



# Salesian Bulletin

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Vol. VII.

*Beatus qui intelligit super egenum et pauperem:  
in deo mala liberabit eum Dominus. [Ps. XL. 1]*

*L. M. S. X. 1112*

DA MIHI

ANIMAS CAETERA 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 Patronage of St. Joseph.

**I**n another page of this issue, our Readers and Co-operators will come across some of our Venerable Founder's own explanations of what the members of the Association or Third Order should be. Certain however it is that they should take advantage of the occasional devotions of the Church, to increase their own spiritual treasury as well as to advance the interest of others.

St. Joseph has always been a Patron of our work; he, who was the appointed guardian of the Youth of Jesus Christ, and therefore the prototype of those who guard and educate the little ones of the flock; he, the model of parents, whom the Ven. Don Bosco strove to form by his many and various institutions; for his vast organisation of Salesian Co-operators is nothing else but a league of good Catholic parents combining to secure the welfare of the young, particularly those who are without other aid.

Let St. Joseph therefore be a special Patron to us this month, both spiritually and temporally. May we be zealous for the young, as he was for the welfare of the sacred charge committed to his care.



## PROPOSALS FOR THE VISIT OF OUR SUPERIOR GENERAL.

**I**NVERTING the Tennysonian phrase, we might remark that there is *more of sentiment than sense* in marking certain periods of time with commemorative festivities. The centenary, the fiftieth year, the twenty-fifth year, as well as many intervening ones come in for celebrations denied to less prominent dates. But the very age of the custom, making it venerable and sacred, will prevent its being dethroned, particularly as there is usually some tangible result from the commemoration.

Our Readers will already suspect that there must be a centenary ahead which it is desirable should be announced; but there is no intention of going quite so far; the event however which is gradually coming upon us is the Jubilee, or twenty-fifth year of the Salesian work in England, which began in London in November 1887. To be able to look back over twenty-five years of successful labour, no matter in how humble a sphere, is apt to make the mind reminiscent, and the achievements of the quarter of a century induce the feeling that it was worth while, even humanly speaking. Incomparably greater must be the satisfaction when that sphere has been one that is ever widening by its very nature, that has passed on from practically nothing to a little world of busy and flourishing institutions, that comprises an endless series of acts of charity, of unselfish

effort, of untiring zeal, that has succeeded beyond expectation.

Such, it may be said with truth, is now the good fortune of those who have laboured, onwards from the first hour, in the midst of the Salesian work in London and particularly of him who has been at the head from the beginning, and borne much the largest percentage of the unceasing care and heavy responsibility attaching to such a position. Natural enough that even some approach to human satisfaction should suggest itself at the contemplation of these results, when, after a long cycle of years one sees that in spite of shortcomings, and perhaps mistakes, there have been solid results which make their own demand for recognition.

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But even while, after the great example of the Book of Genesis, when the Lord rested from the work of his Creation, and saw that it was good,—while in the act of contemplating the past, one's thoughts are drawn to the Author of all good things, who alone giveth the increase, to whom all praise is due. For unless the Lord build the House, they labour in vain that build it, and it would be folly not to recognise in the signal achievements above referred to, the hand of a guiding and generous Providence, clearing away the

host of difficulties, making use of this instrument and of that to accomplish His Designs, disposing the good and charitable to add their quota to his work, finding the means for one demand after another, until the whole is brought to its present stage of completion.

It is a truism in the history of the growth of religious works, that they must arise from lowliness, that their beginnings are in gloom, that difficulties seem to thicken instead of clearing, but that they inevitably survive the winter of famine or scarcity and come into the season of plenty—that is, in comparison to their former state of want. This process was not altered in the case of the Salesian Work in London. The beginnings were cast not only in a metaphorical, but in a physical gloom, for a dense fog is not exactly an inviting atmosphere for a send-off to a work, particularly when that work has drawbacks and disadvantages of its own. It is not our intention now to deal with the history of the evolution of the present flourishing establishment; but rather to insist on the point, that Providence has brought its work through the stages of this foundation and development; and this It has done through the instrumentality of the Salesians aided by the Co-operators from many parts. It is a subject of congratulation no less to the many friends of the work, among them some of our assiduous Readers, and to

the large number of Co-operators, as it is to the Salesians themselves to know that their efforts have been blessed and their generosity rewarded.

At the same time can we refrain from pointing out how suitable is the present juncture for some particular act of co-operation? how appropriate for a special endeavour on the part of those who have hitherto been content to contemplate the labours without taking any share in the building? It has been definitely settled that the Very Rev. Don Albera, our Superior General, will visit England in the month of April; for that occasion it is much to be desired that the new School Chapel should be completed, so as to be opened by him, and that he should give his blessing to other much needed extensions, which could be put in hand immediately were the means to be assured. No further motive need be urged by us. The Feast of our Patron Saint is the time for a General Conference and for new proposals, and the absence of any actual meeting of the Co-operators, who are so scattered about, is compensated for, and intentionally so, by our comments on the circular of the Superior General.

Our Co-operators are therefore urged to direct their thoughts and endeavours more particularly to the welfare of the province, so that after many labours the twenty-fifth year may be one of golden harvest.





## The Counsel of the Holy Father to the Women's Association.

A short time ago Our Holy Father, Pius X., received in audience a large representative body of the Catholic Women's Union. There were about a hundred and thirty presidents who had assembled for a Catholic Meeting, and about five hundred members of the union with their president at their head, Donna Cristina dei Principi Giustiniani Bandini, who read to His Holiness an address expressing their devotion and homage.

After having thanked the President General for procuring him the pleasure of seeing such a large gathering of good, courageous women, prepared for sacrifice and labour in the work of their Union, the Vicar of Jesus Christ said:

"I am grateful indeed for the satisfaction you have procured for me, and I trust that these devoted daughters of the Church will always remain united in heart and mind; and this union and concord will ever be present if they keep their gaze directed towards him who directs the ship through the storms of the present day, that is, towards the Pope and to the Ecclesiastical Authorities who represent Him.

Under that guide you will work wonders and fulfil in a manner worthy of admiration the noble mission entrusted to women. You are called the weaker sex, but you are able to give shining examples of constancy and firmness such as one looks for in vain from the so-called strong men, but who know not the sublime virtue of self-sacrifice."

And then, says the *Osservatore Romano*, His Holiness went on to show that their mission may be summed up under three heads: "first their part in religion, by the diffusion of instruction and religious teaching; and principally by their example of christian virtue, for what is seen is more effective than what is heard, what is done is more efficacious than what is said; secondly their mission of charity, which manifests itself in a thousand ways, not only towards the needy, but even more towards those who should be called to the right path, by a word of

encouragement and truth, which is often so powerful on the lips of a good christian woman; thirdly the mission of sacrifice, which needs no recommendation to women, who, better than anyone else know how to accomplish it."

In this we may note is the whole programme of action for the direction of the Co-operators. Don Bosco instituted the Association, not only as a moral and material support for his works, but also to extend its field of labour and multiply its fruits, by diffusing its spirit throughout society in general. The Co-operators, whether men or women, ought to be in the plan of Don Bosco, the most fervent, generous and zealous Catholics. Therefore the rules given by the Holy Father to the Catholic Women of our days, ought also to be the guiding principles of the Association and display its guiding spirit contained in the words of Don Bosco — "the name Co-operator will be synonymous with the true Christian" — and that is after all exactly what is implied in the recommendations of the Vicar of Jesus Christ.

He recommends first of all a *mission by religious practice*; and he says rightly, for to Catholics the Faith is the base of the whole spiritual edifice, the fount or source of every good work, the daily food which feeds the flame of charity, and enables it to rise to heroic sacrifices.

Therefore every Salesian Co-operator ought to be guided by faith; and by a profound faith which shall guide the thoughts, affections, and labours; an ardent faith which shall not lie hidden in the soul, in danger of languishing and expiring, but which shall shine all around by the brilliance of its good works. Example is the best preacher; we should be unwearied in inculcating the love and practice of religion; but yet more assiduous in being examples thereof.

Faith without works is dead: and the works that it should bring forth are those of charity towards God and one's neighbour. No one can be said to love God who does not exercise a mission of charity towards his fellow creatures. And the Association of Co-operators, said Don Bosco, is a successor of the Third Orders of olden times, with this difference that those

proposed to themselves christian perfection through the exercise of piety; while here the principal aim is the active life of charity, exercised towards one's neighbour, and particularly towards the young who may be in need or danger. If the Co-operators would convince themselves more deeply of this, how much suffering they could alleviate, and how many they could aid in gaining Paradise. It was particularly impressive to hear Don Bosco, when at the close of his life, and broken by so many labours undergone, say to those who referred to the manifold works accomplished, so many Oratories and Schools opened, so many thousands of boys given a Catholic training, the numbers of the uninstructed and even savages who had received the Faith through his means,—to hear him say with profound humility and with tears:

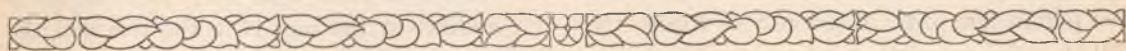
How much more good might have been done, and would have been done if Don Bosco had had more faith!.....

One who is imbued with the Faith cannot help offering at least his prayers for the amelioration of his neighbour's necessities or difficulties;

and he who has it not, is an egoist who occupies a place on earth unjustly. All should indeed help one another; but only he, who, guided by grace, follows courageously the path marked out by Faith, will overcome the difficulties and make the sacrifices which it demands.

Moreover the mission of sacrifice is a duty for all christians. In order to do good something must always be sacrificed, at one time our ease, at another our feelings; sometimes our goods, sometimes even life. A work is valuable only in proportion to its cost; if it costs nothing it can be of no value. On the other hand, every little effort on behalf of our neighbour's good, especially if it be in the direction of saving some young soul, will bring its satisfaction and its consolation.

The words of Holy Writ themselves assure us of this — *Give and it shall be given unto you: the measure that you have meted out to others shall be meted out to you.*



## Tributes to the genius of Don Bosco.

THE prolific Danish writer John Jørgensen, who, after his conversion to Catholicism, has vastly enriched the stores of Christian literature, has published among others a work entitled *A Roman Mosaic*. In this volume he devotes a whole Chapter to the Ven. Don Bosco under the name of *An Evangelist*, dealing particularly with the educational work and system of the modern Apostle of the young.

"In all truth it may be said," he writes, "that few men of the XIX century have done more than Don Bosco for the evangelisation of the world. He was an evangelist in the highest sense of the word — he has been anointed to evangelise the poor, he was sent to heal the contrite of heart, to preach deliverance to the cap-

tives, to announce the acceptable year of the Lord, as St. Luke expresses it.

Don Bosco was not only a master of the heart and feelings, he had a spiritual, supernatural gift, his ideas were especially original, he was a writer with a message.. "Some considerations here follow founded on the life written by him of Antonio Colle, published in 1882. They reveal the educational principles according to which Don Bosco gathered around him a remarkable and numerous following of youths.

"Woe to the child," Don Bosco writes, "if the attention of his guardians is directed solely to the developing of his intellectual faculty and his feelings, which latter, by some fatal error, many regard as a faculty of the mind; and woe, too, if in consequence little notice is taken in the



difficult work of education of the one source of true affection, the will, of which sensibility is but a deceitful image!

If the intellect and feelings are over developed they absorb all the forces of life and the faculties of the soul; and thus there is produced an extreme mental activity, together with a refinement which may be an additional danger.

The child's intellect expands rapidly, its imagination is eager and restless; its lively disposition attracts all who come in contact with it. But all these attractive graces hardly suffice to cover its absolute weakness.

The child, and later on the youth, is influenced by the imagination; it is not capable of thinking or acting logically, there is a complete absence of any guiding standard or moderation.

No one expects to find in them order or method. In his thinking as in his actions the youth is confused and incoherent. Yesterday he was enthusiastically in favour of some proposal or idea; today he is equally persuaded of the necessity and truth of the opposite. His reason is obscured by the weakness of his will, which does not permit him to think seriously or coherently. All his judgments and opinions come from outside, and he follows them merely because they suit his imagination, or because they have stimulated his sensibility by their passing pleasure; but with the same frivolity he casts them aside; they no longer correspond with his ideals; other theories more resplendent in their promise have caught his restless spirit.

"Over eager as he is he cannot stop to consider any inward demand; he knows only the mere superficialities of his being, that part of the soul which is subject to change. Ready to consent to all these movements, he thinks that he seriously desires what is but a momentary allurements, and as he is not capable of resistance, he embarks without reflexion on every new project....

But, it may be asked, cannot the heart at least make up for the will? His feelings, or sensibility, which have been highly cultivated have they not provided the youth with a tender and affectionate heart?

Here, however, we find the same void and the same lack of constancy as in the intelligence.

The young are easily drawn to attachments, but as easily do they sever them. Without being exactly vicious or wicked, the young know no other guide than caprice, and thus inconstancy becomes the foundation of such a character. It was intended and desired to form a man, but after all there has been produced only an intelligent being with some refinement, but inconstant and unreasonable, an over developed animal...."

Upon these passages, Jørgensen remarks:

"This psychological analysis is of an acuteness and point not inferior to any psychological writers. And how true it is to life, when considered in view of the modern culture of the intellect and sentiment, and weighed against the true education of the heart and will! The priest, Don Bosco, was not a philanthropist in name only; he was a man who had himself gone through the true school of formation, that of Christianity, and who wished to secure for others the same civilisation. He was the greatest proof in modern times that Christianity and civilisation are inter-connected; that they are related to one another as the root is to the tree and the flower to the fruit. Notwithstanding so much vaunted superiority it is clearly shown that the enemies of Christianity are in reality enemies of civilization, and that in their working out their principles lead us back to barbarism, or as they say, to nature.

That is after all the hidden meaning of the inhuman strife that is being carried on throughout Europe against Christianity. That is the reason of the expulsion of the religious orders from France, for this clericalism is being combatted in Spain, for this do they stone the monasteries in Portugal; they will not allow the young to be educated according to the spirit of Christianity, according to those principles which Don Bosco championed. The Cross of Christ is the greatest educative power in the world, in as much as true culture is based on the subjection of nature. Therefore all the natural powers of the passions combat this cross, in union with all the spirits from the abyss of anarchy. With the casting out of the cross, the nineteenth century civilisation of Europe is deprived of its founda-



tion and must fall by itself; then chaos will follow and paganism will fall away into darkness.

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Another brilliant pen, that of Marquis Crispolti, dealing with the same subject, gives us another aspect of Don Bosco's methods.

"The system of Don Bosco", he says, "creates the best type of pupil because it provides the perfect educator. The repressive system is

make the preventive system efficacious, industry and moral power are necessary, so it would be a false interpretation of Don Bosco to forget that his method tends to the formation of the two elements of the school, the master and the pupil; it should not be imagined that the pupil can profit of this method under any master..... In a word, to prevent is not the mere negative abstention from repressing. It is the positive illuminating and training of the character of the edu-



SLIEMA-MALTA — His Eminence Cardinal Bourne and the Salesian Boys' Brigade.

nothing but the confession that no direct influence can be exercised on the mind of a pupil and recourse must therefore be had to those means, material and extraneous to the two minds, which are provided by corporal punishment. The use of these means, convenient though they may be, prevents the educator from developing that spiritual force of being able to adapt and transform the mind of his scholar, so as to be able to renounce all mechanical supplement and threats of force.

But exactly because most people are able to adopt the repressive method, and because to

educator that he may gain the power of obtaining by love an effect, at once more secure, more ready, more lasting, than is obtained by punishment.

The method of Don Bosco, therefore, is by no means to be confounded with a pious indifference, that lets everything go its way, so as not to be burdened with the unpleasantness of punishing; but it is a strong charity which arms itself with all the moral weapons to influence for good the souls of the young, and thus to be able to spare oneself the painful necessity of punishment; since the soul of the educator has already



had the trials of becoming watchful, zealous, patient, and interested in the welfare of the pupils, and thus having an ascendancy over them. In that lies the secret of Don Bosco's success and the superiority of his methods.

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A series of small editions in German is now being issued of various works designed for the instruction and defence of the lovers of truth. Numbers 146 and 147 of the series deal respectively with Don Bosco and Don Rua who are styled two unassuming religious.

In the introduction we read:

At the present time when free-thought, secularism and social democracy are engaged in spreading among the working classes not only irreligion, but hatred of God, of His Church and the Clergy, it is well to direct our attention from time to time to the men of the period, who for God's honour and the true interests of the people have worked wonders in the industrial world, demonstrating the fact that even in our times a firm belief in God and in His Word, namely, in practical Christianity, is capable of working great deeds as of old; and that it still counts successes which clearly show the presence of a superhuman power.

The more there is displayed on the one hand the satanic hatred of God and His Church, calumniating, destroying, annihilating, on the other there is a great increase in the number of those, in whose works the grace of God and charity towards our neighbour clearly prove that true love of God still impels to noble deeds and ever fruitful labours.

Among the large number of such men, and of philanthropic works embracing all necessities—to which Catholics are able to point, when adversaries strive to prove that the Church is an empty formula, a dried up mummy which cannot withstand the fresh air of modern times—we are drawing attention here to two unassuming religious, Don Bosco and his Successor Don Rua...

The work then goes on to give the outlines of the life of both, and when dealing with Don Bosco treats extensively of his methods of dealing with boys which have placed him among the

greatest of educationalists. After discussing the opportuneness of the Festive Oratories, it concludes:

It is hoped that this little book may gain more friends and benefactors for the works of the Society, so that their usefulness may be extended more and more; while on the other hand the blessing of God cannot fail to follow those who co-operate in befriending and training the young generations of those classes, which so much need guidance and care.



## The Athletic Department of the Festive Oratory.



REAT enthusiasm has been shown of late years in the formation of clubs and associations, making the various forms of athletics the centre of their cult. The recent developments of what is on the Continent termed *sport*, but which is in our idea nearer to gymnastics and athletics, have undoubtedly taken their rise in the more progressive schools; but from them they have spread with a rapidity and popularity, which has resulted in displays of all sorts and degrees, from local to international.

The Catholic sports club has accordingly become a fixture abroad as well as at home, and a professor of high standing has recently brought out a small work on this subject, as a sequel to the report of the Fifth Congress of the Festive Oratories issued by Our Superior General. Under the title of *Catholic sports Clubs*, the Professor says:

I can see many people amused at the title of this paper, as though sport could be considered to have any religion, or on the other hand as though it could make profession of atheism; but the effects of the Athletic sports and associations are such that they tend to diffuse the one or the other. Hence it becomes necessary, in point of view of those effects, that certain rules should be adhered to, without which it



would be an abuse for them to bear the name of Catholic Clubs at all.

The object of these associations is, either to give the young men of upright Catholic life the opportunity of joining in the sports and athletic organisations without any possible harm to their Faith and its practice, or else to provide for young Catholics who are not very strong in their Faith, or lax in its practice, the means of strengthening the one and improving the other and thus being prepared to participate more advantageously in that Catholic life and action which is demanded in modern life. In any case the name of Catholic ought not to be a cloak to hide undesirable practices, nor a mere record of the good idea which inspired the birth of the club, and which has not been maintained; but it should be the clear affirmation of a principle felt and openly professed either by the individual members, or by their leader who is able to conduct it according with that profession.

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The Catholic Athletic Club moreover ought to demand rigorously that the private conduct of the members be not unworthy of a Catholic. Without pretending that all should have at the outset that uprightness of christian life to which it is desired they should be led by means of the club, it is clear that one ought not to be received as a member, no matter how great an acquisition he may be, if it is feared that he will have an undesirable influence over the members, whether on account of lax habits, or loose behaviour or irreverent language towards sacred things or persons. For these should by no means be deemed worthy to enrol themselves under the standard that bears the name of Christ, which they are not prepared to honour and defend.

The working and appointments of the Club should allow nothing which is not in keeping with Catholic principle, and hence they should not take part in displays or manifestations whose

purpose is at all suspicious, or which might be in any way anti-Catholic, nor in gatherings which prevent the keeping of the Commandments of the Church, such as hearing Mass on the prescribed days, or keeping the days of abstinence, for it is particularly dangerous to the young to give them the idea that for any excuse or inconvenience the precepts may be disregarded. Certain rules, too, are in force in certain dioceses, emanating from the ecclesiastical authorities, which should be scrupulously adhered to.

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The club too, whether athletic or otherwise, should aim at fostering, with all prudence, a strong and courageous Catholic conscience in its members, so as to make of them exemplary christians, to initiate them into the ways of social, charitable works, so that being formed to Catholic co-operation when young, they may, later on, be instrumental, in the great work of raising society towards God. It should therefore have means of supervising the practices of religion which the members are supposed to attend; it should develop smaller associations within it for social or religious work, thus aiding Catholic life generally. But care should be taken to pick out those intended for social work from the nucleus of the very best Catholics; for it should be recognised at the very outset, that this sort of work is not an amusement, nor a means of letting off superabundance of energy, nor of satisfying any personal ambition, but a truly christian labour which ought to be always regarded as such, and done conscientiously, ready to encounter difficulty and sacrifice, disappointment and delusion or even persecution; and therefore not to be undertaken by anyone not firmly established in Faith and Catholic practice, of which this assistance of the neighbour is one of the highest forms.







# Salesian Notes and News.

**London.**

Our most recent event of note was the celebration of the Patronal Feast, St. Francis of Sales, — a celebration that is kept with fitting decorum, wherever any of the manifold works under the name of St. Francis are carried on; for it must not be forgotten that the great champion of the Genevan Church was establishing religious works, among them his religious order, some three centuries before Don Bosco placed his Institute under his powerful aegis. More than once it has been pointed out how naturally the Ven. Don Bosco's work sought out a patron after the kind of St. Francis of Sales. The very tendencies of the times in which they worked were, from the point of view of morality and religion, on a parallel.

"The revival of Paganism in social manners," says a modern writer, "as well as in literature and sentiment, is the most flagrant characteristic of the great century to the latter half of which Francis of Sales belonged. But by a redeeming contrast, it was no less a century prolific in Catholic sanctity, in great foundations, in noble deeds, the period of the Church's conquests and triumphs, as well as of her disasters and losses." Surely the latter half of the nineteenth century, down to our own day, reveals those very characteristics, and it produced its St. Francis, it may be said, in the Ven. Servant of God, Don Bosco, who placed his work under St. Francis of Sales with a special eye to the needs of the times.

But not only did he take him for a Patron; he has been the means of carrying the name and glory of the Saint to the farthest parts of the globe, and hence the world-wide combination in festivity, function, eulogy and conference, where the Institutes of Don Bosco are placed.

The conference is placed in this list with a purpose, for Readers and Co-operators must by this time be aware that the occasion is appointed by their regulations for a conference, or special discourse or gathering, to consider topics in keeping with the event and with their object.

This conference, it will be understood, is meant for the Co-operators in the Salesian Work and in Catholic centres, where the number of

members in one section is large, they are summoned by notice from secretaries or the President. But where they are scattered, as in the British Isles, they have to be satisfied with the descriptions and exhortations which are given in the January letter, or to take to themselves the proposals emanating from other conferences which are reported in these columns.

This difficulty however does not prevent us from having a conference in London, and one of the discourses on the day set apart for the keeping of the feast, is always upon the Saint and his lessons, or on the work of the Congregation.

At the Sacred Heart Church, West Battersea, there were large congregations both morning and evening. At the twelve o'clock Mass the Rev. V. Walsh skilfully adapted the gospel of the day to the portraying of the vicissitudes in the life of the Church, showing her miraculous preservation, and the timely assistance from on high, through the instruments raised up to cope with every emergency; as well might the machinations of present day atheism, paganism or revolutionary governments strive against the Church and her ministers, as did the whole combined forces of the Roman Empire in her prime strive to grapple with the power of early Christianity.

In the evening the Rev. Fr. Freeland from East Battersea addressed a large gathering on the Saint of the day, dealing very thoroughly with his life, virtues, accomplishments and lessons.

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A few days before the above celebration, the Salesian School had marked the occasion with special honour; for not only is it accustomed to have its particular festivity, but an extra motive arises from the circumstance that the Very Rev. Fr. Provincial has St. Francis for his patron, and so that is also his feast day or name day.

Fr. Provincial celebrated the Students' Mass at which there was a general Communion for his intention. Holiday and feasting followed, after the manner of Schools, concluded by a con-



cert in the Hall, at which a very entertaining series of cinema pictures was varied by band selections and singing and addresses.

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A few days later the School kept one of its chief annual fixtures, the Old Boy's Reunion. This was but the second general meeting of the Past, and in spite of drawbacks — long distances and inconsiderate weather — there was an increase upon last year's gathering. The fifty past students who attended were all from the metropolis or its suburbs, though about half a dozen had come from distant counties and quite long distances.

The gathering was very successful in every way. The Very Rev. Fr. Macey, who is the President, was able this year to take his place at the head of affairs, from which he was prevented last year by a serious indisposition; and past students were able to meet their Principal again, after periods of long absence, in the case of those who are engaged in the provinces. After the dinner the President proposed the Old Boys' Association in a very felicitous speech. He very appropriately referred to the fact that they now belonged to a very numerous and widely extended Association of Old Salesian Boys, all the countries having been now federated for the purpose of a combined Association. If any of our Past are travelling in foreign parts it is possible for them to get into communication with the local section or members. The President also referred to the Congress of these Associations held in Turin in September last, to which he telegraphed the participation of our branch, and which was quite one of the most remarkable and successful gatherings of the kind that have ever been held. He recommended all the members to be true to their principles as formed and inculcated at School and as enjoined by the Rules which formed the basis of the Association.

After the President's speech, which was enthusiastically received the report of the year's work was dealt with by the Secretary. He had evidence of increasing numbers, and of interest in the new venture sent in from many parts far and near, though time allowed of particular reference to very few. His recommendations were assented to, and then the Old Boys' representatives on the Committee, Mr. Frau'lo and Mr. Hanvey proposed and seconded the thanks to the President, and dwelt briefly on the prosperity of the School and the Association.

A concert followed, the items being provided by the Community and by the members themselves. A very successful gathering dispersed at a late hour.

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In regard to School matters, the term is in progress and passing on almost with "flying feet." The New Chapel is in part occupied, and proves a most welcome addition; when completed it will be no small enhancement to the whole block of school buildings. Growing numbers had made it imperative, as they will before long demand other extensions, there is ample opportunity here for our Readers and Co-operators to be munificent, and to aid the development of the Province. These extensions are signs of growth and development, but they cannot be accomplished without the combined efforts of the Society and its Co-operators, who are particularly appealed to in these pages. Here is a good work near at home demanding attention; the Very Rev. C. B. Macey should be communicated with on this as on all school matters.

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In another department of our work, a happy scene was witnessed when the School children attending the Parish Schools of the Sacred Heart enjoyed their annual tea-party. There is no need to refer to the enthusiasm of the occasion, for it is one of the days of the School Year that is looked forward to both long and ardently. The various departments had a most sumptuously prepared tea, concluded by the diverting enchantments of pulling bon-bons; this was followed by an entertainment which was received with rapturous applause, and most thoroughly enjoyed. This annual treat is provided by the generosity of Lady Turner, who amid the many calls on her conspicuous charity, never fails to remember this act of bountiful kindness, which has been associated with her distinguished family since the foundation of the Schools. The gratitude of so many during such a long term of years is not the only reward for her constant generosity.

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**The truth at last.** Under this heading, the Tablet of Jan. 20th nobly plays its rôle of a defender of the Faith and a guardian of Catholic justice. It had previously pointed out the utter want of foundation for the calumnious reports concerning priests and religious, which a section of the foreign press was engaged in spreading some time back. In its issue of the above date it concludes the case. During the summer of 1908, it says, almost the entire Press of Italy seemed to have suddenly gone mad, and for almost a month it filled its columns with a phantasmagorical series of clerical scandals.



Priests, and religious of both sexes were accused of the most shameful crimes; many of them were arrested. Catholic Institutions were closed by the Government, the most obscene orgies were attributed especially to the religious at Vazze. In Rome priests, not infrequently, were attacked in the streets, even two of the Cardinals were publicly insulted. It was a veritable reign of terror while it lasted; but the storm gradually subsided, and the tribunals at last began to work upon the alleged scandals. One

in obscure corners of the newspapers that efforts have been made to secure a new trial for him. But now at last the truth is being made more and more plain. The two witnesses — both of them mere children — who were the chief instruments of his conviction have confessed that their evidence was false from beginning to end, and the father of one of them on his deathbed made a solemn deposition, duly authenticated to the same effect. There can be little doubt that the unfortunate man who has suffered so much mo-



S. JOSÉ-PUNTA ARENAS — Gymnastic group.

by one they were absolutely disproved. Indeed it would seem that in many instances persons were singled out for attack precisely because of their conspicuous innocence. The Schools, orphanages and asylums that had been closed were opened again by the authorities, and of all the persons accused of unspeakable crimes only one was convicted.

He was a priest of Milan, who from first to last protested his innocence. The witnesses against him contradicted themselves and each other in their evidence: but he was found guilty and condemned to a long term of imprisonment. Little has been heard about him since then until quite recently, when one has read now and again

ral torture as well as imprisonment for two years and a half will be shortly released, and with this verdict the word "finis" may be written to one of the most shameful episodes of modern journalism.

Some of our Readers will remember that our late revered Superior General took care to contradict more than once the lying reports concerning his own institutes, and he regretted that there was so little likelihood of his words ever reaching the far corners where the calumnies had penetrated. The above trustworthy account of the last chapter in the fiction may tend in some degree to accomplish the correction of ideas that he desired, on behalf of religion in general and of his own Institute in particular.



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**Malta.** On Sunday 17th December 1911, in the presence of a large Salesian Festival Oratory-Sliema. concourse of friends, Monsignor Attard, Vicar General to His Grace the Archbishop solemnly blessed the Colours of the Salesian Boys' Brigade. His Grace owing to indisposition was unable to perform the ceremony himself and specially delegated his Vicar to represent him on this auspicious occasion.

Numerous invitations for the ceremonial had been issued and when punctually at 3 p. m. the Vicar arrived, the space in the large play-ground reserved for the guests was already packed with eager spectators, to its utmost capacity. The two Companies, in the morning of that day approached the Altar rails thus beginning this red letter day by offering it to God.

The Vicar General was received by the Brigade with a general salute whilst the Revd. gentleman inspected the guard of honour with appreciation. Monsignor Attard then vested himself and the cased colours were marched in and laid on three drums for the blessing.

The short and impressive service over, Mr. Asphar who stood Sponsor, raised the Colours from the drums whilst Major C. B. Sciortino second in Command of the King's own Malta Regiment addressed a few words to the two Companies. He briefly explained the objects the Brigade had in view, how the lads would feel the benefits of their training when finally launched out into the stress and turmoil of the world, exhorting them always to rally round their Colours and to guard it as good soldiers guard theirs in battle.

Prolonged applause crowned these few words of encouragement; when the Colours were marched past in column and in quarter column, the Brigade executing all the requisite evolutions with precision which called forth great praise from many officers among the spectators.

After a short exhibition of Swedish drill and dumb bell exercises, God save the King sung by all the "Brigaders" brought the programme to an end.

Another red letter day in the Annals of the Brigade will ever be Sunday 31st December 1911 on which day His Eminence Cardinal Bourne who was in Malta for a few days inspected the two companies in the grounds of the Sacred Heart Convent at Sliema.

The Cardinal after the presentation of the Members of the General Council received addresses read to him by Fr. Allegra the Director of the Salesian Oratories in Malta, by Capt. Mifsud, Commandant of the Brigade and by Sec. Corpl.

S. Izzo. His Eminence spoke a few words of encouragement to the lads telling them how pleased he was to see in Malta a battalion of the Catholic Boys' Brigade (the S. B. B. are affiliated with the English Catholic Brigade of which His Eminence is President) exhorting them to be true to the motto which in common with their English Brethren they wore on their badges and Colours, and to be always staunch to their Religion and to the Empire.

His Eminence having inspected the Brigade was photographed with the Brigaders.

Later on in the evening His Eminence was the guest of the Salesian Community at a short entertainment in the beautiful hall of the *Juventutis Domus*, another Salesian institution.

"A" Company of the Brigade provided a guard of honour which His Eminence inspected, before entering the Hall, where a large audience greeted him with thunders of applause.

At his departure the Cardinal congratulated the Salesian fathers for the good work they were doing in Malta; and urged the young men of the *Domus* to work hard in preparing themselves for the time when as full grown men they would be expected to show themselves true Catholics and good citizens.

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**New York.** On behalf of the Salesians in the United States, the *Bulletin* offers its respectful congratulations to His Eminence Cardinal Farley upon the signal honour bestowed on him by Our Holy Father the Pope. May the grace of the Cardinalate bring with it the requisite strength of body and mind, so that in the future as in the past, his work for God's glory and the salvation of souls may be crowned with complete success.

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The Superiors and students of Columbus College at Hawthorne, New York, sent a message of congratulation to their beloved Archbishop on his being raised to the high dignity of the Cardinalate. The Director gave a holiday and dinner in honour of His Eminence who has ever shown himself a devoted friend of the Salesians. Flags and bunting were lavishly displayed in decorating the Institute for the occasion.

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This year the Feast of St. Francis of Sales, Patron of the Salesian Fathers, was solemnly kept at Hawthorne College. The Community Mass was one of General Communion for the Students. At half past nine there was So-



lemn High Mass and sermon, while the evening was devoted to an entertainment.

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**Paterson New York.** A contemporary of the United States gives us the following: The hall on the first floor of the Salesian Church of St. Anthony in Beech St. was well filled by audiences that show much appreciation of the entertainment given by the Altar Boys' Club of the parish, and by the Students from the Columbus Salesian Institute at Hawthorne, N. Y.

The items on the programme showed excellent taste and displayed to great advantage the ability of the boys and young men. The students were trained by their professors the Salesian Fathers, and repeated the fine programme given by them a week previously in New York City. "Doing business under difficulties" proved a most entertaining dialogue, and the parts of the sketch entitled "Choosing a Profession" were sustained with much skill. Musical items were also included. The entertainment was given under the direction of the Very Rev. Rector.

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The Salesian Fathers at Mott St. New York are also promoting the Apostolate of the Press, by active participation in the efforts of a society established for that purpose. We have been asked to publish the chief points in the constitution and working of the society, which are the following:

I. *The Apostleship of the Press.* — An International Society under the Patronage of the Catholic Bishops of the world — for the Preservation and Propagation of the Faith in Catholic and non Catholic countries.

II. *Object.* — This society pursues the purpose of preserving and propagating the Faith in Catholic and non-Catholic countries by means of the good Press.

Pope Leo XIII. said: "The Apostolate of the Press is the greatest necessity of this modern age."

III. *Diocesan Apostolate.* — Quite lately His Eminence Cardinal Farley, Archbishop of New York, established the Apostolate of the Press in his Archdiocese, appointing a Diocesan Director, and urging the pastors and faithful to promote this missionary work.

The Cardinal Archbishop of New York writes as follows:

New York, Nov. 2nd 1911.

Rev. Fr. Gentiliny S. C.

Rev. and dear Father:

With sincere pleasure we grant our hearty ap-

proval and benediction to the Apostleship of the Press, the International Society for the preservation and propagation of the Faith in Catholic and non-Catholic countries, and we hereby appoint you Diocesan Director of this Apostolate.

We shall rejoice to see it extended to every parish in our Archdiocese, and earnestly urge the Pastors and faithful to promote this work and to foster its manifold programme.

We are confident that the response to this appeal will be in some degree adequate to the importance of the enterprise and to the necessity of this modern apostolate.

With best wishes for the success of the good work, I am,

✠ JOHN FARLEY, *Archbishop.*

*The Approval of the Apostolic Delegate.* — His Excellency, Cardinal Falconio, Apostolic Delegate to the United States, has been pleased to convey his approval of the Society in the following letter:

Rev. Father:

With sincere pleasure I give my hearty approval and blessing to the "Apostleship of the Press International Society" and I am very pleased to see it approved by the Archbishop of New York and many other Bishops of the United States. This is an apostolate of tremendous importance and of a long felt necessity; it therefore deserves the support and co-operation of all who have at heart the glory of God and the good of souls.

✠ D. FALCONIO, *Apostolic Delegate.*

IV. *Conditions of Membership.* — Memberships in the Society are divided into several classes:

*Founderships*, those who contribute five thousand dollars in cash or in ten annual instalments; *Patron Memberships*, those who contribute a thousand dollars in cash or in ten annual instalments; *Life memberships*, those who contribute fifty dollars in cash or in ten monthly instalments; *Annual memberships*, those who contribute three dollars in cash or twenty-five cents per month; *Contributing memberships*, those who subscribe a dollar per year or ten cents per month.

All the members will receive the Apostleship Magazine, the organ of the Apostleship. Those desiring to become subscribers to the Magazine without becoming members should pay one dollar in advance.

Catholics of any age or either sex may join the Society, and their deceased friends may also



be enrolled for the spiritual benefits. Both living and dead members have a share in the benefits, privileges and spiritual graces of the Society. Masses are offered for all members living or dead.

V. *To become Promoter.* — If you are interested in this efficacious apostolate, just assemble some of your friends, read this general plan to them, and try to imbue them with the spirit of missionary zeal. Let each member subscribe twenty-five cents monthly or three dollars yearly; or ten cents monthly or a dollar yearly. Then send the membership list to us; the Regulations, Certificates, Magazines, Leaflets etc. will be forwarded to you and your Centre is formed.

Make arrangements to meet together now and then; you will find inspiration from the regulations for each meeting. Try to have a priest as Local Director of the Centre, or if this be not possible, ask them to come to your meetings now and again, to advise and encourage the members.

VI. *An Appeal.* — An earnest appeal is hereby made to all faithful Catholics to join the *Apostleship of the Press International Society*.

There is no one too poor to join this growing army of apostles for the great work of Christ on earth.

"We are confident that the response to this appeal will be in some degree adequate to the importance of the enterprise and to the necessity of this modern Apostolate." (Words of the Archbishop of New York). Send in your name, address and subscription to:

The Very, Rev. Director

Apostleship of the Press International Society  
44 Barelay St. New York City.

## 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. March 22nd St. Peter's Chair at Antioch.
2. March 25th Annunciation.
3. April 4th Maunday Thursday.
4. April 7th Easter Sunday.



The Kon of the Ona village of Rio Grande.

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On *Palm Sunday*, an indulgence of twenty five years, and twenty five quarantines.

On *Good Friday* and *Holy Saturday*, an indulgence of thirty years and thirty quarantines.

On all the other days of Lent ten years and ten quarantines.

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It must be borne in mind that the present Holy Father has prescribed the daily recital of the *Our Father*, *Hail Mary*, and *Glory be to the Father*, for the intentions of the Sovereign Pontiff, and the invocation: St. Francis of Sales, pray for us.



# News From the Missions.

## Sixteen Months' Missionary Journey through the Territory of Rio Negro.

(Letter from Fr. Andrew Pestarino).

Very Reverend Don Albera,

**F**EELING sure that it will give you pleasure I send a brief report of the last Mission which we gave in the Territory of Rio Negro and which lasted sixteen months. It began under the protection of the glorious Patriarch St. Joseph, that is to say at the beginning of his month, and only came to an end with the month of the S. Heart of Jesus towards the end of June of the next year.

On my return to *Pringles*, I profited of the quiet of that place to make our annual retreat and then went to *Palagones* to assist at the Patronal Feast of Our Lady of Mt. Carmel, and I remained there till the middle of August to comply with the wishes of Fr. Marchiori to visit the faithful of this widely extended parish.

I might recount many incidents important and providential, but fearing my letter should be too long I will only give the number of places visited, the harvest gathered in and some short remarks.

### Places visited.

1st On the banks of the *Rio Negro* we visited seventeen stations and the Colony and village of *Roca*.

We reached *Roca* on the vigil of SS. Peter and Paul and remained in the Colony until the middle of September, awaiting favourable weather to continue our Mission. Meanwhile we prepared several boys for their First Communion and I gave the Spiritual Exercises to the pupils of St. Michael's College and to those of St. Joseph's Agricultural School.

2nd In the Department of *Nueva de Julio*, district of *Cny*, we visited fourteen places.

3rd In the Department of *Bariloche* we visited no less than forty stations.

On returning to "*El Bolson*" near the Telegraph Office of *Norquinco* we had the pleasure of meeting two Missionaries of Chubut, Fr. Vidal

and his assistant with whom we spent a day of fraternal intercourse.

4th On the 30th March we entered once more the Department of *Nueva de Julio* and visited fourteen places.

Near one of these we met the gangs of men engaged in making the new railway line, which is to open up the new district. We stayed a short time amongst them.

In "*Aguada Cecilio*" on the day of Pentecost I baptized and confirmed five little natives, the god fathers being the elder sons of the Director of the Railway at *Nahuel Huapi*.

6th Lastly we visited at *Chanares* three villages.

As there was no grass for our horses in the neighbourhood the sub-manager of the Railway, Mr. Charles Brebbia came to our assistance, sending us hay at each station as far as *Valcheta*. Without this help we could not have stopped at these places.

In *St. Antonio* we accepted the kind hospitality offered us by the Director of the Railway who treated us with the greatest generosity.

In this excursion we travelled 1,230 leagues and yet we were unable to visit a third part of some Departments.

In order to be able to visit each year for the good of souls all the Departments and Districts we require three additional Priests each with his own Catechist, with a residence in three different parts.

The harvest is great, but the labourers are few. Let us pray therefore that the Lord of the harvest may send new and zealous labourers into His vineyard!

### Fruits of this Mission.

1st I administered 937 Baptisms, of which 80 were of adults, 672 Confirmations, 450 Communions, 55 First Communions; and I blessed 54 marriages. We counted 2493 persons at Holy Mass, and we visited 1052 families.

2nd We distributed 300 Crucifixes; 1700 Medals of the S. Heart of Jesus and of Mary Help of Christians; 280 Rosaries; 48 Scapulars of Our Lady of Mt. Carmel; 50 Oleographs of Mary Help of Christians, of the Holy Family, 450 small pious pictures of various Saints; 55 Pic-



tures of First Communion and 100 of Confirmation; 850 Catechisms; 300 Schools cards; 40 School books; 3200 religious leaflets, and lastly 400 little books sent us from the College of Pius IX, Buenos Ayres.

3rd Brother Joseph Caranta visited more than 80 sick and procured for them suitable medicines, and all with good results. The medicines, supplied gratis to many poor persons, were generously furnished us from our Pharmacy of St. Francis of Sales at Viedma, to which we and the persons benefited are truly grateful.

We attribute the good result of this Mission to the fervent prayers of many pious persons to whom we recommended ourselves before beginning it; to the families who so kindly showed us hospitality and to the generous souls who helped us to bear the expense. To all we offer our best thanks and for all we implore abundant blessings from God.

We ask you for a blessing on our work of evangelization and civilization, which with the help of God we shall begin afresh early next October.

ANDREW PESTARINO.  
*Salesian Missionary.*

## From the Territory of Chubut. A fruitful Mission.

From *Esquel* we went on to *Selegne*, where an English company has vast possessions. We visited nearly all the houses, and in all there was good to be done; we were kindly received also by the agents of the Company who, though Protestants, were lavish in their attentions.

We passed on to another small village, *Cholila*, surrounded by Mountains not entirely barren, and by cultivated fields. Here also the harvest was abundant in the four days we spent there. The people are almost all Chilians, well instructed in their religion. The children are baptized at once by these good Christians, so that the Missionary has only to supply the ritual ceremonies.

From there we passed on to two villages, the most beautiful and picturesque of the whole journey, in the heart of the Cordilleras, where I saw the first woods of Chubut, lofty cypresses and impenetrable thickets of various shrubs.

To the left of *Epuyen* (the name of the first village) there was a wood on fire since the month



How the Ona women dress and carry their babies.

of September and we were told it would not be extinguished before June or July, the season of heavy rain or snow.

But from *Cholila* to *Epuyen* and then to *Bolson* (the second centre) what roads, what ascents and descents! At the base a noisy river, ending in an enchanting lake amid these high plateaux about 6,000 feet high. Of the numerous houses, hidden and scattered amongst the trees



and behind the crests of the mountains, scarcely any are visible, but the baptisms were numerous and the marriages also.

Visiting the school we found a good number of girls and boys, and yet they say few parents send their children to school. In *Bolson* there are already more than a hundred families.

How greatly needed here is a chapel, and that a priest should make a longer stay, to remind these people to do something for their souls! The timber to build a house can be had for nothing from the neighbouring woods, leave only has to be asked and the people say they would willingly lend us a helping hand.

At *Epuyen* we blessed a cemetery which since the last mission, three years ago, they had been getting ready.

From *Bolson*, more than half of which is in the Territory of Rio Negro, we went as far as the establishment of *Mayten* and to the houses near it, baptizing and giving confirmation; thence to *Norquinco* where we met our zealous Confrères Fr. Andrew Pestarino who for many months had been giving missions in the Territory of Rio Negro. The people here are all natives, as well as in the neighbouring *Cushamen*, where the attendance at the services was very considerable.

Time pressed, for there was only a fortnight before Holy Week, when we should be back at *Rawson*. But God disposed otherwise. Our horses were exhausted and as we were unable to procure any other good ones and had five hundred miles to travel, we only reached home with great difficulty after Easter.

*Cushamen*, a native settlement, was our last field of labour. From there we returned home straight.

The fruits of this Mission were as follows; 385 Baptisms, 500 Confirmations, 32 Marriages, and a considerable number of Confessions and Communions.

## CHILE.

**PUNTA ARENAS.**—"El Amigo de la Familia" is the title of a weekly periodical published by our Confrères of *Punta Arenas*. Well printed in clear type it is already in its fourth year of life; we have not, hitherto, mentioned it, because we were not aware of its existence. It was a happy chance which placed in our hands a dozen numbers and from them we have learnt interesting items of news.

Manifold and worthy of notice is the work of the Salesians in that city.

Religious services are held by them not only in the Parish Church and in that of Mary Help

of Christians, but also in the Chapel of the Holy Family, and in those of St. Joseph at *Tres Puentes*, of Mt. Carmel at *Rio Seco* and in the two Chapels of St. Antony at *Leña Dura* and at *Tres Brazos*, that is to say in seven churches or chapels where on all feast-days the faithful are able to hear Holy Mass at fixed hours.

The College of S. José, with more than 200 pupils on the books, is another field of fruitful labour, which enjoys the greatest esteem of all the citizens. The gymnastic classes are under the direction of a military officer, the introduction of handicrafts in the elementary classes, the various technical schools, the institution of a school of instrumental music amongst the pupils and recently the opening of a much desired Commercial Course (with lessons on religion and various languages, as well as book-keeping, commercial arithmetic, natural science, history, geography and gymnastics) have made of this institution a valuable training ground for the formation of a large number of youths for whom, having received an appropriate education, there is a most promising future in this flourishing city.

His Excellency the Governor of the Territory, the Maritime Governor and the 1st Magistrate of the city, honoured the College with a visit on the 17th of last June. After assisting at a splendid demonstration of a musical, gymnastic and literary character, they visited the separate classes and technical schools, giving the highest praise to the discerning zeal of Mgr. Fagnano and the diligence of his assistants.

And here we should add a word concerning the festivities — especially that of 50 First Communions — and of attendance at the Oratory for girls and the Oratory for boys (which is regularly filled with 200 or 250 pupils) and of the important services rendered to science by the Meteorological Observatory, and of so many other things worthy of note. To Mgr. Fagnano we offer our warmest congratulations.

## LAND OF MAGELLAN.

### Fuegian Folk-lore.

**CLOTHING.**—The Ona costume for men consists merely of guanaco skins sewn together so as to form a species of covering. The sewing is done by the women who for this purpose make use of a kind of awl or of a thorn or sharpened bone, or sometimes of a piece of pointed iron fitted with a bone handle. For thread they use the tendons of animals drawn out with the teeth. They wear these garments hanging over the



shoulders and keep them closed in front with the hands crossed on the breast and this position of the arms is habitual with them even when they wear European garments. Some fasten the skins with a girdle at the waist. They wear the guanaco skins with the fur outside and on being questioned why they do not wear the fur inside they reply: "*How does the guanaco wear it? With the fur inside? We do as he does,*" and it is impossible to persuade them to do otherwise.

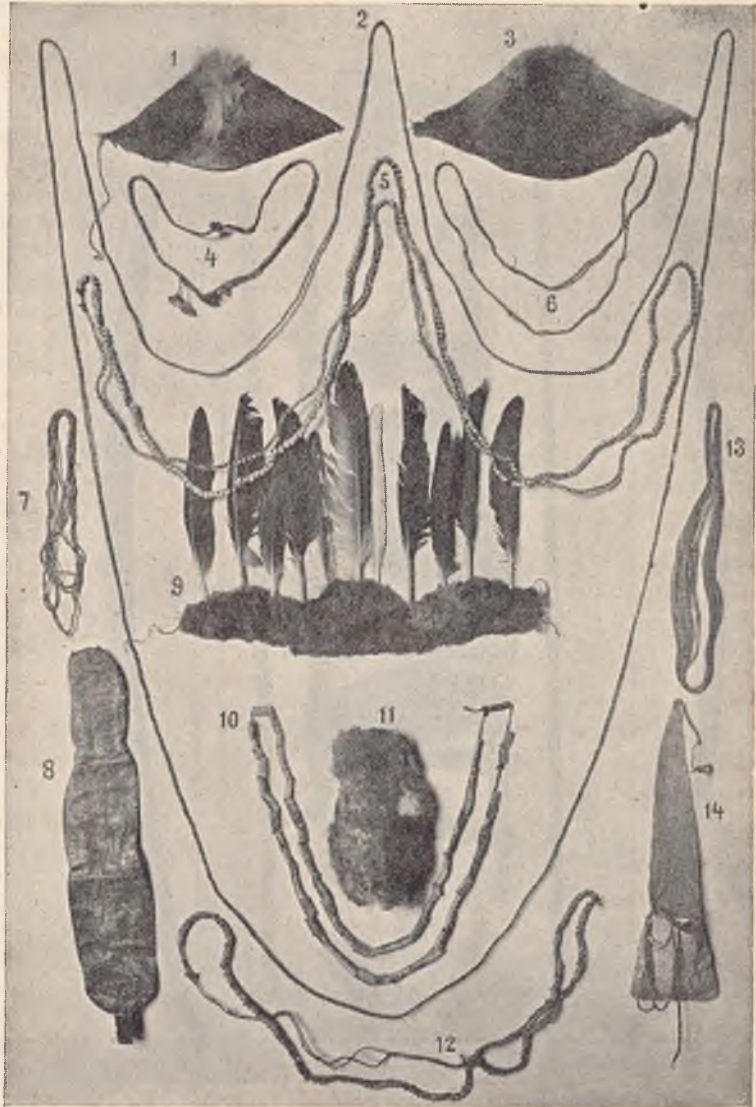
The women wear a guanaco skin tied like an apron, and another over their shoulders which covers the whole body like the men.

Such clothing is certainly insufficient to preserve them from the cold, which is often very intense, nor can it be said that the Onas do not feel it, for they love the fire, beside which they usually sleep and frequently suffer from burns, also because they greatly desire European clothing. The cause of their nakedness is the total absence in those regions of materials for weaving to make clothes. Besides, the circulation of the blood, more rapid in the extremities, as shown by the high temperature of the skin, the contact with which to the hand of a European produces almost the sensation of a burn, helps to explain their capacity for bearing cold, assisted also by an abundance of fatty nourishment. The small children in general are almost naked and all go about with heads uncovered, because the kind of triangular cloth the men wear on their forehead cannot be regarded as a head covering.

On their feet especially during the severe cold, they wear a sort of shoe. It is a piece of guanaco skin a little larger than the foot, with holes at the edge through which a strip of leather can be drawn and tied round the

ankle. Inside this kind of sandal they often put hay.

ORNAMENTS.—The women adorn the head, neck, wrists, ankles, the face and the body. The head ornament consists only in the dressing of the hair, which is allowed to fall over the shoul-



Ornaments and Utensils of the Onas.

1, 3, Head-dress of the men; 9, the Kon's crown used during the cures; 2, 4, 6, 7, Necklaces made of small bones; 5, 12, Necklaces of shells; 10, Necklace made of the wind-pipes of birds; 13, leather-thongs of guanaco; 8 a bag made of the intestines of seals to hold red earth; 11, a bag made of bird skins to hold the seeds of *tai* and other things; 14, a bag of plucked bird skins to hold ornaments.

ders whilst in the front it is cut straight across level with the eyebrows. Round the neck they wear necklaces made either of plaited sinews or small shells, pieces of bone, or birds' necks threaded on animal sinews, singly or plaited and frequently mixed with larger shells; and some-



times they add as pendants: on the wrist they wear small bracelets of the same materials, on the ankles the same. The face and the body at fixed periods are painted with lines of white mud or oily red earth.

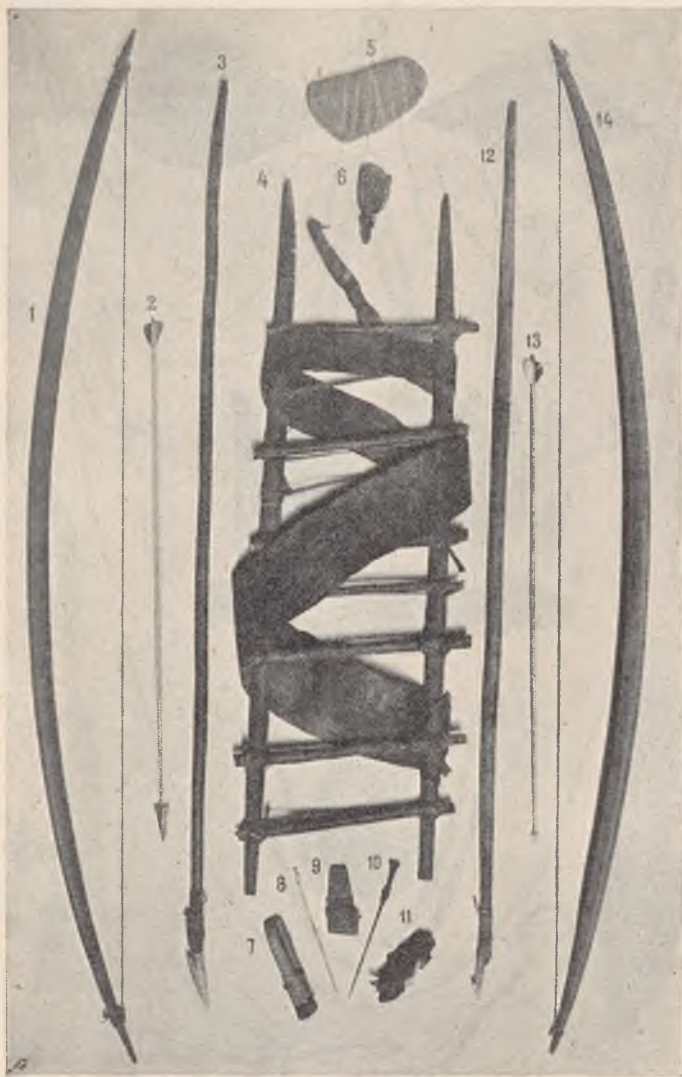
The men wear their hair like the women and ornament the forehead with a triangular piece

Amongst the Onas there is scarcely any trace of real tattooing to be found; but one sees on the arms of many youths circular scars of burning made with a burning stick; and it seems that it does not hurt them much for when they see the small blister raised by the burn, they laugh in astonishment. Asked why they do this, they answer "*for fun.*"

ARMS.—They possess no defensive armour; the skin of the guanaco is sometimes used as a shield to turn arrows aside. Their weapons of attack are bows and arrows and the sling. The bow is of beech or of *leña dura*, slightly curved, pointed at both ends and thicker in the middle; it is simply made without ornament. The cord is made from tendons of the guanaco, which are subjected to a long mastication and then joined and twisted by hand so as to form an even and fine cord. It is surprising that so slender a cord is able to bear the tension required for the bending of the bow which, though made without supports, is very stout and requires great strength in arm and finger to bend it. A section of the bow in any part presents an oval triangular form with the base outward and the summit towards the cord.

The arrow is made up of three parts, the shaft, the point formerly of stone, now of glass and more rarely of bone, the feathers which direct the flight. The shaft is produced by long and patient labour. A branch from 28 to 32 inches long, an inch in diameter, by means of a small stone wedge, or a knife when they have one, is divided exactly in half, and each part again subdivided. This operation is facilitated by the structure of the wood which divides easily lengthwise of the fibres and even

splits of itself when dried. These four parts are always twisted and rough; hence the Indian begins by smoothing the rough edges with stone knives formerly in use, now with iron knives; then he straightens them with fire, whilst the wood is hot he bends the stick with both hands until it is perfectly straight. The rounding, polishing



Ornaments and Utensils of the Onas.

1, 14, Bows; 2, 13, Arrows; 3, 12, Harpoons for fishing; 4, Cradle; 5, Bag made of intestine; 6, Block of sand-stone to smooth the arrows; 9, Knife; 10, needle; 8, Awl for basket making; 7, 11, Scrapers for the preparation of skins.

of guanaco skin and tied at the back; they have scarcely any beard and the little that grows is pulled out hair by hair, after rubbing the face with hot ashes. Like the women, the men also paint their bodies with white and red clay and the face with lines and spots of the same colours and also in black.

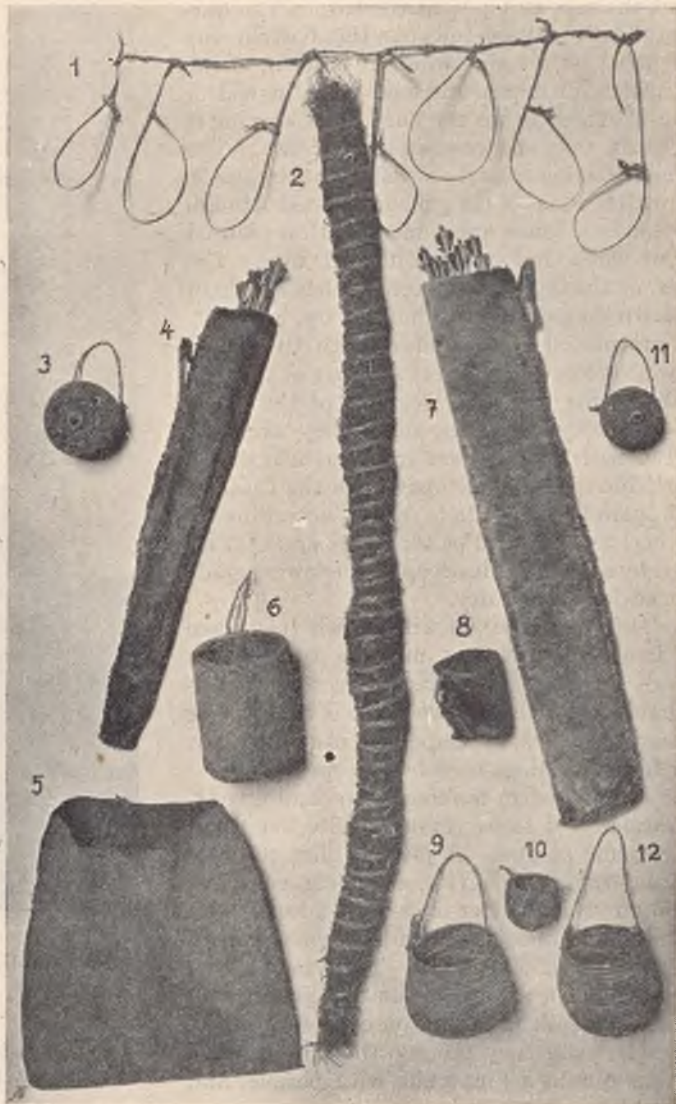


and smoothing is effected successively by scraping with glass and rubbing between blocks of sand-stone, finely graduated, and lastly by polishing with leaves and cloths. The result is a small stick slightly swollen in the centre and perfectly round in all parts (1). The two ends have two slits, one of which forms the notch and the other holds the arrow head. There being only one kind of wood used for the shaft, the Indians living in a region where it does not grow (for instance, almost the whole of the middle part of the eastern coast of the island) have to procure it either by long journeys or by bartering....

To what I have said about the arrows I will add some particulars as to their dimensions. In our Museum of the Missions at Valsalice there are more than two hundred arrows of the Onas, of which ten only have stone arrow heads, the others being of glass. Measures were taken of these, some of the shafts, others of the arrow-heads. The length of the shafts is from 25 inches, the shortest, to 29 inches the longest: a diameter of about half an inch in the middle to a quarter of an inch at each end. The length of the arrow-head varies from three quarters of an inch to three inches and its outline is of three kinds: *rectilinear* are those on which the sides of the triangle are perfectly straight; *concave* when the sides of the triangle are curved inward; *convex* when the sides have an outward curve.

**USE OF THE BOW.** The Onas, in using the bow hold it in a position more or less vertical, grasping the middle with the left hand, the shaft of the arrow resting on the first finger and the thumb. The cord is generally pulled by the first finger and thumb of the

right hand which press the notch of the arrow; when however the shot is a long one they make use also of the middle and fourth fingers pressed on the cord. The Onas show an extraordinary dexterity in the use of the bow and arrow, due to constant practice which they begin as small



Utensils and Arms of the Onas.

1, System of snares made of whale-bone; 2, Torch for night hunting; 3, 9, 10, 11, 12, rush baskets; 8, Cup made of guanaco skin; 5, Pail of guanaco skin; 6, the same of beech bark; 4, 7, Quivers with arrows.

(1) The perfection with which these shafts are made is very great, and the imitations made by Europeans even those well acquainted with their methods are instantly detected. William Bridges tried to make one and took the greatest pains that it should be exactly like the others, and he thought he had achieved a perfect resemblance. Showing it afterwards to an Indian and stating, in order to delude him, that he had found it in a field, the man on seeing it appeared astonished, examined it carefully, consulted his companions and then all distinctly

children with bows small and well made or with a bent branch and a thong. They have excellent sight which rarely misses its mark and an extraordinary power of shooting the arrow to a great distance...

declared: "This is not the work of Schelkenan! (of the Onas)."



**THE QUIVER.**—They make these, by preference of seal skin, because it is more durable: but if this is not to be had they use guanaco skin and sometimes even sheepskin.

Measuring the various specimens in our Museum we find that the larger quiver is about 31 inches in length, 5  $\frac{1}{2}$  wide in the middle, 5 inches at the top, and 4  $\frac{1}{2}$  at the base. The quiver gradually tapers towards the bottom the point being on the side where it is sewn, about 4  $\frac{1}{2}$  inches in depth and one inch in width.

This is evidently for the purpose of keeping it sufficiently open to contain the arrows. The sewing of the lower part as well as up the side is done with tendons of the guanaco passed through holes some distance apart made with a pointed bone or when they can get it, with iron. The quiver, at the top near the sewing, has a strip of skin sewn on as a loop to hang it up. The arrows are placed in the quiver with the points downwards and the feathers showing at the top.

These being the only weapons of the Onas, with the exception of the sling, they are constructed with the greatest care and manifest a remarkable mental development in the Indians, which plainly contradicts what, according to Darwin, has been said of this race, and still repeated by some, that it occupies the lowest grade in the scale of humanity.

The *sling* is a weapon with which they have been long acquainted as may be seen in the myth of Kuanip. It consists of a strip of leather having at each end two plaits of tendons, or two leather thongs; in shape and use it does not differ from the slings used by European boys.

The knife, used in making bows and arrows, was formerly of stone (flint, retinite, etc.) and now is made of iron. A piece of flint recently split and therefore having a cutting edge, for want of anything better is used as a knife; consequently one finds in the huts a provision of flint knives carefully made. They take a long piece of flint, flat on one side and striking it with a stone they split pieces off on each edge of the other side; then they remove the middle ridge and thus obtain a flint knife with parallel and sharp edges.

Iron knives are of recent date, that is to say since barrel hoops have been found on the shore portions of wreckage cast up by the sea. They take a piece of the hoop, sharpen the edge on stones and fix one end into a wooden handle covered with guanaco skin, with or without the hair. They use it like a chisel, holding it in the right hand with the edge towards them. In our museum is preserved a valuable specimen of a knife, made indeed from a barrel-hoop, but in shape resembling our own. The blade is twelve

inches long with four for the handle of wood covered as usual with skin.

**HARPOON.**—For the various kinds of fishing practised by the Onas, to be described later, they make use of a harpoon consisting of a handle about five feet long furnished at one end



Ona family. Way of shooting the arrow.

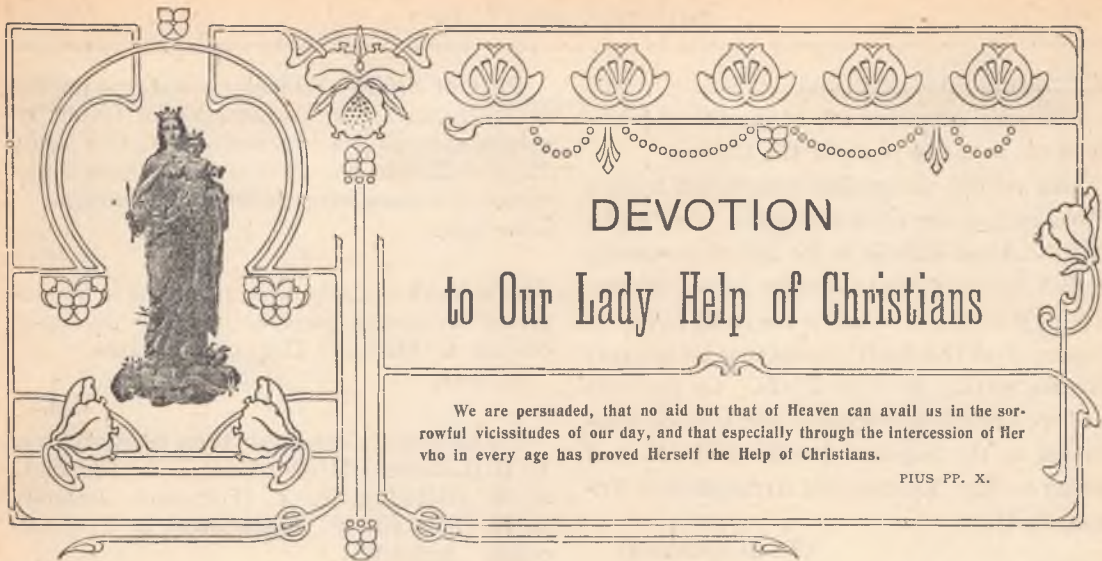
with a spike of bone formed into one or two hooks, on one or both sides. This spike is fastened to the handle with a strong strip of guanaco skin and the whole is painted red.

Fr. A. CO AZZI. S. C. D. Lit.

(To be continued).







### A NEW FAVOUR.

The Holy Father has granted to the Basilica of Our Lady Help of Christians the privilege, that at the High Altar of the said Basilica consecrated to the glory of God under the title of Our Lady Help of Christians, on the 24th day of the month, a Mass may be celebrated (said or sung) using the proper of Our Lady Help of Christians, as fixed for the feast of that name, with Gloria and Credo; unless the 24th occurs on a Sunday or other reserved Feast.

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The general intention for March 24th is that many conversions to God may be obtained by the pastors of souls during Lent.

### New Churches and Chapels.

To the long list of Churches or Chapels dedicated to Our Lady Help of Christians there must be added that of Mornax in Mexico. It is the result of combined effort on the part of the local Co-operators, to whom the satisfaction of having such a fine Church must be particularly welcome.

Guayaquil (Ecuador). — During October of last year a Novena was held in honour of Our Lady Help of Christians in the Jesuit Church at Guayaquil. The Novena was preached by the best Orators of the city and on the day preceding it the Statue was taken in procession from

the Salesian College to the Church of the Jesuit Fathers. After the Novena it remained there for eight days, and on the concluding day of the celebrations there was a Conference to the Co-operators, and the statue was taken back processionally to the College.

As a result of these festivities it has been decided to erect a public Chapel to be dedicated under this title, and means are already on foot to provide the funds without delay.

### THE HISTORY OF THE DEVOTION.

(Continued).

When the erection of the statue on the height of the cupola was accomplished and all the gilding and ornamentation were complete, it was blessed by Mgr. Riccardi, the Archbishop of Turin, assisted by the Canons of his Metropolitan Church, and a large gathering of the clergy. The Archbishop himself performed the ceremony. He first of all addressed the gathering on the use of statues in the Church from the times of antiquity, and afterwards gave Benediction of the Blessed Sacrament.

With the year 1867 the works were regarded as complete. The remainder of the interior of the Church was finished off during the early part of 1868. Of the marble altars in the Church that in the chapel on the right contains the most precious marbles, some old green marble. Spanish



red, oriental alabaster and malachite, while there is very extensive use of marble and mosaic work in many parts of the Church.

There are two campaniles surmounted by two statues each about eight feet high. One represents the Angel Gabriel in the act of presenting a crown to Our Lady; the other is St. Michael carrying a banner on which is the name Lepanto, in memory of Our Lady's assistance in the great Christian victory over the Turks. On the bells there are suitable inscriptions, one bearing a dedication to the Supreme Pontiff Pius IX. and another to Mgr. Riccardi the Archbishop of Turin at the time.

(To be continued).

## GRACES and FAVOURS (I)

**Colchester** (England).—After a Novena to Our Lady Help of Christians, and with a promise of a thankoffering and publication of the favour, I obtained a recovery from a very severe and dangerous illness. I now send to ask for the publication of the favour.

Jan. 1912.

L. H.

**Dublin**.—A grateful client of Our Lady Help of Christians sends a thankoffering for a favour received after special prayers and promise of publication.

Jan. 1912.

**Belfast**.—I am writing to ask for Holy Mass to be offered in thanksgiving for graces received after Novena to Our Lady Help of Christians.

Jan. 1912.

S. Mc.

**Ca'urconlishe** (Limerick). I wrote some time ago asking for prayers for a very important favour, the restoration to health of a near relative. I now enclose an offering for a Mass in thanksgiving, and desire to have it published according to promise. I would also ask prayers for another very particular intention.

Dec. 1911.

Mrs. R.

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

**Port of Spain** (Trinidad).—I beg to publish my thanksgiving in the *Bulletin* for favour received through the intercession of Our Lady Help of Christians. I have always been fortunate in obtaining every favour I have sought.

Dec. 1911.

F. S.

**New York**.—Enclosed is an offering in thanksgiving for graces received through the intercession of Our Lady Help of Christians.

Jan. 1912.

F. L.

Thanksgivings have also been received from K. H. (Limerick), M. (Wexford), J. B. (Trinidad), S. M. (Galway), M. T. (Portumna, Ireland), O. D. (Foxford), P. (Castletown), B. F. (Shascragh, Ireland).

## Book Notice.

1. *The Catholic Truth Annual*, sixpence. A beautifully illustrated record of the important gatherings in connection with the Annual Conference of the Irish Catholic Truth Society.

2. *In the Valley of the Amner or The Dramatic Wonder of the World*. An interesting and instructive description of the Passion Play at Ober Ammergau (One penny).

3. The following numbers of the penny publications: *Unknown China* by the Right Rev. Mgr. Reynaud C. M.; *The manliness of St. Paul* (Very Rev. Walter Mc Donald). *Life of St. Bernard* (Joseph Glynn B. A.), *Maureen Doherty* (Story by M. T. Mc Kenna), *Aunt Eithne* (by Sister Mary Gertrude), *Popular and Patriotic Poetry Part VII*.

**Catholic Truth Society**

24 Upper O'Connell St.—Dublin.




The prayers of the Associates are asked for the following lately deceased members.

Very Rev. Canon Lyons, *Castlebar*.

John Williams, *Kilmuckridge*, Ireland.





# 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 Cooperators of U. S. A.

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

Very Rev. Rector of COLUMBUS INSTITUTE

HAWTHORNE N. Y.

or with

Very Rev. Rector of St. ANTHONY'S CHURCH

138 BEECH STR. PATERSON N. J.

Practical suggestions regarding the means by which fostering and developing in the various local centers where large numbers of Cooperators are to be found, the pious works prescribed by the Rule 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 Cooperators.

It is greatly desired that by this means a new impetus will be given to the development and active participation of the Salesian Cooperators 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 Cooperators 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.