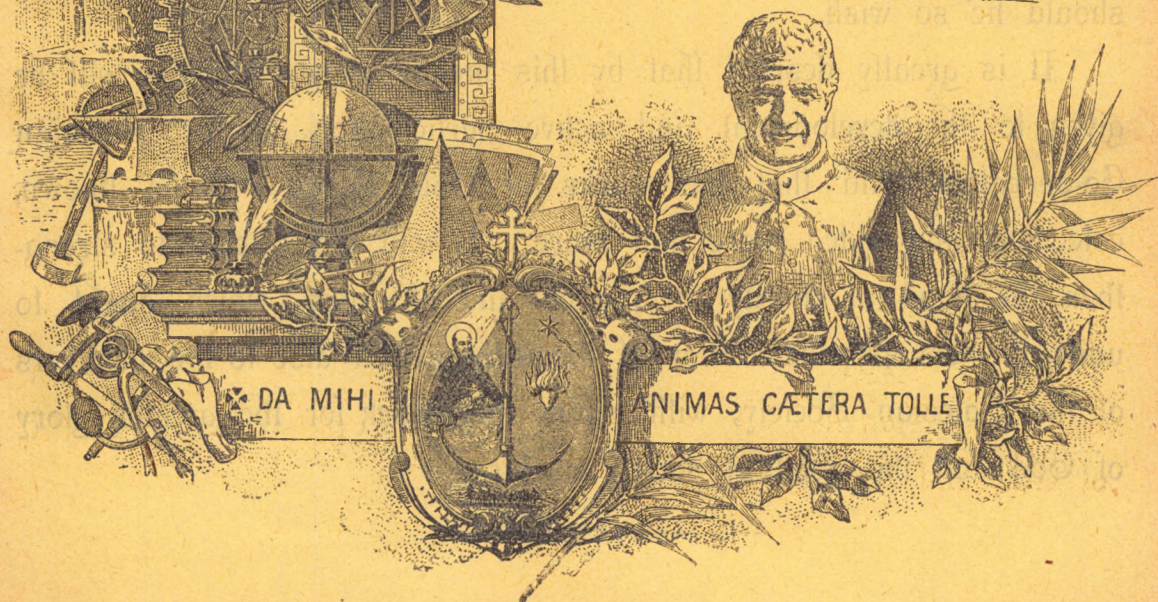


No. 16 — APRIL — 1910

Vol. VI.


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

Sanctus



Important Notice to Readers.



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

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

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

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

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



The Salesian Bulletin

Organ of the Association of Salesian Co-operators

Via Cottolengo 32, Turin, Italy.

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Don Rua's illness.

As many of Our Co-operators and Readers have expressed a wish to be informed about the state of health of Our Ven. Superior General we shall comply with their legitimate request in our present issue.

For some time past the doctors had been noticing a little improvement every day, which made us hope a recovery, although not in a near future. At present the doctors have a great apprehension; notwithstanding their assiduous medical care they can not control the disease which is getting the upperhand.

We beg our dear Co-operators and Readers to join us in our supplications to Mary Help of Christians that She may intercede by Our Lord that our Ven. Superior General may be spared to us. Those among you who have seen him in his visits to the different houses of the Salesian Congregation know how much he always has loved his Salesian Co-operators and on our part we have witnessed so many proofs of your esteem for him, which in these days is manifest in the many letters and visits at the Oratory, that we feel assured that none of you will forget to have a remembrance for him in the daily prayers.

March 23rd.

To-day the doctors announce an increase of cardiac weakness which we apprehend very much; we fear that Our Superior General will not be able to stand the crisis.

APRIL 1846. — A REMINISCENCE



ON Sunday, September 2nd 1827, a pious Canon knelt in prayer in the Church of *Corpus Domini* in Turin. He was well known for his intense sympathy with suffering humanity, and after the evening service he was seen kneeling before the image of Our Lady, and was heard to say! The favour is granted; the favour is granted; blessed be the name of Mary! That priest was the Venerable Joseph Cottolengo and he had just succeeded in establishing his colossal work for the alleviation of the suffering poor, in the *Little House of Divine Providence*.

On the same day and about the same hour, and at a short distance from the city walls, a young novice was in retreat in the Capucin Convent. He was preparing to complete his sacrifice by the solemn profession of the rule of St. Francis. The novice was William Massaia, and doubtless he had already in view the great missionary Apostolate he was subsequently to accomplish on behalf of the Africans, which has since brought him the admiration of all who can appreciate real greatness,

A few years passed by and a humble priest had arisen from the neighbouring country-side, and was now going hither and thither among the streets and lanes of Turin, fired with the same charity which burned within the heart of the Ven. Cottolengo, and was leading the younger Apostle to commence his work a behalf of the young. It was none other than the Ven. Don Bosco whose labours were afterwards to care for him the gratitude of both hemispheres. In

that year of 1846 when the Salesian Work was at its commencement, the good Capuchin set out for Rome and for Africa to commence his labours on behalf of the savage, which renewed in the 19th century the glories of the early disciples of Jesus Christ. The pages afterwards written by him, entitled *Thirty years of Missionary Life* tell the story of the great Cardinal's apostolate and show him as a worthy member of that noble Trio who have made Turin famous in these latter days.

This connection between the Apostolates of three zealous labourers in the Vineyard of the Lord, pointed out by His Eminence Card. Richelmy, Archbishop of Turin, is well illustrated by the following incident in the Ven. Don Bosco's life as recorded by his biographer:

Driven successively from the Hospital, from St. Peters, from St. Martin's Church and from the Moretta house, Don Bosco was contrained to take to a field for his meeting-place, and in March 1846 he was forced to abandon that as well.

When these difficulties, which seemed to pursue his work everywhere, were discussed in the city, some of his friends, instead of encouraging him to hope and to persevere, suggested that he should now abandon what appeared an impossible task. Seeing that he could not give up his boys, that they were increasing in numbers, that he was continually in the streets surrounded by groups of urchins, some commenced to doubt whether he was not the victim of some mania. Some of his assistant priests determined to advise him at least to change the method of his work.

— See, they said, you are compromising the priestly character.

— In what way? Don Bosco asked.

— By your strange proceeding; by lowering yourself to take part in games with such familiarity. They are things never seen in Turin and are contrary to the old customs of a clergy so grave and reserved as ours.

And as Don Bosco, without exactly saying so, let them see that he was not persuaded by their logic, they said amongst themselves:

— He can no longer act with reason; he is losing his senses.

Even the excellent Fr. Borel who had all along been his right hand, and entered fully into his ideas, in the presence of Fr. Pacchiotti, another priest closely connected with the work, said:

— Dear Don Bosco, so as not to lose the whole of our labours, it would be better to save a part. Let us await more favorable times; we should send away the boys of the Oratory, and keep only about twenty of the little ones. While we are engaged in instructing these, God will show us the way to accomplish more, by giving us the place and means.

The Servant of God, like one who has absolutely no doubt about the matter replied!

— Not so! In his goodness God has commenced this work, and as it is his he must finish it. You know with what difficulty we have managed to get so many boys out of their sinful surroundings, and how readily they have corresponded with our efforts. I am therefore of opinion that it would not be right to abandon them to themselves again, with so much chance of eternal ruin.

— Well then, replied Fr. Borel, where are they to be gathered together?

-- In the Oratory.

— But what Oratory?

— I see it already built; I see a Church and House; I see the playground for the recreation; I see them all before me.

— But where do you see them?

— I cannot tell you yet where they are; but they are realities and they are for us.

At these words, Fr. Borel, as he afterwards told the priests of the Oratory, was much perplexed; and he was forced to agree with the opinions which were now general that Don Bosco's mind had become unhinged. He could do nothing but embrace him and depart in sorrow. Fr. Pacchiotti followed, repeating as he went out, Poor Don Bosco!

The rumour of the supposed madness of the Friend of the Boys was soon spread throughout the city. His real friends were sorely grieved at it; the indifferent or envious passed it on as a source of merriment, and almost everybody, even those with whom he had long been on friendly terms, avoided his company. Some of the most influential and well-disposed ecclesiastics advised him to give up his new venture.

— It is not wise to show obstinacy in the matter, they said; you cannot accomplish the impossible; and besides Divine Providence seems to indicate clearly that your schemes are not approved of. It is a sacrifice, but you are called upon to make it: send the boys away.

— Oh, as to Divine Providence — he answered, pointing towards heaven, while his face shone with an extraordinary brilliance—you are wrong. I am very far from not being able to continue the Festive Oratory. Divine Providence has sent me these boys, and I shall not send even one away... I am convinced that this same Providence will give me all that is necessary. The means are all prepared....

and since a place is not allowed to me in the city I shall build one with the aid of Mary Help of Christians. Yes, we shall have large buildings, capable of receiving as many boys as wish to come; we shall have workshops of every description, so that the boys may learn the trade most suited for them; there will be playgrounds and recreation-rooms; we shall have a church, clerics, assistants, teachers and masters for the trades ready at our call; there will be priests too, for the instruction of the boys and for the education of those who may show themselves adapted for the religious state...

He spoke in the same manner to others who approached him for the same purpose, and so fixed did his ideas seem, that it appeared an act of charity to have him placed under supervision, so that he might be brought back to his normal state.

Communication was therefore opened with the Asylum and a suitable place found for Don Bosco; two priests were charged to carry out the charitable design as prudently as possible, one of them being on most friendly terms with the Servant of God. They went to his lodging, and after being shown to his room they commenced to converse on ordinary topics, coming gradually round to the future of the Oratory. Don Bosco spoke quite frankly in the same manner as he had always done, as though he had everything laid out before him. His visitors regarded him with compassion and exclaimed as though with regret: It is too true! From the unexpected nature of the visit, from the trend of the conversation, and from their final exclamation, Don Bosco perceived that the two priests were also among the number who thought him mad; he smiled knowingly, and was awaiting with curiosity the termination of the affair, when his two vi-

sitors proposed that he should come out with them.

— A little fresh air will do you good, dear Don Bosco, said one; come then, we have a carriage all ready waiting at the door.

Don Bosco suddenly grasped the situation; but without pretending to do so, he accepted the invitation and went down with them to the carriage, where he was politely urged to enter first.

Without suspecting anything, both the priests got in the carriage, believing Don Bosco would follow; but he, closing the door with a bang called out to the driver:

— Quick, to the asylum, where they are expecting an inmate... and thus he freed himself from further endeavours on the part of his over-charitable friends.

This was just before Palm Sunday which in 1846 fell on April 5th. It was the last day on which Don Bosco was permitted the use of the field and on the previous Sunday he had said to the boys:

— Next Sunday we shall see what place Divine Providence has in store for us.

It was one of the saddest days in the life of the Servant of God. He had to announce where their next meeting was to be held and had not succeeded in finding a place in spite of all his searching and inquiry. He at last resolved to leave the solution to the prayers of the boys, some of whom were models of piety and innocence. Having therefore heard their confessions in the field as usual, he called them together, and announced that they would go to Mass at the Capuchin Church not very far away. We shall go there as on a pilgrimage, so that Our Lady may obtain for us quickly a new site for the Oratory.

The Rosary was accordingly recited

along the way, hymns and the Litany were sung; but when they had left the road and turned into the avenue which led to the Convent, to the great surprise of all, the whole peal of bells commenced to ring out. We said to *the great surprise of all*, for the boys had gone to this Church on previous occasions, and they had never been welcomed in such a manner before. This reception was in fact so extraordinary that the report soon went round that the bells had rung of their own accord; and it is a fact, that the Father Guardian, who was then the Confessor to King Charles Albert, declared that no order had been given by anyone for the tolling of the bells, nor could it be discovered that anyone had touched the ropes.

While the Father Guardian was supervising the preparation of a meal for the boys, Don Bosco spoke to them on the reason of their pilgrimage and exhorted them to pray to Our Lady that she might find a place for them.

By the afternoon the boys were again at play in the field, but there was one thing that did not escape their notice. He who was usually the heart and soul of their games, making himself a child with the children, as did St. Philip Neri, now remained in a corner of the field thoughtful and anxious. It was perhaps the first time that the boys had seen him keep aloof from them. Moreover he appeared moved much more than ordinarily. He had that afternoon been again to the owners of the field, but had not succeeded in making them alter their decision.

There seemed now no place whatever where he could gather his boys. During that afternoon, says Don Bosco himself, he looked round on the multitude of children, and was struck by the copious fruits which could be gathered by the minister of God. I was alone

with them; my strength exhausted, my health anything but good, and now with no place to name for next Sunday's meeting. I accordingly retired a little apart to walk alone, and for the first time I felt moved even to tears. I raised my eyes to heaven and exclaimed. My God, why do you not show me where to gather these boys together?

It was not the prayer of anguish but of hope. God was about to give the Oratory a permanent habitation, and he therefore willed that its Founder should feel the depths of abandonment; for it is a rule of Divine Providence that great sacrifices are rewarded by signal gifts. But even in such straits Don Bosco was not for losing hope, and those words of St. Paul may well be applied to him under these circumstances: *Contra spem in spem credidit ut fieret pater multarum gentium secundum quod dictum est ei*; who against hope believed in hope; that he might be made the father of many nations according to that which was said to him (1).

The prayer had scarcely left Don Bosco's lips, when a certain man, who had a marked defect in his speech, entered the field and made his way to the Servant of God.

— Is it true that you are in search of a site for your laboratory?

— Not for a laboratory, but for an Oratory, explained Don Bosco.

— I do not know which it is, replied the man, but a site you can have; come and see it; it belongs to Signor Pinardi who is willing to let it.

It was the rift in the clouds. At the same moment a zealous priest arrived and Don Bosco asked him to stay with the boys while he went off for a moment.

He found that the place to be hired was a long shed with a slanting roof.

It had some ground about it where the boys might play and the shed itself with a good deal of alteration might be made into a chapel. These arrangements were at once decided on and Don Bosco returned to give the boys the news they had expected in answer to their prayers. Their sorrow was turned into joy, for their confidence in Our Lady had been strikingly rewarded.

Among other important dates the 5th of April has therefore a prominent place in our annals; it was in fact one of those mysterious occasions when God particularly shows that He hath a care of His own.



A JUBILEE YEAR.

THE 10th of November of last year was celebrated as the Episcopal Jubilee of His Holiness Pius X., for it is recorded that on that day in the year 1884, at a secret Consistory, *Fr. Joseph Sarto, Canon of Treviso, Director of the Seminary, Diocesan Examiner and Consultor of that Ecclesiastical Tribunal*, was nominated Bishop of Mantua by His Holiness Leo XIII. On the same day, *Mgr. Massaia*, whose opening career has been described in the preceding pages, was raised to the sacred purple; and three days later, when he received the Cardinal's hat, *Fr. John Cagliero* of the Salesian Society was nominated titular Bishop of Magida, and Vicar Apostolic of Patagonia.

Twenty five years have gone by since then, and the Cardinal has passed away; but after a life which Pope Leo XIII. said had demonstrated to the world how deeply civilization was indebted to a humble scholar from the cloister who was animated by the charity and religion of Jesus Christ.

* *

Those same twenty-five years have worked their changes in the lives of the two, whose Episcopal Jubilee occurred together. The Canon of Treviso, after receiving the honours of the

Bishopric and the Sacred Purple, was called by Divine Providence to govern the Universal Church, and has received the homage of his children in a round of jubilation which has only just died away.

Crowds of pilgrims not only visited the Church of St. Apollinaris where the Holy Father received Episcopal consecration from the hands of His Eminence Card. Parrocchi, but earnest prayers were offered at the tomb of the Prince of the Apostles for the welfare of the Church and the intentions of the Vicar of Jesus Christ.

That same period has been a memorable one in the career of the first of Don Bosco's disciples to be raised to the Episcopate. His consecration was performed by Cardinal Alimonda in the Sanctuary of Our Lady Help of Christians in the presence of a vast congregation of Co-operators, friends and boys. To three of the on lookers, however, the ceremony had a greater importance; to his aged mother, who bowed under the age of four score and eight could not restrain her tears of consolation; to the Bishop of Para in Brazil, who represented the American Church, and who beheld here the achievement of a decisive step in the work of evangelising the vast countries of the South and lastly to Don Bosco himself, to whom this ceremony meant the confirmation of his long cherished projects on behalf of religion and humanity, as well as a source of particular satisfaction and consolation too great for him to express. On the twenty-fifth anniversary, the faithful Christians in Patagonia offered their former Pastor a costly chalice of massive gold, which it is hoped Mgr. Cagliero will use at the first Mass in honour of the Ven. Don Bosco when beatified.

John Cagliero was born at Castelnuovo d'Asti on Jan. 11th 1838, entered the Oratory of St. Francis of Sales on Nov. 3rd 1851, and remained ever in close relations with Don Bosco. Of an ardent and generous nature he was a leader in games and contests, in gymnastic displays and all the amusements; but he was also the first to show a ready obedience when duty called the boys elsewhere.

One day it was announced that the player of the harmonium in the Church would be absent on the following Sunday. What was to become of the music and singing with no one to play? Young Cagliero saw the difficulty, and he was determined that the Oratory should not be at a loss on account of one absentee. He set to work with such energy that when Sunday came, he took his place at the harmonium and played the tunes that they were accustomed to sing. That effort revealed his genius for music. Don

Bosco made him practise seriously and methodically, and the results were soon apparent.

In 1864 Cholera broke out at Castelnuovo d'Asti. Fr. Cagliero then a young priest, obtained Don Bosco's permission, and set off with all speed to his native town to take part in the care of the sick and to administer to the dying; and so distinguished was he for his zeal and cou-

the Spiritual Director of various Institutes, the music master of the boys, and engaged in many other important duties which seemed to make him part and parcel of the Oratory. In fact he was not mentioned in the first list of the missionaries, and it was only at the last moment, when everything was apparently arranged, that the proposed leader had to abandon his charge through circumstances quite independent of



MOST REV. JOHN CAGLIERO

of the Salesian Congregation

Titular Archbishop of Sebaste, Vicar Apostolic of Patagonia, Apostolic Delegate for Central America.

rage that the Municipality awarded him a medal commemorative of the event.

We must pass rapidly over the other honours gained by him; of his splendid ecclesiastical career, of his degree of Doctor in Theology by unanimous consent, of his work in missions and retreats, in which he was particularly successful, until the year 1875 is reached. When Don Bosco invited him to lead the first Salesian Missionary expedition to South America, he was the Professor of moral theology at the Oratory,

him. Time was pressing. Don Bosco put the word to Fr. Cagliero whether he was willing to set out. He complied immediately. He commenced preparations, and though there was much to be done his energy and good spirits inspired the whole company with such generosity that the success of the expedition was secured.

One episode more. When Don Bosco was sending his first ten missionaries, he desired that as the Apostles had been sent direct by Jes 13

Christ to preach to the whole world, so the Vicar of Jesus Christ should send his sons directly to continue that apostolic mission. The Missionaries were already seated in the train, which was to take them to Rome, when it was noticed that a bag, containing some indispensable things, had been forgotten. Fr. Cagliari jumped out of the carriage and flew off to get it. He was returning with the bag, but the barrier was already closed and the train was in motion. He gathered his cassock about him, opened the barrier, pushed by the guards who sought to stop him and rushed after the train which was gathering speed. He sprang on to the foot rail and reached his carriage, which was opened by his companions, and fell right into the midst of them. A gentleman who had seen the whole proceeding exclaimed; What a daring soldier!

— You are right — answered the priest. I am a soldier of the Lord.

Don Bosco accompanied the band of Missionaries as far as Genoa. He went on board to say good-bye, and in order to hide his feelings he pretended to be reading a news-paper, while the others were looking after their things. But the first item in the paper was the news of a wreck which had occurred two days before, and in which several missionaries had been drowned. He tried to hide the paper, but Fr. Cagliari had noticed his action, and by a rapid glance he saw the heading; but instead of any discouragement, he became more joyful and said:

— Good, this gives me courage! Happy those missionaries who were drowned, for they have already received their reward.

Readers who are already acquainted with the success of this first expedition and of others which followed, and with the development of the work which displayed the generosity, activity and the great administrative powers of the first band, can easily form a judgement of the part taken by the first Salesian Bishop in this achievement; he was thus the chief agent in conquering the Pampas and Patagonia for the Church and civilization, and introduced christian education throughout vast territories of the American continent.

He is now the apostolic Nuncio accredited to the Republic of Costa Rica in Central America, an office to which he was appointed by His Holiness the Pope, after more than thirty years of missionary labours.



The Sixth Congress of Salesian Co-operators.

THE first Congress of Salesian Co-operators was held at *Bologna* in 1895, under the presidency of His Eminence Cardinal Svampa; the second was at *Buenos Aires* in 1900, on the occasion of the first Jubilee of the Salesian Missions; the third was the memorable gathering at *Turin* 1903; it was in preparation for the solemn coronation of the Picture of Our Lady Help of Christians decreed by His Holiness Leo XIII.; the fourth was convened at *Lima* in Peru; and the fifth at *Milan* in the same year during the International Exhibition.

According to local needs and circumstances each of these had a particular importance and was invested with a character of its own; all of them, however, were triumphs for the work of our Venerable Founder, and were at once memorials to his name and most efficacious means of promoting his work. The sixth Congress, lately held at *Santiago* in Chili (S. America), is now to take its place beside its famous predecessors.

A survey of its work by the Provincial,

V. Rev. Fr. Luigi Nai.

In sending an outline account to Our Superior General, the Provincial of Chili, who has been one of the chief promoters and organisers, declares that, in view of the unrivalled success which has attended their labours, a hymn of thanksgiving springs naturally to the lips of all, who witnessed the proceedings. "That this noble and Catholic Republic," he says, "has long held the work of the Ven. Don Bosco and his sons in the greatest honour has been attested by many signal proofs; but the enthusiasm and success of this Congress has eclipsed the highest expectations which we or any of the Promoters had dared to form. And this will make itself apparent, when you have in your hands the complete account which is now in the Press.

Beyond the great designs and object which every Congress of Cooperators has in view, amid the calm discussions which give rise to new forms of energy and new developments in the work of co-operating with God in the



salvation of souls, we had also in view the fulfilment of a filial duty, and the accomplishment of the desire to be among the first to present our homage for your sacerdotal Jubilee. The Congress sends its heartiest congratulations and prays that the Salesian Works in these lands may long have your guidance and paternal care.

The idea of holding a Congress having been the outcome of the high esteem in which you are held by the Chilian Episcopacy, it is a pleasure to inform you that one of the most active organisers was His Lordship Mgr. Claro, whose name should be inscribed among the most distinguished benefactors of our Society. It were moreover superfluous to describe to you the hearty support of such a long-standing friend as Mgr. Jara, the Director of the Chilian Co-operators, whose eloquence was once more equal to the occasion, and drew all hearts up to the high ideals with which his own is filled.

The general sessions were three in number: one was held in our Institute, which is itself a national building; the other two took place in the large hall of the University, placed at our disposal by the President. It is capable of seating more than 2000 persons, and was filled on each occasion by the highest ranks of Santiago society, admitted only by ticket. The papers had contained notices of the discussions and of the order of proceeding, and the enthusiastic assemblies and the letters received from the most eminent personages literally fulfilled in regard to the lowly followers of Don Bosco, *Spectaculum facti sumus..... Angelis et hominibus*; for amidst such scenes his greatness seems to touch the humility of his sons and to extol them to undeserved esteem.

In the University Hall were the bands from our Technical Institutes at Santiago and Valparaiso, as well as a large representative number of our boys who had places reserved for them near the Congressists. The arrival of His Grace the Internuntio, accompanied by a brilliant following, was the signal for the Pontifical March, and as an echo to this the united bands played the national hymn as though to celebrate this happy combination of effort for the welfare of Religion and country.

That was indeed a solemn moment when His Grace the Apostolic Nuntio declared the Congress opened, in the name of God and of Our Lady Help of Christians. He spoke of the high esteem in which the Supreme Pontiffs had held the Venerable Don Bosco and his work and of the constant co-operation they had accordingly given to it; considering the position he filled at that moment His Grace could not have chosen a more appropriate topic, and his words were

heartily applauded. The reading of the Holy Father's Autograph letter, sending his blessing and good wishes to the members was received with quite an oration of cheers, and a message of thanks was at once cabled to the Sovereign Pontiff; this was immediately followed by the message to yourself, conveying the congratulations of Chili on the fiftieth anniversary of your First Mass.

After the reading of the Autograph, came a letter from His Eminence the Cardinal Secretary of State, and one from our own Archbishop regretting that illness kept him away in body while he was present in mind and heart; and then two others from the only two Bishops who were absent from the Congress. The words of these distinguished Ecclesiastics and Co-operators were received with hearty approbation. During the meetings, numerous other messages from eminent persons were received, among them being one from the Italian Ambassador.

The discourses which will be printed in the Report were quite brilliant; those parts of Mgr. Jara's, in which he referred to his interviews with Don Bosco being particularly appreciated; he also sketched the early difficulties of the Salesians in Chili, speaking of the coming of Mgr. Costamagna and Mgr. Fagnano, both of whom were present. However the accounts of these speeches and papers, together with the practical work of the Congress must be left for the Report. I shall confine myself to mentioning the chief speakers who are among our most distinguished Co-operators. The member of the Legislature, the Hon. Dario Urzua dealt with *Co-operation* in general; Father Matthew Crawley of the Congregation of the Sacred Heart spoke on *Popular Education*; at the solemn functions in the Church the discourses were given by Mgr. Costamagna (of the Salesian Society), and by the Jesuit, Father Ezpeleta. Signor Cifuentes and Signor Diaz spoke on behalf of our former pupils.

We have no other means of showing our gratitude to so many distinguished benefactors, except by placing our debt at the feet of Our Lady Help of Christians to be settled by her; among these are the Rector of the Seminary, Fr. Fuenzalida and Fr. Edwards, the last-named being only prevented from joining our Society by the calls of an important parish and a devoted flock. The Ladies' Committee is particularly to be commended, for its assistance in the organisation was most skilfully managed, and highly appreciated.

Our one desire now is to reap the fruits of this great gathering and we therefore beg your prayers and blessing.....

The Autograph from His Holiness Pius X.

To our beloved Children in Jesus Christ, the Salesian Co-operators, who will be gathered in Congress at Santiago in Chili, with the earnest desire that their proposals and resolutions will redound to the triumph of the Faith and the moral advancement of the people, We impart with the greatest joy the Apostolic Benediction.

From the Vatican, October 1909.

PIUS X. POPE.

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.

Ai diletti figli in Gesù Cristo, i cooperatori Salesiani, che si aduneranno in congresso a Santiago del Chili, col voto che le proposte e le deliberazioni, che vi faranno di cuore, concorrano al trionfo della fede e della Morale cristiana nelle popolazioni, impartiamo con effusione di cuore l'Apostolica Benedizione
Dal Vaticano li 7 Ottobre 1909.

Pius PP. X

Autograph letter from His Holiness Pius X to the members of the congress in Santiago, Chili.

INDULGENCES

which may be gained by the Co-operators.

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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

#### In the month of May.

1. Finding of the Holy Cross. May 3rd.
2. The Ascension. May 5th.
3. Apparition of St. Michael the Archangel. May 8th.
4. Whit-Sunday. May 15th.
5. The feast of the most Holy Trinity. May 22nd.
6. The feast of Mary Help of Christians. May 24th.
7. Corpus Christi. May 26th.

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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.



Salesian Notes and News.

IN COMMEMORATION
OF THE SACERDOTAL JUBILEE

Of the Very Rev. Don Rua

Superior General of the Salesians
and of the Co-operators.

From notices in several issues of the Bulletin Our Readers must be already aware of the approach of the auspicious event above referred to. It is to be celebrated in all parts of the world in June of this year.

As soon as it was decided by a General Committee of Salesian Co-operators that the event should be fittingly commemorated, sub-committees were immediately formed in the large towns to consider the most suitable methods of securing a worthy celebration; and it seemed to them not only becoming, but necessary, that whatever form the celebrations might take, they should include some lasting work of improvement or development.

The Salesians in London are equally desirous of making their celebration by some permanent development of their work; and this occurrence gives them a long-desired opportunity of putting before their Co-operators a much needed improvement in their Institute at Battersea, London. This is the provision of a School Chapel. The temporary one in use has long since been found inadequate to the growing numbers of the boys, and has been a great drawback to the proper carrying out of the Service of the Church. The Commemoration of the Jubilee of the Very Rev. Don Rua by the building of this new Chapel would be at the same time most suitable and most pleasing to him.

An appeal is now made to Our Co-operators to enable us to realise this project. As we have no doubt that they are desirous of taking part in the universal co-operation at this happy occurrence we lay this proposal before them with confidence. When it is an accomplished fact they will have the privilege of a daily remembrance in the Holy Sacrifice and in the prayers that are offered within its walls.

Replies should be sent to the Very Rev. C. B. Macey, Salesian School, Battersea.

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The approaching Jubilee. The year that is now rapidly advancing on its course, is the year of the Sacerdotal Jubilee of the Very Rev. Don Rua, our venerated Superior General.

It is an occurrence that will be looked forward to, not only by all the Salesian Family in the two hemispheres, but by all who value the efforts that are made, and the labours undergone for the good of Religion and Society. May God long spare this worthy Successor of Don Bosco to carry out his noble apostolate.

It cannot but be a source of the truest consolation to him to be the recipient of such worldwide congratulations and assurances on the occasion of his jubilee; and particularly because it has been the privilege of a comparatively small proportion of his children to become personally acquainted with him whom so many are combining to honour. Almighty God promised to the Patriarch of old a family as numerous as the sands on the sea-shore or as the stars of heaven. Count, if it be possible, the numbers that compose the family which looks to the Successor of the Ven. Don Bosco as its head and chief; a family bound to him by the union of charity and common interests; and then some idea may be formed of the greatness which has placed him among those whom the multitudes delight to honour.

The organising of suitable celebrations has been in progress for many months, and the labours of Committees have undoubtedly resulted in securing advantages and developments which will signalise the event in some lasting manner. In many of these Committees figure the names of most influential and distinguished Co-operators.

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The members of the Jubilee Committee sent us an appeal to the Co-operators, we reproduce it in this number.

*To the Co-operators and to all the Friends,
of the Works of the Ven. Don Bosco.*

On July 29th 1910 the Very Rev. Don Rua will complete the fiftieth year of his Priesthood.

He celebrated his First Mass in the small Church of St. Francis of Sales at the Oratory on July 30th 1860. It was accompanied by little outward display. Don Bosco assisted him; again he will celebrate in that same Oratory as the Successor of the Ven. Don Bosco in 1910, accompanied by the prayers and good wishes of the whole of the Catholic world.

These prayers and this universal homage will be a manifestation of gratitude from those, who, during the half-century of his priesthood, have found in him, and in the works conducted by him a ready, practical and efficacious assistance; given with an overflowing charity; hence its world-wide character.

The members of the Salesian Society and the boys in their Schools of whatever kind, and of whatever land, will celebrate the occurrence as a family affair, rejoicing in the possession of such a worthy Successor to their beloved Founder. Their celebrations will be opened in May, the month traditionally dedicated to Mary Help of Christians and will culminate on June 24th, the Feast day of Don Bosco as well as of Don Rua. On that day Don Rua will celebrate his Jubilee Mass by anticipation, so as to identify his name with that of Don Bosco, and to show that in him the Salesians are accustomed to see a continuance of the person of their Ven. Founder.

But besides the Salesians, there are others who are more or less intimately concerned in these celebrations; and the nearer they are to the centre and shrine, the greater their claim to participation. The Salesian Co-operators and the supporters of their beneficent works, cannot merely look on amid this general commemoration, and those who are in Turin or its neighbourhood are constituted into a Promoting Committee for the worthy celebration of the Sacerdotal Jubilee of our Head and Director-in-chief.

Besides the special religious or academic celebrations, an Exhibition of the work produced in the Salesian Professional or Technical Schools will be held. It will be contributed to by schools of all nations and countries and will demonstrate to the Co-operators what they are combining to accomplish under the direction of the Very Rev. Don Rua. During the period for the general celebrations there will be competitions in the athletic, musical and dramatic departments of the Salesian Colleges and Oratories, and this will provide a public demonstration of the methods and results of Salesian education, as well as bring the

various schools and sections into an harmonious rivalry and exchange of ideas.

As soon as the general plan was disclosed it enlarged itself almost beyond all proportions. But besides local celebrations, it is necessary that the Co-operators of various countries combine with the Institutes within their borders, and assist them to produce a worthy commemoration.

The general proposals are:

a) To organise subscriptions from all parts to form a combined offering for the Jubilee Mass, to be presented to Don Rua on that occasion.

b) To send to Turin lists of signatures of Co-operators with their offerings.

c) To promote, where possible, a Conference on the Works of the Ven. Don Bosco, or an entertainment which would provide opportunities for the same purpose.

The general Promoting Committee at Turin relies with all confidence on the members of the Association to assist them in this fraternal commemoration; and invites all to be present in person, or at least in spirit, on the great occasion of the Jubilee Celebrations.

Honorary President.

His Eminence Cardinal Augustine Richelmy, Archbishop of Turin.

The Executive.

Baron Antonio Manno, Member of the Senate, President.

The Marquis Alexandro Corsi, Count Emiliano Avogadro, Mgr. Muriana, Rev. Philip Rinaldi, of the Society Salesian, Vice Presidents.

Address for the Jubilee Committee:

32, Via Cottolengo, Turin - Italy.

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In connection with the Jubilee, a portrait of Don Rua has been painted by a well known artist of the Turin Academy, Signor Cavalla. A reproduction has been forwarded by the publishing department to His Holiness Pius X., and has received the following reply:

Cardinal Merry del Val, Secretary of State to His Holiness, has been charged by the Pope to convey his thanks to your firm, for the filial homage displayed in your presentation of the new portrait of the Very Rev. Don Rua. His Holiness in sending his thanks, also gives his Apostolic Benediction to your work and to all who are connected with it.

From the Vatican

To Messrs. Ceretti D. Grignaschi
Intra (Lake Maggiore).

**Other Celebrations.
The Apostolic
Delegate.**

While the Mother House and centre of the Congregation in Turin is engaged upon Don Rua's Jubilee celebrations, far away States are congratulating another of the Ven. Don Bosco's first pupils. His Grace Archbishop Cagliero, as we have noted elsewhere in this issue was the first Salesian to be raised to the Episcopate, and after successful and unsparing labours in the Southern States of South America, including the conversion of the Patagonians and Missions to the Fue-

His Grace Archbishop Cagliero celebrated the Pontifical Mass. He was conducted in the state coach from the Palace of his Apostolic Delegation to the Bishop's House where he stayed till the Mass, an hour later. Decorations of an elaborate and symbolic nature had transformed the interior of the Cathedral, the colours of the Holy See and of Central America being greatly in evidence. Mgr. Cagliero gave a discourse during the Mass, touching briefly on the circumstances and meaning of the Jubilee.

On the previous day the Apostolic Delegate



Salesian missions — The 'Ramón Fuá' family.

gians, he was appointed by the Supreme Pontiff Pius X., to be his Representative in the State of Costa Rica, Central America. He was received with all the honour due to one who represented the highest spiritual authority on earth, and during his two years of residence has fulfilled his high office with characteristic ability.

The esteem in which he is held by all classes was unmistakably revealed on the occasion of his recent Jubilee. His Lordship the Bishop of San José announced in his pastoral the coming twenty-fifth anniversary of the Episcopal consecration of the reigning Pontiff and of his Representative in Central America, and announced the celebrations to be held in honour of double event.

had given a banquet at which there were present the Bishop of the Diocese, the Ministers of State and special envoys from the States of Mexico, San Salvador and Guatemala.

The Minister of Foreign Affairs in proposing the health of the Apostolic Delegate said: *It is the privilege of few to be able to say as truly as may our revered host: My work will not die with me. But I may add that his name will be written in imperishable characters, for it is already inscribed on the roll of the benefactors of the human race;* and he proceeded amidst great applause to sketch the noble career of His Grace the Archbishop. To his graceful references Mgr. Cagliero replied: *My age, my experience, my mission, and frequent contact with chief men of*

the Republics of the South of Argentine, of Chile, of Uruguay, of Paraguay and of Brazil make me proclaim without any hesitation that the three main factors of culture, of progress and of civilization are undoubtedly Peace, Labour and Religion. Peace is a gift from heaven; Labour is a Divine Law; Religion is the mother and mistress of human fellowship and common progress..... These therefore are the words inscribed upon my coat of arms, and they are a compendium of my whole programme which is directed towards the greatness, the liberty and the social well-being of the sister Republics of Central America..... and he concluded by proposing the long-life and prosperity of the Supreme Pontiff, who was at the same time as his humble Representative celebrating the twenty-fifth anniversary of his Episcopate.

All the provinces in which His Grace has laboured were eager to take part in the Jubilee celebrations. Many of the publications in the South American States made references to it, while the *Flores del Campo*, founded by the Archbishop while in Patagonia, brought out a special issue as a souvenir. His former Vicariate also presented a valuable chalice, which besides its great intrinsic worth, is symbolic of the Apostolic labours which were so generously undergone, and are now revealing an abundant harvest.

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Rome. The Salesian Institute at

Rome has long had a wide reaching influence beyond the walls that enclose its busy scenes. Its clubs and night-schools have been recognised as powerful factors in the moral and intellectual training of young men, and of late years it has added to its scheme a series of lectures for men which have from the first been very beneficial.

On the first evening of the recent course no less than three hundred men attended the able lecture, delivered by Signor Cremonesi, on the "Church and the poor." Another in the series that drew a large gathering was that by Dr. Cingolani on; "Jesus Christ in the intelligence, the mind and heart."

One of the most important lectures was that given by the learned Jesuit, Father Pavissich on "The Church and labour." He gave a vivid picture of the physical, economical and moral injury to which the workman is exposed, notwithstanding the marvellous progress of modern industry; and he pointed out in various ways how these wrongs had given rise to the socialistic creeds which seemed to be mainly built on the theory that nothing had ever been done for the working-classes. The Orator showed how the Church gave to the labourer the conscience

of a man, how she raised his status from that of a slave to a free-citizen, and ennobled labour itself by the ideal of the *Son of the Carpenter*, and bidding the toiler look forward to eternal rewards. He then showed how the Sacrament of matrimony, if regarded in the dignity which it holds in the sight of the Church, has wielded a power of incalculable benefit to the labouring classes by the safeguarding and sanctifying of their homes. It has also maintained the rights of the labourer to the rest of the Sunday, thus aiding his physical and moral well being; it has instilled and promoted thrift; and encouraged schemes for the provision of old age out of the earnings of younger days; it has moreover always been a promoter of associations for working-men, so that a combined and solid front might be opposed to the baneful tendencies of capitalism. All these the Church had long ago fostered, and they would have worked a change at the present day, had not revolution, socially and morally, placed enmity between the classes and the masses, abolished the sacredness of marriage, ruined the smaller competitors and removed what aid christian civilization had already provided. In this state of affairs socialism presents itself as remedy, but the means it proposes only tend to increase the evil, for they aggravate the strife between classes and tend to de-christianise the family. But, as of old, it is the Church again who provides the remedy.

Fr. Munerati, of the Salesian Society, on the following evening, gave a lecture on "Divine Providence in social development," and at the closing ceremony the Archbishop of Ravenna made a stirring appeal to the great gathering of men pointing out the need of sound christian principles and of the guidance of Faith in the many difficulties that beset the path of labour.

At the new Church of *Santa Maria Libera-trice* there has been no falling off in the successful effort displayed at the opening of the parish. The Holy Father is particularly interested in the progress of this new district, new in the sense of being a rapidly developing industrial quarter where there was great need of the organisations which have been the saving of the industrial population in other centres. One of the events of the commencement of the year was the dinner given to a hundred school-children of the Pontifical Schools which are attached to the Institute. Lady members of the Salesian Co-operators organised the entertainment.

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Turin. It was in keeping with the
Women's foresight displayed by the
Associations. Ven. Don Bosco on all occasions, that he recognised from the very be-

ginning that women would play an increasingly important part in the society of our own days; he accordingly encouraged women's associations, invited their co-operation in all his works and provided means for the training of girls to form the christian mothers of the future. Even before he had any regular work established on behalf of boys, he was chaplain to a large home for girls where he introduced several improvements in both religious and intellectual training.

His great centre, Turin, should therefore be well to the front in this work for the protection and training of girls and young women; and now that the former premises have been rebuilt and re-arranged there is every facility for coping with the needs of our large modern towns.

About a year ago the past-pupils of the Daughters of Mary Help of Christians formed themselves into an Association, which should promote all the good works in which women can take part, and to obtain for the girls of this generation the benefits that had been granted to themselves. About twenty of the large towns were made centres of the Association and a reunion was recently held at Turin. When ways and means had been discussed an address was given by one of the members, a lady-doctor, while a conference was given on social work by an able lawyer and distinguished Co-operator. The good influence of the nuns will be vastly increased by the spread of this association, for one of its principal objects is the establishment of Festive Oratories for girls, which have always proved a powerful means of promoting Catholic interest and activity.

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With the exception of commercial schools in Smyrna and Alexandria the work of the Salesians in the East is mainly concerned with the care of the poor boys of various nationalities, who are gathered from the different towns and villages of the Holy Land and trained both to piety and to labour. Though trades are taught, a great effort is being made to interest the natives in the land, by means of agricultural schools, which have already done much to reclaim and cultivate their neighbouring localities. The children whose forerunners once

received the blessing of Our Divine Saviour, seem to have a special claim on the charity of all christians, and visitors to the sacred spots seldom omit a journey to these Schools. The work is promoted by the circulation of a periodical called *Bethlehem*, and a copy recently placed in the lands of the Holy Father has elicited the following autograph letter to the Superior of the Institute at Bethlehem.

To our beloved son, the Director of the Institute of the Infant Jesus at Bethlehem, to all its Co-operators, benefactors, and the readers of the "Bethlehem", we impart most heartily the Apostolic Benediction; hoping that Our Lord will abundantly reward those who are joining in the good work on behalf of the young, in those places which are hallowed by the blood and the labours of the Saviour of mankind.

From the Vatican 1909.

PIUS X. POPE.

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In his letter to the Co-operators of this year our Superior General called to mind the disaster at Messina, and pointed out that the obligations of christian charity, and the ties of the association, should induce all the members to pray for those who perished, particularly for the members of our Society and of the Co-operators. On the anniversary a solemn requiem Mass was sung at Savona for the repose of the soul of Father Claris; a past-pupil of the Oratory of that town. After the ceremony a brief reference was made to the brilliant career of this young Salesian priest who was among the victims at the College of St. Aloysius at Messina.

A commemorative tablet, which was then uncovered, will perpetuate the memory both of the disaster and of the victim whose loss is so much mourned. It was inscribed to *Dario Quinto Claris — Salesian Priest, Doctor in Letters and Philosophy, who, at Messina on Dec. 28th 1908 fell amid the ruins caused by the earthquake. On the 1st anniversary, his friends at Savona erected this tablet as a memorial of one who, though taken away in his early manhood had given a pattern of all that an educator and a priest should be.*



News From the Missions.

ECUADOR.

A valuable contribution to the ethnography of the Jivaros.

THE eminent naturalist Henry Festa of the Zoological Museum of the Royal University in Turin, has lately published the journal of his scientific travels successfully completed some years ago in Darien and Ecuador. They contain many pages of interest for the history of our Missions and for the ethnography of the tribes in the eastern portion of Ecuador.

Whilst offering to the illustrious scientist our heartfelt thanks for many appreciations of the work of our confrères and their mission we cannot refrain from reproducing what relates to the character, the manners and customs of the important tribes of Jivaro Savages, as they are a valuable confirmation of the reports of our own Missionaries (1).

“JIVAROS”

Portrait — Clothing — Ornaments.

The Jivaros are rather low in stature, but sturdy and well proportioned. In appearance they are pleasing, but their fierce and cruel aspect manifest their savage and ferocious disposition. The colour of their skin varies from reddish copper to light brown.

In speaking with the whites they use a Spanish dialect, in which the conjugation of verbs is abolished, using only the gerund.

The first question asked of strangers is whether they bring presents and of what kind. These savages think that every stranger who comes into their country, is obliged to bring them many gifts. They have brusque manners and are very inquisitive, wanting to see and touch everything, and if you allow them, they will turn everything topsy-turvy.

The clothing, of the men consists of a piece of cotton cloth called *itipi* about 28 inches wide and a yard and a half in length, wound round the waist and coming down to the knees, supported by a belt made of human hair. This belt ought to be made of the hair of some enemy who has been killed; but failing this, it is made of the owner's hair. The material of the *itipi* is stout, and is woven and dyed in red and black stripes by the Jivaros themselves.

The men adorn themselves with collars made of various coloured seeds of shells, of glass beads, of the teeth of monkeys or carinivorous animals. They wear on their shoulders long strings of white and red seeds. They also ornament the head with crowns made of the feathers of bright coloured birds, arranged on a frame-work of thin strips of wood. They allow their hair which is black, coarse and glossy, to grow long and wear it in three plaits: two small, one at each side of the head, and one large hanging down the back tied with cotton ribbons. To the small plaits are attached bunches of Toncan feathers and to the larger one is attached a larger ornament made of the wing bones of a good-sized bird, and brightened with feathers and spoils of little birds of brilliant colouring.

Both men and women have their ears pierced, and wear in them a piece of stick about an inch and a quarter long and half an inch in diameter made from the stalk of the *Gynerium* flower, and on which they hang fish-hooks, needles, etc. and pendants made of little bones.

From a shoulder belt the men carry a netted bag, in which they place knives flint and steel, bait, fish-hooks, the box containing the materials for painting the face and a hundred other little things. They are accustomed to paint the face with dots and lines of red and black. Many also paint the chest and arms with fantastic designs.

The women wear the *tarachi*, a kind of chemise or mantle of cotton cloth, brown in colour, which almost entirely covers the body as far as the knees. As ornaments they wear collars and bracelets of shells, seeds or glass beads. On great days they wear a curious sash made of folds of cloth from which hang many ribbons to

(1) D. E. Festa: Through Darien and Ecuador: *Journal of the travels of a naturalist*. Turin 1909. Unione Tip. Editrice.

which are attached pieces of shells and dried fruits, which, knocking against each other make a sound as of little bells. Besides having the ears pierced, many have the lower lip also, and through the aperture pass a piece of bone. Every woman, on leaving the house carries a basket on her back to hold the goods and provisions for herself and her husband, her lord and master.

The boys up to the age of ten or twelve years go almost entirely naked, whilst the little girls, as well as the infants are covered with the *tarachi*.....

have a final banquet. Afterwards, they proceed to level with care the area where they intend to build the house, spread clay over the surface which they moisten and pound so as to make a solid floor and on this they build the house....

After walking for about an hour and a half we reached such a house situated on a hill and surrounded by flourishing plantations of bananas and *yuca*, amongst which rose great bushes of *aciote* and elegant palms. Near the house were to be seen many droves of pigs and numbers of fowls.



Amid the Jivaros of Ecuador — The dwelling-house of the 'Ramón Fuá' family.

How they build their houses.

The houses of the Jivaros are spacious, isolated and usually built on some slope near a stream of pure water.

When the members of a family wish to build a house, having chosen a suitable spot, they invite their friends to assist them in clearing the ground. Those assembled cut down the trees for a considerable distance around the spot selected, not only to give light and air to the house, but also to give room for planting. Usually they work busily for two or three hours, then they rest for some hours, and meanwhile they sing, play, eat and take copious draughts of *chicha*. When the ground has been cleared they

The house, like all those of the Jivaros, is elliptical in shape. The walls are made of planks of *Chonta* (a kind of palm) wood and the roof is covered with leaves artistically arranged and fastened together with wood-fibre. The ceiling is supported by six pillars made of the trunks of the *Chonta* tree, arranged symmetrically two by two.

The house has two entrance doors, at either extremity of the ellipse, one for the men to pass through, the other for the women. These very heavy doors consist of a single piece of wood, taken from the trunk of a tree and planed down. The making of these doors involves long and hard work, for the Jivaros use no other tool than an axe for this purpose.

The interior of the house is one large room, half of which is given up to the men and the other half to the women, though there is no substantial division between the two parts. The visitor who enters a Jivaro house must pass through the men's door and remain in the part of the house inhabited by them. It would be very unseemly to pass through the women's door, or remain in their part of the house.

The women never go into the part of the house intended for men unless they are called there to render some service.

The beds are arranged symmetrically along the walls. Those of the men consist of a kind of couch made of split bamboo, somewhat sloping and supported on wooden legs about 16 inches from the floor. The couch is rather short, so that when lying thereon the legs from the knees extend beyond it. To support the feet a plank is fixed across at a suitable distance, under which the embers are left burning to keep the feet dry and warm.

Near each bed there are several small seats made of a single piece of wood, well carved, and a large earthenware vessel baked in the sun, which serves as a receptacle for the mirrors, fish hooks, ornaments etc., in fact for the whole wardrobe. The spears, guns, swords and other weapons are supported against or hung from a knotly pole fixed near each bed, or against the pillars which support the house.

The women's beds are similar to those of the men, but they are closed on both sides by a sort of screen made of split bamboo, forming thus so many cubicles open in front. To each bed are fastened two, three or more dogs of uncertain breed, lean and savage, but watchful guardians and excellent for the chase. Whenever a stranger approaches the noise from these animals is better imagined than described.

In front of each of the women's beds three stakes are fixed in the ground, leaning against each other in the form of a tripod and on these the women suspend the pots for cooking food.

The House of Ramón.

To reach the house of Ramón we followed a path leading to the south through a magnificent and dense forest full of colossal trees, their trunks covered with a variety of creepers and parasites amongst which may be distinguished the gigantic *Philodendron*. In these forests a solemn silence reigns; only from time to time they re-echo with the cry of the Toncan from the tree-tops, or from the midst of the thickets the harmonious song of the *Flautero* is heard. The Jivaros told me that this beautiful songster is a small dull-coloured bird. Its song re-

sembles the sound of a flute; it begins with a charming trope which ceases abruptly. The ground is every where covered with a beautiful carpet of flowers and with splendid ferns, dwarf palms and many other plants with ornamental foliage.....

A furious barking warned us that we were approaching the house of Ramón. It is situated about two or three hours' walk from the Mission in the midst of flourishing plantations of bananas, sugar-cane, *yucca* and *aciote*. It is large and well built. Like all the houses of the Jivaros it is in the form of an ellipse: it has besides a kind of porch and a small court-yard giving access to the men's door.

Inside, the furniture is arranged with great care.

Against one of the pillars supporting the roof is placed a rack on which are hung the numerous guns belonging to the family, the swords, and other instruments for war or the chase.

Favourite weapons.

The favourite weapon of the Jivaros is the spear. They use it both in hunting and in warfare, even when they have guns.

Formerly their spear, with a large and triangular point, was made entirely of the hard wood of the *Chonta* palm, but now the point of the spear is usually of steel. These savages now obtain these points by bartering with the whites; the spear points are, in fact, along with hatchets and guns, the favorite objects of barter by the Jivaros.

In war they use, as a defence, a round shield of wood of great resisting power.

Formerly they used, besides, stone axes, like those of the ancient aborigines; now almost all have steel axes.

Their favourite weapon for the chase is the *bodoquera*, a long tube formed of two pieces of *Chonta* wood tied together and coated with a kind of resin. Blowing hard through this tube, these savages propel small wooden arrows ten to twelve inches in length, which hit, without fail, little birds at a distance of forty or fifty yards. They usually poison the arrows and are then able to kill with them antelopes, monkeys and deer. The Jivaros obtain this poison from the savages living near the river *Marañon*.

This poison of a sticky appearance and dark colour, is kept in small pots of baked clay....

Domestic utensils.

The household utensils are almost all made of wood or of baked clay. The women with great dexterity make pots, vases and bowls out of clay which they bake in the fire, or simply dry

by the heat of the sun. They use also as receptacles empty goards.

These savages, as we said before, weave cotton very well, making durable cloth and tapes. For spinning the cotton they make use of a kind of distaff and spindle of *Chonta* wood, and for weaving, a loom also of wood skilfully joined together.

The musical instruments most frequently used by the Jivaros are the flute, a kind of clarinet made of cane and a small sized drum.

To transmit signals to a distance, they make

fully in banana leaves. In order to prepare the draught they dilute a certain quantity of the paste in a bowl full of water stirring it with their hands.

As one may imagine the sight of the preparation of such a mixture turns the stomach of one not accustomed to it....

When the Jivaros wish to catch a quantity of fish, they poison the waters of the river for a long distance with the juice of the root of the *Barbasco* a shrub which grows freely in those forests. This they throw into the water above



Interior of the dwelling-house of the 'Ramón Fuá' family — Section reserved to the women.

use of the *tunduli*, or sounding-box made of the trunk of a tree hollowed out, which they strike with a heavy club, shaped like a hammer. The *tunduli* gives out a deep sound which is heard at a great distance....

"Chicha" and Fish.

The *chicha* of the Jivaros is made with *yucca* paste. The women prepare it by boiling the root of the *yucca* after removing the skin and pound it to a pulp; then they chew part of the pulp and spit it out into the remainder: it would seem that the saliva acts as a ferment. After allowing the paste to ferment for some days they replace it in a vessel of clay, or if they have to carry it on a journey, they wrap it up care-

the place where they intend to fish. After a short time the poison begins to work and the fish float on the surface half dead, and like dead bodies are carried along by the current. The Jivaros, following the course of the river, collect the fish and thus without any trouble take a large number.

Fishing conducted in this way is looked upon by the Jivaros as an outing to which they invite their relatives and friends who partake heavily of the fish and the *chicha*....

How they live.

The Jivaros live in the most complete anarchy, recognizing no authority. Though each family has a chief, his authority is merely nomi-

nal. He exercises a certain supremacy only in time of war, but rather as a guide than a real chief. Neither has the father any authority over his sons when these have attained the age of fourteen or fifteen; youths of that age consider themselves perfectly free to do as they please.

On the other hand women are always subject to men: until they are marriageable they are under their parents; after marriage they must obey their husband, and if he dies, the widow is under the authority of the brothers of the deceased.

Marriage simply consists in the transfer by the father of his daughter to her husband. Frequently the wife has to serve her father-in-law for a certain time.

The marriage feast is kept when the husband takes his wife to his own house. The one who acts as priest gives the husband and wife an infusion of tobacco to drink; then the relatives dance, eat and drink enormous quantities of *chicha*.

These savages practise polygamy. The woman is a real slave. She must follow her husband in his journeys, carrying not only the eatables, but also the objects of barter, whilst her lord and master walks in front carrying only his weapons. She must till the gardens, take care of the domestic animals, keep the house clean, provide wood for the fire, and do the cooking. And when her lord is not entirely satisfied, she is cruelly beaten.

Men frequently take as wives girls of eight or ten years old. They say they do this to educate them and bring them up in their own way.

Still one must not suppose that these savages have no idea of conjugal love.....

Religious belief.

The Jivaros have no definite religion, but they believe in a future life, in a good spirit, who makes the plants and the animals grow, and in an evil spirit. They say that this evil spirit appears to them in sleep, under the form of a black monkey, above all when they are intoxicated with a decoction of *natema* (1), which they drink for the purpose of procuring these apparitions.

They have priests or wizards, called *brujo*s who preside over the feasts rather as masters of ceremonies than as true priests.

The principal office of these wizards is the healing of the sick. The Jivaro believes that

all his maladies are caused by the ill-will of some enemy. Therefore, in order to be freed from it he hastens to call in the assistance of the *brujo*s or wizards.

These wizards are barefaced impostors, who carry out their treatment only at night and under the cover of darkness. They make a practice of getting paid before undertaking the cure. The payment consists of a dog, a hatchet, some spear heads, or something similar.

In order to heal a sick person the *brujo* first of all intoxicates himself (or feigns intoxication) drinking an infusion of tobacco or of *natema*; then, after extinguishing all the lights, he begins to work himself up, singing a monotonous and interminable ditty, by which he calls upon the the *Iguanichi* for help; then he describes his coming how he penetrates into the house passing through the walls; and he goes on recounting many other ridiculous pranks.

Afterwards, he applies his mouth to the part where the sick man complains of pain and begins to suck with all his might, spitting from time to time. When he is tired of sucking he asks for lights, and there shows the by standers a spider, a *Saino*'s tooth, a thorn, or some other object, which he declares he has extracted by sucking from the body of the patient, and which was the cause of his illness. It is unnecessary to state that he had kept the thing cleverly hidden in his mouth or elsewhere.

If the *brujo* when summoned to the invalid perceives that he is near death, he declines to treat him, saying that the enemy has driven the injurious object so far into the sick person's heart, that it is impossible for him to extract it.

The *brujo* must pay with his life the penalty of his stupidity, if the sick person dies after he has finished his treatment. To find out the name of him who is the cause of the sickness, one of the members of the family intoxicates himself with a decoction of *natema* and then retires to a hut constructed for this purpose in a solitary part of the forest, where, evoked by his imagination savagely excited, the *Iguanichi* appears to him in a dream and reveals to him the name of the enemy. From that moment the enemy is destined to certain death; tracked sometimes for many years, in the end he is inexorably slain.

On account of these projects of revenge, these savages lead a most wretched life, ever in continual anxiety, and the different families are constantly at war with each other.

Enmities are aroused, not only by the above mentioned causes, but by many others, often equally trifling.

(1) According to Dr. Kivel the Jivasos obtain the decoction of *natema* by boiling in water a creeping plant (*Banisteria caapi*). Ser *L'Anthropologie*. Vol. XVIII, p. 592.

Warlike instincts.

The warlike instinct is greatly developed in these savages and rarely do several men meet together to converse without ending in talk of the slaughter in war and of *shanza*.

Parents do all they can to arouse in the minds of their children hatred for the enemies of the family.

When the Jivaros have decided to attack a hostile tribe or family, they assemble together as many as possible and then undertake the journey, often a very long one, to reach the abode of the enemy.

Arriving near the house, they remain carefully hidden until night fall. Usually they commence the attack in the early hours after midnight. Surrounding the house, they shoot arrows, with lighted bunches of dried leaves attached on to the roof, and thus quickly set on fire the dried foliage which covers it.

The flames and the dense smoke speedily force the miserable inhabitants to leave the house and come forth into the open, where a savage encounter takes place in which those attacked, still stupefied with sleep and blinded by the smoke, are easily overcome. The aggressors massacre as many as they can get hold of.

Having thus accomplished their heroic exploit, they decapitate their victims and carry off the heads to prepare the *shanza*.

The "Shanza".

For this purpose they carefully skin the head, then after plunging the skin into boiling water, they wrap it in succession round red hot stones of steadily decreasing dimensions; the heat makes the skin shrink, until it is reduced to the dimension of the final stone the size of an orange, which the Jivaros have the habit of always carrying with them in time of war. Then they take out the stone, fill the skin with hot ashes and finally sew up carefully the lips and the aperture of the neck.

The head, thus mummified, preserves a certain resemblance to the dead man. The hair is preserved intact. This lugubrious trophy, which the Jivaro proudly carries home from his warlike expeditions, gives rise to the most solemn of the feasts celebrated by the savages.

The preparation for this feast last several months. The women bake many pots of clay, which are then filled with *chicha*; and they rear large numbers of pigs and fowls. The men get to together a large provision of game and fish, smoked for keeping.

To the feast are invited all the relatives and friends of the *fiestero* i. e. the one who captured

the *shanza*. Not a few of the invited guests come sometimes from places at a distance of fifteen or more days' journey.....

The unbridled revelry lasts five days, during which the guests dance, drink eat to satiety accompanying the feasting with a deafening music of flutes, drums, shouts and beating of *tunduli*.

When the feast is over, all return to their own houses, and the *shanza*, later on, is almost



Indian Jivaros: Cayapú and Masshu.

always sold to certain whites, who usually pay for it with a gun.

The laws of Ecuador strictly prohibit such a degrading commerce and this prohibition is most opportune, for one can readily understand how the sale of such mummies tends to excite the sanguinary instincts of these savages.

Funeral Rites.

When a Jivaro dies, the relatives mourn his loss for several days with loud lamentations; If it is a child, they bury it actually in the house

in a deep grave. If it is an adult, they construct in one of the gardens surrounding the house, a small square hut about six and a half feet in length and five feet high made of a palisade and covered with a roof of leaves like that of the house. In the centre they place the trunk of a tree as a seat, on which they place the corpse seated, with the arms on the breast. Around the corpse they erect a close barrier of thick stakes of *Chonta*, which they afterwards cover with a layer of leaves fastened together with the fibres of creeping plants, so as to form a kind of cylinder about half a yard in diameter. They close the top with a thick plant of wood on which is placed a heavy stone. Inside the hut they hang up several baskets containing food of various kinds, and vessels full of *chicha*, so that the dead person may not suffer from hunger during the journey which, according to their belief, he has to make in order to reach the abode of happiness, their paradise, where he will enjoy all kinds of pleasure without having to work.

Already at the time of my travels several families of Jivaros, living in the valley of Gualaquiza, were in the habit of carrying their dead to the Mission, so that they might be buried in consecrated ground....

Hopes of civilization.

The number of these savages is gradually decreasing. The principal causes of this decline are: the great mortality amongst children, the continual wars and epidemics, especially smallpox. In those places where they come in contact with the whites, to all the other deterring causes must be added the deadly effect of alcoholic liquors, for which they are ever most eager and with which they do not fail to intoxicate themselves whenever they have the opportunity.

The Jivaros show good will in dealing with the whites, hoping to make some profit in bartering with them and thus provide themselves with iron tools, arms and ammunition, clothing and ornaments.

Still the sanguinary instinct sometimes gets the upper hand, as shown in the massacres perpetrated by these savages twenty years before I came to Gualaquiza and Macas. But we may observe that on those occasions the fault was not entirely on the side of the savages, for it appears that the murdered whites by their overbearing manners had offended the pride of these warlike natives.

The Salesian Missionaries have applied themselves zealously to the difficult task of civil-

izing these savages. As far as the adults are concerned there is not much to be hoped for. The Jivaros, as a missionary (1) very truly says, will demand Baptism with enthusiasm, especially when he knows that cloth and other things will be given to him as a reward; he will assist at religious functions in a grave and becoming manner, but he will always answer ironically when you urge him to moderate some of his savage and brutal instincts.

But for the children prospects are more hopeful. If with much patience, ideas of civilization and morality are instilled into their young minds, good results may be anticipated, for they are very intelligent.

In these last years the Salesian Missionaries have already been successful in getting several Jivaro children and youths to remain a good while at the Mission. Many of them received a suitable education and were taught various trades. One of these youths, in 1907, accompanied Father Francesco (Don Francesco Matana) on his journey to Europe. I had an opportunity of seeing him at the Salesian Oratory in Turin, and was much edified by his demeanour.

A personal remembrance.

It is a pleasure to conclude with a personal note

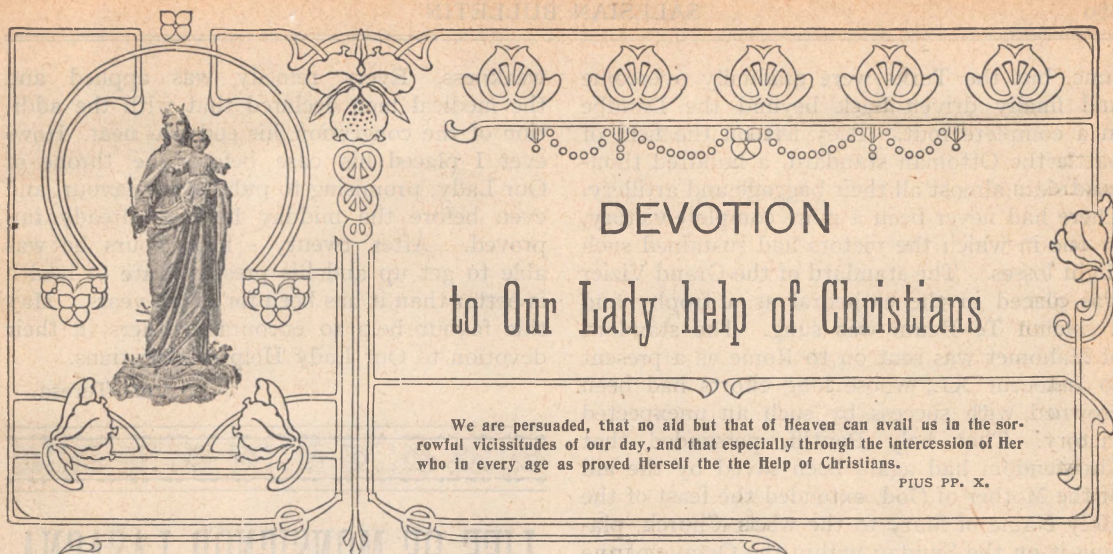
Before my departure from the Mission they gave a great feast in my honour. The missionaries and their pupils worked hard for more than a fortnight to complete the preparations, decorating with coloured cloth and flags, with branches and flowers the whole of the large shed used as a workshop, transforming it thus into a handsome hall.

The national banner, which I had carried to *Pongo*, waved from a kind of tribune where I had to take my seat.

Sunday, July 12th, was the date of the feast, in which all the colonists of Gualaquiza and many of the savages took part. After several hymns well sung by the pupils of the Mission, the Missionaries made several speeches, all testifying their great affection for me. Amongst the others, the Missionary Avalos made a speech in the Jivaro language.

I replied to the best of my ability in Spanish; afterwards all the guests partook of a banquet which was a great success. Many toasts were proposed in honour of the Superior of the Salesians Don Rua, and of the Republic of Ecuador.

(1) F. J. M. Magalli.



THE general intention recommended this month in *that Our Lady may graciously intercede for those who have placed their afflictions in her hands, and that they may be resigned to the Will of God.*

*
* *

The Ven. Don Bosco, in his instructions on the Devotion to Our Lady Help of Christians, shows how she has ever been most willing to protect the Christian World against the enemies of the Faith, and how efficacious has been her intervention on behalf of the Church. After dwelling on examples of a general character, some referring to individuals, some to whole communities, he draws attention to two decisive events which finally emancipated Christianity from the attacks or presumption of the Moslem. The first of these two events was described in our last issue.

About a century after the battle of Lepanto, that is in 1683, the Turks determined to be revenged for their defeat, and endeavoured to establish themselves as far North as the banks of the Danube and Rhine. With an army of 300,000 men they laid siege to Vienna. Innocent XI. the reigning Pontiff appealed to the Christian Princes to combine against this common foe which again threatened to overrun Europe. Few however were willing or able to listen to his appeal, and he accordingly determined to imitate his Predecessor Pius V. and place the small christian army under the protection of her, whom the Church declares to be as *terrible as an army in battle array*. Public prayers were ordered throughout the Christian world for the deliverance of Vienna.

In the meantime the people of that unhappy city saw themselves entirely cut off by the Turkish army, and all hope was abandoned; the

Emperor had already left, since he perceived that his position was too perilous to maintain. Prince Charles of Lorena, who had with difficulty collected an army of 30,000 men, chiefly Germans, succeeded in entering the city although it was carefully guarded. The surrounding villages were burned, and an August 14th the Turks encamped before the city notwithstanding the fire of the besieged. Several of the principal buildings had taken fire and one of these had placed the arsenal in the greatest danger, for the fire was spreading rapidly. However on the Feast of the Assumption the flames were subdued and all the military stores were speedily placed in safety, a circumstance which raised the courage of the christians to a high pitch. While their soldiers guarded the walls, the citizens maintained constant prayer in the churches, the ministers of God urging them to beseech with confidence that aid which had been granted on so many similar occasions. On the 31st August, the Turkish troops attempted a general assault, so that the two armies maintained a lengthy contest fighting at close quarters. The city soon became a heap of ruins, but with the approach of the Feast of the Nativity of Our Lady hope revived, and the universal prayers were answered the next day when the relieving troops of John Sobieski, King of Poland, appeared on the heights behind the Turkish camp. His army however was a small one but it relied on aid from above. On the 12th the king assisted at Mass which he himself served with great devotion; he received Holy Communion and after the final blessing he addressed the troops in a firm voice: Soldiers for the glory of Poland, for the liberation of Vienna, for the safety of Christendom, under the banner of Our Lady we shall march to victory.

The battle was fiercely contested for some

time, but the Turks were gradually overcome and finally driven back beyond the Danube in a complete rout. They left on the field of battle the Ottoman standard, a hundred thousand slain, almost all their baggage and artillery. There had never been a more complete victory, or one in which the victors had sustained such slight losses. The standard of the Grand Vizier was placed in the cathedral as a trophy and a solemn Te Deum was sung. The standard of Mahomet was sent on to Rome as a present to Innocent XI., whose long efforts had been crowned with success by such an unexpected victory. That holy Pontiff, persuaded that Christendom had again been saved by the aid of the Mother of God, extended the feast of the Holy Name of Mary to the whole Church, placing it on the Sunday within the Octave of the Nativity.

GRACES and FAVOURS.

London. — The undersigned beg to offer public thanksgiving to Our Lady Help of Christians for having obtained the cure of their infant child. It was suffering from a complication of diseases, beyond all hope or expectation of recovery by human means; but after a novena it was soon out of danger. An offering is enclosed for a Mass in thanksgiving and publication of the favour is requested.

Oct. 1909.

C. and C. B.

Belfast. — The enclosed offering is for a Mass in thanksgiving for many favours received through the intercession of Our Lady Help of Christians, and to beg a continuance of her protection in the future.

Feb. 1910.

C. M. L.

South Dakota. U. S. A. — I had on several occasions experienced the efficacy of the intercession of Mary Help of Christians, and when I and my child were both struck down by serious illness, which was apparently beyond hope, I recommended our necessities again to her, promising an offering to her Sanctuary. Our prayers were soon answered and I now fulfil my promise and ask you to publish the favour.

A. M.

Randazzo. — In May last, an aged Canon, and a near relative of mine, was attacked by cerebral congestion, while for the past twenty-four years he had been suffering from heart

weakness. Every remedy was applied and the medical men declared that with the addition of the congestion, his end was near. However I placed his case before the throne of Our Lady, promising to publish the favour, and even before the midday he had already improved. After twenty-four hours he was able to get up and his present state of health is better than it has been for many years. May this favour help to encourage others in their devotion to Our Lady Help of Christians.

Sister Teresa.

LIFE OF MONSIGNOR LASAGNA

SALESIAN MISSIONARY

TITULAR BISHOP OF TRIPOLI

CHAPTER LI (continued).

But more efficacious than condolences were the prayers and suffrages for the departed. They were offered in all the villages and towns where a Salesian Institute existed. The communities and the pupils were joined by the Salesian Co-operators who hastened to render to the victims of Juiz de Fora this last tribute of religious affection. And this manifestation of sympathy soon assumed vast proportions: Many cities of Italy, of Brazil, of Uruguay, of Paraguay and of the Argentine Republic desired to make known their veneration and affection for the Salesian Martyr by a solemn Requiem, which whilst greatly to the credit of the promoters, was also an evident proof of the greatness of the loss sustained.

In the first place we may recall the Requiem on the seventh day celebrated the 12th November at Juiz de Fora. The good people there were too deeply grieved to rest content with a single religious function in presence of the dead for the burial service.

The Requiem masses at Marianna, Rio Janeiro, Lorena, S. Paolo and Nictheroy were remarkable for their splendour. In the last named town Mgr. Raymond de Silva Brito sketched the life of the Salesian Bishop in such a fine funeral oration as to render his hearers inconsolable at being thus prematurely deprived of so distinguished a personality and of his fruitful apostolate.

The capital of Uruguay could not allow any other city to surpass it in the honour paid to the Salesian Apostle, having, more than any other, tasted the fruits of his inexhaustible charity. On leaving the Cathedral each member of the congregation received a portrait of the venerable departed, and on the other side, in elegant language, was given a sketch of his laborious life.

Amongst the funeral services celebrated in Italy for the victims of Juiz de Fora, those at the Sanctuary of Mary Help of Christians in Turin, on the 4th of December, far surpassed all others in solemnity. This was only right, Valdocco being the Mother House of the Salesians, the place where the lamented Bishop had been trained in virtue as well as for the trials of Missionary life, where his heart had been enkindled with that holy fire which later on he had carried with him wherever the hand of Providence had led him. Pontifical High Mass was sung by the Archbishop of Turin, Mgr. Riccardi, assisted by the Canons of the Cathedral and attended by Mgr. Basil Leto, Bishop of Samaria and Mgr. John Baptist Bertagna, Bishop of Capharnaum. In pious recollection the funeral oration was listened to: this was a tribute of affection undertaken by the writer of these pages, who with the Salesian victims before his eyes, enquired with solicitude: "*Quomodo ceciderunt fortes?*" and drew this conclusion: "What will become of the Missions of Brazil? Listen. Those valiant champions, the sons of Mathathias having perished miserably, you may think that the people of God were left without any protection or bulwark. But the lofty mausoleum of carved stone enclosing their remains, which can be seen from the gate of Joppa and from all the heights of Judea, this mausoleum was a burning torch which enkindled the flame of courage in every heart; each soldier of Juda became a hero and their country was saved."

"The new champion of the people of God, Mgr. Lasagna, has fallen; but to his venerated tomb watered with tears, the Missionaries of Brazil will betake themselves to rekindle their zeal, to animate their courage, to gather fresh strength, to learn true fortitude. As from Mgr. Lasagna they learn how to live, from him also they will learn how to die. Death does not mean for him, nor for his valiant fellow-soldiers desolation or extermination, since they are enjoying eternal rest: *Aestimata est afflictio exitus illorum, et quod a nobis est iter, exterminium; illi autem sunt in pace* (1)."

"And now, to return to my starting point, I will not exclaim with David: *Montes Gelboe nec ros, nec pluvia veniant super vos*: Mountains of Brazil, neither dew nor rain shall fall upon you, because there has perished my beloved friend. Rather will I cry, prostrate at your feet: O God, as the blood of your valiant and intrepid Missionary was poured out on that land, do you rain down on those forests the abundance of your mercies. Accept as a sweet odour the holocaust there consumed; may the desires of Mgr. Lasagna be speedily accomplished: may that land of desolation be changed into a land of blessings, a land of Saints. *Fiat, fiat!*"

With the five ritual absolutions at the catafalque the mournful function terminated. On the door of the Church was to be seen the following inscription composed by the Salesian Dr. Francis Cerruti.

"May the eternal light of heaven—shine on the

(1) Wisdom III. 3. And their departure was taken for misery, and their going away from us, for utter destruction; but they are in peace.

blessed soul—of—Mgr. Luigi Lasagna—titular Bishop of Tripoli—and—Superior of the Salesian Houses of Uruguay and Brasil—Who full of zeal for the glory of God and the good of his fellow-creatures—on the very field of his heroic labours of faith and charity—at the age of forty-five, with his valiant companions—was snatched away by a fatal disaster—on the 6th of last November—from our hopes and our affection.—O venerous champions of Christ—watch over us from above—until that day when the Divine Goodness—shall reunite us all in Paradise."



Indian Jivaros: Macacu and her daughter.

It is also the historian's duty to mention the suffrages offered for him in the Cathedral of Casal Monferrato, to which diocese the Bishop of Tripoli belonged. The Bishop, Mgr. Paul Maria Barone, after assisting pontifically at the Mass of *Requiem*, preached the panegyric of the illustrious deceased. His discourse touched all the spectators to whom it appeared, from the lively picture presented to them, as if they beheld once more the smiling countenance of the lamented Missionary and were by his side in his apostolic journeyings. This funeral oration fortunately was printed, and, amongst those in Italian, it was without any doubt the best and most worthy of publication.

Passing over the funeral services in Palermo, Marsala, Mantua, Novara and other cities where, by the desire of their respective Bishops, Mgr. Lasagna was prayed for as if he had been a Prelate of the diocese, we will conclude with an account of what was done at Montemagno, his native place.

The Holy Sacrifice was celebrated by the Vicar Forane, Fr. Thomas Camera who, with the Mayor Cavaliere Dr. Rinetti and the Municipality, had arranged the pious function. An eloquent and touching funeral discourse was delivered by Dr. Gatti, Provost of Solonghello. The solemn ceremony made a profound impression on the good compatriots of the lamented Bishop and was the most splendid testimony of piety, veneration and affection they could have given him. The following year, on the first anniversary of the collision of Juiz de Fora, his native town offered him a solemn tribute of sorrowful remembrance unveiling after the funeral Mass, a marble bust, a perfect likeness of the deceased Bishop. The inscription was as follows:—*In pious remembrance of Mgr. Luigi Lasagna—of the Salesian Society—Titular Bishop of Tripoli—Born at Montemagno March 3, 1850—Died in Brazil—Victim of his zeal—on the 6th day of November 1895—In life he was the admiration of all who knew him—His death evoked universal regret—Erected by the clergy and people of Montemagno—November 6th, 1896.*

It was also the wish of his compatriots to transport his remains from Brazil and preserve them piously in their parish church. But this praiseworthy design could not be carried out from the opposition it aroused in the State of Minas and in the whole of Brazil. "He belongs to us," wrote the newspaper the *Apostle*. "It was Providence which arranged that the great Apostle of Brazil should come here to die. To us were confided the bodies of Mgr. Lasagna and his companions, martyrs of charity, and we appreciate these sacred treasures at their true value. We will never allow their rest to be disturbed by transporting them to Montevideo, or to his native place. St. Antony was born in Lisbon, but his mortal remains, his relics, his precious tongue where are they?—There where he uttered his last word, at Padua. Mgr. Luigi Lasagna belongs to us; he is ours by every right, divine and human. We too love the saints and venerate the heroes of our holy religion." Truly a noble rivalry and worthy of its object the Bishop!

Seeing the impossibility of carrying out their ardent desire, the inhabitants of Montemagno wished to perpetuate the memory of the Bishop by a work of the greatest utility for the whole place. Through the zealous labours of the Vicar Forane, Fr. Rossetti they collected offerings, they had recourse to the friends and admirers of the illustrious deceased, and they succeeded in buying a piece of ground, where, we may hope, there will soon be erected a Festive Oratory for boys with day and evening schools. It is most fitting that the memory of Mgr. Lasagna should be kept alive by an Oratory, seeing how many and flourishing works of this kind were planted by him on the distant shores of America.

CHAPTER LII.

A literary chaplet.—The tribute of poetry, eloquence and music.—Paraguay's offering to Mgr. Lasagna—Posthumous honours.—Years and promise—A locomotive named Mgr. Lasagna—Conclusion.

All the funeral honours rendered to the memory of our Missionary Bishop could not satisfy the affection of his many admirers, friends and former pupils in America, who devised yet another manifestation of their unspeakable sorrow. They proposed offering to his revered memory a *literary chaplet* which might serve to remind their descendants of the merits of this beloved apostle and the gratitude of those he had benefited. An earnest appeal was made by the President of the Association of Former Pupils, inviting all the members to contribute something to adorn the brow of their lamented Superior and Father. From this arose a noble rivalry, of which the sole remembrance cannot fail to touch the heart. The most influential personages of the Uruguayan Republic coveted the honour of contributing to this chaplet, asserting that the disciples of Mgr. Lasagna were of two classes; that of the boys who had been taught by him and the other composed of those to whom the great Prelate had given advice and good example whilst they enjoyed his valuable society. To this second class Senators, deputies and the élite of the city esteemed it an honour to belong. From this, one may judge how important was this chaplet of literary productions which they desired to place on this glorious tomb. The most vigorous and cultivated minds, the most noble hearts united in weaving this chaplet; it was worthy of the Master and of his disciples.

The first to present his contribution was the Pastor of the Church of Uruguay, Mgr. Mariano Soler, and no one will be surprised at the statement, that amongst them all, this was the most exquisite and fragrant. In a brief space the writer condensed many powerful and lofty thoughts, inspired by his love and admiration for the great Missionary and his grief at his premature death; these few pages are at once the most eloquent eulogium and the most touching elegy. The Archbishop concludes by declaring that Uruguay should erect a monument to Mgr. Lasagna, which, in marble and bronze may perpetuate the memory of his virtues and be an expression of the gratitude of the whole Republic.

Other attractive flowers skilfully woven together are the contributions of Bishops, Senators and Deputies, the despatches of the Presidents and Ministers who all pay homage to the lamented deceased, who had devoted his genius, his labours and his life to their countries. After these must be named the verses of regret written by men distinguished by their position, some of the choicest spirits in the law, letters and the press, who now taken up with business affairs, but yesterday were seated on the benches of Mgr. Lasagna's class being trained by him in virtue and industry. Reading these pages one knows not which to ad-

mire most, the loftiness of thought or the grace of expression, the skill of the writer or the gratitude of the disciple. In reading these pages the heart is touched, the eyes fill with tears and from the lips issues the mournful cry: O death, what a manifold bereavement you have caused!

In company with poetry and eloquence, the art of music also carried a flower of regret to this venerated tomb; it was the talented Salesian Master Fr. Peter Rota, who voiced the common sorrow, clothing in mournful melodies the sublime words in which the Catholic Church supplicates our merciful God to grant to the departed refreshment light and peace eternal. This Requiem Mass esteemed by competent judges a masterly composition, from the high musical science manifested by the author, was to the Salesians a revelation of the perfect filial affection with which our excellent confrère was inspired.

Five years have elapsed since that tomb was closed, and the literary chaplet laid there by kindly hands still keeps its freshness, its beauty and its fragrance. The Association of Former Pupils has carried out its intention; it gave to its condolences the most pathetic and lasting form. Their idea could have no other result, being inspired by affection, sorrow and gratitude.

Here we might close the account of the funeral commemorations of our great Missionary Bishop, in whom we joyfully claim a confrère; but we should be wanting in our duty if we overlooked the echo from the distant shores of Paraguay. For this unfortunate Republic Mgr. Lasagna had done much less than for Uruguay and Brazil, having been overtaken by death before he was able to send his missionaries there; nevertheless so vivid was the remembrance of him and of his ardent desire to come to their aid that the city of Asuncion would yield to none in praying for his soul and in honouring his memory. Only ten months had elapsed since the Salesian Bishop had given a Pastor to the widowed Church of Paraguay; in his mind this was to have been the first link of the chain, binding him to that Republic; and instead, by this act he took leave of it for ever. God, in His adorable designs, allowed the Capital of that Republic to learn the kindness of Mgr. Lasagna, the sweetness of his manner, the ardour of his zeal, the greatness of his projects, so that they might bewail more bitterly his unexpected loss. The sorrow of the Bishop, of the President and the Ministers in receiving the announcement of his death was clearly shown in the telegrams of condolence sent by them to the Salesians. But they felt also an urgent need of doing far more; and on the 13th of February they celebrated a solemn Requiem at which two Salesians, Fr. Turriccia and Fr. Rota, were present. Three months had not obliterated amongst the Paraguayans the feelings of sorrow experienced at the first notice of the catastrophe of Juiz de Fora, nor diminished their ardour in manifesting their gratitude to the beloved dead. The Cathedral was draped with such magnificence and taste as to surpass anything which the two Salesians had witnessed in other towns: the cata-

falque imposing, severe and elegant, was surmounted by the episcopal insignia and a magnificent shield of gilt bronze, destined for the tomb of the lamented Prelate: they wished it to be seen by the inhabitants before it was sent to the cemetery of Juiz de Fora. It was due to the generous initiative of Signora Giuseppina Rivarola de Aceval, and to the distinguished artistic talents of Fr. Guibarnegaray. In the lower part are represented broken wheels and wrecked carriages, the result of the catastrophe. On the right are to be seen pillars overthrown, arches demolished, broken columns, stones scattered; sad, but true symbols of the ruins accumulated along the path of death. On the left rise trees of dark green verdure, which overshadow man's last dwelling place: they spread their branches over the tomb which lies in the centre on which is carved the likeness of Mgr. Lasagna wearing episcopal vestments. At his head stands his Guardian Angel who is near even in death and, at the top of the shield, are engraved the two texts: — *Timenti Dcminum in die defunctionis suae benedicetur.* — *In cognitione sapientiae est immortalitas.*—which were also the subject of the magnificent funeral oration which by itself is a monument *aere perennius*, raised by Paraguay to one whom the Minister of War, Emilio Aceval, named the *regenerator* of his country.

At that religious ceremony was to be seen a whole population headed by their Governor, a whole diocese, led by their Pastor, praying for the Martyr Bishop, although they believed him to be already in possession of the glory of heaven; they proclaimed him a saint, narrating many marvellous incidents of his life.

In a friendly rivalry of affection and gratitude with Uruguay the citizens of Asuncion, too, would lay on the tomb of the Bishop of Tripoli a literary chaplet entitled: *Posthumous honours rendered by the people of Paraguay to the memory of Mgr. Luigi Lasagna.* The Minister of Foreign Affairs in Paraguay declared that in consecrating this record of love and gratitude to so illustrious a martyr, the writer paid the most just and noble tribute to merit and virtue, firmly convinced that the people of Paraguay would never forget the beloved and venerated name of their benefactor. Writing with this object, their words are so powerful as to draw tears from the eyes and make one exclaim: Indeed, founded on such a man, our hopes were well founded, and now that he is no more, you do well to weep for him! What a loss you have sustained

In these writings also one discerns the fear that they would be deprived of the Institute which Mgr. Lasagna had promised to found in Asuncion. And this seemed likely to be one of the sad but inevitable consequences of his death, as was eloquently expressed by the Doctor Don Ermenegildo Roa: "The thunderbolt which strikes the venerable oaktree and casts down to the ground its sturdy trunk, drags down also the ivy which, clinging to it, had mounted to its summit: the grass around it is trampled and destroyed; the neighbouring bushes are ruined. Thus the noble figure of Mgr. Lasagna rose up in the field of society, and with the dignity

of genius and virtue, with the ardour of his charity, he made numerous institutions grow and flourish. But the thunderbolt of death struck him and that blow cannot fail to recoil upon others." Nevertheless all the citizens of Asuncion most earnestly desired that the Salesians, inheritors of the spirit and the zeal of the lamented Bishop, should fulfil their hopes and take in hand the foundation of the College: and their wishes were speedily satisfied. The two Salesian priests who had come from Uruguay, brought letters from Mgr. Cagliero, in which he promised to send the Missionaries, on certain conditions which the President of the Republic hastened to accept. Thus, before the end of 1896, Fr. Ambrose Turriccia returned to Paraguay to begin that Institute which all agreed should be named after Mgr. Lasagna, who first had planned it. The beginnings were lowly and laborious; but we must hope that with the baptism of blood usually reserved to the works of God, this also may bring forth abundant and consoling fruits.

Paraguay was not alone in thus popularising the name of the second Salesian Bishop, by dedicating an Institute to him: Brazil also claimed the same honour naming a locomotive after Mgr. Lasagna. A year after the catastrophe, Mgr. Cagliero, in passing Juiz de Fora to visit the Salesian Institutes of Nimas, was greatly touched in reading that revered name on the engine of the train in which he was travelling.

And now it is time to close these brief notices and to bring our entertaining consideration of the wonderful works of Mgr. Lasagna to an end. But at this moment, I am tormented by the fear that owing to my unskilful presentation of the matter, I may have belittled the great and pleasing figure of the good religious, the zealous missionary, the second Salesian Bishop, the indefatigable apostle, the glorious martyr, whose life I have endeavoured to trace. But the hope that my discreet readers will supply for my lack of skill consoles me. Convinced by the eloquence of facts, they will have realized how the grace of God, seconded by an energetic will, little by little succeeded in transforming the fiery character of young Lasagna, caused him to advance with great strides in the way of perfection, set him on the candlestick, placed him amongst the princes of God's people, and used him as an instrument for the salvation of many. In a word he was allowed to sustain great combats, in order that he might be crowned with splendid victories: *Certamen forte dedit illi, ut vinceret* (1). Do you also fight and you will overcome.

You will not have overlooked the immense share which Don Bosco, with his system of education, all zeal and charity, had in guiding this his dearest son to the accomplishment of the lofty designs of Providence in his regard. Thus you will be ever more persuaded that the work of those teachers is vain, which is not founded on the practice of religion. The history of the incessant labours, the perilous journeys, the continual self-sacrifice of this intrepid Missionary will attach you more closely

to the one, true Catholic Church who anointing him as her minister, and bestowing upon him a lofty mission, inspired him with courage to carry it out; to that Church which has shown herself to you as the only teacher of civilization, the only source of the well being of all nations: *Ecclesia Dei vivi, columna et firmamentum veritatis* (2).

Book Notices.

The Irish Catholic Truth Society have made some welcome additions to their "Iona Series" of Library Tales. While reserving a longer notice to our next issue, we recommend the following to Our Readers:

1. *Earl or Chieftain*. The Romance of Hugh O'Neil; by Patricia Dillon. Vol. 3 of the Iona Series. Price. One shilling.
2. *Peggy the Millionaire*, by Mary Costello. No. 4 of the Iona Series. Price One Shilling. (With frontispiece).
3. *North Dublin; City and Environs*. With maps and Index; by Dillon Cosgrave O. C. C. B. A. Price Two shillings.
4. *Irish Art. Illustrated*. By Rev. J. E. Mc. Kenna, M. R. I. A. Price Sixpence.
Irish Catholic Truth Society
24 Upper O'Connell St. Dublin.
5. *From the Ave Maria Press; Notre Dame, Indiana*, U. S. A.: *The House of Mourning*, a splendid narrative. Price 10 cents.



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(2) Tim. 3. 15.

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

(1) Wisdom 10. 12.



History of the Ven. Don Bosco's

EARLY APOSTOLATE.

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


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

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

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

Single copies, cloth covers, Four Shillings.

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