks commenced warlike preparations on a grand scale. They assembled 80,000 infantry, 3,000 cavalry, and a formidable array of artillery, and with these they were soon in possession of two of the strongest fortresses of the island of Cyprus.

The Venetians then appealed to the Pope to assist them in stopping the progress of these formidable enemies of Christianity and Pius V. foreseeing the disastrous consequences that would follow a Turkish invasion, determined to appeal once more to the protection of Her whom the Church has proclaimed to be as powerful as an army in battle array: *Terribilis ut castrorum acies ordinata*. He ordered special prayers throughout Christendom and appealed to Philip II. of Spain and Duke Emmanuel.



Philip raised a considerable force and place it under the command of his younger brother Don John of Austria. The Duke of Savoy sent a large number of vessels and the united Christian forces sailed for Messina. The battle with the Turks took place near a city of Greece called Lepanto, which has given its name to this historic event. The fight was long and stubbornly contested. Thousands fell on both sides either from the enemy's shot or the wrecking of ships,

Europe. The joy among all christian peoples at the news of this victory was unbounded; the Senate of Venice proclaimed the 7th October a perpetual holiday.

Among the forms of prayer recommended by the sovereign Pontiff on this occasion was the Rosary, and during the conflict at Lepanto the Sovereign Pontiff with his immediate attendants was engaged in saying this prayer to the Mother of God to protect the Christian arms.



TANJORE. — His Lordship at the Salesian Orphanage.

the falling of timbers and the drowning of many. At an opportune moment the Christian commander sent in a number of smaller vessels which made their way among the enemies warships and brought confusion among them. A cry of victory spread through the allies and the attack was renewed with such determination that the infidel hosts dispersed with great losses. The Venetians gave chase and destroyed many vessels, the sea being spread with the remains of the Turkish fleet which had been a menace to

At that moment the Blessed Virgin appeared to him, and revealed the great victory, which Pius V. immediately announced throughout Rome, so that it was known long before news could be brought from the scene of action. To commemorate this victory the Sovereign Pontiff added to the litany of Our Lady the invocation *Maria Auxilium Christianorum, ora pro nobis*; he further appointed the First Sunday of October to be kept as Feast of the Holy Rosary.



## GRACES and FAVOURS.

**Kensington.** — I had recommended to Our Lady Help of Christians a temporal favour which I earnestly desired. Having now obtained my request I enclose an offering and ask you to publish my thanksgiving according to the promise made.

Jan. 1910.

H. A.

**Belfast.** — Please publish a special temporal favour which I have obtained through the intervention of Our Lady Help of Christians. I enclose an offering for a Mass in thanksgiving at her shrine.

Jan. 1910.

*A. Co-operator.*

**South Wales.** — I beg to acknowledge a favour received through the intercession of Our Lady Help of Christians after promise of publication.

Jan. 1910.

*A client of Our Lady.*

**Buenos Aires.** — A short time back I was called to the bed-side of a certain gentleman, the brother of the well-known doctor who has attended our House at Almagro for twenty-five years. When I arrived medical men were already doing their utmost and one of them, taking a lighted taper, opened the eyes and passed it near them. After the examination he turned to me and said: "Life has departed and there is no hope of a reaction." I invited all in the room to pray. After reciting two parts of the Rosary I got up and pressed a medal of Our Lady into the hands of the apparently dead man. I then called him by name, and he roused himself as though coming out of a deep sleep and spoke to me in a clear steady voice; he then prepared to receive the last Sacraments, which had been the great desire of his family, and after six days passed peacefully away.

Oct. 1909.

Rev. B. MOLINARI.

**Plymouth.** — I enclose an offering for a Mass in honour of Our Lady Help of Christians in thanksgiving for a wonderful answer to prayers, and promise of publication.

January, 1910.

M. B.

**Belfast.** — Through the intercession of Our Lady Help of Christians a great favour has recently been obtained in some very grave matter recommended to her mediation.

January, 1910.

K. M.

**Kilkenny (Ireland).** — A Cooperator desires to return thanks to Our Lady Help of Christians for two temporal favours received through her intercession after promise of publication in the Salesian Bulletin.

Dec. 14th 1909.

T. W.

**New Orleans U. S. A.** — Kindly have a mass offered in thanksgiving to Our Lady Help of Christians for a favour obtained.

Nov. 30th 1909.

M. F.

**Dublin (Ireland)** — Enclosed is part of an offering promised towards the shrine of Our Lady Help of Christians for a temporal favour obtained.

Dec. 19th 1909.

*A client of Our Lady.*

**Georgetown, Br. Guiana.** — I enclose an offering for masses to be said at the Shrine of Our Lady Help of Christians for my husband's recovery from a serious illness.

Dec. 11th 1909.

A. de F.

**Tignish, U. S. A.** — Please accept the enclosed offering from our pupils in thanksgiving to Our Lady Help of Christians for their success in their examination.

Dec. 1909.

*A grateful teacher.*

**Mayo (Ireland.)** — After prayers to the S. Heart and Our Lady a great temporal favour has been granted to me and I now send a mass offering in thanksgiving. I would also ask you to publish this favour according to my promise.

January 1910.

E. de M.

**Cork.** — Enclosed please find offering for two masses in thanksgiving for favours received after prayers to Our Lady Help of Christians and a promise of publication in the Bulletin.

Dec. 1909.

M. M.



# LIFE OF MONSIGNOR LASAGNA

SALESIAN MISSIONARY  
TITULAR BISHOP OF TRIPOLI

## CHAPTER I, (continued).

The same sentence was pronounced in the authoritative words of the learned and zealous Archbishop of Montevideo, Mgr. Mariano Soler, who, when he received the disastrous news, to which he could scarcely give credence, that Mgr. Lasagna had perished in the collision of Juiz de Fora, seized his pen and wrote some magnificent pages, with this title: "*Mgr. Lasagna Apostle and Martyr*!" in which, having sketched the marvellous activity of the Bishop of Tripoli, he continues: "*Yes, Mgr. Lasagna, was an indefatigable apostle to the very end. But is he also a Martyr? The cause of his death was criminal, and this crime could have been committed only in hatred of his mission and of his apostolate; therefore he was a martyr along with the companions of his apostolic labours. Ah! if he has won the crown of martyrdom, he will be a powerful intercessor for the Salesian Congregation and he will pray for us. Let us take comfort!...*"

And in a letter to D. Rua, dated November 20th. 1895, Mgr. James Costamagna, Vicar Apostolic of Mendez and Gualaquiza, likewise declared him a martyr, for after having made diligent enquiries on the spot and laboriously examined all the particulars of this tragic event, he thus concludes: "If we reflect upon the circumstances of this most sad event, the mission of Guaratinguetà which was so successful, the threats of death which were received in consequence, the resignation of the Bishop, still more his desire to die as a victim of the enemies of Jesus Christ; then the delay of the train, the change of Station Master, who left, perhaps without knowing it, the post to one who openly confessed that he had despatched the train which slaughtered the Missionaries and the Sisters; the placing of the carriage specially reserved for the Salesians between the engine and the postal car; all lead one to suppose that the act was criminal and that Mgr. Lasagna and his companions perished and the above-named wounded suffered for the Catholic cause, for the live of Jesus Christ."

Thus, passing over innumerable other sentences of the tribunal of public opinion, which eventually will be the tribunal of history, we may conclude that the collision of Mariano Procopio would appear to have been, in no sense, an accident, and that if justice acted impartially, it would not fail to discover the guilty! Many other proofs, no doubt, would be required before, in the language of the Catholic Church, such a one could be truly called a martyr; nevertheless looking to his generous aspirations we feel great consolation in contemplating the zealous Bishop of Tripoli amidst the splendours of the Saints, crowned with the double aureola of the Apostolate and of Martyrdom.

## CHAPTER II.

The sad news reaches Turin — Faith and sorrow of the Successor of Don Bosco — Unanimous condolences — Four American Republics in mourning — Touching episode at Queluz — Prayers and suffrages in America and Italy — A noble rivalry — His finest monument.

The year 1895 will be a memorable one in the annals of the Salesian Society, having been unusually fruitful in happy events, amongst which it is a pleasure to note the first Salesian Congress held in Bologna, which, by the concourse of influential persons and by the demonstrations of cordial sympathy shown to the Salesians, was acclaimed by all as a veritable triumph for the Works of Don Bosco; in the second place the elevation to the Episcopal dignity of another Salesian destined for an important Mission in the Vicariate of Mendez and Gualaquiza in Ecuador; and lastly, the successful despatch, on November 1st, of the largest band of Missionaries hitherto sent, led by the third Salesian Bishop, Mgr. James Costamagna. Full of joy, the whole Salesian Family was giving hearty thanks to God for such signal favours, when the lamentable news of the catastrophe of Juiz de Fora, which reached Turin by telegram on the night of November 7th, plunged all into the deepest consternation.

At first no one could believe it. That intrepid Missionary who like a giant traversed America, planting in his footsteps religious and social institutions, that Missionary who never said *it is enough* whose mind was ever planning wonderful projects for gaining souls to God, for saving poor and destitute youths, that Bishop on whose apostolate the Venerable Old Man at the Vatican himself had founded the brightest hopes; that apostle still in the prime of life and activity, seemed as if he were never to die. But at last it was necessary to acknowledge the reality of the disaster.

The Very Rev. Don Rua was at Foglizzo Canavese in the midst of the young clerics who in prayer and study are there trained for the Salesian life. It was thought advisable that one of the oldest Superiors Fr. Joseph Iazzero, should go thither, and, with suitable words, try to prepare his fatherly heart for the terrible blow. That virtuous priest, our Superior, ever closely united to God and for many years accustomed to accept blindly the dispositions of Divine Providence, as soon as he had read the telegram, raised his eyes to heaven and uttered the words of Job: *Dominus dedit, Dominus abs'ulit; sit nomen Domini benedictum* (1). Nevertheless, how much the sacrifice cost him, we see in the letter which he immediately dictated to the whole Congregation.

"The anguish," he said "which this disastrous news has caused you, will give you an idea of the stupendous sorrow of your Superior General and of the other members of the Superior Chapter. And that which adds to our grief is our ignorance of the details of the disaster, since the letter containing

(1) Job. I, 21.



these will reach us only towards the end of November. How slowly will these days pass!"

After alluding briefly to the eminent gifts of the departed, he continues: "This is indeed an occasion in which we have to summon all our sentiments of faith and piety so as not to be cast down, but to utter with generosity the *fiat* of resignation and adore the inscrutable decrees of the Providence of God. Even when He afflicts our Congregation, He does not cease to love it, therefore *fiat voluntas tua, Dominus dedit, Dominus abstulit, sit nomen Domini benedictum*. A faithful imitator of Don Bosco, Mgr Lasagna fell in the breach, a victim of his ardent zeal for the salvation of souls. God, infinitely merciful, a faithful appraiser of the apostolic labours of His Missionary, wished, let us hope, to hasten the bestowal of his eternal reward." The letter concludes with a request for prayers and suffrages for the victims of the disaster.

In this sorrowful crisis many influential persons associated themselves with the mourning of the Salesian Society, sparing no pains to alleviate their grief, thus shedding healing balm on the hearts of the Superior and his sons. Amongst the first to perform this compassionate office we must mention Mgr. dei Conti Riccardi, Archbishop of Turin who, as he had set no bounds to his kindness in welcoming Mgr. Lasagna when he was made Bishop, so his sorrow was immeasurable when he heard of his death, and great was his solicitude in comforting his desolate brethren. We have also in our hands many letters from Bishops and Cardinals, testifying to their charity and their consternation at the disaster in Brazil. All, whilst offering their condolences to the afflicted sons of Don Bosco, draw from the disaster the brightest hopes for the Mission watered with the blood of those victims. From Rome also much valued condolences reached Don Rua and he was assured that the learned Leo XIII. himself was touched and grieved on hearing of the unexpected and sudden death of the Bishop of Tripoli and that he prayed God to grant him eternal rest.

But in America what lamentations followed the sudden disappearance of this great apostle; what condolences were received by the local Superiors it would not be easy to reckon. Four Republics at the same time bitterly bewailed his loss: the Presidents of the Argentine Republic, of Uruguay, of Paraguay and of Brazil hastened to make known to the Salesians the share they and their States took in such sorrow, adding that in the death of Mgr. Lasagna they deplored the loss (these are their own words) of an *apostle of progress, a conciliatory spirit, a regenerator of their country*. The publication of these documents would form the finest eulogium of the Salesian Missionary Bishop.

And here we must not pass over in silence the scene enacted at Queluz, a town situated about half a mile from Lafayette. It is related by the local Vicar Forane.

Mgr. Lasagna had announced his coming, and the Vicar was proud to offer him hospitality as well as to his numerous party. Meanwhile, on the 6th November, towards four o'clock, the Vicar, the

Judges, all the local authorities and an enormous crowd with two bands of music proceeded to the station, to await his arrival. Sentinels had been posted to give notice so that at his entrance into the town the bells might be rung, crackers fired, fireworks discharged and the festive notes of musical bands should resound through the neighbourhood.

On reaching the station, there was a somewhat confused rumour that there would be a delay, at first of one hour, then of two, and lastly of five, without assigning any reason! All were surprised and disappointed. The Vicar, considering the inconvenience to which this vast assembly would be put in waiting so late at night and in the open country, and still more from the uncertainty as to the arrival of the train, sent two telegrams to Mariano Procopio, asking whether the Salesian Bishop had already passed. He got no reply. This obstinate silence of the officials boded ill; nevertheless these good people were not discouraged, they went on hoping, and being weary seated themselves on the ground and slept in the open, so that the surrounding space was scattered over with human bodies.

Finally at half past two in the morning, the whistle of an engine was heard: all started up, and the musicians ranged themselves in order and began to play. But what a bitter deception! The train stopped, and the conductor, Oscar Gonzaga, came forward and announced briefly, that the Bishop was dead. The music ceased, and the whole of that multitude with tears in their eyes, in profound silence, returned to the town. Notice arrived in time to prevent the band playing, but the houses were already illuminated and innocent children were ready with baskets in their hands to strew flowers before the Bishop. What a terrible contrast between the external feast and the sorrow in all hearts! At dawn, the church was crammed with people who sadly came to pray for the eternal repose of the victims of the cruel disaster. The inhabitants of Queluz had not the happiness of knowing Mgr. Lasagna, and yet they loved him dearly! As the zealous Vicar wrote, to his dear parishioners it seemed as if they beheld the martyrs of Juiz de Fora, encircled with a bright aureola, exhorting them to resignation, when they themselves were demanding justice. They seemed to say: The blood of Martyrs is the seed of the Church and that which we have shed on this soil, will inaugurate an era of grace and blessing for the whole of Brazil.

## OBITUARY

Bessie Middleton who died in September last at Ballyart (Ireland).

Mrs. P. J. Merriman — Oakwood, Boscombe Bournemouth (England).

Sister Agnes Lynch — Blackrock, Ireland.

PERMISSU SUPERIORUM  
Gerent, GIUSEPPE GAMBINO — Turin, 1910  
A.I.S. for the diffusion of the 'Good Press'  
176. Corso Regina Margherita.



## ARTICLES OF THE STATUTE

ART. 10. — In case anyone of the Counsellors for whatever reason were to cease from office before the termination of the same, the other counsellors together with the Syndics will provide a substitute until the convocation of the General Assembly, deliberating in the presence of two thirds and with a majority of votes.

ART. 15. — The General Assembly elects three Syndics and two substitutes for the supervision of the social operations and for the revision of the balance sheet.

Their term of office will last a year, but they can be reelected.

The indemnity to the Syndics will be determined every year by the General Assembly.

ART. 19. — The General Assembly will take place in Turin at the Central Seat. In the first convocation it must be represented by at least a fifth of the shares; on the fifteenth successive day in the second convocation in defect of the required number at the first any number of shareholders that may be present will suffice.

In giving notice of convocation the second convocation shall also be contemplated.

The deliberations taken in conformity to the present Statute are obligatory for all the shareholders even for those absent.

ART. 20. — The Assembly is composed of all possessors of shares; it shall be legally constituted when a fifth of the capital emitted is represented.

The shareholders can be represented by a special commissioner, provided he be a shareholder having an authorizing letter.

ART. 21. — Every member of the General Assembly possessed of shares in deposit, according to article 22, will have a right to as many votes as he has shares deposited.

ART. 22. — The ordinary General Assembly, for the approbation of the Counsellors and Syndics going out of office, will take place every year within three months of the closure of the social exercise.

The Council of Administration will convoke in extraordinary cases the General Assembly after making demand of the Syndics or the Shareholders representing a fifth of the social capital, and in the demand shall be indicated the arguments to be treated of in the Assembly in conformity to the social Statute.

In every case to be able to take part in the General Assembly the Shareholders must deposit their shares with the Treasury of the Society in Turin at least three days before the day fixed, or if they should deposit them with the "Sedi Succursali" or with a foreign bank charged therewith by the Council of Administration, they must be deposited eight days before.

ART. 23. — The meetings, whether ordinary or extraordinary, are determined by means of a notice of 30 days to be published in the *Official Gazette* and to be inserted in the *Salesian Bulletin* with the indication of the subjects to be placed under the deliberation of the Assembly which is to be convoked at Turin.

ART. 26. — If an Assembly ordinary or extraordinary be invalid for want of number, the Assembly of the second convocation can deliberate upon the objects brought in the Order of the Day of the first, whatever be the number of the assembled and the part of the capital represented by them.

At the meetings of the second convocation no deliberation can be made except upon the objects brought in the Order of the Day of the first.





# 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:*

*The Rev. Mother*

*Eastworth House, Eastworth St.*

*Chertsey, Surrey.*