

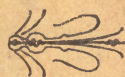




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## Important Notice to Readers.

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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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## An Example of the Christian Education of the Young.

**T**HESE pages continued from our last issue, give the opinions of the Venerable Don Bosco himself on Christian Education, for they are adapted from his *Life of the young Louis Fleury Colle*, published by him in 1882. Three points need particular notice in this section: his teaching on the manner of making every action meritorious; the goodness of God in raising us to a supernatural life; the qualities required by prayer. As coming direct from the Venerable Servant of God, and as the fruit of his long experience, these pages gain in authority and interest.

### EARLY YEARS.

#### THE FIRST FRUITS.

The powerful and happy influence of an entirely Christian education quickly developed the precious germs of all the virtues, which the Holy Spirit had placed in that soul, making His dwelling there, to raise it up and devote it entirely to Jesus Christ.

The most tender piety soon showed itself in the young Louis, and made him a service of edification to those who saw him in Church. They were never tired of admiring this child as he knelt by his mother's side, motionless, with joined hands, with eyes fixed on the altar, his whole being and atti-



tude giving an expression impossible to describe. Evidently this innocent soul, still bathed in the shining whiteness of Baptism, beat in keeping with the harmonious touch of the Holy Spirit. Faith, simple and strong, inspired its every power, and kept it concentrated in the unity of one pure ray of love; after the manner of the Seraphim, he contemplated with the eyes of the soul the hidden God, of whom as yet he only knew the August Presence and Sovereign Goodness.

The fortunate witnesses of these scenes blessed the God of infinite sanctity for them. From the depths of their hearts there arose the words which greeted the birth of the Holy Precursor: "What will this child become?" And they recalled to mind the wonders of this birth awaited for more than twelve years, and granted in the end, against all human hope, by the goodness of God, after an abundance of prayers and good works. All agreed in foretelling a new Samuel, an elect of the Sanctuary.

The early years of Louis seemed to justify these previsions. The gentleness of his soul, his spontaneous inclinations towards religious things, manifested in his speech and in all his actions, and even in his amusements; everything about him clearly showed his singular attraction towards the Sanctuary of the God of purity.

"Pleasantly surprised as I was," writes the parish priest, "at such earnest faith in such a child, I promised to admit him to Holy Communion at the age of ten, that being two years before the age fixed by the statutes of the diocese. From that moment he studied his Catechism with greater ardour. As the all important day approached, I went somewhat oftener to give him instruction about the great Sacrament he was to receive. But his excellent mother

had already prepared him, and he replied to my questions with the accuracy and readiness of a theologian.

And now the great day has arrived. I see him yet, approaching the Church, kneeling at the side of her who gave him life. His recollection and modesty and his whole exterior behaviour, which expressed the angelic purity of his soul, were a subject of great edification for all present. A sweet piety was depicted on his countenance, and after having received his God, he remained as it were in an abyss of adoration and love.

The impressions of that day he never forgot, and he impressed indelibly on his heart the resolutions made that day at the foot of the Sanctuary. There was no change to be made in his conduct, already so perfect and regular; but he applied himself, without any violent effort or the least show, to obtain a higher perfection in his least actions. He seemed to understand all the value our Heavenly Father sets on our fidelity in little things.

#### SANCTIFYING OUR ORDINARY ACTIONS.

Of what value in the sight of the God of infinite majesty and infinite holiness can our actions be considered in themselves, and allowing for the importance they occasionally have in our eyes? Only the infinite goodness of God can make them acceptable to him. Through His wisdom and by a miracle of His love, He raises the actions of man from their native insignificance, even to the throne of his infinite grandeur.

United to the infinite merits of the Incarnate Word, the smallest of our actions becomes worthy of God, because in His sight they become as the actions of His Divine Son, performed by Him in his living members and under the impulse of His Spirit.



It is true these acts have in themselves their ordinary limitations, imposed on them by the accidental dispositions of the agent, and the natural weakness of the soul; but they have their complement in their union with the works of the Man-God, in Himself and in His humanity, or in His mystical body the Church and each of His sons. This union by its harmonious fulness, forms only one life, which is at the same time human and divine, the life of Jesus Christ. There follows therefore only one store of infinite merits, in which each particular act gains a share, in proportion to its relative value. It is easy to understand this value is regulated only by the divine participation in the particular act and by the degree of charity exerted in its accomplishment.

Louis was well acquainted with this heavenly arithmetic. He knew that the heart alone gives worth to our actions, and that God regards only our goodwill. Therefore, full of joyous ardour he abandoned himself to the guidance of Jesus Christ, became soul of His soul, and without seeking to do anything extraordinary, he made every effort to fulfil at the proper time and with the best disposition his every duty.

His piety as it developed became fortified; its object was made definite by the study of the sacred mysteries of Our Holy Religion. Now he understood what his pious mother had taught him. His intellect was illumined by the bright light of the Christian faith, and He understood that God had no need to create us to enjoy the sweet reciprocation of a mutual love.

#### THE PRODIGES OF GOD'S LOVE.

The Catechism, that golden book of childhood, and too much neglected by

maturer years, had taught Louis that God was not solitary. In the bosom of the unity of His Being, this God of infinite grandeur enjoys in the Society of the three divine Persons of the adorable Trinity, the unalterable happiness of the eternal interchange of infinite love, the result of the most complete communication of His divine substance, by a distinction which multiplies the persons without altering the unity.

What a prodigy therefore of God's love do we see! God is not content with being happy in Himself, but desires that others should be happy as He is; His goodness urges Him, so to speak, to spread out beyond His divine Essence the superabundance of His life. Not being able to communicate again the fulness of his Being, He establishes various grades by which He will make various creatures participate in it, creatures whom He draws out of nothing, and keeps under His paternal eye.

Poor feeble creatures in themselves, they add nothing to the infinite happiness of God, but God places His joy in making them happy. He will communicate to them all His delights; one day He will raise them even to Communion with His divine Nature: and for this He asks nothing more than their love and the homage of their absolute dependence on Him.

This confession of their nothingness God must demand of them. He is the God of truth: all His works must bear this divine character. A creature, endowed with reason, would be false and insupportable in His sight, if he attributed to himself what he has and keeps solely as an effect of His infinite goodness.

As to a return of love, can God permit that His creatures should refuse it to Him? Has He not created them



solely for Himself, and to realise between them and Himself the happy union of a reciprocal love, a poor but true image of that love which reigns immutable, in the bosom of the adorable Trinity? On the other hand, where can an intelligent creature find the perfection of its being, outside of His paternal care, who has given it its being, and who alone can preserve it and enrich it more and more?

God has created us to His own image, and so He Himself has made the void in our soul which He alone can fill. Imperfect beings, but capable of perfection, we aspire without ceasing to a higher state. In this upward progress, our desires will never cease until they repose in the possession of a good beyond which they cannot desire, and this good is none other than the being which has in itself all fullness, and in whom we adore our God.

Our being only claims this possession of God in an imperfect manner; it suffices for it to repose in the knowledge, and the rational love of God. It would never have been able to pretend to unite itself to the Divine Nature, to penetrate even to the bosom of its Creator, to see Him face to face, and live in Him, with Him and by Him, in the intimacy of the three Divine Persons.

The young Louis understood the prodigy of love, by which a God made man, in spite of the fall of our first parents, had realised what our nature could not have hoped to do. He was instructed in the mysteries of the Incarnation, the Redemption, the Holy Communion, and the Mission of the Holy Spirit; those wonderful means by which God comes down to us, in order to raise us up to Him. His soul was lost in ecstasy in the contemplation of these wonderful inventions of Infinite Love. Love is stronger than hate.

The hatred of Satan imagined it could make the human race perish irreparably, by assuring our first parents that they would become like to God.

The Charity of Jesus Christ, not satisfied with destroying this infernal work, and with affixing to the cross the writ of our condemnation, has found a way of accomplishing to our advantage that which Satan had so cunningly promised. The young boy was able to appreciate these undeniable proofs of the love of an omnipotent God, jealous of the love of His lowly creatures, and desirous of making them worthy of Himself. But the young Louis was never tired of thinking of God, of hearing about His greatness and His love for us. A holy religious, who was his tutor for three years after his First Communion mentions this pious yearning:

"His young seraphim burned with love for God. It is therefore not wonderful that his desire to know Him more was always active within him. He often prayed for this with a charming simplicity, to know God, His sublime perfections. His Excellence, the beauty of our Holy Religion, the mysteries it contains, the laws it imposes, the sacrifices it demands, the assistance it procures, the recompense it brings to its true followers... And as I gradually explained these things to him as well as I could, and saw the light that lit up his soul, I also saw a tear now and again flow furtively down his cheek, a tear that the joy of his heart could not repress."

But the pious child was not satisfied with the simple admiration of the mysteries of our Holy Religion. He not only drew therefrom new ardour in the love of God, but endeavoured to become penetrated with their spirit, and to make them bear upon his daily practice.



From the time of his first Communion, when he had come to know of the abasement of the Son of God to our human nature, he had determined to despise everything that the seductions of the world could offer, and to follow Our Lord in the lowly and painful way of abnegation and of generous devotion. Jesus had sacrificed Himself for him; he desired to sacrifice himself entirely to Jesus Christ. And in order to be able to accomplish this sacrifice he did not rely on his own strength, but had recourse to the means which the Church offers for advancement in holiness; he had recourse to prayer and frequenting the Sacraments.

#### HOW PRAYER SHOULD BE MADE.

The prayer of the devout Christian is not only an act of adoration, but especially the intercourse between a loving and respectful child and a father full of tender love, condescension and generosity. In this conversation of the soul with God, the heart should be more active than the lips. Before we begin to speak God knows all that we have to say to Him, and His heart is already moved; His mercy is already disposed to hear us and console us. He has prepared our heart to speak to Him, and if He wishes us to lay our needs before Him, it is so that we may have our attention drawn to these very needs, and to His Infinite Bounty, and also in order to establish the more easily that familiarity which the opening of our heart to Him produces and ensures.

There should be nothing in our prayer of that embarrassment or exaggerated fear, which only allows man to appear before God as a slave in the presence of an angry master. Love of God lives by confidence and simplicity; effort and embarrassment cool and sadden the relations with the Holy Spirit. If we would wish to be pleasing to

God, we must present ourselves before Him as a child goes before his mother to tell her everything in his heart. We must cast ourselves affectionately in the bosom of the Eternal Father; He will not be displeased at our liberty; on the contrary He will give us out of the abundance of the treasures of His mercy, and His Holy Spirit will secretly respond to our heart, making us know what to do or to avoid, consoling, cheering, and assuring us of His favourable reception.

This teaching was not lost upon Louis. His pious father relates the following: His mother having told him that whatever he asked in Our Lord's name would be granted him, he composed without delay a prayer in which he asked in Our Lord's name, every grace necessary for his own sanctification and that of his family, and thanked God for all His benefits: he thanked Him for having given him such a good home in the beautiful country, while so many others had none of his good things, and with a compassionate heart at the thought of so many unfortunate children, he added: Have pity on them my God! be a Father to them, and you, Our Lady, be a mother to them; protect them against the snares of the enemy and make them one day to enter Paradise.

He finished his prayer by asking that his soul be cleansed before death from all its stains, and should become as beautiful as on the day of his Baptism; and this was surely granted, for the good priest who received all his confidence from his sixth year affirmed that he preserved unspotted his baptismal innocence.





# For the protection of the Indians.

**A**n extensive part of the Salesian Work is taken up with the conversion and civilisation of the heathen tribes, particularly in the wild parts of the South American Continent. Our columns always have some space devoted to the work of the propagation of the faith, and it will therefore be both fitting and acceptable to give the recent letter of Our Holy Father, directed to the Bishops of Latin America.

This manifestation of love and fatherly interest on the part of the Supreme Pontiff, Pius X., is both a splendid proof of his pastoral care for the flock of Christ, and a happy demonstration of the influence of Religion on all peoples, and especially of the Catholic Missions on the yet uncivilised tribes.

*Venerable Brethren,  
Health and the apostolic benediction.*

Our illustrious predecessor, Benedict XIV., deeply moved by the pitiful state of the Indians of South America, took their cause in hand by His letter *Immensa Pastorum*, dated December 22nd 1741; and as almost the same state of things which he deplored, is to be regretted by us in many places, we hasten to call to your attention the remembrance of that letter. In it, in fact, among other things Pope Benedict deplores that although for a long time the Holy See had adopted means to alleviate the unhappy lot of the natives, there were still some: "who whilst professing to be Christians, had so far lost all sense of the charity infused by the Holy Spirit, that they thought it lawful, in regard to the Indians, whether baptised or not, to reduce them to slavery, to sell them to others, to deprive them of their goods, and to treat them in such a way as to effectually prevent them from embracing the faith of Jesus Christ, and to confirm them in their hatred of it."

The worst of all these indignities, that of slavery recognised as such, has by the mercy

of God, been almost entirely removed; and the representations of the Church with the Rulers of Brazil and other districts, contributed largely to secure the public abolition of slavery in those countries; and we willingly recognise that if it were not for innumerable obstacles, both of place and circumstance, their efforts would have been attended with even more satisfactory results. But although something has been done for the Indians, much more yet remains to be accomplished. And in truth when we consider the cruelty and crime still practised against them, it is enough to make one shudder, and our heart is moved with a profound commiseration for that unhappy race. What in fact could be more barbarous and more cruel than to kill for very light reasons, and often, for mere savage pleasure, to torture men with the lash or with heated irons; or again by sudden violence to slaughter hundreds and even thousands; to burn settlements and villages, massacring the natives, so that in these last few years many tribes have been destroyed. To make men so ferocious, greed of gain goes a long way, but the nature of the climate and the position of those regions also contributes to it. Subject to a torrid atmosphere which inoculates the inhabitants with a sort of languor, the force of the mind is enfeebled, and being far from the influence of Religion, from the vigilance of the State, and even from any civilised companionship, it easily happens that if those go there whose morals are not yet perverted, they soon begin to be depraved, the claims of duty and laws are ignored and they are precipitated into vice. Nor do considerations of sex or age weigh at all with them for it shames one to read of their trading in women and children, so that in truth they surpass in cruelty even the lengths to which the Pagans went.

We Ourselves in fact, when such things were reported to Us, withheld Our belief in atrocities so enormous, so incredible. But now after ample testimony, and by reports from you, Venerable Brethren, from Apostolic Delegates, from Missionaries and from others worthy of all confidence, We are fully persuaded, We can no longer have any doubt about the real state of things.

Determined moreover for a long time to make



special exertion to repair such evils, as far as in Us lies, We have asked of God by humble supplications, that He would deign to show Us some suitable means of dealing with the situation; and He, Who is the Creator and loving Redeemer of all men, having inspired Us to make an endeavour on behalf of the Indians, will certainly find the means of making it efficacious. In the meantime it is a great consolation for Us to know that those who rule those Republics are making great efforts to clear away this stain and ignominy from their States; of such solicitude on their part, moreover, We express the highest approval and commendation; but in those regions, so far away from the seat of Government, in remote and even inaccessible places, these human forces of the civil power, partly on account of the cunning of the evil-minded who traverse those districts, or through the inactivity or corruption of officials, — these human forces often come to nought and are made void. But if to the endeavours of the State are added those of the Church, then the results would be much more satisfactory.

To you, then, Venerable Brethren, before anybody else, We send our appeal, so that you may direct special attention to this subject, as one most worthy of your pastoral office and ministry. Leaving the details to your solicitude and your zeal, We exhort you, above everything else, to promote especially those institutions which may be already established in your dioceses on behalf of the Indians, and to arrange for the erection of others with a like object. Use all diligence in admonishing the faithful of their duty to help the Missions among the natives, who first of all possessed the lands of America. Let them know that they can do this in two ways; by their prayers and by the collection or subscription of alms; and that not only Religion but their Country itself demands it.

You should also promote the training in good morals, and the education of the young, and the instruction given in the Churches; do not abate your recommendation and preaching of Christian charity, which considers all men as brethren, without distinction of race or colour, and which must be taught not so much by words as by deeds. Moreover do not lose any occasion that presents itself of showing what disgrace is brought upon the Christian name by the shameful practices which We have denounced.

As far as lies in Our power, and having, with good reason, every hope of consent on the part of the Authorities concerned, We shall try to arrange for the extension in those vast regions

of the Apostolication, by instituting other missionary centres, where the Indians may find a refuge and protection. Moreover the Catholic Church has never been wanting in apostolic men, who, fired by the charity of Jesus Christ, are ever ready to give even life for their brethren. And today when so many are showing hatred for the faith, or diminishing in their zeal for it, the ardour for the diffusing of the Gospel among the barbarians not only does not grow less, both among the secular and religious clergy and among the pious virgins of the various orders, but even increases, and is ever more widely diffused by the power of the Holy Spirit, Who according to the needs of the times is always at hand to succour His Spouse, the Church.

Accordingly We are determined to make a greater use of those powers which are at Our disposal, to liberate the Indians from the bonds of Satan and from the tyranny of the wicked, according as there seems to be greater necessity for them. Moreover, since those lands were not only bathed in the sweat, but also in the blood of the pioneers of the Gospel, We are confident that from so many, and such heavy labours, there must at length grow up a rich harvest, and great benefits to civilization.

And in order that whatever you, Venerable Brethren, whether by your own initiative, or through Our exhortation, shall do for the benefit of the Indians, may be rendered as efficacious as possible by the addition of our Apostolic authority, We, following the example of our aforesaid Predecessor, condemn and declare guilty of heinous crime those, as he says: "Who dare or presume to reduce the Indians to slavery, to sell them, to buy them, exchange or give them, to separate them from their wives or children, to rob them of their goods, or in any way to deprive them of their liberty, or to hold them in bondage, or to aid or abet those who do these things, to consul or favour them under any pretext whatever, or to teach or proclaim it to be lawful, or in any way to co-operate in the above transactions." We moreover reserve to the Bishops of the districts the power of absolving from any of the above crimes.

We determined to write thus much to you, Venerable Brethren, in the interests of the Indians, both in accordance with the impulses of Our own heart, and to follow the precedents given by many of Our illustrious Predecessors, and particularly by Leo XIII. of happy memory. To you it now appertains to use every means to realise Our desires in their greatest extent. In your endeavours you will certainly find the



first co-operators in the Rulers of the States; they will surely not be backward in assisting by counsel and deed the priests of the district, and particularly those in touch with the Indians. You will also be able to enlist the services of all the well-disposed, who will be moved to come to your aid both from motives of Religion and humanity. But what is of more account than anything else, you will be assisted by Di-

vine Grace; and as an earnest of this, as well as a proof our paternal benevolence, We impart with all Our heart, to you and to your flocks the Apostolic Benediction.

Given at Rome, at St. Peter's, on the 7th day of June 1912, in the ninth year of our Pontificate.

PIUS X. POPE.

## Some favours ascribed to the intercession of Don Bosco.

**PROTESTATION.** — *Although fully authorised for the publication of these favours, we wish further to declare — in obedience to the decrees of Urban VIII, and of other Pontiffs — that we do not claim for them higher authority than that given to ordinary trustworthy testimony.*

### Sister Constantina Vorbe

*A Religious of the Sisters of Charity, affected with ulcers in the stomach, was instantaneously cured on the 8th day of a Novena to the Ven. Don Bosco.*

"At Vesoul in France in the diocese of Besançon, there was living in the year 1888 in the orphanage of Bourdault, a certain Sister Mary Constantina Vorbe, of the Sisters of Charity of Besançon; for about nine years she had been ill, and in spite of many remedies and changes of residence she continually got worse. On the 17th of March of that year she returned to the school after an absence of some months, in a state of extreme weakness, with most unpleasant breath, and intense pain in the left side, which kept her left arm immovable, and causing even greater pain by the least movement.

A certain M. Roussin who had already received favours from the Servant of God, suggested that she should make a Novena to Don Bosco. The whole Community joined in the intercession, but instead of improving the Sister got worse. On the morning of the seventh day of the Novena she was so bad that she could not move at all. The illness had developed into a consumption accompanied by frequent spitting of blood, and that morning she had brought up such an amount, that her eyes had nearly lost all appearance of life, and her face seemed as though decomposition had set in. It was thought quite time to make preparations for

death, although she herself had maintained a firm confidence that Don Bosco would cure her. The doctor came, and examining the left side, he found a picture with the signature of Don Bosco, which the sick nun had placed there. She immediately said: — I shall be cured, I shall get up tomorrow and eat some bread. — The doctor with a smile replied: — Yes get up if you can, but do not think of eating any bread. The day was passed by the sick nun in a state of collapse with occasional vomitings of blood; she could only swallow a little water, which came up again a little while after along with blood. The night was more painful than ordinary and entirely without repose. Only on the morning of the eighth day she dozed for about half an hour. At half past four she awoke and felt that she was cured. She turned about in bed without pain, there was no suffering in her left side, but there was yet a weakness in her legs. She called to the attendant and told her of the happy change. The news spread throughout the house, and having received her Superior's permission, Sister Constantina got up, dressed by herself, went down to the Refectory, where to the wonder of all she took her breakfast.

"All those present recognised a real miracle in this occurrence, they could not restrain tears of joy, and gave thanks to Our Lady Help of Christians and Don Bosco. After breakfast the nun went to the chapel, where she assisted at a Solemn Mass. She repeated several times during the day: "I am cured; I have no pain whatever." — She could move every member quite freely, lean on her left side without any discomfort, all trace of illness had gone, she was quite well. On the following day the Community were to make a pilgrimage to a Sanctuary on a neighbouring hill. She took part in it, and her complete restoration was ma-



nifested by her running part of the way back.

The doctor in attendance was asked to give some declaration in regard to this wonderful cure. He replied that although he could not explain the phenomenon before him, he would prefer to see in what condition the nun was five years afterwards. I (1) who received all these details from the Chaplain to the Convent, and from the Superioress, wrote to ask if Sister Constantina Vorbe was still living. The Su-

#### Another wonderful cure.

I had been in bad health for over a year; and from day to day I felt that my malady was making strides, for my appetite was going, it made me feverish, and my strength was vanishing. For the last few months my exhaustion was such that I could hardly fulfil my duties. My stomach would retain no food or drink. Whenever I forced myself to drink, no matter what it was, it seemed to me to be the essence of acid,



FLORENZE — Meeting of Past-Pupils.

perioress replied on the 12th of June of this year 1895, (that being seven years after the cure) saying that the nun, who received the favour from Don Bosco was still there at Vesoul, where she was engaged in the work of the orphanage, and enjoyed the best of health. After her cure, that is since 1888 she has had no return of her illness, and her state of health, so weak and unsatisfactory before, is vigorous and flourishing. I know that this incident was related before the diocesan curia of Besançon, by which all the particulars were recognised as true...

(1) From the deposition made by Don Michael Rua, the first successor of Don Bosco.

such disgust did it produce, and I could not retain it.

The doctor ordered certain foods, but even with these I got worse and worse, and whenever I tried to go upstairs I had to be assisted and to go up like a child of a year old. About that time one of the Superiors came to the House, and seeing my pitiful state, she took me off to Turin to a specialist who diagnosed my illness, and declared in a straight forward way that I was nearly finished, if I did not take absolute rest and the greatest possible care.

I went back to my own convent, but on account of the small staff, it was impossible for me to have absolute rest, and the malady went



on becoming daily worse. The doctor came again and I asked him to examine my lungs and the top of the stomach where I felt so much pain. He made a more careful examination and to his own surprise discovered an ulcer in the top of the stomach. After some weeks I was again taken to the specialist at Turin and was forbidden to swallow anything, even liquids.

About a fortnight after, our lamented Fr. Rocca came to see me, and full of compassion he told the infirmarian to give me at least something to drink. My tongue and palate were like pieces of dried wood, but as yet I had had courage to bear it all with resignation.

The treatment had gone on for two months, and I was now incapable of the least movement, or of saying a few words to those who came to visit me without suffering great pain. Even the slightest movement of the hand was not performed without suffering. About that time our Superior General came to the House, and after having comforted me, she said: — Mind, when I come again, you must be better.

I quietly replied — yes, — but the malady increased its ravages at a rapid pace. I had certainly promised to be better, but how was this act of obedience to be performed, especially as the time for the next visit was now approaching.

On Sunday July 29th 1906, I felt worse than usual. Some of the Sisters came to console me, and they exhorted me to have recourse to Don Bosco. I took to the suggestion at once, and longed to be left alone that I might think out what was to be done. I then remembered that one of our Superiors had said that Don Bosco would not be pleased with his daughters if they left him idle in Paradise, and I also remembered a favour he had obtained during my Novitiate. Evidently I was to have recourse to him in these straits. I had his picture in my hand and with a child's liberty and confidence I said:

— Oh Father, you see in what a sad state I am. I have promised the Superior General to get better quickly, and she will soon be here and find me no better. You know that I can do nothing....

I would have made a Novena, but now there is no time; and besides, why should you need nine days? It would seem like a distrust of that if you desire it you can do it. You may say that I do not deserve it. I know that. Perhaps I have not enough faith, but I give all that I have..... Therefore obtain that I may be cured tomorrow; I shall carry out what I have promised. I shall say nine times the Our Father and Glory be to the Father in ho-

nour of the Sacred Heart of Jesus, the Hail Holy Queen to your great Patroness, the Help of Christians, and a De profundis for the Souls in Purgatory. I promise you also to be exact in the performance of duty, to make a visit to your tomb at Valsalice and to your room if I am allowed. I shall strive to make your cultus known, and to do whatever I can to promote it.

I recited the prayers, and then having rolled up the picture of Don Bosco that I held, into a little ball, I was going to swallow it, but I hesitated and thought: What if it should do me harm? I have been forbidden to swallow anything; what if some accident should happen I thought for a minute, and then I swallowed it.

Immediately I felt the sensation of a new life coming over me, from head to foot. "I am cured!" I cried out; "I am cured!" — I could say nothing else, so great was my emotion. I wept for joy and turned from one side to the other, feeling no pain whatever. During the night I got up several times to see if I could walk, and found that I was able to get about as well as ever. In the morning I got up when the Community was called, put my bed and things in order, and thought of going down to Mass with the others; but I had no permission for that, and I ought to have waited for the Mass in the Infirmary. Meeting the Sister Infirmary I said to her:

— Sister Mary, I am cured, I will go down to Mass if you will allow it.

— What is disturbing you? she answered; Go back to bed at once, and don't go mad.

— Very well — I replied, — I will go to bed, but I am quite better; I am cured.

I very much desired to go to Mass with the others, but the Infirmary would not allow it. However from that day I had not the slightest illness; On the first day I felt a little itching, as when a wound is healing up, but nothing more. My cure had been instantaneous and complete. It was July 29th 1906, between half past seven and eight, and since then I have been quite well.

Turin, August 6th 1912  
97th anniversary of Don Bosco's birth.

Sister P. N.

*Of the Daughters of Mary Help of Christians.*

**My son is cured!**

It is with great joy that I fulfil a promise made. In November 1911 my son, twenty years of age, being in declining health, was examined by the doctor and found to be suffering from an internal disease, which gave us all great an-



xiety, since in April 1909 I had lost another son by that very malady. Moreover in the month of June 1911 my wife had been carried off by it, in spite of all the cares of the physicians. I was in deep grief, for I very naturally saw my son going the very same way as his mother and brother.

Remembering now the favours I had read about, obtained through the intercession of Our Lady Help of Christians, a suggestion came to

man, but the latter replied: "Of what use will it be? his answer is always the same, that the symptoms show no signs of abating; and now I feel sure that I shall go the same way as Mother and Hugo."

But with confidence in Our Lady and the Venerable Don Bosco, I got my son to consent to the examination, and to our surprise and delight the answer was that the disease had disappeared, and the symptoms were quite gone.



SPEZIA — Meeting of Past-Pupils.

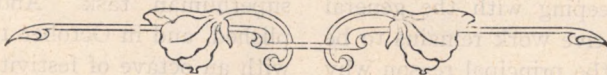
me to put my confidence in Her, so that through the merits of the Ven. Don Bosco, my son might be cured. Straightway I commenced a Novena as advised by the Venerable Don Bosco and added other prayers to it. During all the month of May I continued these prayers and I also placed a medal of Our Lady Help of Christians on my son. Towards the end of the month I desired the doctor to come and examine the young

man. For six months previous there had never been any signs of improvement.

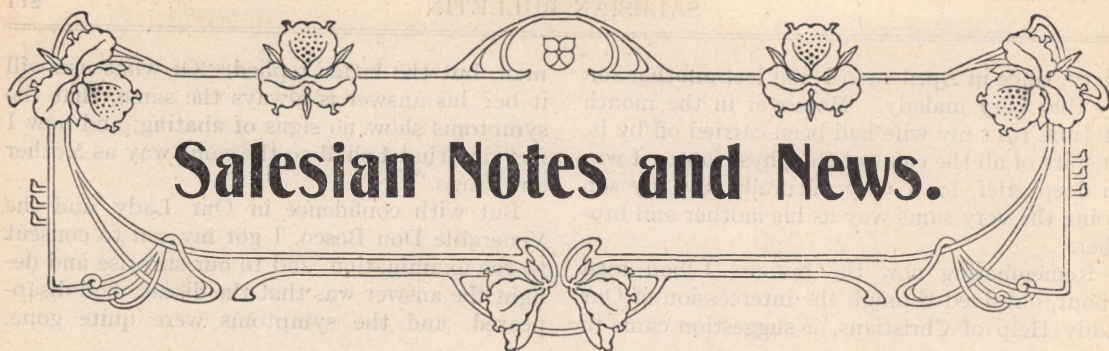
We immediately commenced to recite the prayers in thanksgiving, and I now send this for publication, and enclose a promised thank-offering for the work of the Salesians.

Rome, August 2nd 1912.

P. F.







## Salesian Notes and News.

**London.** Although last month brought with it the occasion of re-opening School at Battersea, we had not at the time of writing the *Notes* for that issue, received the results of the public examinations. They have long since been made known to the world at large, and the Oxford Local results for the Salesian Schools were eminently gratifying. In some of the classes, all the candidates who entered were successful, and honours and distinction again figured in the results, so that the percentage of successes was kept at its high standard. Of those who passed through the Senior Class some are already in good positions, while others are remaining to take higher work. In such a general account as this, we do not give the lists of successful candidates, but they appear in the School Magazine and form an important item in the Christmas Number.

Meantime the educational work for the scholastic year is in progress. October indeed is an important and busy month, for the students have plenty of new work to grapple with, and things are not so familiar as a few months of routine tends to make them. The new classrooms, erected this year to accommodate increasing numbers, are already well filled, and are proving their usefulness in the general organisation of the School, and the conducting of class-work. Another great advantage this year is the commodious and devotional Chapel, which is now practically completed, but which during the greater part of last year was in course of erection. A striking feature which was brought to completion during the holidays, is the painting of the panels of the rood-loft in each of which there is now a figure of one of the twelve Apostles, while the borders have been richly decorated in keeping with the general scheme. Other decorative work remains to be executed, and that is the principal reason why the interior was not shown in the last issue of the Magazine, along with the exterior views.

The completion of the Chapel brings us to other considerations in regard to our London work.



### **The Great Anniversary.**

Before the actual occurrence in November of the twenty-fifth year of the Salesian Work in England, there will occur the nineteenth anniversary of the opening of the Church of the Sacred Heart. This is always the occasion of special commemorations, but this year there will be held a grand bazaar which will combine the interests of both these events. The Jubilee of the Salesian work is more closely identified with the welfare of the parish with its Church and Schools than with other interests; for it was directly for that work that the Salesians came, and therefore it has remained as holding a prominent place among all demands on our endeavours.

It was not until six years had been spent in untiring effort that the Church of the Sacred Heart was an accomplished reality. From November 1887 till the early part of 1892 the old iron structure did duty for a Church, in its own inconvenient and temporary fashion.

They were six years of ceaseless labour in the work of providing the *materials* for the education of the children, and the spiritual necessities of the congregation. And they were fruitful years indeed; for the task of reconstructing the Schools and re-organising them to cope with the Catholic needs, of maintaining the iron church, of realising ways and means for the construction of a large and stately edifice and of bringing all this to completion in the short space of six years, with the heavy pecuniary responsibilities involved — all this seems to be a somewhat superhuman task. And yet it was accomplished, and in October 1883, it was celebrated with an octave of festivities.

Thus it is that the Sacred Heart Church must figure largely in the Jubilee celebrations,



for it was the first great task undertaken, and for many years the most important department of our work in West Battersea. The Grand Bazaar which is to be held as a prominent feature of the celebrations is also for the benefit of the Schools, for besides the reconstruction mentioned above, and carried out some twenty-four or twenty-five years ago, they have been quite recently rebuilt at great cost, and it is this expense that it is now hoped to cover. Beyond that main event, we cannot forecast with any accuracy what manner of celebration will be carried out. The Jubilee of the work was partially commemorated at the coming of our Superior General in March last, but an event of that nature is important enough to demand separate and suitable recognition.



**Farnborough  
Progress and  
hopes.**

Farnborough is already quite a centre of Salesian activity. Like the work we have just been describing, its earlier efforts were taken up with spiritual needs of a growing Catholic population, and all the manifold cares of parish and schools made continual calls on the endeavours of the staff. But educational advancement was never lost sight of. A School soon made its appearance, and once on a sound footing, its progress was assured.

Of late years, however, it has taken on a new lease of prosperity. In every way it has advanced many paces. Its buildings and grounds have gained considerable extensions, greater facilities for scholastic work have been obtained, with the natural result that numbers have rapidly advanced and educational honours are falling to it. But in regard to this latter we may quote the official report for the current year. In a brief circular to those interested in the School, the Superior says: "I have great pleasure in sending you the excellent results achieved by our students at the Oxford Local and the College of Preceptors' Examinations which were recently held in the School. It is a list which comprises high honours and distinctions, and one which must be most gratifying to parents, students and masters, and to all well-wishers of the Salesian Work at Farnborough. Within the past few years the school has made a very rapid advance, both in intellectual attainments and in accommodation....

This progress is attributed chiefly to the protection of our Venerable Founder, Don Bosco, whose methods are being carried out in so many educational centres. So much is this the case, that applications for admission to the School arrive daily, and at times it is difficult to cope with the increasing numbers. This year we cannot possibly keep pace with the demand unless new buildings are immediately erected, but although plans have been drawn out, they cannot be put into execution for want of funds. An excellent opportunity accordingly presents itself to all admirers of Don Bosco's work of helping on his work here in Farnborough, and that help has the blessing of his Successor, our Superior General. Among those to whom we would express our very grateful thanks for their co-operation in the past, we must especially mention His Lordship Dr. Cotter, our revered Bishop, who has in many ways, done so much to help us."

Those words from the annual report show that there are great prospects in store, if only the means are forthcoming to provide accommodation and equipment. We trust that they will be speedily to hand, and we heartily recommend the interests of the School to all Readers.



**The Falklands.**

An account has reached us of a very interesting celebration held in the Capital of one of our Outposts of Empire, Stanley, in the Falkland Islands. Although it occurred as far back as Empire day, and it would therefore appear to be late in being reported, yet considering the distance for papers to come, it is not so far behind, and loses none of its importance or interest. Our correspondent says: "Empire Day Functions could not all be carried out on Empire day itself, so the celebrations at St. Mary's Convent School, which is under the direction of the Nuns of Mary Help of Christians, took place on the following Saturday evening. The gathering was distinguished by the presence of His Excellency the Governor and Mrs. Allardyce and a numerous assembly. The pupils of the School had prepared a fine selection of items of great merit, including songs, recitations and drills. A bevy of girls dressed as Scotch lassies gave the song "Caller Herrin," and the recitations and



songs included patriotic items such as "The Homes of England," and "Our Flag."

The crowning piece, however, was: "Britannia's Birthday," a play and tableau of striking beauty. It reminded one of the French memorial statue of Queen Victoria, recently unveiled at Nice, in which she is represented as receiving tributes from a group of girls, impersonating the towns of the Riviera.

But the statue here was a living one of Britannia majestically seated on her Empire throne, while some of Stanley's prettiest little maidens represented England, Scotland, Ireland, Wales, Channels Islands, India, Canada, South Africa, Australia and the Falkland Islands. Each brough her tribute, offering it on bended knee, accompanying it with a neat little speech, purporting to come from the Dominion represented by the damsel, who wore a broad white sash with the name of the Colony on it. Each presentation and speech was graciously acknowledged and responded to by the august Britannia. Each colony, as its representative come forward was loudly cheered, but needless to say, the girl who represented the Falkland Islands received the greatest applause, especially from the young folk, who never having been away from it, regard their home as the very hub of the Empire.

A very amusing sketch was then given. It showed an English hostess entertaining her visitors at afternoon tea. The visitors were somewhat surprised to find that the maid was a native of Tierra del Fuego, who had been caught young and civilised, but who inherited and retained the communistic and idependent traits of that Indian race, and who gloried in her origin. Her gift for imitating the fashionable folk caused much amusement, and the audience was so highly entertained that it was inclined to encore everything. Time forbade this, but at the pretty duet: "The Homes of England," a repetition was so vociferously insisted upon, that the Lady Superior had to yield.

At the close, His Excellency the Governor made a fine speech, pointing out the Nation's cause for gratitude to God for our imperial blessings and prosperity, and speaking of the duties of each citizen to God and to the Empire. He said he was convinced that the loyalty of the Falklands was as true as that of any part of the Empire. He welcomed back the Rev. Father Migone, alluding to the useful work he had al-

ready accomplished in Stanley and paid a high compliment to the teaching of the Nuns of St. Mary's School.



**In memory of Fr. Andrew Beltrami.** We have already given a lengthy notice of the introduction of the Cause of the Salesian priest, Fr. Beltrami. The Diocesan process is practically completed, and a great gathering has been held at Omegna, his native town, to celebrate his memory, its principal promoters being the local clergy. His Lordship the Bishop of Novara and our Superior General were the chief guests, and they presided over a large assembly of the clergy of the Diocese and of the laity of the district, among whom were the brothers and sisters and many relatives of Fr. Beltrami.

The discourse on the distinguished Servant of God was made by Fr. Trione, the general secretary of the Association of Co-operators, and dealt mainly with the signs of sanctity, particularly the heroism displayed during his long sufferings, his remarkable talents as a gifted and prolific writer, his intense love for his native land and for the Salesian Society to which he belonged. Fr. Felix Cane, of the Salesian Society, then announced many participations from various sources, particularly from the Houses at Lanzo, Foglizzo, and Valsalice where Fr. Beltrami passed the greater part of his young life. He said that the people of Omegna, who showed such veneration for the memory of their citizen, would be one day rewarded by the honour which would come to him from every part of the world.

Our Superior General the Very Rev. Don Albera, then expressed his thanks to the distinguished gathering, in the name of the whole Salesian Society. He spoke of the priceless treasure of virtue, both religious and civic they had possessed in their saintly fellow-citizen; he said they would hereafter be greatly honoured for their zeal in his cause, and would be widely imitated. His Lordship the Bishop of Novara also addressed the gathering.

Our Superior General, on his arrival at Omegna, went to the house of Fr. Beltrami's relatives, to offer his respects to the aged parents of the priest, and to visit the room where the Servant of God celebrated Mass so many times and bore his heroic sufferings. He then went



to the Cemetery, accompanied by a vast crowd of people. After a brief prayer, he reminded the people of the visits of Don Rua to this hallowed spot; he told them they had in their keeping a sacred deposit, which was envied by all the Sons of Don Bosco, and exhorted them to come often to the tomb, that they might learn from the example of the departed priest his virtue and long suffering.



inspired with his own interest and zealous devotion

His Eminence, in reply, said he had arranged for the band of the School to take part in the procession and other celebrations during the Eucharistic Congress.

The Cardinal visited very soon afterwards the School at Gorizia. He was received at the Station by the Authorities of the town and by many distinguished citizens among whom was



CALUSO — Meeting of Past-Pupils.

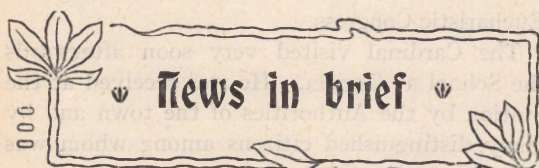
#### Co-operation in Austria.

The leader of the Co-operators in the Austrian Empire is the Prince Archbishop His Eminence Cardinal Nagl, and he frequently visits the Oratories to encourage the good work. When he arrived recently at the Salesian Oratory in Trieste, there were over a thousand boys in readiness, and there was no mistaking the enthusiasm of the reception. An entertainment was given, at which the Director spoke on the work of the Oratory, and the constant interest of the Cardinal, who had gathered around him a large company of Co-operators,

a group of Co-operators, and some of the staff of the Salesian Institute. To these His Eminence said: "I am very glad to see you here because my chief interest is for the young and I am the Father of the Salesian Institutes in Austria." His Lordship the Bishop of Trieste accompanied the Cardinal when he visited the School and Oratory, where he was the centre of a great gathering, including the Salesians and their pupils, past-pupils and friends, with all of whom His Eminence showed the special regard he has for the work of the Venerable Don Bosco. His address at the close of his visit



expressed the warmest feelings of fatherly interest, and gave to all an incitement to further endeavour to realise the great things which he had set before them.



A specially arranged pilgrimage carried out with combined feelings of interest and devotion, was that made by the boys of the Institute at Rome to the recently discovered Catacombs of St. Comodilla, not far from the Basilica of St. Paul. It had been suggested that the boys of the Oratory in Rome should make this visit to the tombs of the martyre, to pray for all the pupils in Salesian Houses throughout the world; that as the boys of Rome, in early Christian times, had suffered death for the Faith, so their representatives in Rome today should give a example to the thousands of boys in all parts of the world who still have to fight a difficult fight against the enemies of the Church whether avowed or insidious.

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In connection with the Catacombs it should be recorded that this year, the teachers who had been making their retreat at the Institute of the Nuns of Mary Help of Christians in Rome also made a visit to the Catacombs where they heard Mass in the Crypts of St. Cecilia. During the Mass a brief exhortation was given, the subject being suggested by their surroundings, which were eloquent of the sacrifices of our great forerunners in the Faith, that Faith which is now entrusted to the Catholic teacher to impart to generations of the young.

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The Salesian School in the Capital of Colombia, South America, recently had the honour of welcoming the President of the Republic within its walls. His Excellency, accompanied by some members of the Government, visited the whole School, and was thoroughly satisfied by the up to date equipment and methods, which are giving the young State many skilled citizens every year. He gave a brief

address just before his departure, urging the boys to prepare themselves to be an honour to their country by a life of successful industry ennobled by the ideals of Religion.

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Among distinguished visitors to the Oratory at Turin have been His Grace Archbishop Conan of Port-au-Prince in Hayti, West Indies. He had frequently requested Our Superior General to send Salesians to His Archdiocese and now came to urge the matter personally. He was greatly impressed by the work of the Servant of God, the Ven. Don Bosco, whose name and memory are almost living forces in the place so long hallowed by his presence.

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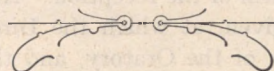
The meetings of Past-Pupils were in great evidence during the summer months, and it is clear that the Congress of the Federations has had a wonderful effect in arousing a spirit of zeal and co-operation among the large numbers of former pupils. Florence, Spezia and Caluso have recently held special meetings, and there are signs of active propaganda for realising the objects of the Congress.

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The Academy of International History at Paris has made our Confrère Fr. Malan, Provincial of the Missions of Matto Grosso, an honorary member of its Institute. The nomination is accompanied by a gold medal in recognition of his historical and literary work in connection with the Bororos Indians. Our congratulations to the intrepid Missionary and devoted friend of the forest tribes.

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On the occasion of his Sacerdotal Jubilee, the Territories of Patagonia sent a magnificent pectoral cross of massive gold to His Grace Archbishop Cagliero, as an offering of gratitude for his former labours in the missionary districts of the far South.







# News from the Missions.

## LAND OF MAGELLAN.

### Fuegian Folk-lore.

#### The Hauss Indians.

As a rule only three different tribes are named in the Fuegian Archipelago; but after careful and minute research a fourth has been discovered, somewhat resembling the Onas, but distinguished from them by their language and customs. This tribe at one time dwelt near *Bahia Tetis* or *Bahia Fotbey* and is now reduced to a single family consisting of the father and two daughters and one other woman. She was stolen by some pursuers of the Indians when she was only twelve years of age and then taken to Ushuaia, where Mgr. Fagnano was able to set her free and take her to the Mission.

VARIATIONS IN THE MYTHS, LEGENDS AND CUSTOMS.—The mythology of the *Hauss* has much in common with that of the Onas. Still there are differences even regarding their customs. One, for instance, very important ethnographically, is the practice of *tattooing* even amongst the women.

The woman, mentioned above, has twelve transverse marks on both arms and she says that when her aunt made these deep incisions, causing acute pain and inflammation, she asked the reason and received the answer "*It is necessary this should be done in order to grow.*" The incisions were made with glass and then sprinkled with powdered charcoal, which, penetrating the flesh, left an indeleble mark.

The myth of *Kuanip* related in an earlier number, has this particularity: When he went up to Heaven he left a deep foot print on a rock on the shore near *Bahia Success*, a place which the *Hauss* call *Koschen*. Two tiny stars close together called *Sasuanek* they point out as the two sons of *Kuanip*.

A long time ago when the Indians wished to change their abode, the huts moved of themselves and stopped where the *Hauss* wished.

The men keep the custom of *klóketen*, like the Onas. This woman said that a certain *Kola*, dwelling in heaven, appears in the form of a woman, with a long horn on her head, but she appears only in a hut prepared for the purpose more than 200 yards from the other dwellings, between two doctors or wizards and far from indiscreet glances. She goes forth from the *toldo* keeping her fists pressed to her temples, stamping her feet, and singing on the same note, keeping between the two wizards, wrapped in guanaco skins. She may be looked at because she does no harm, but with this reservation: the men can look at her near, the women, on the contrary, from more than thirty yards off.

Besides this *female* spirit, there is another, a *male* spirit, very wicked, who lives inside the earth and is named *Ksorten*. He rises out of the earth in the midst of a fire inside a hut far off, in the wood, made ready by men only at the request of the doctors, and afterwards he approaches the other huts. His skin is hard, like leather and stone, and he is painted all-over; he cannot pass over streams of water and therefore he is carried on man's shoulders. He comes along dancing; he understands what is said by the Indians but he never answers; he cries out only if he is bitten by a dog. It is useless to attempt to kill him because, even if they were successful, from his head would come forth many other *Ksorten*. When he is near the huts, he takes hold of the baskets and strikes the women, especially the more fickle; for this reason they are much afraid of him and when they see him, shut themselves up in the hut and cover their faces and their eyes with a cloak. The children run away in terror.

They are afraid of the moon when it is eclipsed and when it is red, because this is owing to the blood of the men she has eaten.

With them also the fox is esteemed a crafty



animal which deceives the others. The *zorro* (fox) was at one time domesticated as well as the guanaco, the seal, all fishes and birds, and cried out always on the same note. But one day some evil-smelling stuff was put under its nose, and it then became wild and induced all the other animals to follow its example.

The method of burial amongst the *Hauss* differs from that of the *Onas*. The corpse is wrapped in skins, tied up and buried very deep, so that the *zorro* may not scratch it up and devour it. If it is an ordinary man or woman it is buried with the face upwards, but if a doctor, with the face turned downwards, so that he may be able to speak with the spirits dwelling inside the earth (1).

THE YAGAN INDIANS. — We must first state that the name was given them by M. Thomas Bridges from their own name of the strait about which they lived. This is Murray Strait which separates Navarino Isle from Horte Isle, whilst they also inhabit two thirds of the Beagle Channel, that is to say from Picton Island on the east to O'Brien Island on the west, and the whole of the archipelago which is below this part of the Channel.

So far the Salesians have not a fixed Mission centre amongst these Indians; but a Missionary makes an expedition every year from the larger island to Haberton and Navarino Island, instructing the Indians he meets on the way; at Ushuaia there is a resident Salesian priest, who has opportunities of instructing these Indians, when they come to the Capital to trade with the whites.

A KIND OF RELIGION. — Their religious belief is limited to acknowledging a beneficent God and a malignant God, but one is not more feared or respected than the other.

*Curspi* is the malignant God who punishes them with wind, rain and snow. The rainbow is looked upon as the messenger of his wrath and the women and boys tremble at its appearance, but the men utter imprecations and spit at it.

THE DELUGE. — On this point they have preserved traditions and accounts more precise than those of the *Onas*. A tribe of Yagans near Ushuaia relate that on one occasion the moon

fell into the sea, which caused the waters to rise so high that only the top of a mountain rose above them, upon which the more nimble men and animals took refuge. When afterwards the moon went back to the sky, the waters retired and the men and animals descending from the mountain found in the lake below a



A Yagan Indian.

dead whale, which served them for food. Some other *Yagans* to the west of Haberton give a variation of this legend. Some men and animals took refuge not on the summit of a mountain, but on Cable Island which, detaching itself from the bed of the sea, floated like a great vessel, until the moon having returned to the sky it once more fixed itself on the bed of the ocean.

MALIGNANT POWERS. — They believe that a certain rock on an island in the south was once a man and that it still retains the malignant power of causing any child to fall sick if it is brought near to it.

(1) The *Hauss* are scarcely a separate tribe, but rather a branch of the *Onas* and their language is a kind of dialect of the same.



They believe that visible but intangible spirits in the night are the cause of sickness and death. These spirits are called by a word which they also make use of to indicate a very disagreeable man. They believe also in the existence of certain savage and ferocious men called *han-nusk*, living without families in perpetual solitude, who are always watching for the Indians to kill them.

Like the *Onas* they also attribute sickness and death to the spear points and arrowheads which the wizards, pretend to extract from the body of the patient. The ceremonies of this primitive medical treatment resemble those in use amongst the *Onas*: with incantations and strange movements they pass their hands over the sick man, snapping their fingers and producing a kind of hypnotism in the invalid.

THE MYTH OF THE SEA-WOLF (*seal*). — A young Yagan woman was on the sea shore and was playing with the waves, approaching when these retired and running back laughing when, they advanced on the land. A sea-wolf, that was watching her in the water, waited for an unusually large wave, hid himself in it and was carried to the shore. The wave was so unexpected and so powerful as not only to reach but to overthrow the young woman, who involuntarily supported herself on the wolf. Speedily he swam out to sea and carried her on his back far, very far, to the shores of an uninhabited island. There the two lived many years, during which the wolf learnt to comprehend the Yagan language and thus could understand the young woman whom, at last, he married. They had a son exactly like an ordinary child except its skin which was that of a seal. One day the Yagan woman began to feel homesick and gave way to sombre melancholy; so the father took his wife and son on his back and swam to the shore. On arriving there the woman said to the wolf: "*Wait here a few days; I with my son will go and visit my relations and then return.*" On reaching the huts of her relations and friends, no one recognized her, and when she explained they were filled with astonishment as they thought she was dead. Her old female friends were specially delighted and took her with them to fish, whilst the son remained in the village playing with the boys. Meanwhile the men had caught sight of the sea wolf near the shore; they attacked it with harpoons, killed it and carrying it to the village,

they roasted it and began to eat it. The son also ate with pleasure and then took a piece and ran to the shore to give it to his mother who was busy fishing. Meeting her he said; "*Eat this; taste how good is the flesh of the sea wolf.*" At this sight the mother had a terrible presentiment, she hastened to the shore, where she had left her husband and found traces of blood and the remains of the victim. Then she went back in a fury with a sea-urchin (which in these parts are large with long spiky bones) and struck with it several times her son's forehead, who fell into the sea and was turned into the fish *sciuno* which still has its head pierced with holes.

MANNERS AND CUSTOMS. — As may be seen in their myths and legends the *Yagans* differ considerably from the *Onas*; this is, undoubtedly, owing to their way of life spending it almost always in their canoes. In their stories and superstitions the sea always has a foremost place. Many of their special customs are due to the same source. For instance, when a woman gives birth to a child, the very next day even in the most severe winter, she takes the newborn infant on her shoulders and goes into the water up to her neck. So also when they kill the first guanaco of the winter (because only at this season does the guanaco approach the shore, the only place free from snow whilst in summer it retires to the mountains), before eating it, all go into the sea. Only the women swim, however, the men only go as far as where the water is up to their neck. This is owing to the curious fact that the women only know how to swim, and teach swimming to the little girls but never to the little boys. The swimming of the women differs from ours: the more the arms vertically like a dog and not in a semi-circle laterally; and this is probably the reason that they are able to swim even where there is sargasso, that very long sea-weed which hinders circular movements.

THE CANOES. — For the *Yagans*, canoes are of greater importance than huts, because the greater part of their life is spent in the channels. They are of simple construction, about thirteen feet in length and three feet in width. The wood used is cut in pieces and then fixed on a foundation of wood and kept together by twisted tendons or rushes, and strengthened inside by cross-pieces. In the middle of the canoe on a mound of earth the fire, which serves for cooking and light is kept constantly burning. The



canoes are steered and propelled by the women using two oars; on the other hand the men are always on the watch to strike the fish with their harpoon. They also have a primitive kind of sail, made of some sort of cloth supported by a rod hanging from a pole fixed to one of the cross-pieces. When the fishing is over the canoe is drawn up on to the dry land near the hut; this is usually conical in shape, constructed of boughs interlaced, and with two openings, exactly opposite each other, for doors.

**ARMS.** — These consist only of the articles used in fishing, namely a sort of dart which in constests is changed into a lance, and the harpoon, and in addition the sling. They do not know how to make bows and arrows.

The dart consists of two parts; of a staff of beech-wood or magnolia made into an octagonal shape, two or three yards long, and a point of whalebone with a saw-like edge, from an inch to an inch and a quarter in length, firmly tied to one end of the stick.

Of the same size and shape is the *harpoon* with this difference that the point is tied not only to the stick, but is also fastened to a strip of seal skin from 18 to 22 yards in length. The sling is made of a strip of leather narrower at each end, to which are fastened two small cords. This is a terrible weapon in their hands, and, as Bove assures us, at forty or fifty paces even the smallest animal is struck and killed by stones not larger than a hen's egg. The huts and canoes of the *Yagans* are always well provided with these stones.

**FOOD.** — They get this chiefly from the sea; fish, mollusks, crabs, seals etc. In their fragile canoes they boldly cross the channels and follow their complicated windings on that archipelago and even go out into the open sea to follow a school of dolphins and strike them with a harpoon, or a wounded whale, carrying in its flesh the dart fastened by a leather thong.

The most usual and easy method of fishing however, for the *Yagans* is that of the *Onas*, who know nothing of sea faring; they collect the shells they find amongst the rocks and the fish which remain in the pools of water at low tide.

The shells are placed on the fire until they open and allow the mollusk to be extracted by the thumb nail. They also eat greedily sea urchins taken in the same way. The women also catch fish with small hooks especially amongst

the sea-weed and the men try to capture sea-mammals, preferably seals, which they are most anxious to get as they make use of every part for food, clothing, and furniture. It must not be thought however that they live exclusively on fish: they also eat birds or animals which they find in the inhabited islands.

Nevertheless they abstain from eating the flesh of those animals which they believe feed on human flesh. And this custom demonstrates how false is the widely received opinion that the *Yagans* are cannibals.

Bove himself says that he has had to modify the opinions he formed from reading Darwin's work: *Journey of a naturalist*. He expected to assist amongst the *Yagans* at horrible scenes of cannibalism, bad treatment and putting to death of the poor old people of that famous tribe.

**SICKNESS, DEATH AND SIGNS OF MOURNING.** — Amongst the *Yagans* the wizards act as doctors, like the *Kon*, amongst the *Onas*. The method of treating sickness is the same; but all the doctor's skill consists in pretending to extract from the body of the patient points of arrows and of harpoons, bits of stone etc. Before vomiting these various objects the wizard pretends to be seized with strange convulsions, rolls his eyes, dilates his nostrils, puffs out his cheeks and from his half opened mouth emits strange sounds.

At the approach of death the members of the family and all present break forth into dreadful shrieks. After death the near relatives paint their faces and hands black, tear out their hair and make wounds on their bodies with shells or knives. The corpse wrapped in a few rags is buried with his weapons, if a man, but with baskets and fishing gear if a woman. At one time the *Yagans* were in the habit of burning their dead in a wood near the place of death; and Bove, who relates this, says that the haste with which this operation was carried out gave rise to unpleasant surprises. For instance, an Indian accompanied to the funeral pile a relative thought to be dead. Many were the tears and lamentations when the wizard pronounced the last farewell and set fire to the pile on which the corpse had been placed; but scarcely had the flames begun to scorch the flesh, when the dead man leaped into the midst of the mourners. The heat had revived him; the apparent death was merely a long fainting fit,



to which it seems the Fuegians are much subject.

Now, however, the Yagans have abandoned the practice of cremation, when death has taken place in their own neighbourhood, but they make use of it when any one dies amongst strangers. Then the companions of the deceased burn the body so that their enemies may not steal the bones to make harpoons for fishing!

Amongst the Yagans, as with the Onas, the relatives of the deceased burn the hut in which he died and abandon for some time the locality. It would seem that the sorrowful remembrance of their dead is not much prolonged, and that the cries and the wounds at the death of a relative are the result of habit rather than of true sorrow. It was surprising that Bove had no trouble in purchasing several skeletons from the relatives of the deceased: and an Indian, named Fred, "made no difficulty about selling his own father and his farewell to the skull, when packing it up, showed clearly that the memory of the dead does not, in the least, disturb the minds of the survivors." The farewell, literally taken down from the lips of the son, is a specimen of that unconscious and therefore true poetry which is found in primitive nations: "*Farewell, dear father, thou who in thy life didst see only our snowstorms our tempests, now dead, art going far, very far. Farewell, may thy journey be happy.*"

Of the souls of the dead they believe that they wander through woods and over mountains, restless and unhappy, if in life they were wicked; joyous and calm, if in life they were good.

LANGUAGE. — Mr. Thomas Bridges, now dead, shows that the Yagan language is very rich and he compiled a list of fully 30,000 words. The manuscript, which would have been a most valuable contribution to the science of language, all the more because the race is nearly extinct, had a most unfortunate end: it was lent to Dr. Cook (the pretended discoverer of the North Pole) who passed that way and who had attended Mr. T. Bridges; he never returned it and now it is considered lost. From the sons of Mr. Bridges our Missionaries and Professor Tonelli got some examples from which it may be affirmed that this language is unexpectedly rich.

Bove speaks thus of the language of the Yagans: "Their low state of civilisation is in vio-

lent contrast with the richness of their language which leads one to suppose their origin was greatly superior to their actual condition. The Yagan language is, undoubtedly, one of the purest and most ancient. It is unusually complete in its grammar and vocabulary. The Yagan language differs greatly from that of the neighbouring *Alacalufs* and *Onas*, the words of these last are hard, guttural, formed of consonants; whereas the words of the former are soft, pleasing, full of vowels. This richness of language gives to the Yagans a remarkable facility in public speaking. Hundreds of times have I seen in their huts old men speaking for hours without intermission, without an inflexion of voice, without a sign revealing the smallest effort on the part of the orator."

The only literary document in this language is the translation of the acts of the Apostles made by the late lamented Thomas Bridges, printed in London, of which our museum possesses a copy.

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#### From Candelaria and S. Inés.

Punta Arenas.

Very Reverend Don Albera,

By the desire of Mgr. Joseph Fagnano, our Prefect Apostolic, I was sent to visit the confrères of the Mission of Candelaria and S. Inés in Tierra del Fuego. I found them in perfect health and most zealous in labouring for the glory of God and the salvation of souls.

At Candelaria all the adult natives, men and women, had made their Easter duties on the Feast of the Resurrection and they received Holy Communion again on Low Sunday. On this occasion five Indians, who had certainly reached the use of reason!, made their First Communion; their names are: *Catherine* aged 40; *Alexandria*, aged 60; *Maria*, aged 67; *Josephine* aged 68 and *Aventura* aged 70!

I experienced great pleasure also in visiting for the first time the out lying Mission of Rio Fuego or S. Inés, seeing so many good little Indians sprightly and with innocent faces, whom Fr. Zenone is educating and bringing up as fervent Christians. By riding at a gallop the Residence is reached in four hours; but by making the return journey in two days and in bad weather proved very fatiguing being advanced in



years and no longer in the habit of riding as formerly.

Here is a brief report of my visit to our Missions of Tierra del Fuego. All our brethren present their respectful salutations and beg with me for a special blessing.

Your obedient son in Jesus Christ,

MAGGIORINO BORGATELLO,  
Missionary.

## FLOWERS AND FRUITS.

*From the notes of our Missionaries).*

### IV.

#### The old Kon of the Onas.

Adam, the *Cornu-Kon*, which signifies *doctor* or *wizard*, was the oldest of all the known Indians in Tierra del Fuego, and was related to almost all of them, either on his side or that of his wives, having married three in succession. And his first wife — note the coincidence of names — was called Eve!

If he had not attained eighty years he could not have been much less. He had the reputation of a good *Doctor* or *Wizard* amongst all the Onas of Tierra del Fuego, and was at the same time feared as Cacique or Chief of the Tribe, by reason of his many relatives and his herculean strength and ferocious aspect.

As soon as he made acquaintance with the Salesian Missionaries he became friendly and lived always in our Missions of *Candelaria* or of St. Raphael. After receiving Holy Baptism he became a good Christian and abandoned his magic arts with all the incantations he previously used for healing the sick. He was, perhaps, the *ugliest* man amongst the Onas, nevertheless he was very attractive and cheery and he gained the good will of all by his happy manner, ever ready for a joke.

I remember my first meeting with him as if it were today, although more than twenty years have elapsed since then.

I was near the House of the Missions of *Candelaria* and he was coming from the sea shore, where he had been fishing. His clothing was truly in keeping with his name, with this dif-

ference that the first Adam wore round his waist a garment of leaves, and this other Adam wore a string of *fishes*! When the tide goes out (as it does for nearly a mile) in the muddy pools, in the water holes and under the stones there are fish, called stone-fish or mud-fish, black and without scales, ugly in appearance, but excellent eating. The Indians kill them with their harpoons and then string them by the gills on



Adam, the Cornu-Kon.

a strip of seal-skin, fastening them round the waist with the head upwards and the tail almost touching the ground. Our Adam, leaning on his harpoon came towards me triumphantly in this costume: and when he drew near he said:

— Give me bread and I will give you fish, I will give you fish!

I went into the house and gave him some bread and he left me some fish, then he went off to his *toldo* quite pleased.



From that day we were always good friends. Whenever he saw me, he made a joyful sign, and stroked my shoulder and my face, saying in the Ona language: — Beatiful and good friend!

In his youth he must have passed through many adventures and fought many battles, for his body was covered with scars. It is not many years since he returned from an expedition in the forest with a wound on his face caused by an arrow shot by an Indian who wished to steal his wife from him.

He himself told us that this Indian was very bad and that they fought together for a long time but finally Adam overcame him and was able to bring his wife with him through the wood. As soon as they were in safety, they knelt down on the ground and thanked God, reciting devoutly the *Pater Noster*! This was a proof to me that Adam had faith in God, to Whom he attributed the victory over his enemy.

He confessed frequently and communicated devoutly. On Easter Sunday and on Low Sunday he had been to Confession and had received Holy Communion, when the following Friday, whilst working in the fields, he was struck with paralysis, so that he could no longer move his left arm and leg. The previous day the Indians had killed a large fox and made a great feast, eating more copiously than usual of this wild beast flesh and drinking the warm blood. Adam also ate eagerly of this meat and many attributed his fatal malady to this cause.

He was carried home and seeing he was in danger I heard his confession and administered Extreme Unction. His agony was long and painful but the poor man was conscious and murmured frequently the *Ave Maria* and edified us by frequently commending himself to God. He expired peacefully on the 23rd of April, 1912.

Four hours before his death, his wife, according to the custom of the Onas, burnt every thing which had belonged to her husband and the fire lasted until he expired. Clothing, leather, weapons, coverings of guanaco and seal skin, all were cast into the flames one after another; even the money found in the pockets of his coat (about thirty pesos), leaving poor Adam with only the clothes on his back as he lay on the ground! How feelingly did I chant over his bier: *Et cum Lazaro quondam paupere eternam habeas requiem!*.....

On the 24th I sang Mass *pro defuncto*, the whole Colony being present, the director Fr. Griffa accompanying the singers on the harmonium. Afterwards all followed the funeral procession to the Cemetery where we recited the last prayers over the grave, with the Indians.

Peace be to the soul of the old *Kon*.

MAGGIORINO BORGATELLO,  
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.

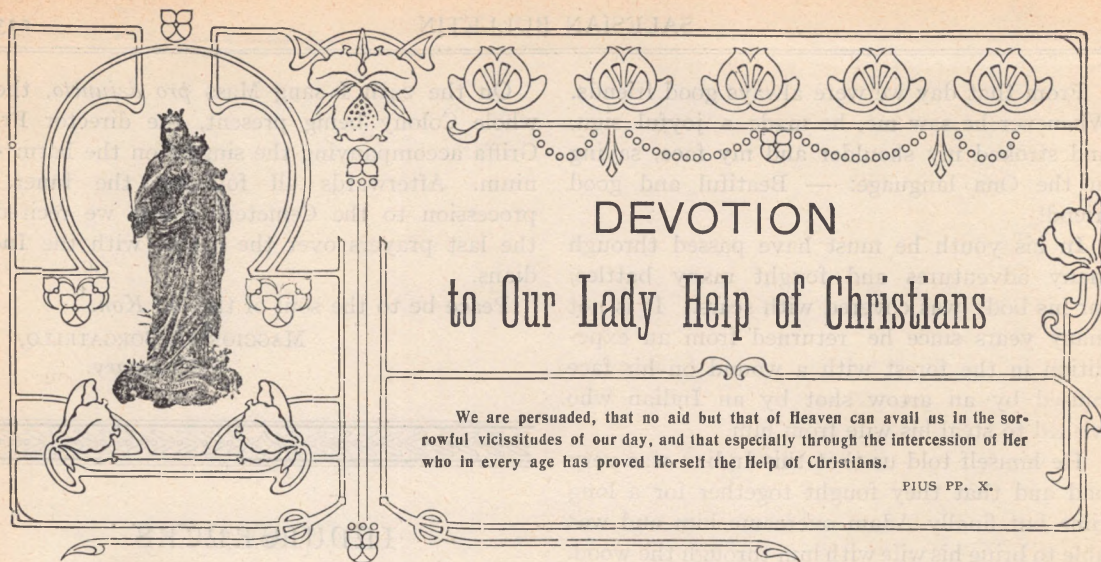
1. On any one particular day at the choice of the Associate.
2. On the day when members shall make the exercise for a happy death.
3. Whenever the Co-operators shall say five times the *Our Father*, *Hail Mary* and *Glory be to the Father* for the welfare of Christendom, and once the same prayers for 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 October 15th to November 15th.

1. Oct. 20th. Purity of the Blessed Virgin.
2. Nov. 1st All Saints.

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.





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. 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.

### **The Chronicle of the Devotion.**

There has never been a more striking or more interesting event in connection with this devotion than that witnessed at Cujabà, on the borders of the forest land of Matto Grosso in Central Brazil. In that rising town there is to be erected a large Church, dedicated to Our Lady Help of Christians, as an act of homage from the Salesian Missions of Matto Grosso to the powerful Patroness of Don Bosco's Works.

The initial operation of digging and levelling the soil was carried out by twenty-four Indians of the Bororos tribe; they were picked out from the Settlements of the Sacred Heart, the Immaculate Conception and St. Joseph and were conducted to Cujabà by the Missionary Fr. Balzola. On the following day, the twenty four stalwart sons of the forest traversed the main streets of the town, amid the cheers of the people

in order to pay their homage to His Grace the Archbishop, who received them with fatherly kindness. They passed before him and kissed his ring, and then, all being gathered in his private Chapel they said some prayers aloud in their native tongue for the intentions of the Archbishop.

They were then conducted to the Palace of the President of the State. When all were assembled in the reception chamber one of the younger men read a brief address, as follows:

Your Excellency.

I have the honour to present to you my brethren from the shores of the Garças, the Barreiro and the Sangradouro, who now pay their respects to you.

They have come to begin the work of the construction of the Sanctuary which will soon be erected near the Salesian College in this Capital, as an act of homage to Our Lady Help of Christians. But first of all they desire to offer to the Head of the State the assurance of their fidelity and attachment. May Your Excellency deign to receive it.

The Governor extended a hearty welcome, and entertained the party at the Palace. Two days later the opening ceremony was performed in the presence of a large number of distinguished people, including a representative of His Excellency the President. The twenty-four Indians, wearing their best uniforms, had special places; and after the Mass the whole party repaired to the site of the new Church, where



a brief discourse was given, and then the Indians divested themselves of their coats, took the pick-axes, and began the digging, under the direction of the architects. The band played while this was being done, and very soon the initial ceremony of the erection of the new Sanctuary was completed.

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At Puntarenas a beginning has been made of the Monument in honour of Our Lady Help of Christians, which is being erected by the Catholic population in the piazza which fronts the parish Church. It is a souvenir of the twenty-fifth year of the Salesian Missions in the Southern Territory, and as being a national thank-offering, it was appropriate that at the laying of the foundation stone there should have been representatives of all orders of society, both in Church and State.

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Yet another monument to the Help of Christians is the new Church being built at the sea-side resort of Marina di Pisa near the mouth of the Arno. This district is a rapidly rising centre, and having no Church, His Eminence Cardinal Maffi took the work in hand, and has decided to dedicate it to Our Lady Help of Christians.

The ceremony of the laying of the foundation stone has recently been performed by the Cardinal, who, at the end of the function, sent the following telegram to the Very Rev. Don Albera:

*Having blessed the foundation stone of the new Church at Marina, I send a message of regard from my people and clergy; hoping that the Help of Christians will soon establish her reign on these shores.*

## GRACES and FAVOURS (1)

London. — I write to ask you to publish my thanksgiving for the recovery of health and use of arm which was only saved by a miracle. I promised to have it published in the *Bulletin* and to send an offering for a Mass

which I now enclose. Hoping for another much desired favour.

Sept. 1912.

M. B.

Auckland. — Some time ago I was prompted by reading of the *graces and favours* to make a petition for a much desired favour to Our Lady Help of Christians. I now beg to make an offering for a Mass in accordance with the promise made, and to ask for publication of the favour.

June 1912.

B. H.

London. — A short time ago a Novena and a promise of publication was made, in order to obtain a favour through the intercession of Our Lady Help of Christians. Having since obtained the favour I would ask for publication of it in accordance with my promise.

August 1912.

Anon.

Liverpool. — I enclose an offering for a Mass in thanksgiving for a favour received through the powerful intercession of Mary Help of Christians.

July 1912.

C. C. T.

Chicago. — After prayers to Our Lady Help of Christians I have received a special favour, and send an offering for a Mass in thanksgiving.

Aug. 1912.

N.

Belfast. — A temporal favour, the restoration to health, of some one very dear to us has been obtained by the intercession of Our Lady Help of Christians. I enclose an offering for a Mass in thanksgiving.

June 1912.

Anon.

Bangalore (India). — With a very grateful heart I return thanks to Our Lady, Help of Christians for having relieved us of a very serious difficulty. I placed our cause in her hands by a Novena and a promise of publication, and now send a thank-offering out of gratitude for the favour.

August 1912.

M. R. J.

Ballynoe (Ireland). — Thanksgiving for a favour received.

L. M.

(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.



# LIFE OF MARGARET BOSCO

## Mother of the Ven. Don Bosco.

By the Rev. J. B. LEMOYNE

PRIEST OF THE SALESIAN CONGREGATION.

### CHAPTER XXII.

#### Margaret and the children of the Oratory.

The labours of John Bosco's valiant mother increased with the number of children. Her fatigue was without measure and her prayer was unceasing. The enormous weight of temporal cares fell on her shoulders: she had to think of everything and foresee every need. But certainly it was neither her own comfort nor that of her son which caused her much anxiety.

On Sunday she would bake a kind of pie which lasted till Thursday evening, and on Friday she made another one without meat, which lasted them without difficulty to the end of the week. In this way they economised both time and money.

But labour and expense in other directions were heavy enough. Every one knows how they multiply in a household. The duty of preparing the vast quantity of food necessary to satisfy so many appetites, fell on *Mother Margaret*: it was she who divided and distributed the portions for dinner and supper, who shelled the beans, peeled the potatoes, and chopped the wood; who cut out and made the clothes. It was again Margaret's task to see to the washing, and in short, her eyes and her hands had to be upon everything.

Then Mother Margaret took a proper pride in her children. She liked to see them suitably turned out during the week, and on Sundays not only clean, but really well dressed. She treated them just as she had treated her own sons.

Undoubtedly Don Bosco himself helped her, and most surely did not disdain to make the *polenta*, chop the wood, or mend the clothes.

But his ministry frequently called him elsewhere, so that the care of temporal things fell almost entirely on the shoulders of his mother.

In spite of the weight of this heavy burden, the noble woman seemed to have but one end in view — to find out and foresee her son's intentions. In all her arrangements and undertakings, and in the administration of domestic

affairs she interpreted and understood his wishes so well that they were accomplished before they were expressed.

Always good tempered and cheerful, she was beloved by everyone; yet nevertheless, when it was necessary, she knew how to give good advice in order to cheque waste or disorder. Praise was mingled with blame and a loving sweetness tempered the salutary reprimand.

Her language, naturally frank, energetic, and rich in similes, proverbs and parables, astonished Don Bosco himself. His room was only separated from the kitchen by a light partition, so he used to hear and enjoy her expansive imaginary and illustrations.

The boys not only had respect for Margaret but filial love too, and she never abused these feelings in order to dominate the Oratory; nor did she ever take advantage of the honour of being Don Bosco's mother.

This is a proof that she possessed singular tact; she knew equally well how to avoid appearing to share her son's authority, which would have diminished the confidence which the boys felt in their belief that they had only one master, and he was Don Bosco.

From the day when the first boy was clad in clerical garb, and partook in some degree in the spiritual government of the house, Margaret effaced herself completely in that respect. She humbled herself submissively in the young cleric's presence, who on his part gave her, with heart and lips, no other name than that of *Mother*.

The field opened to her zeal was enormous, and she exercised her Apostleship particularly towards troublesome and rebellious boys.

She would say to one of these undisciplined ones, who could not bear any curb put upon him:

"I wonder how soon the moment of your conversion will come? We have to study things in order to do them well. Any one would suppose that you took pains to learn to be troublesome and to earn reproaches!

"Look at the boys who behave well. If you imitate them, you will be loved by your companions, your masters, and by God Himself, and you will become happy."

To one who only learnt his trade reluctantly, Margaret would say:

"How is it that when Don Bosco works himself to death so that you may have food, you are not willing even to learn to work? Do you hope, later on, to earn your bread by doing nothing? You must eat however! Do you wish to end up in prison? Would you like dishonour on earth, and hell at last?"



To the quarrelsome ones she would plainly say:

"Do you know that you are more wicked than the beasts? Horses and sheep do not fight among themselves, and indeed they are better than you are. Are not your comrades your brothers? Is not the Lord the Father of you all? Vengeance is forbidden, and, some day, God will punish it."

To boys who were greedy, Margaret said:

"If you look at the lower animals you will see that they do not eat when they are no longer hungry and have no need of food. You apparently want to descend below their level. To go beyond a proper measure of food is to waste money and ruin your health. Gluttony is the parent of many other vices."

Under all circumstances, whether in public or in private, she knew how to give timely and useful advice. One ought to have seen and heard her in order to form an idea of the appropriateness, vigour, and tenderness of her words. Her reprimands were given in proportion to the age, fault and condition of each child.

Her affectionate reproaches had their effect on both little and big. Calm and smiling she passed without effort from blame to praise.

If some good, pious boy appeared just as she was administering a very serious admonition to a backslider she would say to him:

"Our consolations will come all in good time! Go on as you are doing my son. God is pleased with you. Don Bosco is happy, and you are already preparing for a great reward in heaven."

Margaret's eloquence did not always produce immediate effects. Certain little scamps, with a contrite and repentant air, would go on with their pranks again as soon as her back was turned.

But more than once in such a case, a window was heard to open, and a very unexpected witness appeared in the person of Don Bosco.

The delinquent would lower his head and look ashamed.

If Margaret knew what the offence had been, she would admirably plead the cause of the offender.

"He is young," she would often repeat, "but he is good-hearted, and in the end he will be quite satisfactory."

Children who escaped from their comrades and went off alone into corners because they had been scolded and punished, were the objects of Margaret's special attention. She did not like to leave them to work off their rancour in silence.

A wound needs ointment" she would say.

"Punishment is afflicted for their good, but still it is necessary that their hearts should feel this truth."

This indeed was Don Bosco's special method. To make the children better, not by means of fear but by love, was his only thought, and, in his opinion, Conscience was a great auxiliary in the work.

Conscience was the prefect, the assistant and the censor. The children would abstain from evil from love of God and from love of their kind *Father*, and when they committed faults they confessed them with repentance and did their work for conscience sake.

The Apostle's maxim that "Whosoever doth not work, neither shall he eat," was held in great honour at the Oratory. It had the form of an axiom and was a sort of proverb among the boys.

If a lazy boy made an exception, Don Bosco would call him and say:

"Well, how are you going on? It seems you do not want to work? In my place, what would you do with an idler?"

There upon, Don Bosco would leave the youth to his own reflections. Feeling grieved to have pained his benefactor, the boy would sometimes go off sorrowfully by himself, and refuse to go into the refectory.

Margaret would follow his foot-steps and manage to meet him as though by chance. She would question him skilfully, confirm any just rebuke, give him a word of encouragement and end by pulling out of her pocket something to eat. This motherly care touched the heart of the delinquent who was then full of good resolutions for the future.

Another time she would take the culprit into the kitchen, and give him a little exhortation. Then she would give him his dinner, with particular advice not to mention it to anyone.

"Otherwise" she would say "I should cut a nice figure if every one knew about it, for I should seem to encourage naughty boys."

"I hope that I shall not be reproved for your fault. Go and promise Don Bosco, and above all God Himself, that you will not do it again." Very satisfactory results always followed.

Margaret's ingenious charity was shown under many circumstances, for opportunities were not wanting at the Oratory.

Sometimes a boy would be kept back by his employer, so that he was absent from supper. Margaret always had it kept hot and would wait up till eleven o'clock or even midnight in spite of the great fatigue of the day. She went to bed after the boy had had his supper.



Sometimes one of the younger boys would wander into the kitchen.

"What are you looking for my little man?"

—"Some bread, Mother Margaret."

"But you had some bread at breakfast."

—"Yes, but I am still hungry."

"Very well then, eat this. But dont say anything about it, or all your companions will come, and the bread will all be finished.

"Please, Mother, I wont say anything about it." He would run away, and the other boys seeing his mouth and hands full, would naturally ask him:

"Who has given you that?"

"Mother Margaret."

They would all run off to her, and she never could say "No" to them.

The following Sunday the little rascal would begin his manœuvres again, but he first received a sermon.

"You naughty little fellow, did I not tell you to be silent. You have betrayed me, so you shall have nothing."

"Ought I to have told a lie?" replied the boy in innocence or... fun.

Margaret was absolutely disarmed.

"You are right. Lies are abominable."

And without any more ado, the Mother gave the piece of bread, and the child went away happy.

At the morning meal dry bread was the only food. Some spoilt children would go to the kitchen:

"Mother, I have nothing on my bread."

"It is a great thing to have bread at all."

"Yes, but it is rather dry and hard to swallow."

"Your Lordship would perhaps wish to have some preserve?"

"No," the shrewd little fellow would say looking up into her face: "I dont want *preserve*."

The "Mother" surrendered with a good grace, and the boy would go away with an addition of cheese or dripping not enough for greed, but enough to make the dry bread go down easily.

If it is pleasant to recall these humble things, it is because they are illuminated by rays of love and kindness, and because two fellow-workers, now great in the Church of God, will love to recognise themselves, and remember once more those first happy years of the Oratory.

The sick were the object of Margaret's most tender attentions. She knew so well how to bring a smile of joy to a sad face, and she tended every infirmity with motherly love and zeal

Day and night she was at the service of the sick, and she suffered their pain with them. She always wanted to know the reason for the least groan or complaint.

In a serious case, if a boy had to be put to bed, she established herself by his side, prepared the medicines, and watched by him alone, with absolute devotion.

The following fact shows us very well what charity of heart she had in sickness.

One of the children took a contagious illness and it was necessary to isolate him. Margaret became his sole infirmarian, and when, for the safety of the other boys and the greater advantage of the sick, it was decided that he should go to the hospital Margaret appeared to be losing her own child.

She went with him in silence to the threshold of the place, and when they removed him on a litter she burst into tears as she saw him taken away.

This woman was indeed the Guardian Angel of the house.

(To be continued).



The prayers of the Co-operators are asked for the following recently departed members of their Association.

Mrs. Margaret R. Fogarty — *Newlands*. (South Africa).

Rev. Bernard Freely. P. P. — *Bekan* (Ireland).

Very Rev. Canon Wrennall, — *Blaydon* (England).

Kate Kennedy — (Ireland).

R. I. P.







# 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