

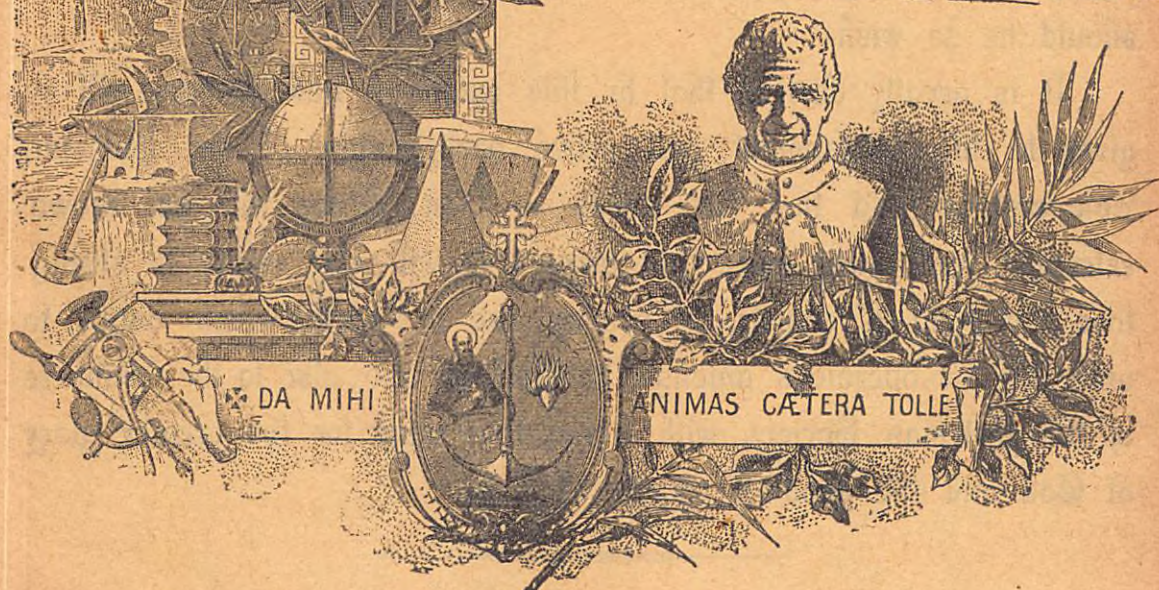
# Salesian Bulletin

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Vol. VIII.

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

*Leo XIII.*



DA MIHI

ANIMAS CÆTERA TOLLE



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## Important Notice to Readers.

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As 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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## The Association of Salesian Co-operators.

**I**N this, the twenty-fifth year since Don Bosco's death, it is desired that there be secured a wider knowledge and a further development of the Association of Co-operators, an organisation which has accomplished great things for the good of society. In our comments on the Decree for the Beatification of the Ven. Servant of God, prominence has been given to his two principal foundations, the Salesians, and the Daughters of Mary Help of Christians; and there has been only incidental information concerning the Association which has a close connection with both, and on which both very largely depend for their material upkeep.

The history of this Third Order or Association of Co-operators has many interesting phases. If it is necessary for the attainment of the objects of the Co-operators that they should be thor-

oughly conversant with the Salesians and their Works, it is no less important that they should have a complete knowledge of their own organisation, lest they miss much of its value and its power for good.

The Ven. Don Bosco instituted the Union of Co-operators first that they might be, in their collective capacity, the main support of the Salesian Work, and secondly that, as individuals, they might strive to copy its spirit, and then in their own sphere exercise around them the same apostolate as the Salesian Society strives to fulfil.

To this end it will be advantageous that the Co-operators be given a full knowledge of the Works with which they are to co-operate, and also a complete idea of their own important Association — its origin and scope, the reasonableness and advantages of co-operation, the opportuneness of its



Apostolate, the manner of securing the best fruits and the exceptional privileges they themselves possess in virtue of being Co-operators. It is fervently hoped that this will go far to encourage and urge the members to more active co-operation, for the Very Rev. Don Albera finds himself under the same difficult conditions as were Don Bosco and Don Rua. "Without your charity" wrote Don Bosco, "we could accomplish very little; but with it there is no limit to the good that may be realised. It assists us to educate immense numbers of boys who would otherwise grow up in idleness, ignorance and worse; whereas they are made by us good christians and good citizens; it enables us to train masters for these boys, to educate priests for the salvation of christian peoples, and Missionaries for the poor savages in forest or prairie; it enables us, moreover, to raise up churches for the service of God, for the teaching of religion, for the administration of the Sacraments, where people will learn to bless God to compensate for the numerous blasphemies and sacrileges committed against Him; it enables us to publish and diffuse immense numbers of good books, to combat error, to instruct and confirm Christians in the faith, to recall them to virtue and good works; it serves, in fine, to spread the Kingdom of Jesus Christ on earth, to make him reign in individuals, in families, in towns, in kingdoms and nations, to make him known from one end of the earth to the other, and so to fulfil the words of the prophet: *From sea to sea shall His reign extend: Dominabitur a mare usque ad mare.*"

These words express Don Bosco's own idea of the object of the Association, and we have therefore but to recommend their practice to the Co-operators. Be generous in your sup-

port of these endeavours on behalf of religion and society, and, as Don Bosco often said, your sacrifices will be well rewarded. In whatever state of life, God will bless your temporal and spiritual affairs, will give you consolation at the point of death and an eternal reward hereafter.

### The origin of the Association of Co-operators.

The Ven. Don Bosco himself says: "The Work of the Festive Oratories had hardly been begun in 1841, when several zealous priests and laymen came forward with their aid, to gather the great harvest which lay awaiting the hand of the reaper even from the very commencement. These *co-laborators* or *co-operators* were from the beginning the mainstay of the various pious enterprises which Divine providence called upon us to undertake." To provide a definite programme for their zeal, so that by united forces and good example they might effectively co-operate with him, and also to obtain for them spiritual favours in compensation was Don Bosco's next desire.

As early as 1845 he asked and obtained from the Supreme Pontiff Gregory XVI. a Plenary Indulgence at the point of death for fifty of his chief co-workers; and in 1850 he desired the foundation of a *Provisory Union* under the patronage of St. Francis of Sales. He had chosen this Saint by reason of the similarity between the actual conditions then obtaining in his country and those of Savoy in the time of St Francis, who by his zeal, his preaching and his prudent and unlimited charity liberated it from irreligion and heresy.

He conceived the Association as being the principle of a wider combination, which by the contributions of associates



and by all other lawful and conscientious means should strive to realise all those beneficent works of instruction and education, both moral and material which should seem best adapted to prevent impiety from further progress, and to eradicate it where it had already taken root. Moreover it was to be composed of lay members, so that no chance should be given to the evil-minded to call it the latest invention of the priestly workshop; while, however, it did not exclude those zealous ecclesiastics, who desired to join the Association and to give it the benefit of their enlightened counsel, and the example of their priestly charity.

Don Bosco thought to give this Association a permanent character by inserting in his first Constitutions of the Salesian Society a paragraph dealing with these *extern associates* admitting to their number all good Catholics who would act in the spirit of the Association: "Any person," this paragraph said, "even living in his own home may belong to our Society. He makes no vow; but he will strive to put in practice that part of the Rule which applies to him, which is compatible with his state and condition, such as the teaching of catechism or the spreading of good books, or the encouragement of Novenas and the like on behalf of the spiritual welfare of the people. This paragraph was taken out of the Constitutions by the advice of the Sacred Congregation of Bishops and Regulars; he therefore established in 1869 a special Association for the diffusion of good books, which was joined by many distinguished people. Its object was to combat the spread of evil literature which was then a particular danger, and to gather sums to provide and spread good reading.

But it was in the designs of Almighty God that a far greater Asso-

ciation should be established. As soon as the Constitutions of the Salesian Society were approved in 1874, Don Bosco designed the plans for this new Association calling it the *Catholic Union*, which in the following year became the *Association of Good Works*; later on it was called the *Salesian Association*, and finally in 1876: The *Salesian Co-operators*, or a practical method for aiding the growth of sound morality, and the good of civil society.

When he outlined this plan to his followers, they were astonished by his presentation of the vast scope which this new Association would attain, and when he had completed its Rules, he wrote to the Holy Father:

Two lowly institutions seem to be for the greater glory of God in our calamitous times: one called The *Salesian-Cooperators*, the other for the promotion of adult vocations, which is under the patronage of Our Lady Help of Christians. The first is a kind of Third Order, whose object is to unite good Catholics, proposing to them a simple method by which they can assist our Work, observe certain rules according to their state of life and exercise their zeal in works of charity and religion especially on behalf of the young... »

Don Bosco desired so heartily to see this Association on foot and become popular that, being again in Rome, he urged the Holy Father to give it His approbation and blessing. And as he spoke so much of men Co-operators, Pius IX. interrupted him saying:

—And why do you not propose to have ladies also as Co-operators?

—I thought it more convenient, replied Don Bosco, that as I needed help for the care and education of boys, to limit my plan to men, as members of the new Association.

—Oh no! answered Pius IX; do not



make it exclusive; admit the women as well. Women have always had a principal share in good works, in assisting the Church, and in the conversion of unbelievers. They are zealous and enterprising in the promotion of good works, perhaps more by inclination than men are. If you exclude them you will deprive yourself of a great source of strength.

Thus there was established the Association of Co-operators for both men and women, a Third Order recognised as such, and enriched with the highest spiritual favours by the Supreme Pontiffs Pius IX., Leo XIII. and Pius X.

### Its title explained by His Eminence Cardinal Mauri.

While acknowledged as a universal law in the physical world, co-operation is even more in evidence in the moral order. Not only in great undertakings, but in the simplest things of life we are in need of this double agency, the invisible Providence of the Creator, and the visible co-operation of creatures. Take a man, contented with a crust of bread and a few shabby clothes. It would seem that in such scarcity he stands alone, and is indebted to none of his fellow-creatures. But it is not so. That crust of bread, before reaching his hands, has had to pass through a number of others. And in his poor garments there are the results of many industries and inventions. What also of the advantages deriving immediately from the local and general government? The public streets, fountains, Schools, Courts of Justice, the protection of your persons and property. Nothing seems simpler; but if you endeavoured to discover your various benefactors in all these departments, whole multitudes of people would arise and say: for hundreds of years all of

us by our work or by our money have procured these benefits for the public.

Hence it follows that civilised society, from which all these benefits flow, is but the harmonious development of co-operative forces. To create or to discover these forces, to perfect, multiply and collect them and to adapt them to their ends, this constitutes in the political and economic world progressive civilisation. Human resources increase if they mutually assist; science and arts make progress if they go hand in hand; works of charity make progress if by means of the combination of many small contributions, Institutes are erected and properly organised. And thus it is in every department of life. How do we draw our very food from the ground except by the co-operation of innumerable elements? And how do great manufacturing centres spring up except by the organised combination of mechanical force and human industry...

There can be no doubt then, co-operation is a law of every created force whether reasonable or not, whether free or confined. If it is brought to the perfection of its state, if it has a wide co-operation, it produces extensively; if not, it produces little or nothing at all. It perishes from inanition." So far the Eminent Cardinal on the suitability of co operation. Don Bosco continues: Hence the necessity that Christians should unite in their labours. The faithful should co-operate to produce good works and to defeat the evil combination of the wicked. This was the policy of the Christians in the early Church, who at the sight of the dangers increasing daily around them, were not dismayed, but, united in heart and soul, animated each other to stand firm and courageous amid the dangers that threatened them. It is the counsel of the Lord *Vis unita*



*fortior, funiculus triplex difficile rumpitur.*

It is thus that men act in regard to their temporal affairs. Ought the children of the light to be less prudent than the children of darkness? Certainly not. Christians should be more than ever united now to promote the spirit of charity and religion, thus to remove or diminish the evils which jeopardise the morality of the growing generations, in whose hands the destinies of society are placed.

These assistants moreover were not only called Co-operators, but *Salesian Co-operators*, because the Society was to form the bond of union. Our Society, being definitively approved by Holy See, is able to form a secure and stable bond between the Co-operators. It has, as its first object to labour on behalf of the young; not that this is the only means to gain such an end, for a thousand others are needed, and might be proposed. We are now only proposing one, that of the Co-operators, which shall be formed of good Catholics, who will come to the aid of the various Salesian Works. It is true that their numbers are already great, but they are by no means sufficient to cope with the demands made from all the continents. Everywhere they are asking for priests, for schools and colleges and Churches, for instructors for both boys and girls, and it is to satisfy all these that we look to the Co-operators.

The scope therefore of the Salesian Co-operators is thus given in their rule: It is first of all, to lead a good Catholic life, well regulated in regard to its spiritual exercises; there are many good people who would willingly lead a cloistered life, but their circumstances do not allow it; by joining the Association of Co-operators, these can enjoy many of the spiritual favours and ad-

vantages of the Society, for it is ranked by the Supreme Pontiff as a Third Order and on a par with those of ancient date; the difference between them being that the latter proposed to themselves their own individual perfection by means of spiritual exercises, while the Co-operators have as their chief aim the exercise of charity towards our neighbour and especially to the young.

### The Methods of Co-operation.

Many are under the impression that to be a Salesian Co-operator consists entirely in receiving the *Certificate of Membership* and the *Bulletin*; others imagine that it means the giving of a fixed annual sum; others think that only the rich can be Co-operators. All these are mistaken. A Co-operator from the point of view of the Society is nothing less than an associate who will help it by prayers, by deeds, by word or by writing; who always has the interests and aims of the Society at heart, and regards those interests as being those of a great family to which the Salesians and their Co-operators belong.

Their particular Rule says: "The same means are proposed to the Co-operators as to the Salesians themselves, with whom they are to be associated in good works. They should promote the teaching of the Catechism and Spiritual Exercises, particularly where moral and material means are small.

Again — says the Regulation — As in our days there is a great lack of vocations to the ecclesiastical state, those who are in a position to do so, should take under their care those boys or young men who show a mental and moral aptitude for the ecclesiastical state, and should endeavour to secure their entrance into a School or Semin-



ary. This work is placed under the title and protection of Our Lady Help of Christians.

They should also endeavour to meet the evils arising from bad and dangerous literature by the diffusion of good books or periodicals, and by introducing them to those families where they might be productive of good results.

Works of charity towards the young are the chief object of our endeavour, to gather them together, to provide for their amusement, and their instruction in religion, to protect them from dangerous surroundings. Those who cannot do these things in person may be able to get others to assist. The very same means which are proposed for the good of the boys are equally applicable to girls.

Lastly co-operation is also performed by prayer and by material or pecuniary aid, after the example of the early Christians, who had particular care of those of the household of the faith who were in need. In short the Co-operators and the Salesians are animated by the same spirit of zeal, and both strive to make it fruitful by various forms of good works.

His Eminence Cardinal Mauri in another part of the discourse above referred to says: It is a great thing in the sight of God, this Co-operation. The Co-operator attends to the things of his own household, to his business, and to his recreations. But during all of them he acts in the spirit of the Salesian and gains special merit. In union with the Salesian he evangelises the savages, assists the lepers, protects the emigrant; with him he preaches, confesses or catechises, and participates in all their educational work. With the Society he establishes Festive Oratories, Catholic technical and trades' schools and assists numbers of poor children; he participates in the immense

work of spreading good literature, whether sacred, or instructive or amusing, and co-operates in producing in the new generations the true Catholic mind and heart.

### The spirit that animates the Salesian Co-operators.

"The time in which we live," says His Holiness Pius X. calls for action; but it must be action that observes with fidelity the divine interests and laws; the ordinances of the Church, in a frank and open avowal of religion, in the exercise of works of charity, without any regard to one's temporal advantages. Such striking examples in so many followers of Christ would be far more efficacious in influencing others than the most sublime speeches or dissertations, and it would follow, that differences and hesitation being laid aside many would be drawn to Christ, and become themselves promoters of the knowledge and love of Him who is the Way to true and solid happiness. Indeed there can be no doubt that if in every city and village the law of God were faithfully fulfilled, if there were respect for sacred things, if the Sacraments were frequented and the other duties of a Christian life were performed, there would be no need for Us to labour for the restoring of all things in Christ... It is this christianising spirit precisely that must inform the Salesian Co-operators.

On July 15th 1886 Don Bosco said to a group of past-students: — You have told me that the work of the Salesian Co-operators is favoured by many! I will go further than that and say: This work will spread into every district, and even throughout christianity. The time will come when the name of Co-operator will signify *the true christian*. The hand of God sustains the



Association. The Co-operators will be among the great promoters of the Catholic spirit. It may be my utopia, yet I hold to it. The more the Holy See is attacked, the more will the Co-operators defend it; the further unbelief spreads, the higher will the Co-operators hold the torch of an active and zealous Faith.

The secret of Don Bosco's greatness,

care for His rational creatures made in His own image and likeness, destined to love and serve Him in this life and to enjoy Him for ever in the next. But in providing for these His children, He desires to associate others in co-operation with Him; He commands all men to have regard for their neighbour's need. *Mandavit illis unicuique de proximo suo.*



RECIFE (Brazil). — College of the S. Heart.

the reason of the stability and wonderful extension of his work, lies in his unwavering attachment and devotion to the Holy See, and this spirit he desired to be characteristic of his followers and Co-operators.

### The particular aims of the Co-operators.

The Ven. Don Bosco has formulated these himself; he says: As God provides for all irrational creatures so that they may attain the end for which they were created, so He has a particular

However there are some individuals who require particular aid: the sick, the poor, and such like unfortunate persons; but nowadays our care and compassion is especially drawn to the poor and destitute children. These are frequently left in complete neglect both morally and materially, and fall into all sorts of dangerous surroundings. They are seen in the streets and squares, and pass the best years of their life in this precarious manner which can only lead to ruin. But if a kindly hand could rescue them in time from



their evil plight, could place them where they could obtain an honest livelihood, and where the influence of Religion would cultivate good morals, then they would be fitted for a place in society and would save their immortal souls. For this reason the young were the special object of the love of Jesus Christ, they have been and always will be the care of kindly souls, and of all lovers of religion and of the interests of mankind.

But what means are there by which such cases may be assisted? There are many and all useful. There are first of all the Festive Oratories where the chief aim is to provide religious instruction, but also to combine it with the enjoyment, without which the young cannot be made to take to learning; at the Festive Oratory the boys or girls are led gradually to the practice of our Faith, they are protected from the dangers of the streets, are taught to serve God, to respect their parents, to practice virtue, to avoid sin and are thus put on the way that leads to God.

There are evening Schools where those who have had no opportunity of learning may gain the knowledge necessary for their trade or occupation, and thus better themselves both morally and materially. There is the very charitable work of finding suitable employment for necessitous cases and helping them until they can support themselves.

However for the younger classes these means may not suffice, and it will be necessary to place them in one or other of our Schools, where they are taught to be good Christians and are trained in some art or trade. The foundation and upkeep of such schools is one of the chief means to which the Co-operators should attend, for they are found to be most efficacious means for the betterment of the young. The

Salesians and their Co-operators are already engaged in all these means, but since the great majority of the latter cannot assist personally, they have at their disposal the means of prayer, of moral support and of almsgiving.

### The three chief methods of Co-operation.

Don Bosco gives these, according to the above considerations, as *prayer*, and *moral* and *material support*.

*Prayer* is within reach of all, and great favours are obtained by its means; many a Co-operator has experienced the efficacy of the prayers of the Association, and the Society, has innumerable intentions to recommend to the mercy of God.

The *moral* support is that given by word, spoken or written, by recommending the interests of the Congregation, of the young and of our charitable works, and making the movement known among friends and acquaintance.

As to *alms-giving* or material support Don Bosco has some very serious reflexions to make. He says: "God has made the poor that they may gain heaven by means of patience and resignation; and He has made the rich that they may save themselves by charity and alms-giving. Some think it lawful to enjoy all that they have; to preserve it, to increase it and use it for their pleasure, without any reference to the poor and needy. Others think they have done enough when they give a small alms, and make some rare pecuniary sacrifice. This is a mistake. Jesus Christ commands the giving of alms: *Quod superest, date elemosinam: Give alms of what is over and above your honest necessities*. Do not reply: that this is a counsel and not a precept; because with the Bible in hand I can



show you that it is a counsel to abandon all things, to be voluntarily poor, as religious do, but it is a precept to give alms of what is superfluous. *Quod superest date elemosinam.* These words are not mine, they are those of Jesus Christ, who has to judge us, and at whose tribunal there is no chance of cavil or excuse.

That the giving of alms is commanded and not only counselled, Our Lord shows particularly by giving the parable of the rich man and the poor Lazarus. There was a rich man, He says, who spent his money in fine clothes and feasting, and a beggar besought him in vain for some assistance. After some time they both died. The poor man was carried to Heaven, but from the lips of God Himself we learn the unhappy lot of the rich man. *Mortuus est dives et sepultus est in inferno;* the rich man died and was buried in hell. And for what reason? Was he a blasphemer or dishonest or unjust? The Gospel merely says he enjoyed his wealth without caring about the needs of others. *He was clothed in purple and fine linen and feasted sumptuously every day.* What else then can be meant by it, but that God desires at all costs that the rich should be charitable and should show themselves merciful to the poor.

But some may say; This is a very serious matter, and these are grave words. You are right, and I am afraid that many have good cause to apply them to themselves, although many do not deserve them. How many there are who have everything that makes life a continual round of pleasure and who enjoy it to the full, whereas by a more Christian manner of life they could have aided so many poor, wiped away showers of tears and saved many souls. To these indeed it would be necessary to bring home the terrible

words of Jesus Christ — *The rich man died and was buried in hell.*

But to you others who have fulfilled the precept, I would relate the beautiful promises which God makes to the charitable, to those who make a good use of the talents entrusted to them, and have co-operated in the work of assisting His poor and little ones. *Give, says Our Lord, and it shall be given unto you.* And what will be given? A hundredfold in this life and an eternal reward in the next. *Centuplum accipietis et vitam aeternam possidebitis.*

Don Bosco was perhaps the greatest promoter in our day of the precept of alms-giving. He used to say to the rich: "By giving you the goods of this world, God has put into your hand a key with which you may open for yourself the gate of heaven or the gate of hell. Open your safes and desks, bring out your treasures for the little ones of Christ, and you will be opening the gates of heaven. But will you rather close them up in order to accumulate your wealth, or to keep it for selfish purposes, without any care for those that suffer, that are weighed down by necessity and labour, and are struggling in the ways of perdition? With this same key you lock the gate of Paradise and open that of Hell. Therefore follow the recommendation of Our Saviour. *Make friends with your riches, so that when you die they may receive you into everlasting tabernacles.*

And many a time after describing his experiences among the poor he would conclude by saying. And do you know wherein their salvation lies? In your pockets... Therefore be generous with your alms.

### Encouraging words.

"The Association of Co-operators is not a confraternity, nor a religious or



literary or scientific Association, but just a Union of benefactors of the needy, ready to give not mere promises, but deeds; to sacrifice themselves and their time to do good to others."

For this reason His Holiness Pius IX. desired that his name should be written at the head of the list of Co-operators; he exhorted the Bishops to be inscribed, and when speaking of it to others of his intimate acquaintance he said:

The Salesian Co-operators are destined to do much good in the Church and in Civil Society. Their work, as it deals particularly with the young, and with that section which is in danger and needs most help, will become more and more appreciated as time goes on, so that I already seem to see not only whole families, but entire towns joining their numbers. That is why I so strongly support them and have given them so many privileges and spiritual favours.

His Holiness Leo XIII. said to Don Bosco: Not only do I desire to be enrolled, but to be the first among Co-operators. Every time you speak to the Co-operators tell them they have my heartiest blessing, that the chief object of their Association is to prevent the loss of the young from the practice of the Faith, and that they should combine so as to form one body, to follow out the apostolate of the Society of St. Francis of Sales.

In a letter to our late revered Superior General, Don Michael Rua, Pius X. wrote: Having regard to our times, we are convinced that the care of the young is more important than everything else; and as it has always been the chief object of our regard, so it should appeal to all faithful Catholics. These latter will be doing something most efficacious and practical, if they associate themselves with the work

of the Salesian Co-operators which is at once most advantageous to the young, and convenient to practice.

From Our heart we earnestly desire that this Union of Co-operators, already so full of merits by its record of good works, may increase rapidly in numbers and efficacy, that by the favour of God it may spread everywhere in towns and villages, and maintain the spirit and work of the Founder of the Salesians.

### The Highest Eulogium.

But the highest praise of the Co-operators comes from Don Bosco himself. In the letter he left for them at his death he says:

"Before saying farewell to you for ever here on earth, I have a debt to pay, and a great desire of my heart to fulfil.

The debt that I have to pay is one of gratitude for the continual and generous assistance received from you, in the work of maintaining and educating so many boys, who will become the consolation and support of their families, a credit to themselves and their country, and above all will have the opportunity of saving their souls and being eternally happy.

Without your aid I could have done little or nothing, but with it and the help of God, we have succeeded in giving a home to so many, in taking away misery and sorrow from so many young hearts, and in saving souls. With your generous charity so many homes and Schools have been opened and supported, where the young have all the training for a useful life, and learn the practice of our holy religion. With your aid Missions have been founded, even in the furthest parts of Patagonia and Tierra del Fuego, and hundreds of evangelical labourers have



been sent to extend and cultivate the vineyard of the Lord.

With your aid our schools of Arts and Trades have been able to publish some millions of books and booklets in defence of the truth and for the spread of religion and good morals. With your aid also, churches and chapels have been erected, where until the end of time the praises of God and His Blessed Mother will be sung, and many souls will be saved.

As I am convinced that, after God, all this has been accomplished through the efficacious assistance of your charity, before my closing day on earth I desire to make manifest my profound gratitude, which I now offer to you from the depths of my heart."

### A Request and a Promise.

Don Bosco continues:

"But if you have aided me with so much generosity and perseverance, I now beg you to aid my Successor after my death. The work that I have begun by your co-operation no longer has need of me, but it will always have need of you, and of all those who, like you, are desirous of doing good on earth. To all of you then I confide and recommend it.

For your greater encouragement I have charged my Successor that both in the general and private prayers which are always offered by the Salesians, the intentions of our Co-operators should always be included, that God may grant the hundred-fold in this life, by health and happiness in their families, prosperity in their business and property, and by protecting them from every misfortune.

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Moreover the Co-operators who are properly enrolled and fulfil the simple undertakings have the following privileges:

1. They participate in the merit of all the works of the Salesians in every part of the globe.
2. They participate in the Holy Sacrifice of the Mass, which is offered daily at the Altar of Our Lady Help of Christians, to invoke the blessing of God on all the Benefactors of the Work of Don Bosco and his followers.
3. They may gain many indulgences and spiritual favours granted particularly to them by the Holy Father.
4. After death they have a perpetual remembrance in the prayers of all Salesian Houses.

### Conditions of Membership.

These are as follows:

1. To be not less than sixteen years of age.
2. To be of good character.
3. To be in a position to assist the Works of the Salesian Society either by prayer, or influence or pecuniary support.

The Association lays no obligation upon the conscience, and therefore whole families or religious Houses may participate by means of their parents or Superiors.

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*Those desirous of joining the Association should send their name (Christian and surname) to the V. Rev. Superior General, or the Salesian Bulletin, Salesian Oratory, Turin, Italy; or to the Superiors of Salesian Houses or Schools.*







# Salesian Notes and News.

**London.** This year's celebration of our Patronal Feast in London led one to be reminiscent of years past, when the present Cardinal made it a custom to spend his Feast day amongst us; for on the Sunday within the octave of Jan. 29th, His Lordship the Bishop of Southwark came to the Church of the Sacred Heart at West Battersea, where he preached on the festivity and afterwards gave Benediction. Immediately after the Vespers, His Lordship was received with due ceremony at the principal entrance, by the Rector, the Very Rev. C. B. Macey, by the parish priest Fr. Kelly and his assistants, and the procession passed up the Nave between rows of the members of the Blessed Sacrament guild.

His Lordship preached from the Sanctuary, and very appropriately dwelt on the Catholic practice of reverence towards and prayers to the Saints, of reverence for relics and images. He said it constituted one of the distinctive features of the Catholic worship, and impressed itself on the mind of any observer, who might enter a Catholic church, even for a random visit. Thus His Lordship led up to the festivity of St. Francis of Sales which the large congregation had gathered to celebrate. He said that St. Francis typified the zeal and self-sacrifice which is the aim of those who devote their lives to God in the service of his people. His devoted duty had worked marvels among a hard-hearted race of heretics, and had brought about the conversion of many, whose lives gave no hope of sign of coming back to God.

It was such a patron that the Venerable Founder of the Salesians had chosen for his Sons, and they (the people) knew that zeal and devoted service had been instrumental in bringing about the flourishing state of Religion that existed in the parish of West Battersea, during the twenty five years of its administration by the Salesian Fathers.

His Lordship then urged the people to further efforts in regard to their spiritual interests and advancement, which were the great objects of the zeal of their Patron, St. Francis, and the

objects also of those to whose spiritual care they were entrusted.

After the sermon His Lordship gave the Benediction of the Blessed Sacrament. He then passed on to the Salesian School, accompanied by the Rector and several members of the Community. The boys, to the number of over two hundred, were assembled in the Hall and gave His Lordship a great reception. They listened to His fatherly advice as well as his entertaining remarks, and finally received the Bishop's blessing. After consultation with the Rector he gave a holiday in commemoration of his visit, and this was kept on the following afternoon.

Shrove Tuesday was celebrated at the School by holding the Junior Athletic Sports, and by a cinema show in the evening. On the following morning the rite of blessing the Ashes was solemnly performed in the school Chapel and the Lenten Term thus initiated.



**Salesian Church Wandsworth.** One of the chief events in the recent parochial life was the holding of the children's fête, an event whose success was as gratifying to the young guests as it was satisfactory to its zealous organisers. It took place in the Hall attached to the Presbytery. For weeks past the Children of Mary had been collecting funds with praiseworthy zeal, and they were so successful in their self-imposed task, that no fewer than two hundred and fifty youngsters were supplied with an abundance of good things, and many of them had one of the great days of their life. There has been an amazing growth of the catechism Classes during the past twelve months. Where formerly some fifty or sixty children attended, now three times that number are frequently present, a large proportion being little ones attending the Council Schools, and whose knowledge of their religion is of the scantiest description.

Under the guidance of the Salesian Fathers and some able and devoted workers, these



children are being gradually trained in habits of piety and the practice of their religion, so that they bid fair to become, in a few years, a body of young people who will be worthy members of the Catholic Church, and themselves promoters of Religion.

On the first day over one hundred children were regaled with an abundance of cakes, fruit, etc. which composed the five o'clock tea. This was followed by a children's play entitled: "The Gondoliers." Many ladies of the Mission

sacrifice of self and convenience; but the results, both exterior and hidden, are such as to reward all the energy and talent devoted to it. It is the need of the age, according to the Supreme Pontiff, and has the highest sanction and the blessing of the Vicar of Christ bestowed upon it.



**Cape Town.** The Salesian Institute in Cape Town, South Africa, had a very successful wind-



BARBACENA — Chapel of the Festive Oratory.

together with several kind friends from other districts, to whom the clergy are most grateful, assisted in the general entertainment of the little guests. On the second day a hundred and fifty children had the like good time, and the two evenings provided scenes of joy and merriment, which must be very effective in securing the renewed efforts of the children, to maintain their attendance and to profit by their instructions.

We have but to add a word of congratulation to those who have taken up the work of the catechism classes in such zealous fashion. It is a work which entails no slight labour, and

ing-up to its term which ended with the Old Year. A great day in the month of December in all Salesian Houses is the Feast of the Immaculate Conception, and on that occasion the School had the honour of welcoming His Lordship Dr. Rooney, who preached in the School Chapel, delivering an eloquent sermon from the text: "Thou art all fair O Mary and there is no spot in Thee." His Lordship dwelt on the privilege of the Mother of God, and its immense results in connection with the mystery of our Redemption. After the sermon His Lordship gave Benediction of the Blessed Sacrament. The remainder of the evening was spent with



the Community and boys, and, from the portico His Lordship listened to the strains of the School Band, which gave selections in the cool evening air.

On Dec. 21st one of the members of the Community, was ordained priest in St. Mary's Cathedral. It occasioned much festivity at the School, both on account of the rarity of such a great event, and of its own intrinsic importance. The newly ordained said his first Mass on the following day, and at the evening gathering there were several of the former boys of the Institute, who took the occasion to honour one, who had formerly devoted time and talents to their training.

The Midsummer holidays were a time of great enjoyment on account of the various outings by land and sea which were organised for the general entertainment. Doubtless the most enjoyable was the Sea-trip in Motor Boats, which took the boys some distance out of the bay, gave them opportunities for fishing and other sport, and having gone within hailing distance of Robben Island made the homeward voyage with a fine breeze.

Quite a gathering was held at the School on Christmas Eve when the School Chapel was crowded by a devout Congregation for the midnight Mass. Gentlemen from the Sacred Heart Choir and also from the Cathedral took charge of the music on this occasion, and the solemn event was never celebrated with greater devotion. On Christmas day itself Fr. Schütte, the newly ordained priest, sang Mass in the Sacred Heart Church, which is the parish Church. The Ministers and servers were from the School, and Fr Colgan D. D. gave the discourse for the occasion. We join with the many friends of the School in wishing the newly ordained priest a long and successful life in the sacred ministry, and in his work among the boys of the Colony.



**Malta.** By reports in the *Daily Malta Chronicle* of Jan. 28th we hear of great doings in the Salesian School of St. Patrick's, and from the favourable account by the Chief Comptroller of such Institutes, who inspects on behalf of the Government, the Institute has had another prosperous year and is continuing its successful career. The account of the Prize day is both interesting and instructive and well worthy of record. The *Malta Chronicle* says:

Of the numberless social functions organized by the Salesian Fathers from year's end to year's end, none is more important to the boys and interesting to their well-wishers,

than Prize Day at St. Patrick's, the mother house of the various flourishing Salesian institutions which have risen amongst us within the last few years.

On this day, more than any other, the boy shows to his benefactors—the People of Malta represented by the Government—what he has been taught to accomplish; and the applause he receives besides being a great inducement to him to persevere and to continue to deserve it in the future, is a wellmerited reward and an incalculable stimulus to his patient instructors.

One can hardly conceive what the approval of the great people he sees around him means to a boy who has worked hard for a year to deserve it. It appeals to his emotions as well as to his intellect, for though he may not realise that, after all, he is working for his own sake, he certainly feels when his youthful efforts are appreciated.

The Honourable C. Pace Bardon, Comptroller of Charitable Institutions, presided at the ceremony. This was his first public appearance at St. Patrick's, and his presence there on this auspicious occasion and the words of warm approval contained in his speech in reply to the Rev: Father O'Grady's Address, — both of which we reproduce hereunder, — may be taken as a sure indication of his entire satisfaction with the manner in which the education and training of the Boys is being carried out in the Institution, by its indefatigable Director, the Rev: Father O'Grady, and his capable and hard working Staff. The Hon. Pace Bardon's opinion in this as well as in many other directions, goes for much, as he is known to have "Thoroughness" for his motto and is not easily satisfied with mediocre or half-hearted work. The hon. gentleman was accompanied by Mrs. Pace Bardon, and numerous ladies and gentlemen representative of the best classes in Malta,—including the Nobility, the Clergy and the Services,—whom it is needless to mention here individually, honoured the proceedings with their presence, while the large gallery which runs over the whole length of the *Juventutis Domus* was reserved for the parents and families of the boys, and was filled to overflowing.

We were particularly impressed with the smart, healthy appearance of the boys, who are evidently living in a happy atmosphere.

The Programme which we have reproduced above was gone through without a hitch. The musical portion was contributed by the Institute Band under their clever Bandmaster Sig. Morri, who deserves the greatest credit for the manner in which he has trained the youthful



musicians, when it is considered that the band is almost exclusively composed of newly-joined boys of tender age. The first item on the Programme was a Military March composed by the Maestro and dedicated to the Hon. C. Pace Bardon, who warmly complimented the composer.

The various Recitations and Songs, especially "The Busy Blacksmiths," "Land of Hope and Glory" and "Topsy Turvy", were particularly well rendered, with a free and graceful delivery and good accent. This also reflects the greatest credit on the Instructors of the boys, and shows that particular attention is being given to the study of the English language. We believe St. Patrick's is the School in Malta of its kind which possesses the largest number of English Teachers—five,—and he is a lucky boy who, to a sound Technical Education coupled with Christian Training, can boast of a practical English Instruction, which enables him to earn his livelihood beyond the narrow limits of his native country.

The names of the successful boys were called out by Fr. McCambridge, and the Prefect, the Rev. Fr. Kilkenny—who lately joined the House from South Africa—handed the Prizes to the Hon. Pace Bardon, who, in delivering them to the Boys had a kind word for all. Many of the Prizes were given or subscribed for by kind friends of the Institute, as also by the Society of Arts, Manufactures and Commerce who have always shown the most kindly interest towards this Institution. A substantial sum is also voted by the Government towards this object. The names of the donors are acknowledged with gratitude in the Director's Address, and we are sincerely pleased to notice that they include among them those of distinguished Officials as well as of many persons of standing in the Country, which is a sure sign of the general approbation of the work of the Salesian Fathers.

A corner of the Hall was reserved for an Exhibition of Works including a very creditable display of Cabinet work and articles manufactured in the Tailoring, Shoemaking and Printing Departments. These and other things produced in the workshops were minutely inspected by representatives of the Society of Arts and by Government Examiners who expressed themselves as highly satisfied with the work.

In conclusion, we desire to congratulate the Reverend Father O'Grady and his able Assistants on the success of their holy mission and we wish them long life to continue their labour of love.

Early in the programme the Very Rev. Dir-

ector, Fr. O'Grady, gave a preliminary address welcoming the Official Inspector and his amiable consort, who presided over the prize-giving. Before proceeding to give the customary report he gave a brief sketch of the system of education obtaining in Salesian Schools. "Don Bosco's method of Education," he said, "is founded on Christian Charity and a profound knowledge of human nature. His admirable instructions on the subject clearly prove this.

The Teacher, in his opinion, should be a Father, Adviser, Friend rather than master, and should strive to gain the child's co-operation to achieve the end that both have in view—Self-improvement. Evil is thus baffled, undesirable tendencies are checked, natural inclinations are directed and fixed in the strict path of virtue..... After dwelling on the methods in use Fr. O'Grady gave the year's Report which gave evidence of progress and prosperity in all departments.

Between the two sections of the programme the Honourable C. Pace Bardon spoke as follows: "It has given me great pleasure to come here today, not in my usual official capacity of Government Inspector, but to perform the pleasant task of presenting the prizes. As the Rev. Father O'Grady remarked, the presentation of prizes is an event hailed with particular delight in a school, especially by those boys whose endeavours during the course of the scholastic year have been persevering and successful. Praise is certainly due to these boys today and I heartily congratulate them. But, as in virtue of my present office my chief thought is for those who are less fortunate in life, I turn with sympathy to those boys who are less successful, and who therefore do not feel quite so happy as the others. No doubt many of these have been equally assiduous, but we cannot all be winners in this world. To these I say: "Do not be at all discouraged—try again and work harder next year." In this age of keen competition, both success and failure should stimulate to new endeavours, and whether successful or unsuccessful on this occasion, the boys of this School should strive to make good use of their excellent opportunities, and obtain the most of that knowledge, that will form the basis of their worth as grown up men.

Being constantly in touch with this school I have had ample opportunity of appreciating the methods followed by the Salesian Fathers. As already remarked, education here is characterised by a spirit of fatherly solicitude and vigilance, which is evidently much more effective than coercion. In fact, all that I see in this School, on my inspections, indicates a fath-



erly care for the moral, intellectual and physical well-being of the children; and whether in the playground, in the class-rooms, in the work-shops or in the Chapel there is something in the happy faces of the boys that tells its own tale of good understanding between teachers and pupils.

I need not dilate on the untiring efforts and self-denying labours of the teaching-staff, for it is common knowledge how the most indifferent boy is moulded into a good and useful lad in this School. It is enough for me to say in conclusion that the School admirably fulfils its objects; and I think I may congratulate the boys on their good results, the Salesian Fathers on their admirable work, and the Government in their good investment in this School.



#### The Monument to Don Bosco,

In preparation for the twenty-fifth anniversary of the death of Don Bosco, the Supreme Council of the International Federation of the Associations of past-pupils sent out an appeal, to open the subscription list for the monument to the Venerable Don Bosco.

Readers will remember that at the First International Congress of past-pupils the suggestion was first made that a grand monument should be erected in Turin, and in the piazza of Maria Auxiliatrice, on the spot where he transformed both the district and the souls it contained, where he established the Mother House and home of his race, from which they go forth to the ends of the earth, and to which all return as to the fountain-head.

Received with unanimous applause, the proposal had scarcely had time to get beyond the threshold of the Congress Hall, when it was received with such enthusiasm as to be, in a sense, already an accomplished fact; so apparent was it, that there would be widespread and generous support, from the innumerable family that is now gathered together under the name of Don Bosco.

However, in the first Congress of the Piedmontese Past Pupils, held last December at Turin, the initial steps were taken, and the movement was made more definite and significant by the resolution passed; viz: that as the suggestion had come from the Past Pupils, so they desired to be responsible for the subscriptions and the erection of the monument. The results of their endeavours to raise the considerable Funds will be published shortly.

The competition for the design was to be closed on Jan. 31st. The proposals met with the favour of the artistic world, as worthy of

their ingenuity and skill. About two hundred sculptors applied for the conditions and requirements and many have already sent in their designs to the Committee.

In another issue further details will be forthcoming of the project which is heartily recommended to the generosity of the Co-operators.

### Items in Brief.

The *Osservatore Romano* of Jan. 22nd reproduced in full the circular letter to the Co-operators which was printed in the January issue of the *Bulletin*. Other papers also referred to it and quoted its suggestions to the Co-operators. This is another step towards interesting the public at large in the work of Don Bosco, and will doubtless go far to realise our Superior General's desire for generous co-operation.



In the State of Brazil at *Barbacena* a new Chapel has been erected for the use of the Festive Oratory which is achieving great success in the district. The Redemptorist Saint, Saint Gerard Majella is the patron of the Chapel, and much is expected from his efficacious patronage.

In the same State at *Recife* a new Church is almost completed. It is attached to the College conducted by the Salesians and is dedicated to the Sacred Heart.



Just before the close of 1912, the customary Winter course of conferences for men, was delivered at the Salesian Institute at Castro Pretorio in Rome. The *Osservatore Romano* reports that they again attracted large numbers, and among the speakers were many eminent authorities. This year the lectures were very appropriately concerned with the centenary festivities of the granting of Religious Freedom to the Christian World, by the Emperor Constantine.



Don Bosco's first Oratory had a great day on Jan. 1st when there was a distribution of good things to the poor boys of the city. The distribution was made by Don Albera himself, as the Successor of Don Bosco, and among those who provided for the day's entertainment were their Royal Highnesses, the Princes of the House of Savoy, His Eminence Cardinal Richelmy Archbishop of Turin, and Our Superior General.



# News from the Missions.

## BRAZIL.

### A journey of exploration to Rio Vermelho.

(From the Missionary G. B. Coutouron).

Cuyabá.

Very Reverend Don Albera,

**W**ith great pleasure, though after a long and involuntary delay, I am about to fulfil the promise made to you by our indefatigable apostle of the Indians, Fr. John Balzola, who in communicating to you briefly the successful results of his exploration of the upper waters of the rivers *San Lorenzo* and *Vermelho* (or Red River) accompanied by four young Indians educated in our Colonies, promised you, at the same time, a more detailed account.

The Departure — Hospitality in country places — Successful fishing — The Mass — A visit to the huts — An original dance — Erection of a Cross.

With a good provision of axes, knives, scythes, blankets, clothing, fishing-rods, artificial pearls, mirrors, etc. having bid farewell to our confrères and friends, we set out on our journey beneath the rays of a tropical sun.

We travelled the whole day without incident, and at night we craved hospitality from the proprietor of a *fazenda* who gave it most willingly. Hospitality in country places is a sacred duty, observed without any distinction towards all travellers, but in a special manner in regard to the Missionaries, their visit being a good opportunity for Christian families to have their children baptized and confirmed and also for the regulation of marriages.

Pursuing our way, on the 19th of September we found, at a place called *Corrego do Capão*, three Indians working in the fields for a small proprietor; then traversing the magnificent pas-

tures of the *Mimaso*, extending as far as the eye can reach, where about 10,000 horses graze, besides immense herds of cattle and flocks of sheep, we encountered at *Tapera*, a large band of natives who usually live scattered in small groups. They were assembled there for a festival which they call *Maguru*. In vain had we previously sought news of them, no one could give us any information, and whilst we were making a thousand conjectures, our ears were assailed by distant cries, a strong contrast to the silence usually prevailing in these parts. We approached and soon distinguished human voices; then we saw a collection of branches of a sort of palm used for providing shelter, and there was no longer any doubt: this was their bivouac. A fervent *Deo Gratias* went up from our hearts; Divine Providence was clearly manifest in this conjuncture. We never expected to find so large a nomadic band.

But our astonishment increased when we beheld on an elevated plateau an original and surprising spectacle. A long file of Bororos were returning from fishing, bending under the weight of an abundant haul.

They carried their loads in a novel and primitive fashion. A thin piece of bark took the place of a line. The fish were threaded on this improvised string and gathering the heads into a large knot, they fixed the free portion of the cord on their forehead, letting the garland of fish hang down on their shoulders.

Many of them, having known Fr. Balzola in the Colony *Teresa Cristina*, went forward joyously to greet him and in a few cordial words recalled former occurrences.

We halted near a temporary *aldeia* or Indian settlement, and whilst our cook was preparing some rice, we visited their huts, inviting them to hear Holy Mass the following day and to come for their much desired presents. The captain came the same evening to return our visit and to say that the next morning he and his companions would assist at the service at the hour named.

In fact the day had scarcely dawned when the chief was already there asking if it was time for Mass. On receiving an affirmative



reply, he gave a long sharp whistle and in less than ten minutes all the Bororos in that locality were assembled round our tent. At the foot of the altar Fr. Balzola began: "*In nomine Patris, etc. Introibo ad altare Dei.*" and the Indian *Macros* answered with perfect accuracy. During the entire duration of the Holy Sacrifice, these children of the forest maintained a respectful demeanour, filled with wonder at the solemnity of the rite. The Mass being ended the celebrant gave a short discourse, after which he undertook the distribution of presents. What pleasure they gave to these poor creatures! How glad we should have been if our Cooperators could have been present to share with us in this consoling spectacle!

Having completed the first stage, it was necessary to go on, but a guide was wanting. We asked the Captain if he could give us one of his men, acquainted with the country, and he placed at our disposal two of his subjects with orders to conduct us to the next village. So we set off towards a river, the *Cuyabá-Mirim* which we crossed in a boat lent us by the Indians. We halted there, because the absence of water on these vast prairies forced us to travel by night, to lessen the torment of thirst. It was a period of extraordinary drought: and we had to continue travelling by night and resting in the day time until we had crossed the Cordillera, when we were able to resume our usual method, arriving on the 23rd at *Corrego Grande*, amidst the music of a noisy Indian dance.

This village, undoubtedly, is one of the finest as regards its dwellings, and one of the most populous of the tribe. We were surprised to find twenty-six fine houses and a central building (*bahito*) about twenty-two yards long and from five to eleven yards wide. The number of the inhabitants exceeds 300; and we counted 289 in line, to whom must be added several invalids incapable of responding to the summons, who received their presents in their own houses. A great number of these partly-civilized savages knew Fr. Balzola, having lived with him at the Colony *Teresa Cristina* at the time when our Fathers had charge of it.

As soon as we had settled down, the chief captain invited us to visit his people and would himself act as our guide. At our approach the dogs barked furiously; but the Captain, who always went before us, fortunately gave them some vigorous kicks which produced the desired effect, quieting the disturbance. Each of us had prudently armed himself with a stick; but the Indians dispense with them!

In contradistinction to our practice no one leaves his ordinary occupation on the arrival

of a stranger, but continues his work undisturbed. Busy in preparing for a great feast, they laboured with feverish activity; the women diligently kneaded the Indian corn, their favourite dish, cooked tarts *sui generis* and prepared other dainties of unknown names. The men, meanwhile, were all busy painting themselves with *urucum*, making strange and symbolical lines on their faces and their chests, devoting themselves to their toilet, as they alone partake of the feast, the women being forbidden even to be present at it.

Inside the dwellings we saw neither beds, seats, benches nor tables. They spread on the ground a mat made of palm-leaves to sleep on. A cushion is forbidden as it would interfere with the straightness of the body which they keep very erect. I saw only some vessels of baked clay, of their own make, bows and arrows, but nothing else. Their provisions are suited to their nomadic life; fruits from the forest, coconuts, etc. some manioc roots; some ears of Indian corn, just sufficient for the day's wants. If in the chase or in fishing, fortune favours them, they are content; if they take nothing they hope for better success next time.

Lastly we visited the *bahito*, which is their meeting-house and the place where the men spend the greater part of their time. We found there robust youths stretched lazily on the ground, talking of the *boucourourou*, and resting from the labours of the morning dance. The Brazilian Government will have some splendid men in these savages when they have been civilized.

After the visit, as it was late, we retired with the guide to our tent for some refreshment, and he did not wait for an invitation, but invited himself.

The following morning Mass was celebrated at an early hour, all being present: men, women and children; it was a touching spectacle. We were sorry we had not a kodak with us.

After Mass we began the distribution of presents which lasted not less than four hours. The women could not keep their little urchins quiet.

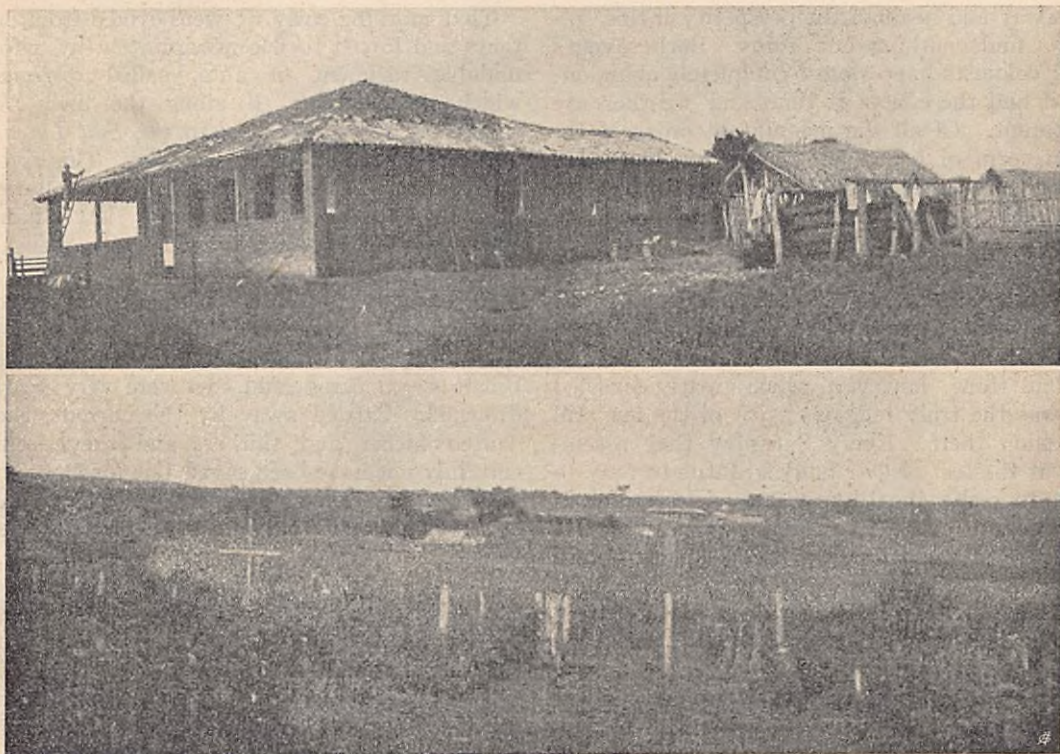
In the afternoon a pleasant surprise awaited us. The chiefs came to invite us to assist at a beautiful and original dance. Twenty-three youths, tall and vigorous, covered over with feathers and leaves, awaited the signal to begin the ball. All at once, the chief gave the order to commence and we saw the valiant company, like one body, pass rapidly twice round the vast enclosure where these evolutions take place, saluting profoundly each time the chiefs present; then returning to their first position they



awaited the next signal. Then the chief, blowing a kind of flute and shaking in the air two *caboças*, began a series of strange and difficult movements and contortions which the others imitated, then he began to leap and kick about, whilst the warriors continued their leaps and bounds, forwards and sideways. Finally, wearied out, they retired; a companion poured cold water over them and all was finished. This dance, so strange, in its movements, was nevertheless wonderful from the demeanour of the dancers and their rhythmical movements.

because our muleteer's father lived in the village unknown to us. In fact, along with the chiefs, he did all in his power to induce him to abandon us, but his answer was always the same: "The white man has no other white to help him to drive the mules, and I cannot forsake him!" "May God reward him for his loyalty (1)."

On the following day, before taking leave, as a memorial of the Missionaries' visit, we invited the savages to assist at the erection of a Cross which, in accordance with our directions they had prepared on the previous day. After the



MATTO GROSSO (Brazil) — Colony of St. Joseph.  
Residence of the missionaries — Dwelling-houses of the Indians.

One of them in particular attracted our attention: a youth of fine appearance and good manners. He was one of three Indians whom Fr. Balzola took with him to Europe in 1889; his name was Frederic. Returning home he went to his native village, but not finding there the teachers who had trained him in civilized ways, in time he resumed the primitive life of the forests and today he is one of the chiefs of the village in question.

After the dance, in accordance with their custom and to learn what was taking place in other settlements of their tribe, the chiefs asked us to allow our Indians to spend the night in the *Bahito*. This was granted willingly; but such a permission might have been injurious to us,

ceremony Fr. Balzola said a few suitable words and then bid farewell to all, taking the road to the Colony *Teresa Cristina*.

**At the Colony — Recollections — Great faith —  
A mishap — Attacked by ants — Travelling again.**

We travelled eight long hours over a sandy soil, admiring as we passed, the fine plantations of *rubber*, the trees having incisions from sum-

(1) A little later, on an occasion of a visit of Fr. Malan to the Colonies, this man received the Sacrament of Matrimony and settled definitely in the Colony of S. Joseph, where he continues to be one of the most estimable of the Indians, worthy of all our confidence.



mit to base, from which cuttings a milky liquid was issuing; towards night we arrived at the Colony. It was founded about thirty years ago and is situated on the right bank of the San Lorenzo, opposite *Sierra Pieboga*. It had been fairly prosperous, for in its territory about 400 savages had been trained in the ways of civilization, amidst 100 or 150 whites. It was a fine village with some houses roofed with tiles (a real luxury in these parts); it had a fairly commodious house for the residence of the Missionary and a beautiful Chapel, of which the walls alone remain. The traveller, who passes this way and hears of the prosperity of this Colony, finds nothing but ruins. Both savages and colonists have almost completely abandoned it and the effects of time and weather are apparent. Of all the magnificent crops of Indian corn, of beans, of *manioc*, of sugar-cane, nothing remains; brambles and brushwood cover the ploughed land, the meadows and the woods.

Not without sorrow did Fr. Balzola behold once more this centre of which he had charge for three years, where he had toiled and laboured so much.

One thing, however, which greatly consoled us was the truly religious spirit of the few still dwelling there. Every Saturday they assemble at the feet of Our Lady's Statue to pray to her, to recite the Litany and sing hymns in her honour. The two Sundays preceding our arrival they had made a procession to obtain rain. How much they need the periodical visit of a priest! It is touching to see how they have regularly kept up the pious practices they learned from us ten years ago!

Here we very nearly had to deplore the loss of one of our company. *Marcos* the Indian, after having dined with us and eaten with several companions a fairly large tortoise caught on the river-bank, was so misguided as to fill himself with a long root of *manioc* and about a dozen fish. This gastronomic excess cost him dear. Towards midnight we heard our *Chico* calling:

—'Father! Father! come quickly! *Marcos* is very ill!'

Dressing quickly we hastened to the poor fellow who was almost dying, whilst a few hours before he was strong and healthy. Our first thought was to commend him to the Queen of doctors, Mary Help of Christians; then, with the help of some remedies and vigorous friction, we endeavoured to make him regain his senses. Thanks be to God after a half-hour of great anxiety, our fears were dissipated. However to save our friend overmuch fatigue we put off

our journey for a day, employing our time in the Sacred Ministry and the blessing of two marriages.

Early in the morning of the 28th September we set off for the sources of the river *Madeira*, on the shores of which we met the peaceful Indians previously mentioned. A piercing wind, blowing from the South, prevented us closing an eye the whole night, and though it was the Feast of S. Michael the Archangel, and we had made a special remembrance of our lamented Don Rua, we were unwillingly obliged to deprive ourselves of the consolation of saying Mass.

That morning early we were driven from our tents and forced to flee precipitately by a formidable regiment of ants, called *correcção*, which attacked us all along the line! We turned our steps once more to the *San Lorenzo* and crossed it on the 1st October. This river, fairly deep and rapid, has already swallowed up many caravan loads, and many have fallen victims to its impetuosity and the crossing is still very dangerous.

Fortunately we found a small boat which was of great use and enabled us to transport all our baggage without serious trouble. Our beasts swam across and two were very nearly drowned. Carried away by the current, they drifted hither and thither, and they would certainly not have been saved, but for the trunk of a large tree fallen across the river which acted as a barrier and enabled us to go to their rescue.

Without wasting any time we turned towards the *Vermelho* to reach a locality inhabited by several families of *Goyaz* employed in agriculture and the rearing of cattle. It was two years since Fr. Balzola, at the request of the Government, had paid them a visit and these good people received him again with great joy.

We made a longer halt than usual to allow our beasts some rest, giving meanwhile a little more religious instruction to those families and providing what was necessary for the prosecution of our journey, for which, also, it was necessary to find another guide.

Among the small number of savages living in this neighbourhood there is a woman who was first named Rufina, and now Isabella. In 1884 she assisted Commander Duarte to subdue this portion of the Bororos' tribe; but later on, having resumed the nomadic life, she became chief of that terrible band of her ferocious compatriots which attacked, burned, sacked and massacred all along their route. For instance there was the family of Signor Manoel Ignacio, eleven persons in all, which was entirely destroyed, according to Fr. Malan's account pub-



lished in 1902. Wearied out at last, to escape the vengeance due, she abandoned the scene of her wickedness and, having changed her name, endeavours to live unknown and forgotten as far as possible.

The guide, whom we were fortunate in finding, and who rendered us valuable and disinterested service, was Signor Rodrigues, a man of sixty years, strong and robust, who is greatly esteemed by the Bororos, for whom he fulfils the office of physician.

Having collected stores sufficient for a fort-

was another sort of struggle. Finding ourselves in the dense forest we had to cut a pathway with hatchets and knives, a tiresome and fatiguing business. It took us three hours and a half to advance about half a league. Notwithstanding our fatigue, we never lost our cheerfulness for our guide enlivened the way with so many anecdotes and legends that he kept us amused the whole time. We had composed ourselves and were almost asleep and we still heard our Minstrel's voice who was trying, though slumbering, to take up the thread of some tale he



MATTO GROSSO (Brazil) — Indians of our colonies hunting.

night, we took leave of the families who accompanied us for a good part of the way and we penetrated courageously into the depths of the virgin forest.

**Cutting a path with hatchets and knives — Mass in the forest — Impressions — At Aroyari — Forging a river — Surrounded by fire — Heroism of the Indians — Without water — A night of anguish.**

Innumerable insects tormented us the whole day and getting into our eyes and ears, produced painful sores; some called *carapatos* took such firm hold of the skin that they had to be pulled off by force. Towards evening there

was relating for the tenth time. The impression left on our minds by this first night in these immense forests was anything but poetic and I will not speak of it.

Early in the morning, as usual, Holy Mass was said. Doubtless these magnificent woods witnessed for the first time the celebration of our august mysteries. Something sublime and infinite seemed to pervade the atmosphere and made us realize Divine Omnipotence. From the depths of our heart prayers ascended for so many poor souls, wandering in these solitudes, whom we also recommend to the fervent prayers of all who long for the extension of Christ's Kingdom!

But we had to pursue our journey and pene-



trate still further into the heart of these virgin forests, amid luxuriant vegetation. We opened a path amidst thickly twined creepers and close-growing bamboo, rubber, and many thorny shrubs, and we did so with considerable suffering. Amidst these gigantic palm trees, the crowns of which sway in the breeze, amidst orchids, balsams and an innumerable variety of magnificent products of the equatorial zone, the branches of which seem to repose on the tangled creepers, the forest suggests a poet's dream, but at the same time it is a terror to those who pass through it. It is impossible for any one who has not experienced them, to form an adequate idea of the difficulties encountered. The serpents of extraordinary length and thickness, the tigers or panthers are not the things that terrify; but the innumerable insects, sometimes venomous, and the heavy labour occasioned by the density of the virgin forest, and the importunate necessity of traversing it with beasts of burden, of these we had many experiences.

Pursuing, therefore, our painful way, on the 6th of October we arrived at *Aroyan*, one of the places where some Bororos took refuge when they were treated as wild beasts. They refuse to have any dealings with the civilized inhabitants; they live in destitution and quite naked; nevertheless they make cups and saucers and soup-bowls such as we have not seen amongst the other Indians. Perhaps they learnt how to make them from the former inhabitants of the settlement who afterwards were massacred by them.

Being informed of their condition we reserved for them our best gifts, including the more brilliantly coloured cloths, so that our visit might be to them a cause of rejoicing. We profited of their good dispositions to obtain from them reliable information regarding the neighbouring villages, and they gave us full and trustworthy particulars.

Seeing the ever-increasing difficulties on our route we were on the point of abandoning our undertaking; but reflecting that by fresh efforts and with some help it might be possible to continue our journey, we resolved to do so.

Taking with us three men willing to assist, who, for a certain payment, agreed to go before us and open a pathway through the forest, we resumed our journey.

A dozen men of lofty stature also came to help us in crossing a river near their village.

On reaching it our Indians seized our baggage in the twinkling of an eye, placed it on their heads, and entering the river, in ten minutes they crossed the ford with surprising facility.

It was a curious sight. Just above the water, like so many mushrooms, one saw the heads of the Indians with our bags and baskets, then our mules, and lastly we missionaries swimming vigorously so as not to be separated from our companions.

The forest was easily traversed. On reaching the opposite bank we had to clamber up a steep sandy slope about twenty yards in height. When we thought we had reached the summit we slipped back and found ourselves again in the water! To get our beasts to the top there was no other means than to make some steps, and with a rope to their necks, drag them up, one by one, by main force. After bestowing some rolls of tobacco on all who had helped us, we took leave of them and proceeded on our way.

In half an hour we saw another river before us; we crossed it in the same manner and went on.

The twists and turnings succeeded one another; we went up and down continually, and night was rapidly approaching. It was about six o'clock, later that is to say than the usual time for halting and taking the necessary precautions for spending the night. Prudence suggested a halt, for we had already passed two places where there had been a fire, with old trunks of trees still smoking, others blackened and others reduced to ashes.

Without giving much thought to this, we went on, but after a quarter of an hour the atmosphere grew thicker, and in less than five minutes a formidable crackling, like the firing of guns, warned us that the fire was spreading close to us. It was the thickets of bamboo, which amidst the heat and pressure of the air, were catching fire in all directions. What was to be done? Retreat was our first thought. But unfortunately the fire was behind us closing the path. Fanned by a strong wind and following the undulating ground, the fire had attained vast proportions and was blazing all round us in a vast circle. It was a moment of imminent peril. With no hope of drawing back, nothing remained but to try and open a way across the line of fire advancing towards us. To seek any escape to right or left would have been folly. We passed in review all our beasts to make sure that all the loads were securely fastened, then recommending ourselves to the care of Heaven we made a hearty act of contrition and went forward. The fire was steadily advancing and might have been about thirty yards distant; the air was suffocating, the heat unbearable, the perspiration pouring off our bodies.

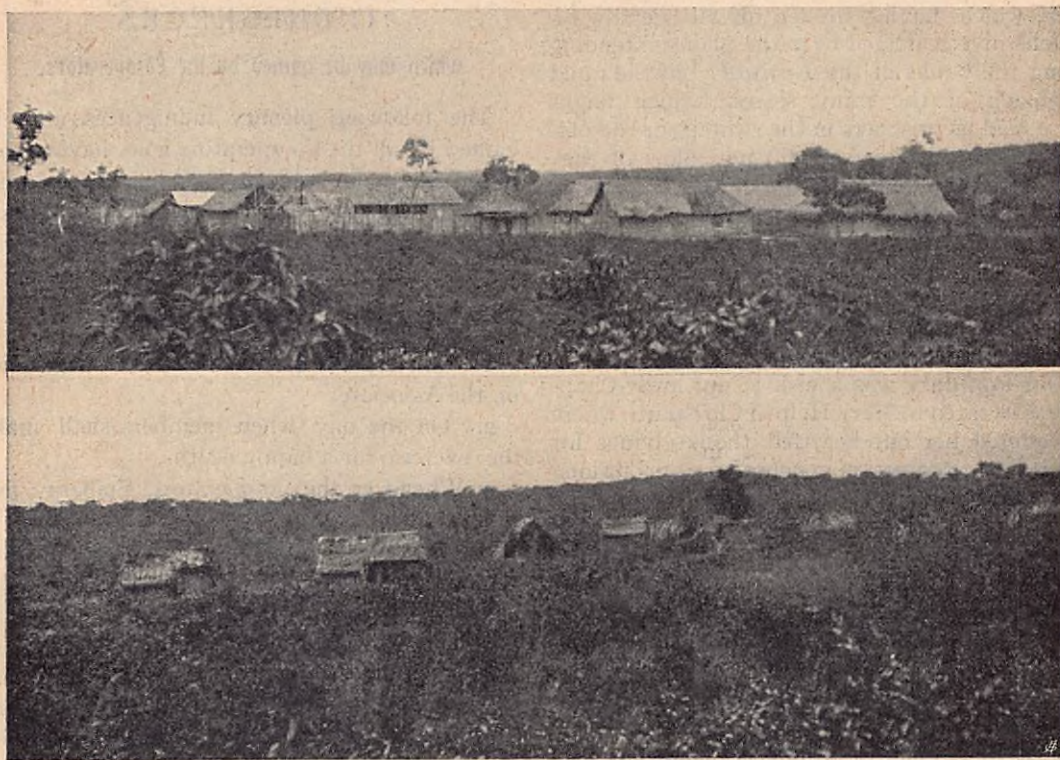


comparison to other maladies, are more frequent; of costiveness they think little; maladies of the eyes are very common; for the bites of serpents or of noxious insects they have no efficacious remedy and their lives are endangered by them, we ourselves have witnessed distressing cases of this kind. They have, however, some knowledge of medicine, or rather I should say, they know the use of certain medicinal plants: for instance, they make use of *tayugã* for catarrhs and diseases of the liver, *douradinha* to drive away fever, and others for internal inflammation, for serpents' bites and for anemia.

to all, on the 17th. October our caravan started for *Jorigui-Paru*, another native village which is connected with the inhabitants of the interior of *Matto*. Here also are some with consciences laden with crime and whose presence was anything but reassuring.

Nevertheless, in spite of appearances, they received us very well, and we, having exhausted our usual interrogatories and distributed our presents, continued our journey. No day passed without adventures, but as they were of minor importance, I will say nothing of them.

The immense region, of which each day we



MATTO GROSSO (Brasil). — Colony of the Immaculate Conception at the 'Rio das Garças.'  
Residence of the missionaries — Dwelling-houses of the Indians.

**On the way back — At Jorigui — More Indians  
— Arrival at Cuyabá — Fruits of the journey  
— Conclusion.**

In returning we followed the same route, with this difference that knowing the ground better we could more easily carry out our plans, and avoid the privations inevitable for those who make the journey for the first time.

We saw again, therefore, on our route, all the families of the various localities visited previously and we had to part from our guide, *Louis Esteves*, who had been so helpful and must have suffered much on our account.

After a short rest, bidding a fraternal adieu

traversed about thirty miles began to grow more populous. Here and there we found *fazende* to give us cordial hospitality and everywhere we had opportunities for exercising our sacred ministry.

These good country folks have the praiseworthy custom of placing a fine cross at the entrance of their houses, and also on the highest peaks of the mountains. How consoling it is for the Christian thus to find everywhere this august symbol of our faith!

Nor must I omit to mention a proof of the profoundly religious sentiments of these people.

We met a person who, having received a signal favour from Mary Help of Christians, wore



round her neck a medal of the Blessed Virgin received thirteen years before, from Sister Rosa in the *Teresa Cristina* Colony! Each family has a little oratory, in which from time to time they gather together for prayers. Considering their lonely condition this is quite edifying.

At *Triomphe* there is a landowner, called *Chico Ferreira*, who has usually with him twenty-five Bororos, who assist on his estate, labouring from dawn to sunset... At the foot of the *Cor-dilleras* we also made acquaintance with sixty-five Bororos who are employed in agriculture by a landowner. From there we had intended to visit a place inhabited by a branch of that tribe which, having broken off all friendly relations, live scattered over the plains extending along the banks of the *Tarigard*; but the rapid approach of the rainy season, which might have held us prisoners in the swamps or the places periodically flooded, did not allow of this.

We endeavoured to hasten our return passing only by *Caté* and *Abolition*, and greeting on our way the confrères of our School *Gratitud National* at *Palmeiras*; we continued our route to *Cuyabá* and on the 25th November we had finally the consolation of rejoining our brethren of the School of *S. Gonçalo*.

Our first duty was a visit to our lowly Chapel, consecrated to Mary Help of Christians, where we offered her our heartfelt thanksgivings for the singular protection vouchsafed us in our long and perilous journey of seventy days in the midst of the forest exposed to the inclemency of the weather, sleeping on the bare ground, under the open sky and eating as we could. Notwithstanding so many privations we rejoiced in having suffered something for the love of Our Lord Jesus Christ.

We traversed 265 Brazilian leagues equal to about 1100 miles; we visited thirteen native villages of 115 houses or huts; we made a census of 363 men, besides whom were 46 captains and 7 *baires* (fetish priests of the tribe), of 377 women and 281 children, forming thus a total of 1074 inhabitants. This considerable number represents the natives only.

We had also the consolation of celebrating eleven marriages, of administering the holy Sacraments of Penance and the Holy Eucharist to a good number of persons; as also of regenerating in the saving waters of Holy Baptism more than a hundred, between children and adults, and forty were confirmed. Finally we had an opportunity of sowing the seed of the Gospel wherever we made a halt and without fear of error I may say it fell upon good ground and will bear good fruit in due time.

I send you the cordial greetings of my tra-

velling companions, who would wish so much to be able to see you, and who join with me in soliciting your prayers that we may not prove unworthy instruments of the Divine Mercy.

Accept, Very Rev. D. Albera, the sentiments of our filial affection.

*Yours devotedly in Corde Jesu*

JOHN BAPTIST COUTOURON.

*Salesian Missionary.*

## INDULGENCES

which may be gained by the Co-operators.

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

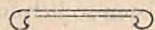
Every month.

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

From March 15th to April 15th.

1. Palm Sunday March 16th.
2. Maundy Thursday March 30th.
3. Easter Sunday, March 23rd.

It must be borne in mind that the present Holy Father has re-enjoined the daily recital of the *Our Father*, *Hail Mary*, and *Glory be to the Father* for the intentions of the Sovereign Pontiff, and also the invocation *St. Francis of Sales, pray for us*. These prayers are the only ones enjoined on the Salesian Co-operators at the time of their enrolment in the Third Order.





With a desperate rush we were fortunate enough to force a passage; but our beasts, laden as they were, held back and were left behind. We had either to abandon them, or once more expose our lives? It was a difficult problem. We were exhausted and could scarcely stand; we summoned to our aid those of our faithful Indians who appeared the most robust. A tear fell from the eyes of one into the hot ashes; then we saw him start off, fleet as a deer. One of his companions followed him immediately. In three or four bounds they crossed the burning zone, and continuing the race, reached the animals fleeing terror-stricken from the fire. After superhuman efforts they caught them and brought them to us, but in what a condition!... Poor beasts! They were in a lamentable state. If any one is disposed to wonder at such courage in these savages and at their devotedness towards their benefactors, one must remember that their powers of resistance are greater, being accustomed in their huts to keep close to the fire in the midst of dense smoke. I would not however, diminish by one iota the merit of such an heroic act. If we are still in the land of the living, after Our Lady Help of Christians, we owe it to these Indians to whom we offer our warmest thanks. This courageous action did not gain for them academic laurels or golden decorations, but it will be the source of many favours in this life, and a pledge of great merit in heaven.

As soon as we were in safety our first thought was to utter a fervent "*Agimus tibi gratias!*..." then somewhat fortified we hastened to quit this desolate and terror-stricken locality for a deep hollow, untouched by the fire: night was coming on apace. Fortunately the hollow was only a few hundred yards away, but a burning thirst consumed us and it was impossible at that moment to find a drop of water, and only that morning we had crossed two rivers! Our fatigue was so great that we did not even pitch our tent. Each one laid himself down on the harness of the animals or on a saddle. The beasts, not finding a blade of grass, remained tied up all night and munched a few palm-leaves we cut for them, after we had rested for a while. The night passed slowly and though no one slept, not a word was spoken. Towards ten o'clock one of the Indians unable to remain quiet any longer got up and making his way to the bed of a dried-up stream began to scoop out the soil and finding some damp sand, he ran joyfully to give us the good news.

Though limping with fatigue, we all followed him, some with pickaxes others with mattocks, every one trying to put the best face on our ill

fortune and communicate to his companions an enthusiasm he was far from experiencing. But alas! our efforts were vain and with bent head we returned to our places, waiting for daylight to find a drop of water.

Finally, when all had risen, Fr. Balzola said Mass, using a little water remaining in his water-bottle; meanwhile the Indians went forth to dig in several places, and this time by good fortune they found a small stream. *Deo Gratias!* This providential discovery enabled us to make some coffee with which we took some food. That morning Fr. Balzola had to celebrate with his head bandaged, having been wounded, rather seriously in the left eye by a thorn, when rushing from the flames. I also had a wound in the side from a badly cut bough growing in the path. However, thanks be to God, the wounds soon ceased to give trouble and the same may be said of the numerous scratches which covered the face and hands of our companions.

**Once more without water — Should we return — Pleasant recollections — The Indians' astonishment — Fortunate meeting — An exchange of goods — Medical notions.**

We did not start again until the morning of the 11th having to repair many girths, and straps, and the dilapidated harness. In less than half an hour we came to a swamp of blackish water, and yet disregarding hygienic laws we drank of it to assuage our thirst and our beasts also drank it with extraordinary avidity.

The day passed like the preceding, with the exception of the fire; the sun, near its setting, admonished us to pitch our tents, and once more we were forced to spend the night without water and without forage for our beasts. To make a little coffee we had to strain ten times the muddy water obtained by squeezing the mud itself. The chief of the Caravan, who was doing this work, cut in two with one stroke of a spear a large and dangerous serpent, and casting it aside, continued his work with complete indifference.

Another day's journey under similar conditions was more than enough to exhaust us completely, both men and animals. At two o'clock in the morning (it was Sunday) we had already risen and summoned the Christian Indians to hear Mass, afterwards praying for the success of our exploration. This seemed to revive us, both physically and spiritually, for we had almost decided to return. But after Mass, and recollecting the souls remaining to be saved, our courage revived and we were ready to bear fresh labours. Taking the hatchet we cut on the



trunk of a large tree a cross as a perpetual record that the soldiers of Christ had passed this way, and retracting our resolution of the previous day we continued our journey.

It was a happy inspiration!

Towards midday we were on the banks of the *Rio Taradimana*, where the three who had preceded us were awaiting our arrival. Our first thought was to ask them who had set fire to the forest and without hesitation they replied that they had done it themselves to clear the path for us more effectually. It was a wonder that we had not also been consumed by it!

Re-ascending the river for over 300 yards, an enchanting meadow presented itself to our view; we disembarked at once and though the village was not very far off, we resolved to spend the night in this spot.

How great had been our fatigues day after day! But protected by Her whom we had fervently invoked we had emerged safe and sound.

We were taking a little rest, when we saw before us some Indians coming to fish in the river. As we were in a bend of the river, with a noisy cascade close by, we were caught unawares!

On seeing us they cried out and prepared for flight. We sent at once our Indians to reassure them as to our intentions, and to call them back. Coming into our presence, we soon persuaded them of our pacific intentions, and giving them a little tobacco and some handkerchiefs, we took leave of them begging them to give notice to their companions.

The following day, having passed to the other bank early in the morning we took our way to the village. Walking close to horrible precipices and leading our mules by the bridle we went down into a deep valley and keeping near the base of the mountain we turned to the spot where the Indians were to be found. A hundred men and women hidden behind the trees were spying at us through the leaves. Such a sight was not at all re-assuring and an arrow might easily have reached us; but when Fr. Balzola had spoken a few words to them in their own language, some of them approached us with two or three children.

The speaker immediately took advantage of this confidence and putting his hands in his pockets he brought out some small presents. The position was gained and the walls were beaten down. The rest approached with greater confidence and all received some small object with the promise of finer presents for the next day.

The men are distinguished by their lofty stature above that which is found in their compatriots; twenty of them were about six feet in height and measured three feet seven inches

round the chest. They were never tired of looking at our attire and appearance, and on their countenances could be noted their astonishment at seeing us in the midst of them.

The children were in ecstasies of delight, not being able to take their eyes off our riding animals, following them continually to see them grazing in the fields and moving their long ears.

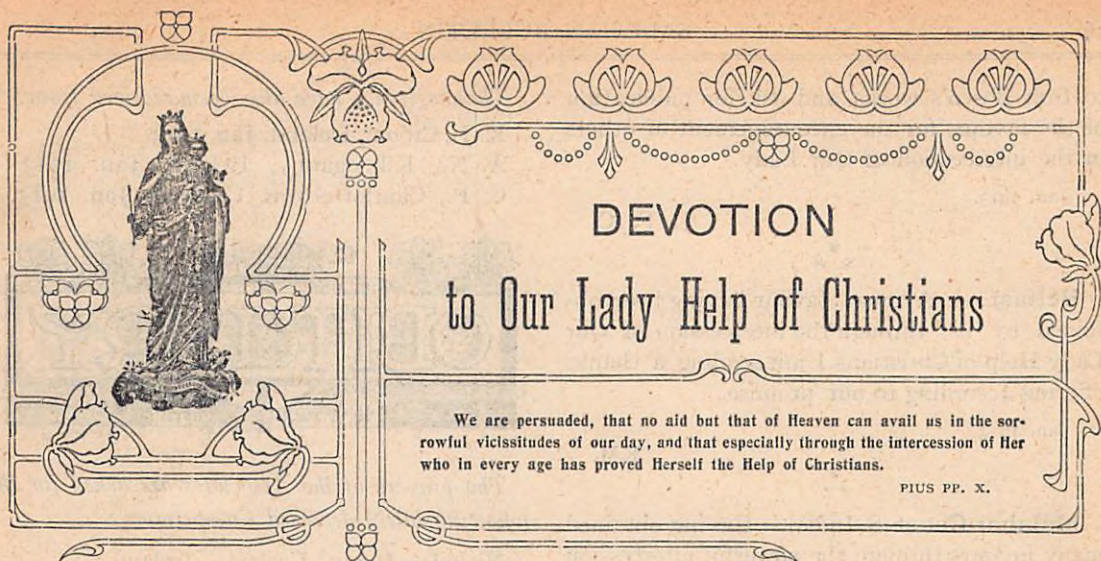
Being asked if they knew other men like us, they said they had seen a few in their excursions, but that from these parts no one had ever appeared; and some Indians with grey hair told us they had always believed there were no other people on the earth besides the Bororos!

From this you can imagine, what thoughts passed through their minds, when they saw us taking out of our trunks objects so varied and so skilfully made! We spent three days in their company and we had already become old friends when it was necessary to think of our return. Besides the game they procured for us during our stay, by bartering some of our things very precious to them, we acquired articles of their own make, such as earrings in the form of a crescent moon, ornaments for the lower lip, necklaces of tigers' teeth, bracelets of monkeys' teeth... etc. We obtained also some pots, cups and saucers of a large size, dishes, bowls and vessels for water, very well made; in a word whatever would give an idea of their condition and be of interest to ethnologists, as may be seen to a certain extent in our Museum of *Coxipó da Ponte*.

What makes the greatest impression on the traveller in these parts are the dwellings of these people still in their primitive state; the absolute poverty of these and the great scarcity of young children. One asks oneself: do they conceal them or have they not got them? Whatever may be said, we left nothing undone to find this out and the following hypothesis seems the most likely. The defective infants, as is known, generally live but a short time and therefore their numbers are small: the others are often victims of the extraordinary dreams to which their parents are frequently subject, or, of the carelessness of their own mothers who carrying their infants with them, expose them to the cold, the heat, the rain and many other privations inherent to their nomadic life. If they survive, an epidemic, diphtheria, or something else attacks them and they die in large numbers, as there are no remedies for these feeble little creatures.

Consequently, amongst adults there are but few defectives; obesity is very rare amongst them, dropsy is more common; catarrhs, in





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

PIUS PP. X.

The Co-operators are invited to practise some particular act of devotion in honour of Our Lady Help of Christians on the 24th of the month. On that day special prayers are offered in the Basilica for all the Co-operators, and their intentions are particularly recommended at the High Altar of the Church, before the world-famed representation of the Queen of Heaven. The idea is for a combined act of intercessory prayer to be made recommending the general and private intentions, and thus to consecrate the 24th of each month as a sort of recurrence of the feast-day on May 24th.

## GRACES and FAVOURS (1)

**Cowes** (Isle of Wight). — I had recommended a particular intention to the intercession of Our Lady Help of Christians with a promise of publishing the favour. Having obtained my request I enclose a thank-offering and would ask for publication.

Dec. 1912.

N. M.

\*\*

**New Ross** (Ireland). — I am sending a thank-offering for a favour received after prayers to Our Lady Help of Christians, and a promise of

(1) In regard to these favours it is not intended to attribute to them any higher authority or weight, than that arising from certified human testimony.

publication in her honour. Kindly have a Mass of thanksgiving offered.

Dec. 1912.

C.

\*\*

**Sunderland**. — I am sending the enclosed offering in thanksgiving to Our Lady Help of Christians for a temporal favour received through her intercession, and desire publication in the *Bulletin*.

Jan. 1913.

E. M. S.

\*\*

**Erin-Trinidad**. — I am sending a thank-offering for a Mass at the Altar of Our Lady Help of Christians, in return for a favour received after prayers and promise of publication.

Jan. 1913.

E. A.

\*\*

**Dublin**. — I had recommended a much desired favour to the intercession of Our Lady Help of Christians, and now send a thank-offering for its partial fulfilment, begging the prayers of the Associates that it may be fully granted.

Jan. 1913.

*A Client of Our Lady.*

\*\*

**St. Thomè** (Madras). — Some months ago I had commenced a Novena to Our Lady Help of Christians, and on the eighth day I experienced its efficacy, in the form of a remarkable cure of an affection of the eyes, from which I had been suffering. I sent a thank-offering



to Don Bosco's works, and ask for publication of the favour, for the encouragement of others in the intercession of Our Lady.

Jan. 1913.

J. F. C.

\* \*

**Belfast.** — A great favour having been obtained by us, through the intercession of Our Lady Help of Christians I am sending a thank-offering according to our promise.

Jan. 1913.

KM.

\* \*

**Malabar Coast (S. India).**—Having obtained many favours through the powerful intercession of Our Lady Help of Christians I would ask for the publication of them, by way of thanksgiving.

J. M. G.

\* \*

**Kottayan (India).** — The Secretary to His Lordship the Bishop of Kottayan sends an account of several favours received in the neighbourhood, through the devotion to Our Lady Help of Christians. Reference has previously been made to the Church dedicated under this title at Kidangur, which was erected in spite of tremendous opposition on the part of the Pagans and native Idolators, and which was overcome by the wonderful intervention of the Help of Christians to whom the faithful offered their prayers and supplications.

Among the favours received by the parishioners are the cure of a paralytic, given up by all the medical men as hopeless; and the recovery of a valuable article which seemed irretrievably lost or stolen. Many other favours have been obtained from time to time.

The Pagans of the district are preparing to set up another case in the courts for the closing of the Church, and we would ask the prayers of all clients of Our Lady, that their evil designs may be defeated.

Dec. 1912.

Rev. C. J. C.

*Thanksgivings have also been received from:*

K. J., Croom, Ireland, Jan. 1913.

A. N., Kilmoganny, Ireland. Jan. 1913.

C. P., Charlottetown. U. S. A. Jan. 1913.



*The prayers of the Associates are asked for the following lately deceased Co-operators:*

Nicholas Dolan, Coolroc. Ireland.

Gertrude Cullen, Ballyoaldon. Wexford.

Mr. Rogers, Killybegs. Ireland.

Miss Mc Hale, Liverpool.

Miss Howard, Liverpool.

## Book Notices.

The Catholic Truth Society of Ireland have published *The Armagh Hymnal*, — a collection of Hymns and Translations compiled by Shane Leslie, King's College, Cambridge and John Stratford Collins, St. John's College, Cambridge. In the opening words of the introduction: The hymnal has been prepared for schools and colleges rather than for any popular use, and represents a desire on the part of the compilers to see in the noblest of Services, the best words of the English Vernacular set in the best order, more consistently than has appeared in many modern collections.

Great success has attended the efforts of the eminent litterateurs and the hymnal is to be widely commended. Price One Shilling Net.

24 Upper O'Connell St.

Dublin.





# History of the Ven. Don Bosco's

## EARLY APOSTOLATE.

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

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


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

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

Single copies, cloth covers, Four Shillings.

Single copies, paper covers, Three Shillings and Sixpence.





# Important Notice to the Co-operators of U. S. A.

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We earnestly invite the Salesian Co-operators of U. S. A. who should wish to notify the change of their residence, or should need further explanations and information concerning the Rules of the Association, to communicate with

Very Rev. Rector of COLUMBUS INSTITUTE

BAWTBORNE N. Y.

or with

Very Rev. Rector of St. ANTHONY'S CHURCH

138 BEECH STR. PATERSON N. Y.

Practical suggestions regarding the means by which fostering and developing in the various local centres where large numbers of Co-operators are to be found, the pious works prescribed by the Rules of the Association, will be gladly given.

The urgently needed work of Ecclesiastical vocations for which the Columbus Institute has been recently established, is especially recommended to the particular attention and generosity of our Co-operators.

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 of the United States, and that the works of Don Bosco in this country 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.