



# Salesian Bulletin

N. 13 - September-December - 1916

Vol. IX.

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

*Sanctus Dominus*

DA MIHI

ANIMAS CÆTERA TOLLE



## SCRIPTURA SACRA

BECHIS MIC., Sacerdos

# REPERTORIUM BIBLICUM

seu totius Sacrae Scripturae concordantiae iuxta vulgatae editionis exemplar Sixti V P. M. iussu recognitum et Clementis VIII auctoritate editum, praeter alphabeticum ordinem in grammaticalem redactae — 2 volumina pp. 1150-1156 . . . . . Libellae 12 —

A missionis pretio solutum » 14 —

Volumina contexta semipelle, fortiter et eleganter, sectione rubra . . . . . » 18 —

A missionis pretio solutum » 21 —

# NOVUM TESTAMENTUM

Editio post criticas novissima una cum concordantia evangelica elaboratissima. Vol. pp. 414

Volumina contexta linteo . . . . . Libellae 2 —

A missionis pretio solutum » 2 50

## INDEX:

Lectori studioso — **Novum Testamentum**: Secundum Matthaeum (*Iudaeis palaestinensibus ad fidem Christi conversis destinatum, probab. Hierusalem scriptum, anno 40-42*) — Secundum Marcum (*ethnicis ad Christum conversis, Romae, a. 42-44*) — Secundum Lucam (*Theophilo, sive ecclesiis a Paulo fundatis, Romae, a. 63 vel ireunte 64*) — Secundum Ioannem (*finis polemicus, ad demonstrandam Iesu messianitatem et divinitatem inter Gentes, exeunte saeculo I*) — **Actus Apostolorum** (*Lucas scripsit Ecclesiae historiam 35 annorum, ab a. 29 ad 64, triaque Pauli itinera inter annos 44-59*) — **Epistolae Beati Pauli Apostoli**: ad Romanos (Corinthi, a. 58 vel 59) — ad Corinthios I (Ephesi, a. 57) — ad Corinthios II (Ephesi a. 57) — ad Galatas (Ephesi, a. 55-56) — ad Ephesios (Romae, a. 63) — ad Philippenses (Romae, a. 63) — ad Colossenses (Romae, a. 63 vel 64) — ad Thessalonicenses I (Corinthi, a. 53) — ad Thessalonicenses II (Corinthi, a. 53) — ad Timotheum I (ex Macedonia vel Laodicia, a. 64 vel 65) — ad Timotheum II (Romae, in ipso vitae fine) — ad Titum (ex Macedonia, a. 64 vel 65) — ad Philemonem (missa per Onesimum) — ad Hebraeos (Romae, a. 63 vel 64) — **Epistolae Catholicae**: Beati Iacobi Apostoli (Hierusalem, a. 62) — Beati Petri Apostoli (Romae, a. 64 vel 65) — Beati Apostoli II (Romae, a. 67) — Beati Ioannis Apostoli I (exeunte saeculo I) — Beati Ioannis Apostoli II (exeunte saeculo I) — Beati Ioannis Apostoli III (exeunte saeculo I) — Beati Iudae Apostoli (finis fideles praecavere ab erroribus antinomisticis) — **Apocalypsis** Beati Ioannis Apostoli (in insula Patmos, a. circ. 95) — **Concordantia Evangeliorum**.

## Philosophia et jus ecclesiasticum.

MUNERATI DANTIS Sacerdos. — <b>Elementa juris ecclesiastici, publici et privati</b> . . . . .	Libellae	3 —
A missionis pretio solutum . . . . .	»	3 50
PISCETTA ALOYSIUS Sacerdos. — <b>De Christo religiosae societatis disputatio</b> . . . . .	»	0 30
A missionis pretio solutum . . . . .	»	0 40
VERMEERSCH ARTURUS Sacerdos. — <b>De religionis institutis et personis</b> . — Tractatus canonico-moralis ad recentissimas leges exactus.		
Tomus prior ad usum scholarum . . . . .	»	5 —
A missionis pretio solutum . . . . .	»	5 50
Tomus alter. — Supplementa et monumenta . . . . .	»	16 —
A missionis pretio solutum . . . . .	»	18 —

## Musica.

<b>Cantus liturgici</b> (Cantici, Hymni, Psalmi etc.) . . . . .	Libellae	0 30
<b>Cantus communes</b> in Missa et in Vesperis. Ex editione typica Vaticana.		
Extractus septimus . . . . .	»	0 40
<b>Missa de Angelis</b> in testis duplicibus 5. Ex editione typica Vaticana. Extractus primus . . . . .	»	0 15
<b>Missa in Dominicis infra annum</b> . Ex editione typica Vaticana. Extractus quintus . . . . .	»	0 10
<b>Missa in festis B. Mariae Virginis</b> . (Cum iubilo). Ex editione typica Vaticana. Extractus quartus . . . . .	»	0 15
<b>Missa in festis solemnibus</b> Ex editione typica Vaticana. Extractus tertius . . . . .	»	0 10
<b>Missa pro Defunctis</b> cum Absolutione et Exequiis Defunctis. Ex editione typica Vaticana. Extractus sextus . . . . .	»	0 30
<b>Missa tempore paschali</b> . Ex editione typica Vaticana. Extractus secundus . . . . .	»	0 20

**ADVERTENTIAE.** — *Omnes hae editiones prostant tantum apud Società Editrice Internazionale per la diffusione della Buona Stampa in Corso Regina Margherita 174-176 a TORINO (Italia) ad quam epistolae et pretia mittenda sunt. — Pretia missionis aucta sunt tantum pro singulis exemplaribus. — Fit deductio tantum pro magnis emptionibus; tum publici cursoris impensae emporibus imputantur separatim. — Deductio fit pretii librorum non autem publici cursoris impensarum. — Instituta, Collegia, Seminaria deductione fruuntur.*



**LITURGIA.**

**ADDENDA IN BREVIARIO ROMANO.** — Editio 1913. Parvus fasciculus . . . . . Libellae 0 30  
 A missionis pretio solutus . . . . . » 0 40

**Continens:**

In die octava S. Francisci Salesii — In festo Sanctarum Perpetuae et Felicitatis martyrum — FERIA III infra octavam solemn. S. Joseph — FERIA VI infra octavam solemn. S. Joseph — In festo S. Paulini episcopi confessoris — Prima die libera infra octavam S. Joannis Baptistae.

**ORATIONES IN BENEDICTIONE SS. SACRAMENTI**, pro opportunitate temporum, cum Litaniis, Hymnis aliisque precibus ab Ecclesia approbatis.  
 — Editio magnifica, charta manu et rubro-nigro colore. Solutae » 3 —  
 A missionis pretio solutum . . . . . » 3 50  
 Volumen contextum linteo rubro, sectione aurata . . . . . » 4 —  
 A missionis pretio solutum . . . . . » 4 50  
 Volumen contextum pelle rubra, sectione aurata . . . . . » 5 —  
 A missionis pretio solutum . . . . . » 5 50

**PARVUM MANUALE AD USUM SACERDOTUM** complectens quae in Sacramentorum administratione et in Sacro Ministerio exercendo saepe occurrunt cum variis benedictionibus et instructionibus praesertim super indulgentiis, ex Rituali Romano aliisque authenticis documentis vel fide dignis excerptis et collectis.

Parvum volumen elegans, 500 paginis, rubro nigroque colore impressum, charta vere indica.

Volumen contextum linteo flexibili, indice aurato in plano, angulis retusis, sectione rubra, laevigata . . . . . » 2 50  
 A missionis pretio solutum . . . . . » 2 75  
 Volumen contextum optima pelle nigra flexibili, indice aurato in plano, angulis retusis, sectione rubra laevigata . . . . . » 4 50  
 A missionis pretio solutum . . . . . » 5 —  
 Volumen contextum *chagrin* nigro flexibili, indice aurato in plano, angulis retusis, sectione aurata, theca . . . . . » 6 —  
 A missionis pretio solutum . . . . . » 6 50

**RUBRICAE MISSALIS ROMANI** juxta novissima decreta S. Rituum Congregationis.

Accedunt: Observanda in Missa solemni, pro defunctis, coram SS. Sacramento, coram Episcopo, in Missa SS. Cordis Jesu aliisque votivis unxiis suis tabellis, Rubricae perpetuae, denique praeparatio et gratiarum actiones ad Missam.

Editio 1907, vol. in-32 rubr. et nig. linteo contextum. . . . . » 1 30  
 A missionis pretio solutum . . . . . » 1 50

# The Salesian Bulletin

Organ of the Association of Salesian Co-operators

Via Cottolengo 32, Turin, Italy.

## CONTENTS.

Greetings	297	News from the Missions	304
An explorer's view of the Salesian Work in South America	298	Salesian Notes and News	308
The Boy Scouts in South America	303	Devotion to Our Lady Help of Christians	312
		Graces and Favours	313
		The Life of the Ven. Don Bosco: Part I. Chapter VI.	314

## GREETINGS

**A**t the time of the Christmas festivities, the Very Rev. Don Albera, who by his position as Superior General, is the head and director of the Salesian Co-operators, wishes to get into touch with every member, to convey to each his best and sincerest wishes for Christmas and the New Year. He is prompted to this especially by the gratitude which he bears to the Co-operators, both for their prayers, and for the moral and material assistance which they have given to him and to his Society, during the past year; and then to encourage them not to grow faint or despondent in their endeavours, or to fall away from their accustomed generosity. The Christmas season itself makes a direct appeal on behalf of the young; and, in the name of the Divine Child, Don Albera assures all Co-operators of an undying reward for their generous charity, a reward which is ensured by the prayers of countless children in all countries, and by continual intentions in the Holy Sacrifice.



## An explorer's view of the Salesian Work in South America.



VARIOUS works have been published of late years presenting the information gained by explorers and travellers in the South American continent. The writer has examined some of these, in the expectation that they would contain references to the large share which our confrères have had, in shaping the intellectual training of the young, and in the development of those regions where the native tribes are now found. There are a hundred other points which would indeed deserve mention, but in the publication above referred to, such topics find no place, being apparently outside the scope of the authors, or being of too special a nature to demand general interest.

But in a volume recently published, both in London and New York, there is abundant testimony to the work of the Salesians and Nuns of Our Lady Help of Christians. (1) It is written by one of the principal members of the expedition which Mr. Roosevelt made to the Brazilian wilderness, an experienced explorer, and who, as a matter of fact proposed the undertaking to the ex-President. His books show him to have a natural gift for observation and for accurate and interesting description, and his outlook is fresh and independent. For these reasons we propose to give

here some excerpts from this work, expressing our obligations and gratitude to the author, who has made his acquaintance with our missionary work at first hand, and gives his views liberally and sympathetically.

It is in the chapter entitled: "On the Storied Paraguay," that he takes an opportunity to speak of Don Bosco and his Apostolate. "But what interested me much more than these material evidences of the prosperity of the city (Corumbá) was the splendid work being done for the instruction of youth, and for the relief of the poor and sick. I was particularly impressed by the achievements of the spiritual sons and daughters of Don Bosco — the Salesian Fathers and the Nuns of Our Lady Help of Christians. Although I had frequently visited their institutions in many other parts of South America, still their methods of instruction, their zeal on behalf of the afflicted and the abandoned, their marvellous success in dealing with the most savage Indian tribes, were always to me a source of wonder and admiration. But what astonished me still more was to see with my own eyes what they had been able to accomplish in a few short years in the most difficult of missions and in the most unpromising parts of the world."

The author then proceeds to speak of Don Bosco and the origin of his work and observes: "One of his projects, which the worldly-wise considered as utterly fatuous, was the conversion

(1) Through South America's Southland, with an account of the Roosevelt Scientific expedition to South America; by Rev. J. A. Zahm C. S. C., Ph. D. The learned author has also published volumes dealing with his explorations in other hitherto almost unknown regions of South America.



and civilising of the wretched Indians of Tierra del Fuego. This was deemed absolutely impossible of accomplishment. For had not Darwin declared that: 'man, in this extreme part of South America, exists in a lower state of improvement than in any other part of the world?' Had he not written of the Fuegians that: 'One can hardly make oneself believe that they are fellow-creatures and inhabitants of the same world?' It was precisely because they were regarded as the Pariahs of humanity, that the Fuegians so strongly appealed to Don Bosco's all-embracing heart.

The first mission was established in 1889 on Dawson Island, which was then a dreary waste. On this same spot eight years later was the beautiful village of St. Raphael, with a church, a hospital, workshops, a school for boys, a home for the missionaries, a convent school under the Nuns, and sixty comfortable homes for the Indians. Only a few years after the establishment of the boys' boarding school, the people of Puntas Arenas were amazed to hear, in the public square of the city, an admirable band concert given by the Fuegian boys of St. Raphael.

These same boys were equally proficient in singing and reciting. Mgr. Fagnano, the Prefect Apostolic, (and the leader of the missionaries in this neighbourhood) referring to the histrionic powers of the Fuegian youths who had given a dramatic entertainment in his honour, declares in a letter to the Superior General of the Salesians: "I do not exaggerate when I assert that I have not assisted at pri-

vate theatricals more brilliantly performed even at our Mother House in Turin".

Not long after the establishment of Raphael's, two other missions were founded for the benefit of the Fuegians, and with the same happy results. In the short space of twenty years after the foundation of the first mission in Southern Patagonia, the Salesians had in Tierra del Fuego no fewer than fourteen churches and chapels, six schools for boys, and seven for girls, and nearly two score missionary residences. Workshops were erected where the Indians were taught various trades; they were instructed in agricultural and pastoral industries, and their settlements soon began to assume the appearance of civilised communities. No less a personage than the President of Chile visited the Fuegian Missions to express his gratitude to the Salesians for their marvellous work. And explorers like Nordenskiöld were loud in their praises of these zealous ministers of the Gospel, and declared that their work ranks high among the achievement of the greatest lovers of humanity.

The dream of Don Bosco was realised. His spiritual sons and daughters, by infinite patience, tact, labour and devotion, had achieved what anthropologists and men of science had positively asserted to be impossible — the civilising and Christianising of the Fuegians — savages, who, as Darwin declared, it was hard to believe 'were fellow-creatures and inhabitants of the same world' with ourselves?

Hearing of the great success of the Salesians in Tierra del Fuego and Pa



tagonia, the Governor of Ecuador applied for their assistance in dealing with the Jivaros — that ferocious and intractable tribe, which, from the days of the conquest, had been an unending cause of alarm and trouble. The Salesians soon made friends of these wild men of the woods and achieved by the Cross what the sword and the Winchester were impotent to accomplish.

For generations, again, no Indians in Brazil had committed greater depredations, or inspired more terror among the neighbouring whites, than the Coroados and Bororos of Matto Grosso. The Government had long made efforts to civilise them, but had failed most signally. Despairing of being able to bring them under the yoke of law and order, it had finally decided that there could be no peace until they were all exterminated. Just then, Mgr. Lasagna, a famous Salesian Missionary Bishop, appeared, and asked to have these terrible Indians turned over to the care of his confrères. This was done. Schools and workshops were established, and in a short time the people of Matto Grosso were astonished to learn that the dread savages had been converted into useful and law-abiding members of the community. They became farmers, herdsmen, carpenters, blacksmiths, tanners, and, instead of getting a livelihood by pillage and murder, supported themselves and their families by the arts of peace. The boys, in addition to a trade learnt the elementary subjects and music; the girls, under the direction of the Sisters, besides receiving an elementary education, were instructed in the domestic arts. Some

specimens of their needlework, which I saw, were really admirable.

I refer especially to the achievements of the Salesians among the savages in order to give the reader an idea of the wonderful success, which has attended their activities as missionaries and educators. And what has been said of them may also be affirmed of the Sisters, who are equally imbued with the spirit of their holy Founder.

But I would not have it inferred that the work of Don Bosco's followers in South America is confined to the Indian, for this is far from being the case. In this vast continent as in Europe, their chief occupation is the instruction of the young, not only in the ordinary branches of a college curriculum, but also and more particularly in the various arts and trades in the well-equipped and excellent technical establishments for which they are everywhere justly famous. Their success is shown by the fact that they have schools in all the South American Republics. The highest authorities, civil as well as ecclesiastical, of all these nations are constantly calling for more of these eminent and devoted teachers to assist them in their work of education and philanthropy. Wherever there are children to be instructed, especially in arts and trades, the Salesians are in demand. It is partly because they have been able so well to meet this great need in South America for skilled workmen that their technical schools are everywhere so popular and so well patronised.

• •

But their success as educators is no



more remarkable than the number and variety of their activities. Realising the power of the Press, they print books, and papers and magazines in many languages. At the request of the Government, they have taken charge of magnetic and meteorological stations from the Strait of Magellan to the wilderness of Matto Grosso. They have also distinguished themselves as explorers, naturalists, ethnologists, and, in this respect, have nobly continued the fruitful labours of Falkner, Menendez, Montoya, Rivero and Sobravia. In Colombia they are assuaging the sufferings and relieving the miseries of more than 2000 lepers. And everywhere — whether in the bleak plains of Tierra del Fuego, or in the chilly uplands of Bolivia, or in the sultry *sertões* of Matto Grosso — theirs is ever a work of love. In the *ranchos* of the savage, or in the lazaretto of the plague-stricken, there is the same zeal and cheerfulness as in the village parish or in the city college or seminary.

Everywhere they feel they are working in the Master's vineyard and everywhere they are contented and happy.

During the nine days I spent at Corumbá, I had an excellent opportunity of studying the admirable work which they are accomplishing everywhere in South America, in college, convent, hospital. Though several came from various climes in Europe, they had schooled themselves to bear the inconveniences of the South American temperatures, and these and a thousand other sacrifices were borne in the spirit of devotion to their Master's cause.

Among the religious I met in the

girl's school was one who had just arrived from the Mother House in Italy. She held the office of Visitor-general and was then making a tour of inspection of the numerous establishments of her community in South America. She was of gentle birth, and in her youth had been delicately nurtured... She was then on her way to the Indian Missions of her Sisters in Matto Grosso. As I knew their establishments were far away in the wilderness, and full twenty-days' journey on horseback from Cuyabá, the nearest centre of population, I expressed my surprise that she should undertake such a long and fatiguing journey. "It is nothing much," she said. "I am a good horsewoman." Then I was told by one of the other nuns how the first sisters who went to the Coroados, had been obliged to spend thirty-two days on the road, and that, too, during the rainy season. When they reached their destination, in the depths of the forest, they had no shelter except the tents they had brought with them and they were, besides, almost destitute of provisions. Their tents were their only homes until a palm-thatched hut was built for them. Here, far away from all communication with the outside world — far from the telegraph and their base of supplies — they courageously entered upon their noble work for the women and girls of the most ferocious tribes of central Brazil. I could see, while talking with the mother-visitor, that she had left a part of her heart with these wild children of the wilderness, for she was counting the days until she could see them again and note the progress they had made



since her preceding visit. She was truly one of the world's heroines, and yet the extent of her heroic charity is known only to the Master for whom she has made the most sublime of sacrifices.

These achievements then are wonderful. But more astonishing to me is the marvellous growth of the two communities to which the followers of Don Bosco belong, and which they have so glorified by their labours and virtues. It is barely forty years since their first missionary band set foot on South American soil. It was then a diminutive seedling. But now it has become a great tree which, like a giant Banyan, has its roots in every republic of the Continent. According to the latest available statistics, the Salesians in South America alone have a membership of nearly 1500 priests and brothers, with nearly two hundred establishments of various kinds. In their Schools and Colleges there are more than forty-thousand pupils. The establishments of the Nuns are quite as flourishing, and almost equally numerous. In their thoroughly up-to-date homes, hospitals, lazarettos, schools and colleges, these ministering angels are now devoting their lives to the spiritual and corporal welfare of more than 40,000 people — of all ages and races and conditions of life — in South America alone. Their success is due not only to their zeal and abounding charity, but also to the special preparation which each of them makes for her task in the class-room, the ward and workroom, in which they teach their young charges all the dainty handicraft which contributes so greatly towards making home attractive.

In another place, I have had occasion to speak of the achievements of the conquistadores of the Cross in South America during colonial times. What I have said of their zeal and charity and spirit of sacrifice I can apply with equal truth to the faithful sons and daughters of Don Bosco — those modern conquistadores of the Cross — who in the homes of peace have ever been an inspiration and a benediction, and who in the forest primeval of Matto Grosso, not to speak of other regions,

..... "With the Cross alone, when arms had failed,  
Achieved a peaceful triumph o'er the foes,  
And gave that weary land the blessings of repose."

\* \*

The author then proceeds with his record of Colonel Roosevelt's adventures, who, during that time, had gone on a hunting tour on the River Taquary, and had secured, among other specimens, a large jaguar. We are sure that the above narrative will be of interest to our Readers and Co-operators. It says more, and with a greater frankness, than is possible to our missionaries in their letters; for in describing things as a looker-on one is not trammelled with the fear of appearing self-appreciative. It is an inspiring and consoling record, and will bring home to many, what this periodical has put forward with greater modesty, namely, that the work of the followers of the Ven. Don Bosco, throughout South America as a whole, is an integral part of the development of that continent, whether regarded from a religious, intellectual or industrial point of view.



## The Boy Scouts in South America.



Any movement that promises to be a useful factor in the physical and moral development of the young is welcomed by our confrères in their large Schools in South America. It is true that physical training has always been a prominent part of their programme, and the large cities were accustomed to the sight of hundreds of boys in uniform, with bands in attendance, proceeding to their drill displays or to public functions. But the Boy Scout movement seemed to have something in addition and something distinctive; it seemed to contain the factors that made for reliability, esprit de corps, for honour and uprightness, and it had on the face of it that air of the sportive character which has

appealed so much to the southern nations in recent years.

The Scouts or *Exploradores* were initiated in Buenos Aires by our Provincial, Don Vespignani, on the occasion of the first Centenary of the Independence of the Argentine. Companies were inaugurated in all the Sunday Oratories attached to our Colleges throughout the Republic. They were formed into sixteen battalions, and on the visit of the President of the Republic, they reached the goodly number of over 1200, and took part in the physical and musical display before the Governor's Palace and Houses of Parliament.

Though the inaugurator does not expressly say so, they are clearly formed upon the original plan, as seen in working order in this country. They have an excursion every month under the command of their lieutenants who are, when possible, selected from our past-pupils. The physical exercises, proper to the Scouts, are given every Sunday after Mass.

They will form guards of honour at public and religious functions, and will be in touch with the Directors. This will help to develop the patriotic sense and devotion to the country's interest. Arrangements are made for such instruction as is suitable to the movement; among the subjects dealt with are the history and geography of their country, and lectures by public men and educators. The boys are placed under the title of our Venerable Founder and are thus known as the *Don Bosco Scouts*.

They have their code of honour, which in ten articles includes the chief duties of a good Christian and a good citizen; the promise of fidelity is made by the battalions each year.

The movement has been hailed with enthusiasm and will spread to all the boys'schools and clubs; its influence for good has already made itself felt.





# News from the Missions.

## MATTO GROSSO (Brazil)

### An excursion to the River das Mortes.

St. Joseph's Colony (Sangradouro).

Very Rev. Don Albera,

After our experiences in former years, we again decided to make a missionary excursion towards the *Rio das Mortes*. The Indians of our Colony had gone away for their hunting and fishing expedition, called the *Magura*, and as this was always an affair of some weeks, I took advantage of their absence to set out on the missionary undertaking; besides myself there were two of our Community and three Indian boys. A mule was laden with our baggage, so that our own horses would be taxed as little as possible. Our journey started northwards along a beaten track, till we reached a former Indian camp, when we turned to the Northeast, striking out a road for ourselves. Some miles riding brought us to the torrent reached in the previous year. Near a rough bridge over this stream we had planted a Cross, and beneath its protecting shade we halted for the night. On the morrow we rode in the same direction and as there was good pasture-land about we decided to encamp for the second night while our horses could feed, for we were uncertain of the ground in the district we were approaching.

We had reckoned that the third day's ride ought to bring us to the River which was our destination. The dense forest we had crossed, and observation of the soil pointed to this conclusion, but as yet we had only succeeded in reaching swampy ground, which, if it had been the rainy season, would have compelled us to turn back. Night was coming on, so we hurried forward hoping to come across a stream of fresh water and some suitable pasture, but as our hopes were not fulfilled, we had perforce to camp for the night and make the best of things.

The dawn found us awake and astir. The Indian boys were all excitement, for they declared they could hear the rumbling of the

distant waterfalls on the *Rio das Mortes*. Careful listening enabled us to hear a noise as of far-off thunder, and by putting an ear to the ground one could detect other sounds that convinced us of the proximity of the cascades. However, it required a ride of eight miles before we found ourselves on the bank, and were enjoying the scene of the fine waterfall, which pours over the rocks with a continuous roar.

By footprints here and there, and by the scattered brushwood on the further side, it was evident that the hostile forest tribes had lately been encamped in the neighbourhood. We were anxious to follow up their trail, but the parched country promised no food for the horses, and the beasts already showed signs of having spent a disappointing night. We had therefore to be satisfied with having made certain of the route, and we put off any closer acquaintance with the ferocious *Cajabi* Indians until a more propitious occasion presented itself. Other tribes equally desperate inhabit these forests of Central Matto Grosso, but by degrees we hope to penetrate their fastnesses, and to see what temporal and spiritual benefit we can give them.

We returned to the Colony, noting the route carefully for further use. The Indians were still away in their happy hunting grounds, at what they call their *Maguru*, and I had promised to pay them a visit to examine the spoils of the chase and the produce of the fishing. With a companion and two *Bororos* we set off towards the southern forests. The Indians seldom follow a beaten track, but break off into new ones, chiefly because they expect to find fresh game as they proceed; thus, although I had ridden to the south on two occasions before, this time it was a new route picked out by our *Bororo* guides. We had to encamp the night without coming up to the Indians, but there were plenty of traces of their previous encampments. In the morning we rapidly pushed on only to be rewarded by magnificent views of forest-clad hills, and some dangerous riding among steep paths and precipices. The guides went on ahead to find the path, and presently returned with the news that fires could be seen



in the distance. We rode in that direction and came up to the encampment just as the men were returning from fishing, bearing abundant spoils.

They were surprised at our having tracked their whereabouts, for they had pitched their rude tents in a district some distance away from their usual scene of operations. Fish and wild honey were the main items of our repast. There were as usual a few who had fallen sick, and one had severely gashed his foot with an axe; a piece of dirty rag was the only dressing it had received. When the Indians are in good health and have enough to eat, there contentment is complete; they are not bothered by anxieties for the future or the attainment of ideals. But when sickness comes they have a bad time, for even rudimentary cures are unknown, and restoratives are lacking. As everything seemed to be otherwise in its normal condition, we returned to the colony to prepare for the return of the Indians after their excursion to the wilds.

We hope that this reminder of our work among the tribes will serve to keep alive the interest of our Co-operators in these needy missions, so that they may help us to accomplish something more on behalf of the natives of the forests.

*Your devoted son*  
JOHN BALZOLA,  
*Missionary.*

## CHINA

### The Seung-Cian Mission.

Father Pedrazzini writes:

With the development of our work, it became necessary to divide up the mission, and to my share fell the watery land which includes the classic territory of Chinese piracy. It is in two sections. One consists of a number of islands, all hills and valleys, and in the latter lie hidden away many villages, where the work of our evangelising is being carried on. They are fairly populous places and some have protective walls and regular battlements. The islands of this particular part are separated by marshy flats which are only covered with water at high tide. The villages are therefore scattered about, and are not very thriving; fishing and shooting wild-duck are the chief means of livelihood.

The other section, Leong-To, is quite a contrast. It is a veritable garden. As the junk goes sailing by, picturesque landscapes and

well-cultivated fields come into view; there are vegetable plots as well as muddy rice-fields; the sugar-cane, orange, mulberry, and tobacco are also grown, and the groups of white cottages look the picture of prosperity. It will be necessary for me to visit the islands and villages in detail, so as to learn the strategic points from which to begin the great work; then we may say: *A sower went forth to sow his seed.*

My faithful servant, a Chinese boy, struts along in front of me carrying two baskets and a lantern, for we are nearing the landing-stage where we go on board the junk, which seems already crowded with its cargo and passengers. There were opium odours or fumes in the air, and these, added to my weariness, account for my sleeping during the whole voyage to the village of *Seung-Ciau*, my destination. This place possesses a little church and a Christian community of about forty persons. There would have been a good many more, had not persecution been doing its devastating work for three generations. My confrère, who had previously visited this district, was threatened with death, and when he proposed to erect a chapel, a thousand obstacles, political and religious and superstitious, were raised against it. The most influential of the Christians, a man of some authority, had long kept the pagans in check, and had prevented a treacherous renegade from stealing the goods belonging to the Mission house; but our protector paid the penalty of his zeal, for he was poisoned by some miscreants. Sufficient evidence for the conviction of the guilty persons was not at first forthcoming, for even the Christians thought peace might best be secured by hushing the matter up; but later on, the missionary was able to convict the poisoners and the authorities secured him proper protection. Thus Chapel the was erected and the fears of the little flock were set at rest.

It is this same chapel that my servant-boy and I are approaching. The boys coming out of School have espied the new-comer and at once surround him. They are rather obtrusive in their welcome, and very soon, all the neighbours, both pagan and Christian, are made aware of my arrival. The little house for the missionary has been prepared by a good old woman, and we proceed to the Chapel giving thanks for our safe arrival.

There is much to be done, Baptism, Instructions, Confessions. There were public prayers in the Chapel, and the dialect of the Seung-Ciau district is particularly musical. I stayed about a week at the village. There was a general Communion before I left, and all were



spiritually fortified to maintain their faith and piety till I should be able to come again. It will be evident to all, that our chief need at Seung-Ciau is a small school, where the boys could be taught, and through whose means the whole village might be won for Christianity. Our Co-operators are heartily invited to help us to secure that praiseworthy object.

---

## FROM A MISSIONARY'S DIARY

---

### The orphans of Rio Colorado.

The name of Colorado is still suggestive of mystery and strange legends. The *gauchos*, or shepherds who dwell on the neighbouring plains, can tell of many a story and fable concerning the southern lands that border on their territory. It was beyond the great Colorado River that the native tribes assembled, before riding forth on their deeds of depredation, or to attack the hostile tribes on any pretence whatever; there, too, they celebrated their orgies; and finally, no better hiding place could be found by those thieves and cut-throats who had fled from justice in the neighbouring South American States.

But this medieval state of things was destined to pass away. The Argentine Government gradually made its control more effective, and about the same time the Colorado banks were reached by the Salesian Missionaries, led by the Apostle of Patagonia himself, Cardinal Cagliero. He crossed the wide River in 1887 at a place now called *Fortin Mercedes*. The journey was uneventful, and extremely uncomfortable, the route being varied only by salt lagoons and an occasional hut or two belonging to Indian shepherds, and the cabins which were used by the few travellers who had to pass that way. The missionaries could not have been greatly enchanted by the desert wastes that met their gaze in every direction, and there seemed little promise of future development; but they knew they were on the way to the recesses of the Indians, and their desire to begin the work of their evangelisation kept them zealous and keen. Routes hitherto deemed impracticable were traversed, and places which are now comparatively populous centres were then but halting places of missionary expeditions. The *Pampa Centrale* between the Rio Negro and the Rio Colorado became one of the chief districts for the work of the pioneers in the spread of the Gospel. Christian

centres have been planted everywhere; the missionaries visited them in turn, until they could establish permanent residences and could spare a priest from the heavily-burdened staff. The sacrifices demanded and readily made were amply rewarded, for it would be difficult to find another region where the Faith spread so rapidly, or where its fruits were so abundant.

A simple episode of the early times is typical of the missionary's work, and of the problems he had to deal with. "On one of my expeditions," says Father Bonacina, "in the Rio Colorado district, I stopped at the farm of a good Christian, who was one of the earliest settlers. During some conversation he informed me that a woman had recently drowned herself in the river. She had five children, a boy and four girls, but the father had quarrelled and refused to acknowledge them, and the mother in disgrace had put an end to her life. I could not bear to leave the children to their fate, for they were exposed to the first danger that might present itself. Signor Hernandez and I decided to ride to the cottage without delay, while his wife was to come along in a vehicle to take charge of the girls, when we had made the preliminary arrangements. We followed the course of the river for some time, keeping a sharp look-out in the spots that seemed likely to shelter a small cabin. It was necessary to examine every hollow and every clump of trees, for if we passed the cottage by, we should go miles out of our way. Night was showing signs of approach and we were still unsuccessful. We had searched a distance of about six miles, when the barking of our dog told us he had discovered something. We rode up and found the four girls sitting under a tree, and terrified by the dog and by the approach of strangers; but when they saw who the strangers were, they were overjoyed at the thought of a speedy end to their misfortune. The sisters had looked after each other during the few days of their abandonment, and the boy had continued to look after the half-dozen goats which was their whole stock. They were all ready to leave their cabin and to go with the Missionary. The night was spent at the farm, and there it was arranged that they should be taken to Viedma, where the nuns would look after of the girls, and the boy could be trained to some useful employment in the school kept by the Missionaries.

The journey to Viedma, however, was not so simple an affair as it sounds. There were two routes available. One would take us along the course of the river, and it had the advantage of providing several stopping-places in case we needed assistance; on the other hand it was



almost interminable in its length, and the road was not much more than a track. The alternative route was to strike out across the pampas, and reach *Pringles*, where the Missionaries were established and the Nuns of Our Lady Help of Christians had a school. This would mean a journey of a hundred and sixty miles. It seemed rather a risky procedure, but the great difference in the distance made us decide to cross the Pampas.

The preparations took about a week, and then all was ready, save for a guide, without whom it would have been worse than foolish to venture into the unknown. There was current at the time the story of the fate of two Spaniards, who had gone into the wilderness to escape the pursuit of justice. The corpse of one of them had been found on the edge of a dried-up lake, while the other returned in an exhausted condition, and with his mind unlinged owing to his sufferings and particularly his burning thirst.

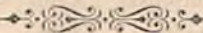
This story alone showed the necessity of prudence. The preliminary stages could be made with perfect safety, but provision would have to be taken, before the unknown tracks were tried. Signor Hernandez accompanied us for the first twelve miles. The girls were in a rough waggon driven by their brother, the other few attendants and myself being on horseback. We reached the huts of some Indians, and enquired after a guide. They told us that some miles further on there lived in hiding a convict, escaped from the prison of *Pringles*. As his life was spent in the wilderness, he would be well acquainted with the tracks and routes, if any, and if we could secure him he would be the best guide. He was found without much difficulty, and when he heard my proposal he consented to act as a guide, if I would undertake to speak to the police authorities, and get them to leave him in peace. I promised to do my best for him, and his services were thus secured.

The caravan started off again next day. There was not much to break the monotony, and all were somewhat depressed, including myself, for I felt the responsibility for the safe arrival of the children. After all we were completely in the power of the Indian convict, and the more I considered that fact, the more I recommended our project to the protection of

Providence. By nightfall we had reached a small lake and near it were the huts of some Chilean shepherds, with whom we decided to pass the night. They were Christians, so I took the opportunity of calling to their minds the truths of the Faith, while the children retired for their well-earned sleep.

The morning seemed to wear a brighter aspect. Our guide had got to know us, and had volunteered to bring in the horses which had strayed some distance during the night. The party set out again in better spirits. The guide took the path he knew best, and it led among water-courses and abandoned huts, and occasionally near some lonely dwelling of native shepherds or goatherds. On the fourth day the path was almost impracticable, for it led among ravines and rocky places where the cart could only pass at imminent risk of being upset or knocked to pieces. Fortunately we met near here an old white-bearded Indian of the Araucanian tribe, who had seen me at a mission in some out of the way place. He assured us that we were not far off the route but urged us to make use of his hut, for darkness was now coming on. This we did, and passed a restful night, with a feeling of relief from much anxiety.

Next morning the old Indian came with us some distance to put us on the right road, and assured us that inhabited territory was near at hand, across which led the public road to *Pringles*. But an Indian's idea of distances is different from the usual one. After some hour's riding we saw a dark stretch of landscape about a mile ahead. It proved to be a marshy over-grown wood or fen, and its great extent made us very loth to try to go round it; yet to drag a vehicle through it appeared to be hardly worth the effort. However, with the aid of hatchets we managed to clear our way through the thicket, and once on the other side we perceived that the Indian was right about the signs of habitation. Still it was two days before we entered *Pringles*, but all our anxieties were speedily forgotten and plans were made for the future of the children. They had a rest for four days and were then taken to the School at *Viedma*. One of the sisters died quite young; the others are still in the Convent, where they help the Nuns to perform those good services for other girls, that were once rendered to themselves.







# Salesian Notes and News.

**London.** We are pleased to be able to chronicle a record scholastic term in regard to the number of boys at the Salesian School. In noting this fact one is reminded of the words of our Superior General when he gave his report of the extensive visitation he made to the Schools in various countries. "The schools and colleges", he said, "I found *overflowing with boys*"; and though he may have had more particularly in mind some of our large schools in other lands, yet it is true of the schools as a whole, and perhaps never more true than during these years of war. Our total of two hundred and thirty comes very near to the limit of accommodation and, as a matter of fact, a good number of applications have had to be refused, while others are waiting till the New Year.

We have no need to try to analyse the causes of this influx; in 1914, before the war, we had turned the two hundred; but that figure being once attained, numbers tended to remain stationary. The first year of the war was expected to make a good deal of difference to the attendance at boarding-schools, but in our own case the difference has been in the unexpected direction of increasing the numbers to a record. Doubtless the results of examinations and efficiency have something to do with it. Although the first term of this scholastic year has gone, there has been no opportunity of announcing the very satisfactory results of last year, which were up to a very high standard of successes, several pupils carrying off honours. Those who entered for proficiency in music did so with distinction, and carried off some of the best prizes. The year, therefore, compared very favourably with any of its predecessors.

The distribution of certificates and prizes was part of the programme for the celebrations

on the Rector's feast-day, Nov. 4th, the feast of St. Charles. That day was kept with the solemnity that has become traditional; but as years go by it has a greater significance for larger numbers both of past and present. To a general holiday and festivity, there was added the enjoyment of the musical play given by the boys in the evening.

During the term there was a half-holiday to commemorate the winning of the Distinguished Conduct Medal for bravery on the field, by one of the past-students.

In other respects the Term has been one of steady application, laying a foundation for what should be a distinctive year in achievement as well as in numbers. For information as to vacancies apply to the Very Rev. C. B. Macey, S. C. Salesian School, Battersea.

\* \* \*

At *Farnborough*, again, there has been a similar tendency to increase in numbers. The school has gone forward during its few years of life by leaps and bounds, adding to its accommodation by extension, and securing a name for itself by successes, which would do honour to a school with a hundred years of endeavour behind it. Like all the boys' schools, it has a long roll of old boys in the services—land, sea and air, whose names the school will always hold in honour. At the end of the First Term there is held the distribution of prizes for the preceding year, a ceremony over which His Lordship the Bishop of the Diocese usually presides. This time there will again be several honours and distinctions to be awarded, on the results of the Oxford Local and other examinations. The Very Rev. Father Sutherland will furnish prospectus and details of the School upon application



**Abroad.** There are many items to chronicle concerning our work elsewhere which are of interest to Co-operators. The first to be mentioned is the sad loss of one who was a leader, and one of the earliest members of our Society. The name of Don Lemoyne has been of frequent occurrence in our columns, chiefly in connection with the Memoirs of our Venerable Founder. These he drew up with great fidelity and has published in the *Life of Don Bosco* which is a monumental work and will ever remain the Standard Life of the Servant of God.

in the Chapel of Our Lady there for some guidance in his vocation. On the following morning as he awoke, he seemed to hear a voice which said: "Go to Lerma and you will find Don Bosco." He had no idea that Don Bosco was in the neighbourhood, but after he had said Mass he mentioned the fact to the young Marquis Cattaneo who was staying with him. That young gentleman replied without hesitation: "Dream or no dream, let us go to Lerma and inquire." They went, and found that Don Bosco was expected there in a day or two. He came and we conferred together, the result being that I



"The Salesian Boy Scouts" in the Argentine.

He was born on Feb. 2nd 1839 at Genoa, and when his early studies were completed, he chose the ecclesiastical career and was ordained in 1862. His vocation to a religious life was something of a mystery. He related the circumstances during his evidence in connection with the process for the beatification of Don Bosco. He had been a priest for two years when he began to think seriously about putting his design of entering religion into effect. He had heard of Don Bosco as remarkable for his sanctity, but had no idea that he was establishing a religious order: still he set out for Turin to consult him. Don Bosco was away. Shortly after, he was staying at Belforte, and had prayed

went to Turin and joined his Society.

Later on he went to Lanzo to be Director of the College where he was eminently successful, and where he helped to form the characters of of many who have since held high positions whether in ecclesiastical or civil life. Don Bosco next placed him in charge of the Nuns of Our Lady Help of Christians whom he had just founded, until he recalled him to Turin to be a member of the Superior Chapter, of which he was Secretary, and Editor of the *Salesian Bulletin* which he conducted for ten years.

During all these offices, he never ceased to be a careful recorder of everything that concerned



Don Bosco, and in the years he now spent at the Oratory he had unique opportunities of observing all that occurred. The result has been the great work to which we have referred: *The Life of Don Bosco*. Eight volumes of this he has issued, the ninth he has seen through the press, and for the remaining eighteen years all the matter has been prepared.

It is with this fine accomplishment that his name will be ever associated. Weighed down with years and labours, he passed to his reward on Sept. 14th last, in his seventy-eighth year. His long life had been foretold by Don Bosco, whom he survived for twenty-eight years.

\* \* \*

A biographical notice should also be bestowed upon another of our great pioneers who passed away only three days after Don Lemoyne. This was Mgr. Fagnano, the missionary, who after more than forty years of labour in the far south of South America, died at Santiago in Chile. Eloquent testimony is paid to him by the *Osservatore Romano*. It says: Having gone out with the first band of Salesian Missionaries in 1875 Mgr. Fagnano was appointed as Director of the first Salesian College opened in the new continent. Later on he was the founder of the first missionary settlement in Patagonia. Nominated Prefect Apostolic of Southern Patagonia and of Tierra del Fuego, he espoused the cause of the native tribes with extraordinary zeal and activity, and they have been won over to religion and civilised life. He had a principal House established at Puntas Arenas. From that as a base he made his excursions, and by settlements at Santa Cruz and at Gallegos he provided for the welfare of the *Tehuelches* Indians; for the *Alacalufes* he established a large village with a missionary residence in Dawson Island, and for the *Onas* of Tierra del Fuego a village was built at Candelaria between Cape Penas and Cape Sunday.

The records of his numerous missionary journeys are not only full of interest, but of great value both to history and geography, as well as to science. The Republics of Argentine and Chile, by a combined decree, decided to name after him the largest lake in Tierra del

Fuego, discovered by him in December 1886. He had explored the course of the Rio Negro, the Strait of Magellan, Southern Patagonia, and all the water-courses of the South, bearing to all these places the light of the Faith and of civilisation. He was seventy-two, and was made Prefect Apostolic by His Holiness Leo XIII in 1883.

**New dignitaries.** From these reminiscences we turn to news of an opposite character. While one generation of great workers is passing, another of equal, or perhaps even greater importance, is rising up. When His Eminence Cardinal Cagliero relinquished his post in Central America to take up his new position and duties in Rome, his secretary and much valued assistant was made Administrator of the vacant Archbishopric of Santiago in Cuba, with the dignity of Titular Bishop of Amata. His Holiness the Pope has now appointed him to the Archiepiscopal See. Thus our confrère, Don Guerra, becomes Archbishop of Santiago, and by the way the local Press has welcomed the nomination, it may be assumed that he has given evidence of those high qualities which such positions require. Mgr. Guerra has already taken possession of his See, and at his installation all the ecclesiastical and civil authorities and the Representatives of Foreign Powers were present to pay their respects.

Another important nomination is that by which the parish-priest of our Church of *Santa Maria Liberatrice* in Rome becomes Bishop of the diocese of Nepi and Sutri in central Italy. Mgr. Olivares had been professor of theology at our House of Studies at Foglizzo, and in 1910 he was nominated to the newly established parish in Rome. His work there has been marked by a wise initiative and prudent zeal; it has been recognised from the first as successful beyond all expectation. While the people of the Testaccio quarter received the news with mingled feelings of pride and regret, those of his future diocese were loud in their acclamations of joy and welcome. He was consecrated on Oct. 29th by Cardinal Cagliero, assisted by the Archbishop of Ravenna, and by our confrère Mgr. Marengo, Bishop of Massa-Carrara.



In South America a new Prefecture Apostolic has been erected in northern Brazil, and the Provincial of our Missions in that part, Don Giordano, has been made the Prefect Apostolic. His district is a vast one, and will give abundant scope to the energetic character of the new Prefect and his assistants.

**The Cause of the  
Ven. Don Bosco.**

While His Eminence Cardinal Cagliero was staying at the Oratory at Turin, a commission was held there to take his evidence in connexion with the beatification of the Ven. Don Bosco, and of his pupil, the Servant of God, Dominic Savio. From what our readers already know of the long and intimate association between the Cardinal and our Venerable Founder it will not be surprising to hear that his evidence required thirteen meetings, of an average length of three hours each; concerning the young Dominic Savio there were four sessions. In both these cases the Cardinal's evidence is of very great weight, and should be a good step towards the completion of the process for the beatification.

Some of our Readers may be acquainted with the name of the Ven. Cottolengo, whose wonderful Institute is close to the Oratory at Turin, and with whose work our own has always been in sympathy. The miracles necessary for his beatification have now been verified in the stringent manner required, so that in the next meeting before the Holy Father of the Congregation of Rites, he will be declared "Blessed."

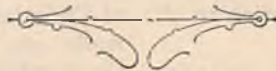
**The Salesian  
Church of the  
Sacred Heart in  
Rome.**

One does not need to be reminded that the Eternal City is deeply concerned in the progress of the war. This year's Novena, therefore, at the great Church of the Sacred Heart, built by Don Bosco, and

conducted by his sons, was like a series of days of solemn intercession. There were special sermons and services for a whole month, but during the Novena these assumed the character of immense concourses from all over Rome and the suburbs, and were presided over by the Princes and Bishops of the Church. On one evening the principal figure was His Eminence Cardinal Gasquet. Special services were devoted to the spiritual and temporal welfare of the combatants, of the orphans and widows, the wounded, the prisoners, and for the peace so ardently desired by the Holy Father.

His Eminence Cardinal Maffi, a most distinguished and zealous Co-operator, has opened a new Church and entrusted it to our confrères in the suburbs of his archiepiscopal city of Pisa. The Salesians have been settled in the neighbourhood for some time engaged in parochial and scholastic work, and the need for permanent church had been evident. After the ceremony of the opening, the Cardinal proceeded to say the First Mass, at the Offertory of which a singular and pleasing offering was made. Two little boys, dressed all in white, presented to the Cardinal a casket, containing a chalice of great value, the gift of the gentlemen of the parish. His Eminence accepted the offering, and having consecrated the Chalice and Paten used them for the Holy Sacrifice.

At the Gospel, Cardinal Maffi addressed the congregation, urging them to take full advantage of the new church by attending it frequently, and there implore the protection and aid of Our Lady Help of Christians, to whom it is dedicated, especially during the time of affliction which the war had brought to all. The church is of good dimensions and is the work of the best architects and painters; over the altar is a fine statue of Our Lady Help of Christians, the gift of our Superior General.







## DEVOTION TO OUR LADY HELP OF CHRISTIANS

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

PIUS P.P. X.

May the Blessed Virgin deign to help us.... and may she take under her maternal protection the Church and all the Souls redeemed by the Precious Blood of her divine Son.

BENEDICT P.P. XV.

During the months of the war, the Basilica of Our Lady Help of Christians has become more than ever the house of prayer, and the rendezvous of all sorts and conditions of people, who wish to recommend their interests and their absent relatives to Our Lady's protection. Although but little incitement is needed just now to urge the anxious people to have recourse to prayer, the vast audience which gathered not long since to listen to the address given by His Eminence Cardinal Cagliero, were much impressed and encouraged by the words of one, who has been so closely associated with the Basilica and with the spread of this devotion.

"This splendid temple", said His Eminence, "calls to my remembrance the innumerable prodigies which the Venerable Don Bosco worked, through the intercession of Our Lady, and which were instrumental in spreading the devotion to her, under the title *Auxilium Christianorum*..... One evening in 1860, while the boys of the Oratory were in their studies and workshops, I, who was then a young cleric, was walking with Don Bosco in the play-ground. He was talking, as was his wont, of his vast projects on behalf of the young and of the salvation of souls, when suddenly he pointed in the direction of the ground where this Sanctuary now stands. 'Look!', he said, his countenance all transfigured, 'Look at the majestic temple which Our Lady has built for herself; look at the crowds of people that flock around its altars!' At these words I looked and replied: 'I don't see it, I don't see anything.' And then as if returning to himself after a splendid vision, he said: 'Oh, yes, a fine temple will arise there, surmounted by a vast cupola, over which will tower the statue of Our Lady, as though she were inviting the people to come to her temple, and in the act of showing her protection to all Christian peoples.'

"The words seemed a mystery to me, and were indelibly impressed on my mind. But the mystery began to be unravelled in the year 1876, when at the bidding of Don Bosco, I set

out from this altar with the first band of Salesian Missionaries, to implant the Faith, and to teach the devotion to Our Lady in those unknown regions. It was made clearer when in 1884 I undertook with episcopal powers the evangelisation of Patagonia, in which I was assisted and protected by the Help of Christians.

Again, in 1905, when I went as Apostolic Delegate to Central America I saw how this devotion had conquered whole states and peoples and Don Bosco's prophetic words show themselves fulfilled indeed today as I stand in the midst of this vast concourse. Fifty years have gone by, and you can see how his words have been realised in every detail. Few had the opportunities I had of witnessing that realisation. I have seen his clerics and religious multiplied, his congregation founded and established, the formation of the religious congregation of the Daughters of Our Lady Help of Christians, and of the great Association of Co-operators. I saw the rise of this prophetic temple, and have seen innumerable bands of missionaries and nuns go forth from it, to spread the Faith and Christian civilisation and teaching everywhere the devotion to Our Lady Help of Christians".

Thus the Cardinal went on to show how the countless favours obtained had of themselves drawn the faithful to Our Lady and to God. The vast panorama of missionary territories were spread out before him, and one must admit that the marvellous has seldom been more evidently and more vividly realised. "As we parted for the first expedition," he said, "Don Bosco spoke to me a few farewell words: 'Do what you can, God will do what we cannot. Entrust everything to Him in the Blessed Sacrament and to Our Lady Help of Christians, and you will see what miracles really are.' And these marvels appeared in the wonderful expansion of the Salesian work and particularly in the civilisation and conversion of the Patagonians, the Fuegians, the Jivaros, the Bororos".



The Cardinal then went on to show that true liberty and justice and peace can only come from the true Religion, and that only the practice of religion will secure to Europe after the war that security and peace which she so much desires. Just before leaving Rome he had an audience of the Holy Father. "You are going to Turin" said the Vicar of Christ. "I cannot go there, but tell the people that I shall be with them in mind, and that they must pray to the Help of Christians particularly that she may obtain for us the Peace which we desire!"

\* \* \*

During the war, our Superior General has arranged for daily intercession in the Basilica for the needs of the people and the Church. Never have such constant streams of the faithful poured out their prayers before the Altar of the Help of Christians, and innumerable have been the consoling graces obtained. Our Co-operators are invited to join in this supplication, both for their own intentions and for the other members of the Association.

## Graces and Favours. <sup>(1)</sup>

**Kottayam.** (Southern India). — His Lordship the Vicar Apostolic of Kottayan has obtained a well-earned victory over the hostile pagans in his Vicariate. For a long time he had endeavoured to build a Church dedicated to Our Lady Help of Christians, but the pagans took alarm, and raised all the opposition that religious bigotry and centuries of superstition could command. The Bishop relied upon the protection of Our Lady, and by degrees every effort of the idolaters was frustrated.

The pagans first brought forward a criminal charge, but they lost their case and did not appeal. They then brought it forward as a civil case, and were successful in the Lower Courts, but lost it on appeal. They then brought in a new case, and this was decided in favour of the Church, on the feast of the Assumption of Our Lady of this year, to the great joy of the Christians in the Vicariate. The Bishop rightly regards it as a great victory obtained through the intercession of the Help of Christians, and wishes it to be made known through the *Bulletin*.

The church has been erected in the midst of a pagan population, and will undoubtedly be a

great incentive to the Christians, and a powerful assistance in the conversion of the natives.

Nov. 1916.

\* \* \*

**Dublin.** — I enclose an offering for a Mass in thanksgiving to Our Lady Help of Christians, for many favours received through making a Novena and a promise of publication.

Oct. 1916.

S. M.

\* \* \*

**Draperstown.** — I wish to have two Masses said in thanksgiving for favour received. They are both for rapid recoveries of health when serious illness threatened, and I beg for a continuance of the protection of Our Lady Help of Christians.

Oct. 1916.

L. M.

\* \* \*

A young Salesian Co-operator writes: "I had just reached the termination of my cause of studies, when I fell ill, and some internal trouble baffled all the skill of doctors and the affectionate cares of my home. My life seemed about to be cut short, just when its best years were opening. However, a dangerous operation was decided upon, and my life depended upon it. But in the meantime I had begun a Novena to Our Lady Help of Christians, and before it was concluded, and before it was time for the operation, it was discovered that all signs of the disease had disappeared, to the great surprise and wonderment of the doctors, and to my delight. I return most hearty thanks to Our Lady Help of Christians."

Sept. 1916.

\* \* \*

The Novena suggested by the Ven. Don Bosco was:

1. To recite for nine days the *Our Father*, *Hail Mary*, and *Glory be to the Father*, three times each, in honour of the most Blessed Sacrament, adding each time, *Most Sacred Heart of Jesus, have mercy on us*, and also three times the *Hail Holy Queen*, with the invocation, *Mary Help of Christians, pray for us*.

2. To approach the Sacraments at least once during the Novena.

3. To make a promise of a thank-offering according to one's means. A promise is also usually made to publish the thanksgiving, in honour of the Mother of God.

(1) In these accounts no claim is made to any authority, beyond that given to authentic human testimony.



# The Life of the Venerable Don Bosco

By G. B. LEMOYNE, of the Salesian Society.

## CHAPTER VI.

The following November saw the opening of a new scholastic year at Chieri. John entered upon his studies with an ever growing ardour, especially as more advanced work was undertaken, and the sense of approaching nearer to his desired goal increased if possible, his remarkable application to study. There is abundant evidence of his success; not only did other students continue to come to him for extra tuition, but parents began to make him a regular tutor to their boys, to supplement the teaching given during the day at the College; at the periodical examinations he invariably gained full marks, and carried off every year the prize awarded by the Municipal authorities to the student of highest all-round ability and excellent conduct. The archives of our Society contain his report given on August 22nd 1833, signed by the chief members of the College Staff, and each of them, in his own department, speaks in terms of the highest praise. During the last term he was among those who received the Sacrament of Confirmation. It must be remembered that John was now eighteen, but his not having been confirmed sooner is easily explained; for in those times it was not usual to confer this Sacrament at an early age, and in the remote villages it was difficult to ensure the regular visit of the Bishop of the diocese.

With a sense of advancement in his spiritual and intellectual life, John went back to Castelnovo for the vacation. He was soon again the centre of attraction for all the boys of the neighbourhood, and his mental development gave him increased power in rendering them valuable services, while he still gave occasional entertainments to promote the pleasurable side of his instructions. There was one event

during these holidays that had more important consequences in the sequel than the actual occurrence seemed to promise... A young clerical student has already received a passing reference in these pages. Joseph Cafasso (whose Cause for canonisation has been introduced) was a native of the same district as John Bosco. He had gained high estimation for piety and learning during his course at the Seminary, and many had watched his approach to the priesthood with interest and hope; none more so than John. To him, Joseph Cafasso was the object of envious admiration and respectful esteem; but circumstances had not allowed of anything more than a very slight acquaintance between them. The young cleric was ordained on September 21st, and John assisted at his first Mass, and approached with the other members of the congregation to kiss the hands of the newly-ordained after the Holy Sacrifice. As he did so, he seemed to perceive that he had found the one who was to be his special friend and guide. The sequel will contain abundant evidence of the importance of this meeting.

Although John had ever been prompted by the desire to enter the priesthood, he never lost sight of the responsibilities attached to the office, and of the high qualifications required in those who aspire to it. These considerations almost decided him to enter a religious order. "I shall renounce the world," he said, "and enter the cloister; my time will be occupied in study and meditation, and thus in solitude I shall be able to combat my passions, especially pride, which is deep-seated in my heart."

There was a Franciscan Monastery at Chieri, and John had frequently visited it. His intimate acquaintance with some of the fathers, and their appreciation of his virtue and ability were doubtless responsible for these leanings towards a monastic life, and arrangements



were set on foot for his admission as a novice. John knew that his mother would make no objection, for on several occasions, when he had sought her advice or discussed plans, her reply had been always the same: "I expect nothing from you but your eternal salvation." She did not learn of these negotiations from John himself. One day she was visited by the parish-priest. He had heard of John's inclination and deemed it prudent to let Margaret know his views on the subject. He pointed out what great need there was for parish-priests, and what scope John would have for his talents; he did not omit to refer to the fact that if John went into the monastery, she would be without his assistance in her advancing years.

Margaret thanked the priest for his interest in their welfare, but she kept her own counsel. She set out for Chieri at once, and told John what the parish-priest had said. She told her son to consider very carefully the step he proposed to take, and then to follow his vocation without considering any human interest. She added: "The parish-priest wished me to dissuade you, because of the need I might have of your help in the future. But in this matter there must be no consideration of me; God comes first. Do not hesitate on my account, I want nothing from you and I expect nothing. I wish to die poor, as I have been all my life. If you become a secular priest, and should have the misfortune to become rich, I shall never come to see you."

Don Bosco never forgot these solemn words and the tone in which they were uttered. As it was, Margaret was never separated from her son, for she afterwards helped him in the beginnings of his Oratory, and passed to her rest under his modest roof. Her words, indeed, are worthy of remembrance. When she saw her son on the threshold of the sanctuary, an object to which her efforts and sacrifices had been so long directed, her one aim was consecration to God alone, and she urges with brief, but vigorous and eloquent words this one object, which contains the whole programme of the priest's ministry.

She had termed it a misfortune for a priest to become rich, and that idea seems to have

had a special meaning and influence for her son. Just after his ordination he was offered honourable and somewhat lucrative benefices; he declined them. He chose the walks of poverty, whether in regard to food, clothes or home comforts; although he builds churches, schools and homes for others, he is always the instrument in the hands of God and an administrator for Him; he reserves to himself only the lowest place and the worst things. His mother's words: "A misfortune," seem to have directed his choice and adaptation of the words of the Bible, which became his motto: *Da mihi animas, cætera tolle*. "I desire to gain souls; other things are no interest of mine."

But in the meantime John was at Chieri, still attending the school as a day-scholar, and earning his board and lodging by assisting those in whose house he found a home. He had plenty of occasions for exercising his young apostolate both at the school, and among those who were brought into contact with him in the house where he lodged. As we have seen, he was in some doubt as to the manner in which his vocation should be realised, for his entry into religion was by no means incompatible with the work towards which his dreams had pointed particularly if it led him to the foreign missions, to which he was always attracted. But these uncertainties did not interfere with the even course of his scholastic life, nor did he confide his anxieties to anyone; he was ever calm, frank, affable; his studies and his little works of zeal among his companions claimed all his attention, except that which he gave to the evening work which went towards his maintenance. Small sums of money came to him for the teaching he gave his companions, and among those whom he thus assisted were several Jewish boys, one of whom he converted to Christianity by his counsel and instruction. On Sundays he always managed to bring a number of boys to the Church for the services and for instruction, and often he would entertain them in the evening with his endless stories and examples, as he had done when quite a little boy at Becchi. The record of his early life, written by himself at the command of Pope Pius IX, has some interesting and enlightening remarks concerning



this period. After reference to the games and amusements he shared with the boys, he says: "I often used to give private and public exhibitions or entertainments. I was gifted with a good memory, and had learnt by heart many passages of the classics, especially the poets. Dante, Petrarch, Tasso, Parini, Monti and others were so familiar to me, and I was able to repeat them with such ease, that their words seemed to be my own." This practice of reciting so much gave him a habit of dropping into rhyme, and he had to exercise great watchfulness when he began to preach, in order to cure himself of the habit.

His leaning towards a religious life was still strong. His memoirs say: "Just before Easter of that year, 1834, I made an application for admission among the Franciscans. Before any reply had reached me, a companion came up to me and said: 'So you are going to become a Franciscan.' I looked at him in astonishment, for no one knew my secret; but the explanation was simple. He had made a similar application, and had received an answer, directing both of us to go to Turin for an interview. I went and was accepted; all was arranged for my entrance, but before the day came I had a strange dream. I seemed to see a great number of those religious running about with torn habits, and in much confusion. One of them approached me and said: 'You seek peace, but you will not find it here; God has a different place and a different work in store for you.' I was about to question him when I awoke".

This did not look very promising, but, in the absence of more definite direction, John thought he ought to keep to his word, and see if the period of the Novitiate would clear up his difficulties. He went to Castelnovo to ask his mother's blessing. Margaret knew the true meaning of a vocation, and she bade him farewell without any demonstrations of regret. John then went to the parish-priest to say good-bye. The priest happened to be out, but John met one of the parishioners with whom

he was well acquainted, and who knew something of the young man's abilities and piety. They discussed the proposal to enter a religious order. Signor Savio thought it would mean a great loss to his native-place, but John urged that his circumstances would not allow of his going to the Seminary. The man advised John to go to Turin and consult Don Cafasso, of whom we have given a brief notice; and in the meantime he himself went to the parish-priest, by whose influence the financial difficulties were removed.

John obtained an interview with Don Cafasso. His hopes and difficulties were considered, and the priest advised him not to make any change, but to continue his studies and prepare for the work which Divine Providence had in store for him.

The nature of this work seems to have been again manifested to him during that very year. His memoirs say: "When I was nineteen, the dream I had at Murialdo came to me again, as it did on many other occasions". He saw the mysterious personage dressed in a white garment which shone brilliantly; there was the multitude of boys which he was called upon to guide, and at his urging his incompetency, he is again overruled with an imperious command. This combination of circumstances made the idea of entering a religious order recede into the background, but it never quite left his mind, and there was a sort of conviction that in some way or other he would one day become a religious.

He continued his course at Chieri, and the final examinations proved that he had done brilliantly in every section particularly in literature. Considering his future apostolate of the Press it is not unreasonable to believe that even in this point he was gradually being prepared for his wonderful mission, upon which he should not be launched until he was adequately equipped with those means which would respond readily to every demand.

*)To be continued)*