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

L. M. S. A. X. II.

DA MIHI

ANIMAS CÆTERA TOLLE

Important Notice to Readers.



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

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

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

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

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

The Salesian Bulletin

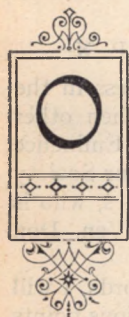
Organ of the Association of Salesian Co-operators

Via Cottolengo 32, Turin, Italy.

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The Jubilee.

Reception of H. E. the Cardinal.



On the 24th of this month there falls the memorable and auspicious day of the twenty-fifth anniversary of the Salesian Work in England. It will be kept by the Salesians in London with befitting solemnity, and they will have the honour of welcoming His Eminence Cardinal Bourne, on his first visit to them since his reception of his Cardinalate; this official welcome having been deferred till the Jubilee, so that they might return, by a solemn reception, the welcome he extended to them under very different circumstances twenty five years ago.

The contrast in the setting of the two events is indeed striking. The two principals will be the same, but little else will be suggestive of that important though unobtrusive scene, when Fr. Bourne extended a welcome hand to the new arrivals and did whatever was possible for the new undertaking. In other pages of this issue reference is made at greater length to the historic meeting. Suffice it here to offer our hearty and respectful welcome to His Eminence, and to express the hope, that his coming may be the presage of a new era of prosperity, as it proved in the past.

The General Conference of the Directors of the Co-operators.

THE various good works in which the Salesian Co-operators are engaged are under the direction of Diocesan Directors, who act in concert with the Salesian Houses of each province, and with the general Secretary of the Co-operators. From time to time these Directors meet together in Conference, to consider results, to discuss the means for further development of the good works in hand, and to make plans for new advances according to changing circumstances.

The Sixth general meeting was held at Valsalice at our Missionary College. On the eve of the formal opening, the Very Rev. Don Albera received the first arrivals of Delegates, and Fr. Trione, Secretary of the Co-operators, gave a conference on the Work of Don Bosco. On the following day the remaining Directors arrived, and at 9.30 the Conference was inaugurated by His Eminence the Cardinal Archbishop of Turin. An autograph letter from His Holiness Pius X. was then read by the Secretary. Our Superior General had informed the Holy Father of the coming Congress. "As Your Holiness well knows," he wrote, "the Salesian Co-operators are Tertiaries of Our Society who, besides attending to their own advancement in Christian perfection, also emulate the active charity of the Society of St. Francis of Sales. They are in the midst of the world, co-operating principally in the salvation of the young, in promoting ecclesiastical vocations, in the spread of good literature, in the working of Festive Oratories, the building of Schools, Churches, Colleges and Homes, and the cultivating of that spirit of entire devotion to the Sovereign Pontiff, which the Ven. Don Bosco had so much at heart. This programme which, under the guidance, approbation and benediction of the Sovereign Pontiff, Pius IX., Don Bosco gave to his Co-operators, soon drew to it a great number of the faithful of all classes; nor did they merely increase in numbers, but by the blessing of God, also in generous activity by promoting in every way the endeavours of the Sons of Don Bosco, and of the Nuns of Mary Help of Christians, by founding and sustaining Festive Oratories, Higher Religious classes, clubs, schools and all the various works that are now on foot for the welfare and christian education of the young.

This activity moreover has been particularly displayed in the many Congresses; both general and local, held in such widely distant places as Bologna, Buenos Aires, Turin, Lima, Milan and Santiago in Chile....

The Holy Father replied in the following autograph, of which a facsimile is published:

To our beloved Son, Don Paul Albera, Superior General of the Salesian Congregation, with the expression of Our desire that the VI. Congress of Directors of the Association of Co-operators, to be held at Valsalice, may contribute to maintain and increase if possible in all Co-operators the true spirit of Our Lord Jesus Christ for their own sanctification; and so that they may strive yet more in the works on behalf of the young, for ecclesiastical and religious vocations, for the diffusion of the good Press, for the Festive Oratories, for the spread of the spirit of devotion to the Church We impart most heartily the Apostolic Blessing which we extend to all the members of the Congregation to all its benefactors and Co-operators.

The Vatican. August 11th 1912.

PIUS PP. X.

A reply was returned to His Holiness in the name of all the Co-operators, and then other despatches were read, one from His Eminence Cardinal Rampolla the Protector of our Society and from His Eminence Cardinal Vives, who is the Postulator of the Cause of the Ven. Don Bosco. Cardinal Richelmy then said:

As an echo of the Holy Father's words, I will leave to you the discussion on the various points raised by Him, and only call your attention to one of them, which regards us particularly, that of our own sanctification first. If we call to mind the recent recommendations of the Holy Father it would seem that as His Holiness draws nearer to the day (which God grant may be long distant) on which He will appear before His Lord, he feels more and more the need of insisting on this fundamental point. I therefore urge it upon the attention of all the Congressists, and in doing so I feel that I am but interpreting the desires of Don Bosco and Don Rua. It is the first time we have met together since the death of the latter, and it can be well said that any one who knows the beginnings of the work of the Ven. Don Bosco, or who has met his two Successors, is at once con-



The Holy Father's Autograph.

Al diletto figlio sacerdote Paolo Albera, Rettore
Generale della Congregazione Salesiana, col voto che
il VI congresso dei Direttori della Pia Unione, che si
terrà in Valsalice nel 27 di questo mese, contribuirà
a mantenere ed aumentare, se fosse possibile, in tutti
i cooperatori il vero spirito di nostro Signor Gesù
Cristo per la propria santificazione, onde possano por-
tarsi alla salvezza della gioventù, alla cura delle oc-
cupazioni secolari e religiose, alla diffusione della buo-
na stampa, alla erezione degli oratorii festivi, e a coltivare
e diffondere l'obbedienza, l'amore e la devozione alla
Chiesa ed al Papa, impartiamo di cuore l'Apostolica
Benedizione, eshortendola con pari affetto a tutti i
figli della Congregazione ed ai benefattori e coopera-
tori della Pia Unione.

Dal Vaticano li 11 Agosto 1912.

Sing. P. X.

We are grateful to you, Holy Father, for your great goodness. Your words will find a constant echo in our hearts, as a voice from Heaven to invite, animate and urge us efficaciously to good.

vinced that he ought to make his own sanctification his first care. I shall only mention one fact. When a certain priest was sent by God to join Don Bosco, we might perhaps have thought that he would receive him with open arms and embrace him as a son; but instead of that he stopped and said: If you come to advance in perfection, I receive you and you are welcome; but do not come for any other motive. It is he who is handing down to posterity the Acts of the *Venerabile*, and we pray God that He would help him to complete the work.

Lastly, from the bottom of my heart, I invoke upon all the blessings of heaven, so that the abundance of grace may be poured out on them in all parts of the world.

The Very Rev. Don Albera at once rose to reply:

"I believe," he said, "that I interpret the desires of all assembled, in offering a few words of thanks to His Eminence. All the acts of the Salesians, which are insignificant in themselves, acquire special importance through the blessing which His Eminence bestows on them, and because even at the cost of sacrifice, he shares in them as a Pastor, as he does today on the Eve of his Feast-day. We can readily assure His Eminence that he has Our sincerest wishes, and that we shall invoke the graces of Heaven on his August Person, that his fatherly heart may have many consolations through the souls committed to his care."

Amid the applause of the assembly His Eminence was escorted from the room. Don Albera then continued: "The Association of Co-operators, of which you are the support and guide, is connected with a fact that occurred in 1876. We were at the College of Lanzo, and Don Bosco was surrounded by a number of his priests, Directors and Superiors of various Houses. To these he distributed a small pamphlet, containing the outline of a new Association, which he was bringing into being. I remember quite well that it bore on the front the words: *Funiculus triplex difficile rumpitur*: and it dealt with the Association of Salesian Co-operators.

"How can we show our gratitude to Our Co-operators?" Don Bosco asked; "And how can we increase their numbers and gain their lasting aid? He announced how he drawn up the scheme for this Association on which His Holiness Pius X. had heaped favours and indulgences, and he announced the publication of the *Bulletin*, whose voice would be carried to all parts of the globe, and that whole towns and districts would join the forces of the Co-operators."

You will readily believe that we were bewil-

dered by his words. How was it to be thought of that such a small and unimportant body could reach to such a development. And then he assumed that strange air which he always had when he wished to persuade us to listen to something particularly:

"I see that you do not understand me," he added: "This shall be the work which is to sustain all the other Salesian Works... if you not do second my efforts you may perhaps be the means of retarding it, but what I have said will be accomplished."

Perhaps no one better than he who now has the honour to address you has had greater opportunities of knowing the truth of these prophetic words. In my recent journeys, as in others made previously in distant lands, I have met great bodies of Co-operators, inspired by their great affection for Don Bosco without having ever known him, and I was almost stupefied to see the effects of their co-operation. Everywhere I found schools, Oratories, Institutes full of boys and magnificent churches arisen from their foundations. — And who has brought all this about? The Association of the Co-operators.

"Over and over again I thought; where there is no other proof for the sanctity of Don Bosco, this enthusiastic affection with which his Institute is received and promoted seems to me an overwhelming proof!

This has recurred to me again and again at various Congresses of our Co-operators or past-pupils, and I repeat it again in this gathering, which if not numerically as great as others is in reality more significant, for each member represents hundreds of others.

And there is something more. While Don Bosco lived it was his sanctity which drew the multitudes to him. While Don Rua lived it was the sanctity of the first Successor of Don Bosco that continued the enthusiasm for his Work. Now however there is placed at the head of the Works of Don Bosco one of his humblest sons, and yet the admiration and enthusiasm remain. Our diocesan Directors labour with a zeal which edifies us; and in all this I perceive another sign that the Work of Don Bosco is the Work of God. Continue in your victorious path, and whatever is accomplished will redound to your merit, as it is through your endeavours. I hope that this gathering will be as productive of good, as those formerly held and presided over by the late lamented Don Rua. Propound your ideas and proposals and plan the means to bring them to realisation. God will reward your labours and your sacrifices, for some of you have come from afar and have

had to interrupt your work to take up this. You have as well our own deepest gratitude."

The Director of the Co-operators in the Diocese of Vigevano returned thanks to Don Albera and spoke on the work of the Association. He was followed by the Secretary who read letters from many distinguished members, unable to attend. The one from Mgr. Salotte is well worth reproducing.

"A humble Co-operator, and a modest but fervent and convinced promoter of the cause of the Beatification of the Ven. Don Bosco and of Dominic Savio, I send you my assurance of co-ope-

to be embodied in the directions for future work. One of the most interesting was the promotion of the scheme already set on foot for the erection of Don Bosco's Monument in 1915, the centenary of his birth.

In the last gathering Don Albera again made an important speech. "I have seen to-day," he said, "that same interest in the Apostolate of Don Bosco, which made former Assemblies so memorable. And here among the Diocesan Directors I seem to be in the midst of the Directors of the Salesians themselves." In concluding he said:



Meeting of the Directors of the Salesian Co-operators.

ration, expressing to the valiant apostles assembled at Valsalice, how the future restoration of the country to catholic principles waits upon the Spirit and teaching of Dom Bosco, which the Co-operators have to diffuse in every part; how the future generations of our youths should be modelled on the courageous virtue of Dominic Savio, who, when raised to the altars of the Church, will be the guide and protector of so many young and virtuous lives..... in whom is the germ of the greatness and liberty of a nation.....

The chief sections of the Congress were then announced and discussions followed. The whole programme of the Association was dealt with and many useful proposals were set down

"When Don Bosco received the priestly ordination, he asked one special grace from God. It was *Efficacy of Word*; and surely God gave him it in superabundant manner. Every one will remember the stimulus to good that his sermons and conferences gave, and also his conversations themselves. It was God who blessed his word and made it efficacious always and everywhere. I have often thought that this favour lasts even after his death. When he is spoken about, when his sayings are repeated all listen with interest and would listen to any amount: *Defunctus adhuc loquitur*, for his teaching on the lips of others produces great good, and promotes his Work in a wonderful way.

These works we now recommend to you again, to you who are our right arm, and the leaders of our Co-operators. We can accomplish little without you. You will have the continual prayers of our Society, and every day Holy Mass is offered at the altar of Our Lady Help of Christians for you, and for all those

who sustain us in the mission confided to us by God.

Their Eminences Cardinals Merry del Val, Rampolla and Vives sent telegrams of co-operation and encouragement, the first-named replying for the Holy Father to the expression of homage and devotion sent by the Congressists.

Favours ascribed to the intercession of the Ven. Don Bosco

Our late revered Superior General, the Very Rev. Don Rua, in the process concerning the life, virtues and reported sanctity and miracles of the Ven. Don Bosco, gives the following testimony, taken on oath:

"The people had long had a great veneration for the Servant of God even during his life, as will be seen from what I have deposed about the great concourses that flocked to him wherever he went, and the marks of veneration shown him by all classes of persons. It may also be gathered from the immense number of letters which reached him from all parts, asking for his prayers. This devotion continued after his death, and went on increasing in the constant appeals for prayers, and in the pilgrimages to his tomb. In this devotion there was nothing fanatical or superstitious, in fact these requests and manifestations of faith were mostly from the upper and educated classes and from distinguished ecclesiastics. They were Bishops, Archbishops, Cardinals, priests, professors, doctors, lawyers, people of every condition, who hastened to that revered tomb, showing their veneration for the Servant of God in one great gathering of the faithful.

Nor is this devotion merely the inheritance of the Turinese, for from every part of Italy, France, Spain, England, Austria, Poland, Belgium, Switzerland, the United States, Canada, Mexico and all the Republics of South America come letters and petitions, asking for prayers to Don Bosco for the various necessities of individuals, families, and religious communities; moreover people come from all those places in great numbers to offer their petitions in person. I can unhesitatingly assert that hundreds of

letters arrive weekly asking me for prayers to be offered to the Venerable Servant of God."

Concluding he says: "In my judgment, the devotion towards the Servant of God, besides being widely diffused, is deeply rooted in the people and is very acceptable to God, who is pleased to show His mercy to men through the instrumentality of his Servant."

Similar to this is the sworn evidence of other persons, and is it the experience of a world wide following. Notwithstanding many requests, we have always abstained from making any of these favours public, for reasons of prudence, evident to all. But since confidence in the prayers of our Venerable Founder becomes daily more widely spread and more deeply rooted, and continual are the favours ascribed to his intercession, we believe the time is come to give from time to time some account of them for the information and comfort of our Readers.

"While the deadly pest of Modernism," says His Holiness Pius X., "astutely insinuates itself under the lying cloak of being scientific, and by instilling the poison of naturalism dries up and freezes the soul", it seems to us opportune to arouse in our Readers and Co-operators the belief in the Supernatural, not by a process of argumentation, but by the irresistible power of facts. Confronted with a new and singular phenomenon, one is forced to stop and consider. One who has no faith may perhaps mock at what he is ignorant of; but those that have faith will bless in their hearts Our Divine Lord, Who, as St. Paul says: "is able also to save for ever them that come to God by him: always living to make intercession for us." From Him alone emanate the wonderful graces

that have enriched the Saints; and to Him by a like correspondence, is referred all the honour which is given by the Catholic Church to the memory of the heroic virtues of the Servants of God.

Before publishing any of these favours, we formally protest that we do not intend to disregard any of the Pontifical Decrees on this matter, and do not desire to claim for the facts related any other authority than that of authentic human testimony nor to anticipate any judgment of the Church, of which — after Don Bosco's own example — we are obedient sons.

An extraordinary cure.

The deposition of the Rev. Fr. Dalmazzo, Rector of the Church of St. John the Evangelist in Turin is as follows: "Many are the miracles worked by the intercession of the Servant of God after his death, and I give here the first of which I was an eye-witness. Living in the neighbourhood of the Church of St. John the Evangelist, of which I am the Rector, was a lady, fifty years of age, who had been ill for five years. Her illness was cancer in the womb. By the doctor who always attended her, and who was the Chief medical officer of the city, and by other doctors among whom was one holding a municipal position, she was declared incurable. When I saw her in the fifth year of her illness, and I visited her several times in the week, I was painfully struck by the fact that she was getting worse day by day; indeed there were certain signs which made it no pleasant duty to visit the unfortunate woman. For quite two months she had had no nutriment except some spoonfuls of broth, and even this she could not retain in the stomach. Strengthened however by the Sacraments of the Church, she was preparing for her approaching death, and her family were resigned to the sacrifice. I distinctly remember, that meeting with Dr. Ramello on various occasions after his visits to the dying woman, he said to me: — Take the poor woman some comfort; she has more need of you than of me, for science can do nothing at all; and these words he said on several occasions.

Distressed at the thought that this good mother would be lost to her children who needed her greatly, I suggested that she should recommend herself to Don Bosco, who was then dead about a year, and of whom I had on my desk a photograph with a small piece of cloth attached, which had belonged to him. The sick woman had always had a high idea of the sanctity of

Don Bosco, and had spoken to him several times. She assured me that she had prayed to him, and recommended herself to his intercession, but the disease had taken its course and gone on every day increasing in malignity. Going to see her again I recommended her to offer a Novena of prayers to Our Lady Help of Christians so that through the intercession of her faithful Servant, Don Bosco, the woman might obtain her cure.

At the close of the Novena in which I had joined, instead of any improvement she was evidently worse, and seemed to be dying fast. I told her she had not made the Novena well or she would have been cured. She replied that she had made it very well, that all her family had joined with her in saying the prayers every evening. But as I insisted that it was impossible not to obtain her cure if she had prayed well, she answered: — See if I have not prayed well: I have prayed to Our Lady Help of Christians, to St. Joseph, to St. Vincent of Paul, to Blessed Margaret Mary, and to Don Bosco, so that I might be cured." "Oh," I replied, "You have prayed to too many saints, and that is why you are not cured, for it could not be known to whom the cure should be attributed."

I may note in passing that the prayers to Blessed Margaret Mary had been said by the suggestion of two Visitation Nuns, who hoped through the miracle to get her canonisation forwarded.

Thinking a mistake had been made in the procedure. I desired the sick woman to make another Novena, but to wait a little time since the anniversary of Don Bosco's death was not far off, and I hoped that by beginning on that day to make certain of the favour. The poor woman was not inclined to wait, but at last she yielded to my persuasion. When the day came the Novena was commenced. In order not to make another mistake, the lady asked me to state again in clear terms what prayers should be said, and she got her daughter to write them down. They were: Three times the *Our Father*, *Hail Mary*, and *Glory be to the Father* to the Most Holy Sacrament, and a *Hail Holy Queen* to Our Lady Help of Christians, so that through the intercession of Don Bosco her cure might be granted; adding that these were the prayers he himself had been accustomed to recommend when a favour was needed. In connexion with the Novena I also asked that the father and mother should make two promises; first, of giving an offering according to their means to the Works of Don Bosco, and second that they should give their consent to their daughter's

often repeated request to be allowed to join the Nuns of Our Lady Help of Christians. Before Making these two promises the husband desired to consult Dr. Ramello who was his intimate friend. I learnt afterwards that the doctor had replied somewhat sceptically: "Make the two promises with an easy mind, for it is only a question of days, and I wonder that the poor woman is still alive."

The Novena was accordingly made by the whole family, and when the last day had come, Feb. 8th 1889, it was arranged that the sick woman should receive Holy Communion. On that morning she was in greater pain than usual, and subject to convulsive movements, and these occurred just before the time for Holy Communion. Not knowing where to turn for rest, she asked with great eagerness for Don Bosco's photograph, and placed it near the part which gave such acute pains. When she had become a little calmer she received Holy Communion with devotion, and remained tranquil for a little time. Then the pains began once more, and taking in her hand the photograph of the Servant of God she cried out to him as though in great anguish: — "I always had a great veneration for you while you were here in our midst. I have ever befriended your work and your Congregation, even defending it against its enemies, and will you not help me?" While repeating such words as these she became drowsy, and went to sleep for about an hour which was an extraordinary thing for her. Then she awoke — completely cured! She wanted something to eat at once, and asked for her clothes to be brought in. But as her family had never thought of her ever needing them again, her clothes and boots had been given away, so she could only go about in a dressing-gown. Thus arrayed, she went through the house and gave her orders in the kitchen for the dinner.

Her husband also noticed another important fact, and one which he laid stress on in his sworn evidence, that whereas his wife, during her illness, had become so wasted away that her legs were nothing but skin and bones, yet on her immediate cure they were quite plump and firm again. That very same day the lady would have gone out to the Church to offer her thanks, if it had not been for the want of proper clothes. The dress-maker who had served the family for ten years was at once sent for to make arrangements for new dresses, but as she had visited

the lady during her illness she thought this was some untimely joke, and replied, that the lady had only need of the carpenters now, to measure for her coffin; but on being again assured of the miracle, she went, and four days later, the recovered lady came with many of her rejoicing friends to the Church of St. John the Evangelist, where she offered thanks to God for the great favour, and gave me the thankoffering for Don Bosco's Works according to the promise made. I should add that the husband himself told me, that before giving the offering he had consulted Dr. Ramello to know if his wife were really cured, and if there were no danger of a relapse. The doctor replied; — If you have made the promise you had better fulfil it, for your wife is truly restored to health.

Two or three days afterwards, the husband and wife set out for a brief holiday, staying in various places, at Genoa and Alassio, and the lady was able to keep the fast of the Church as Lent had commenced. The friends and relations who saw her on this journey did not hide their wonder at the miraculous and so unexpected recovery.

A few days later I went to Dr. Ramello, requesting him to give me a written statement of the illness and cure. He hesitated somewhat, since his position as the chief of the Municipal doctors might lead to idle or mischievous remarks. However he asked me to call again, promising a written statement, with the understanding that it should not be made public. He made a statement showing the gravity of the disease, but would not pronounce on the nature of the cure, referring it rather to some phenomenon within the range of science, but practically inexplicable. It is still in the Archives of the Society. However not content with this statement, because somewhat vague, I went to Dr. Abbate who had attended the lady in the absence of Dr. Ramello, and asked if he could make a statement, and if he would put it to writing. He replied that he personally regarded it as quite miraculous, but as he was not in charge of the case he ought not to write anything about it. The lady is still living and I often see her. Her daughter also fulfilled her promise and joined the Nuns of Mary Help of Christians.

(This same favour was described before the Ecclesiastical Commission by the husband of the lady, and by other witnesses.)



Opinions of eminent men on the Venerable Don Bosco.

A continuation is here given of previous articles on the apostolate of the Ven. Servant of God. The present instalment contains some of the most striking testimonies that could be offered to genius and sanctity.

His Eminence Cardinal Alimonda in his admirable discourse on Don Bosco (March 1888) speaks of him as a "deifier of the 19th century," and amongst other things he says: "It is related of Amphion that with the sweet sounds of his lyre he moved the Stones: and it is said of Morpheus that by music and singing he tamed tigers. But who amongst philanthropists, who amongst the teachers most highly praised in this century has displayed, as did Don Bosco, such a great moral influence over the hearts and minds of the young? Human depravity is wild and not to be tamed by science; it can only be subdued by the fear of God and by the work of a Saint.... Many times have I marvelled in considering the moral character of Don Bosco, ever calm and equable, whether in joy or in sorrow, ever undisturbed. I was astonished at the height of perfection he had reached, no easy thing! He was undisturbed in the midst of the world, because he had cast himself absolutely into the arms of God, and had done so from his early years. His manner of acting, his gift of perfect tranquillity was the sources of that wonderful external impetus impressed on his various associations. It is the *immoveable first principle* of Aristotle which engenders motion. I mean that Don Bosco, firmly fixed in God, adhered steadfastly to the principles of the Christian revelation, principles of all that is true and good, which, not weakened or fluctuating, reverberating from his soul to his Society, communicate to the Salesians stability of life and orderly progress."

Continuing he says: "That important paper the *London Times*, speaking of Don Bosco's death, writes, that he was looked upon as the Vincent de Paul of the 19th Century. Why not call him a second S. Francis of Sales, whom he had taken as his model and that of his Society? But indeed one may see both these Saints in Don Bosco for their charity is reflected in him as on a mirror. So we have three similar heroes in the spiritual arena of divine love. Vincent de Paul, Francis of Sales and Don Bosco, because

all three, like the three children in the fiery furnace, as with one voice praised, blessed and glorified God."

His Eminence Cardinal Svampa, Archbishop of Bologna inaugurating the first Congress of Salesian Co-operators which he had convoked in Bologna April 23, 1895, said, that in this Congress amongst other things: "*It was proposed to testify their admiration for that worthy and notable benefactor of humanity, Don Bosco.*" And he added: "As for myself, may I say, the profound veneration I feel for Don Bosco and for his work is of ancient date, for it is connected with my early years. When I was scarcely fifteen, I was so fortunate as to meet this wonderful man, to hear his burning words, to receive from his hands the Holy Eucharist; I was gladdened by his blessing and received from him a small medal which I always wear. And when last year I was privileged to take part in the splendid Eucharistic Congress of Turin I did not fail to visit Valsalice and there knelt at the tomb of Don Bosco, adding to the prayers for his soul a secret petition for his help: to him I confided myself, asking strength for the arduous position I had been called to fill."

On the 22nd of February 1897, at the blessing of the first stone of the Salesian Institute in Bologna he spoke these touching and sublime words: "Until Jesus Christ comes again into the work-shops, the schools, the institutions, into the manners, the souls into all the fibres of social life, it is folly to expect probity of life, firmness of character, abnegation, charity, heroism, the practice of religious, domestic, and social duties. Don Bosco understood this truth thoroughly and without any parade of abstract theories; actuated solely by charity and by the spirit of Jesus Christ, in this charity and in this spirit he discovered the secret of training boys virtuously, and he became the most successful Educator not only of Italy, but of the whole civilized world. His sons succeeded to the precious inheritance of his example, of the true method of education and of his teaching."

— In 1898 when the Monumental chapel of S. Francis of Sales at Valsalice was being erected he wrote: "At Valsalice is being erected a church commemorating the great work of Don Bosco, it is an expression of the gratitude of Italy, of Europe and of the Catholic world to

one who, devoting himself to the salvation of youth, prepared the restoration of social life from its lowest foundations.

And in the funeral oration, preached on the tenth anniversary of the servant of God in the Church of *Corpus Domini* at Bologna, having said that the ceremony was a *tribute of that affectionate gratitude which we all feel for the blessed soul of the immortal Don Bosco; that we look upon Don Bosco as a friend, as a kind benefactor who left an inheritance of noble examples and useful institutions*, he adds: "I cannot give you a more exact definition of Don Bosco than that of *the just man who lives by faith*. There are indeed many who profess the Catholic faith, but few are those penetrated and animated by the spirit of faith in such a way that all their thoughts, their affection, their undertakings, their ambitions, sufferings and sacrifices are nothing but the attestation of their entire consecration to Jesus Christ. This is the faith which overcomes the world, which engenders heroism and manifests to the world the perennial youth of Christianity, resplendent, luminous as a prodigy, in our sceptical and money-making age. The faith of him who, owing nothing to fortune and encountering nothing but derision and hindrances from society, dedicated his genius, his strength, his life to raise up from the depths the human family, in the name and the spirit of Jesus Christ, obtaining such abundant fruit that his beneficent influence spread from Italy to the rest of Europe, and to the whole civilized world."

Mgr Grasselli, Archbishop of Viterbo in the third Congress of Salesian Co-operators speaks thus: "The Lord keeps in reserve great men for great occasions, for the greater needs of Society; and therefore we see Don Bosco appear where then enemy of all good is labouring most earnestly for the dechristianization of Society. Oh how great is the work undertaken by Don Bosco and his sons in opposition to the work of the devil and his ministers for perverting the world! These seek to keep Jesus Christ away from the individual from the family, from Society; Don Bosco, and his worthy successor and his sons — all are at work to bring back Jesus Christ to the family, to the individual and to Society. The enemies of Jesus Christ wish to reduce society to a pagan level and worse, and Don Bosco, with unparalleled strength, struggles all his life to Sanctify the work shop, the school, the family, all that irreligion would snatch from God."

Mgr Hyacinth Rossi, a Dominican, Bishop of Sarzana, in his discourse in the fine Collegiate Church of Spezia on the 24th of March

1888, speaks of Don Bosco as: "That truly extraordinary Man." — "The man who leaves after him a perennial fountain of life, which will continue to flow for the relief and comfort of succeeding generations: " — "the man whom God made use of to manifest in our days the virtue and educative wisdom of His Church, to save an immemorable multitude of the poor children of the working classes and to contradict emphatically the proud boasting of modern pedagogues.

"The work of Don Bosco, with its schools, its agricultural colonies, its numerous workshops for mechanical arts, its machinery, that cheerfulness, that activity of artistic, agrarian, literary, religious scientific life, ever regulated and penetrated with piety, is a living demonstration, a solemn, popular, contradiction to the propagators of solely humanitarian progress, a splendid commentary on the words of St. Paul, that piety is profitable in all things.

"Any other man, except Don Bosco, having completed such an important work, would have consecrated the rest of his life to giving it stability and perfection, content to gather the fruit of so many labours. Such was the example given at that time by that other Piedmontese hero of charity, the Venerable Cottolengo, who, having built the Pious House of Providence, shut himself up in the midst of that world of misery, which he had gathered round him, and there ended gloriously his saintly life. But amongst the servants of God, though they are all guided by the same spirit, there are diversities of graces according to St. Paul (Cor. I. XII.) so that they differ as one star from another in glory. *The mission of Cottolengo was, I may say, for Turin, that of Don Bosco, for the world.* He was one of those men in whom one thing does not detract from another, and whilst he was perfecting the Oratory of Valdocco, he revolved in his mind the design of transplanting the tree which gave such excellent fruits in Turin and was enriching the Church with a new Institute.

And then addressing the world in general he says: "You have men of great genius, and I do not speak ironically, for you have indeed men of great ability, statesmen, writers, artists, philosophers, orators, poets. Well, gather them together and tell them to give you, I will not say a St. Vincent of Paul, but a Don Bosco."

In conclusion he proposes a monument to the Servant of God. "I would place, at the top, the Cross, which is the emblem of Christian education, as it the divine emblem of sacrifice; on the right hand Our Lady Help of Christians, who was always, after Jesus, the principal sup-

port of Don Bosco; and on the left St. Francis of Sales after whom the Institute is named and whose sweatness it imitates. At the foot of the Cross, standing, the great man, with one hand resting on the cross and with the other calling the young to the shade of the tree of redemption. At the base of the monument the young Garelli engraving on the marble these words already written in all hearts: *To Don Bosco a tribute of gratitude from religion and fatherland.*"

Mgr. **Emiliano Manacorda** Bishop of Fossano, in his discourse of March 1st, 1888, in the Basilica of the S. Heart of Jesus in Rome, declares himself unequal to the task of narrating the virtues of such a *giant as Don Bosco*," and begins with this prayer: "O venerable Apostle, beloved by so many hearts and promoter of so much love, O heart, which enkindled in so many hearts the fire of Christian charity; O beautiful soul shining by your admirable virtues in this vale of misery; another incorruptible temple is prepared for thee, not the temple of the S. Heart but the Sacred Heart Itself has received thee."

He then speaks of Don Bosco as: "An object of wonder and of profound veneration to all classes and in all nations." — "I have no other desire than to bow down reverently and give thanks to God, who responds to the apostasy and perversion of one portion of His people, by presenting to the human race, *the honour, the Apostle, the athlete of the 19th century.*"

In conclusion, he insists again that "in all his life and in every action Don Bosco manifests incontestable proofs of an extraordinary Mission marked out in the designs of Divine Providence, and faithfully accomplished."

The Bishop of Barcelona, in his discourse at an academical display in honour of the Servant of God, where the elite of that metropolis were assembled, asked himself: "Who was Don Bosco?" And he replies: "*Don Bosco was the glory of humanity*, because for the benefit thereof he sacrificed his whole life: *Don Bosco was the glory of the priest hood*, for in his words, his writings and his works he shewed himself full of the spirit of Jesus Christ: *Don Bosco is the glory of the Church and of all the Religious Orders*, possessing the spirit and the virtues of all; and in him clearly appears what a religious man can do by the power of the Holy Spirit.

"*My children, today we have honoured the memory of a great man, tomorrow we shall erect a church to a great Saint.*"

Even persons and newspapers fighting in the opposite camp, and whose opinions differed entirely from ours, were always constrained to admire Don Bosco's work. Amongst the thou-

sand newspapers which spoke of him we select from the following.

— The greatest periodical in the world, the *London Times*, announcing the death of Don Bosco calls him, "The S. Vincent de Paul of the twentieth century."

— The *Figaro* of Paris (August 13, 1879): "Don Bosco, having no fortune of his own, toiled and begged in order to educate the children whom he had constituted his family. Public charity was aroused: soon every one came to the assistance of this new S. Vincent de Paul."

— The *Opinione*, a Jewish Italian periodical, wrote (October 5, 1874): "*The pious and indefatigable Don Bosco* founded and maintained Schools, Colleges and Institutes. His fame has already traversed the Atlantic....," and then relates that "gifted with practical common sense, not influenced by vain dreams, the Catholic Priest of Turin, with the help solely of private munificence, opened schools, founded hospices etc."

— The *Corriere della Sera*: "A simple priest, he started a marvellous work which, from Piedmont, extended itself throughout our peninsula, then to France, afterwards to Spain and to several of the Republics of South America, even to the region of the Pampas and of Patagonia. He took a new road, without being aware of the greatness of the end towards which he was tending and the greatness of the results. For removed from, indeed, at variance with his political opinions, we cannot but admire his work. Would that amongst our own leaders we could reckon many men with a talent for organization like that of Don Bosco, upheld by that strength of will and that perseverance which enabled him to accomplish such marvellous works!"

— The *Italia* of Milan: "With him is extinguished a life vigorously dedicated to one idea; one may even say that a power is extinguished. Men such as Don Bosco are of an ancient type, in our days they are rare. Granted that in our eyes he has no other merit; this alone of an iron will in carrying out his ideal is a characteristic worthy of consideration. Born and growing up in times unfavourable to his mission, in conditions frequently totally adverse, he displayed such a wonderful will power, such great presight and genius, as to bring him fame and consideration similar to that of the most celebrated apostles. His work is a great one, looked upon from two points of view, social and religious."

A second article entitled: *Particulars of the life of Don Bosco*, concludes thus: "His philanthropic school is not ours. His system, founded on asceticism is not agreeable to the spirit

of modern times; but one must be blind not to recognize that he was a great man, with a will of iron; energy of the highest order and a mind vast and profound."

— The *Secolo* writes: "Gifted with unusual ability, with great courage and excellent judgment, from a boy he foresaw great things to be done for the benefit of the people."

— The *Caffaro* of Genoa writes that "his propaganda, his wonderful activity, the establishment by him of numerous Institutes and Boarding-schools, in almost every country, had gained him world-wide fame."

— The *Nazione* of Florence: "In the fifty years of his sacerdotal life he showed himself to be gifted with a spirit of enterprise, an excellent memory, a safe judgment, a vigorous faith and great courage. He encountered strong opposition without ever being discouraged. Ever calm and amiable he received with affability the poor artisan and opulent Princes. Having before us a man, who with no other resource than the alms of the charitable, provided daily thousands of boys with a livelihood and education, we may differ from him in his method of education, but we cannot withhold our admiration, and we are forced to exclaim that Don Bosco, with his schools, his homes and his charities of every kind has manifested of what is capable, even in our days, the iron will of a Catholic priest, united to virtue and the true charity of the Gospel."

After hearing the opinions of eminent persons regarding Don Bosco, we may like to hear also what his spiritual Sons, the Salesians, say of him. We will quote only from his great historian and confidant Don G. B. Lemoyne who, in 1889, having written a pamphlet entitled: *The Madonna of Don Bosco*, speaks thus in the preface:

"Who was Don Bosco? Many times we have accompanied him when returning from his journeyings from city to city, in which he had been received as in triumph, especially when in 1883 he returned to Italy after his journey to Paris, which had aroused in the generous French people an indescribable enthusiasm. Well, finding himself at last alone, after a long silence during which he seemed to be absorbed in deep thought: "Who is Don Bosco? he exclaimed with an indescribable look and gesture: "Don Bosco is not a saint, he is not a learned man, he is not eloquent, he is not attractable in person or in mind. And yet all the people run after him and the highest nobility, men famous in science, in politics, in the army think themselves fortunate in being able to approach him, to have a brief conversation with him, with one who so often knows not what to answer. If

these persons knew who Don Bosco is, they would be astonished and would perhaps blush at having given him so much honour. In 1827 any one, walking along the road between Castelnuevo and Buttigliera, would have seen on the right on a hill a small hut and half way up the slope, in a field watching two cows, a country lad, ill-clad, ignorant, poor, with no one to lean on or assist him. Behold, Gentlemen, here is Don Bosco! Nothing but a poor, rough peasant." — And then he became silent once more; his lips trembled with emotion, two tears glistened in his eyes, he bent his head and said under his breath: — "*Oh how great is the goodness of Our Blessed Lady!*"

Truly, whatever he did, in the whole of his long life, that was great and wonderful bore the imprint of the goodness of the Queen of Heaven. If we reflect on the times, and the state of society we shall recognize this. From the beginning of his mission arose difficulties, obstacles, opposition of all kinds and from all sorts of persons and these went on increasing to such an extent as would have quite discouraged a less resolute soul; but he, ever calm, went on saying to the pusillanimous: — "Calm yourself, it will all pass." — And the troubles passed and the weapons of adversaries fell harmless at his feet.

He comes to Turin, gives a catechism lesson the first boy in the Church of St. Francis of Assisi, on the Feast of the Immaculate Conception, and in a short time gathers round him in the Festive Oratory thousands of the wildest and most undisciplined boys of the city, so that he arouses the attention even of the political authorities, by the commotion caused in the city. From his home he has not the means of supporting himself and he begins to gather boys together and maintain them: at first he has ten, then sixty, two hundred, five hundred, a thousand in Turin alone and so on. Extending his Institutes through Italy he sends them to France, plants them in Spain, gets a footing in England, in Austria; crosses the Ocean and pitches his tents in the uttermost parts of the earth. It is a fire of straw, some said in the beginning, and it will die out quickly. Don Bosco is mad, he is attempting a work which cannot succeed.

— And the work triumphed.

The want of money at times is distressing; the debts increase in a most alarming way, and when he knows not where to turn, unexpected alms, according to the actual need and frequently the exact sum to a farthing, balance the debt, leaving him to begin again the next day a life of absolute trust in Providence. How often did not Don Bosco exclaim: — "It is al-

ready forty years since we began and not for a single day has food been wanting to us and to our boys?"

A corrupted Press had possession of the field and its boldness was so great that the good dared not enter into competition with it. But Don Bosco, whose name was unknown as a writer founded the publication "*Catholic Readings*" and for the first ten years he himself prepared the monthly booklets.

Failing in their efforts to induce him to lay down his pen, his enemies tried to take his life; but he escaped the danger in a miraculous manner. To get any thing printed is very expensive, more expensive still to set up a printing press; yet to those, who tried to make him see the impossibility of the latter, he replied: "*You will see we shall have a printing press, then a large printing establishment and then many of them.*" — And so it was. And the copies of his works which are scattered over the earth may be counted in millions and millions.

He is alone and needs companions. Those were years in which Religious Orders were being everywhere suppressed; the name even of a sodality was discredited, on account of the false ideas prevailing, so that it seemed a ridiculous thing to institute another. Profound Theologians, when questioned, replied that he was a visionary. He had scarcely manifested his ideas when all his friends opposed and abandoned him. He then turned to his children, called them to him, exhorted and instructed them. What labours, opposition, disappointments and ingratitude did he not encounter! But nothing was a hindrance. It was necessary that he should create his own coadjutors and he did so; they grew up, maintained and educated by him; in a short time they numbered a hundred, and with their help he secured the existence of his foundations.

"Do not remain with Don Bosco" was said a thousand times to these children: "when Don Bosco dies, his works will perish and you will be left without any position. Think of your future." — But Don Bosco had infused into his children his own confidence and in a very short time the Pious Society of St. Francis of Sales, founded, one may say, and approved by the saintly Pius IX, was perfected by the learned Leo XIII. In the Church no association had so extraordinary a beginning as that of Don Bosco.

This was not the only marvel. Don Bosco had to build in Turin the Church of Mary Help of Christians. This he had had in his mind since 1844. In 1864 he began his monument to the glory of the Mother of God. On the day when the excavations for the foundations were

begun, he had only a few pence in his purse. The estimate for the building amounted to Lire 20,000. Where could such a sum be found? — "Let us begin?" said Don Bosco. And the church soon towered aloft.

The favours obtained by the Blessed Virgin for the faithful contributors went on increasing. Every brick, every stone, which was laid, was the result of fresh prodigies; and when the Church was finished all the expenses were paid. The same may be said of the Church of St. John the Evangelist in Turin and of that of the Sacred Heart of Jesus in Rome.

And yet more. Don Bosco did not wish that his works should remain isolated in human Society, but that they should be joined together in the closest bonds and identified with each other. — "You will see," he said to his boys in 1875, "during the coming year several wonderful events, which will re-echo throughout the world." — And the following year he instituted the Work of the *Salesian Co-operators*, which soon numbered 80,000 and now have reached over 200,000.

These were friends and benefactors and assistants who supported his works in a wonderful manner. In the same year to supplement the scarcity of clergy in many dioceses, he founded a Work for the reception of adults who felt themselves called to the Ecclesiastical State, and now many hundreds of these are already priests. At this time also under his influence the Institute of the Daughter's of Mary Help of Christians was founded for the education of girls, and these at his death, in the number of their Houses and members, rivalled the Salesians.

But this was not all. A predominant thought had been in his mind from the time when he was studying moral theology in the House of St. Francis of Assisi. The Missions! These formed an integral part of his design. But where was he to find the necessary staff and means, whilst the needs of Europe were so urgent and he possessed nothing? This is folly, was said on all sides by those who knew not Don Bosco. But he would suffer no delay; he said to Don Cagliero: — "Go!" — He went and others followed; bands of Missionaries followed each other, and every one knows what is now being done in those distant regions.

Now, to recapitulate, we may say: who has done all this? A man? That is impossible! Who then? *Oh how powerful is the Blessed Virgin!* And her goodness is but dimly sketched in these few lines: each of her gifts would need a volume! You may remark that many things done by Don Bosco are not mentioned here; there are many still more stupendous

than those hitherto related; but this is not the place to speak of them. There are others which the future will unfold for they have the guarantee of the past. In one word we may say: Whenever Don Bosco undertook a work, he spoke as if he saw clearly the more or less successful development of each and awaited events like the captain of a vessel, who sails in well-known waters, having before him the charts indicating the quicksands, the reefs, the whirl pools, the currents, the islands, and who is well acquainted with his route even before leaving the harbour. *How powerful indeed the Blessed Virgin proved!*

It was in her name and by her help that he worked such wonders as to render his name famous in all parts of the earth. It was not his active zeal which made them great, it was her hand predisposing events, it was her voice vouchsafing, as it were, to echo the name of her servant, it was the goodness of Mary manifesting itself so frequently and pointing out what he was to do for the glory of God or for the good of souls."



These few notes gathered amongst thousands which might have been selected may serve to make us appreciate better the man and the Institute he founded and to enkindle in our worthy *Co-operators* and friends the constancy and activity of charity required for the support and development of the works of the Venerable Don Bosco.



In dying, Don Bosco left as heirs of his apostolate:

The Congregation or Society of Salesians founded by him, who endeavour to reproduce his enterprising spirit and his active zeal.

The Institute of the Daughters of Mary Help of Christians for the education of girls.

An *International Third Order of Salesian Co-operators*, in which members of the laity, who desire to assist his work in any way, are enrolled.



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 November 15th to December 15th.

1. Nov. 21st. The Presentation of Our Blessed Lady.
2. Nov. 22nd. St. Cecilia.
3. Dec. 8th The Immaculate Conception.

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.





Salesian Notes and News.

London.

The Month of November, which as we write, is some weeks ahead, will be of unusual significance. Several times during the course of the year we have reminded Readers of the fact, that November 1912 brings to a close the period of the first twenty-five years of Salesian Work in London, and is in a sense its coming of age. Reminiscences at once crowd around us. On November 1st 1887 a Salesian Father took formal possession of the Mission of West Battersea, in anticipation of the expected arrival of some of his confrères from the Mother House at Turin, who were to take charge and begin the Foundation of a Salesian House.

Our records of the time tell us, under the date November 21st: "There left Turin today the Rev. Father McKiernan, Rev. Father Macey and a lay-brother who were to commence the new work in London. When they bade adieu to the Ven. Don Bosco he said to them by way of encouragement: "The House at London will be one of the most important of the Congregation." The night of November 22nd was spent at our House in Paris, and on the 23rd, about five in the evening, they arrived at Victoria Station. London was enveloped in a thick fog. They were met at the Station by Fr. (now His Eminence the Cardinal) Bourne, who accompanied them to the House which had been hired not far from the iron Church which they were to serve in West Battersea. In the following month, December, Fr. Bourne was appointed Rector of the Seminary of the Southwark Diocese, but continued to give the new work whatever assistance he could."

These circumstances provide the mustard seed of the extensive work which now celebrates its twenty-fifth year. The difficulties and disappointments of that distant time seem enveloped and lost in the oblivion of the mist which accompanied the inception of the undertakings but it would need a volume to describe the many obstacles that had to be removed with patience, perseverance and long-suffering. Now that so much has been accomplished, and an air of permanence and vigorous life pervades

the place, the trials of former years seem well repaid and to have brought their own reward.

However it is with no sense of "resting on the oars," that the first great period of laborious effort is brought to a close; on the contrary, the impetus gathered in the years of growth carries us onward to greater things in the years of maturity. The future is always a sealed book, but, as in the past, there is doubtless in store an equally wide development, an ever increasing sphere of activity, both in home circles and further afield; and other centres of Salesian Work, founded from the parent stock, but gradually rivalling it in importance, will one by one attain the years of majority and perhaps throw out off-shoots themselves. The words of the Ven. Don Bosco are a source of encouragement, and possess more than ordinary weight, having regard to the fact that his special gift seems to have been the probing of the future, and making it yield up its well-kept secrets. But they particularly urge us, not to be faint hearted in the labour or amid the often thick-set obstacles, but to have confidence in God through whose unseen agency all things grow from more to more.

During the month of November there will be fitting commemorations of the event, to be described in later issues. It is a coincidence that the department of our work which called for immediate attention in 1887, namely, the Parish-Schools, is the one that is receiving first notice in connection with the Jubilee of 1912. Not that Schools are to be provided, which was the case then, but the actual buildings are under the burden of debt to some five hundred pounds, and it is hoped that this sum will be considerably decreased by the grand bazaar which is fixed for the opening days of the month. That is one object to which the Co-operators are invited to contribute, and it rightly claims a first place, since it is one of the actual works which have been going on for the whole of the twenty-five years.

Passing from the Schools we are naturally led to the Church. The spiritual care of a large

and scattered district was the main charge laid upon those who did the pioneer work, and it was a source of grave anxiety to them that the Church which is the centre and mainstay of such endeavour, was in a condition far from satisfactory. It was in fact an iron-building which had overrun the period of its approved years, and was suggestive of the Emancipation Act and the period of emerging from captivity. It must pass away with the coming of the golden age. It had however to do duty for some time. In April 1889 some preliminary proposals for plans of a new Church were made, but they were abandoned and the matter was again held up. Difficulties from many quarters seemed to retard this next development of the work, for it was not till September 1891, more than two years later, that we read in the records that the designs for the new Church were practically agreed upon. Changes were however still to come, but in the following February it was definitely decided that a commencement should be made, the final plans being based upon those of our Church of St. John the Evangelist at Turin. Thus it was that the present Church of the Sacred Heart at West Battersea was begun, and in the following October 1893 it was consecrated and solemnly opened. It long retained the appellation of the New Church, though years have been stealing on, and last Sunday was the nineteenth anniversary of the dedication. That day is one of the grand festival days of the year, and its celebrations combine solemnity of service and sacred song with the devotion displayed by a loyal congregation. At the last Mass, Fr. Kelly, the parish priest, referred to the event, and drew the attention of his parishioners to the many endeavours being carried on for the spiritual and temporal welfare of the parish, particularly the good work of the Society of St. Vincent de Paul on whose behalf he made a special appeal. In the evening, after solemn Vespers, the Rev. Father Connor preached the sermon for the occasion. He very appropriately dwelt on the constant life-giving power which emanates from the altars of the Catholic Church whereon the Most Holy Sacrament finds not only a home, but is the centre of spiritual life to all Catholics and to the world; and he urged that the recurrence of the Dedication Feast gave an opportunity for renewed assiduity in attendance at the Church, where the service of Almighty God was solemnly carried out, and where the soul was replenished with grace and with fortitude for the trials of life.

—
 Passing from Church to School affairs, there is not as yet any striking event to chronicle,

for the term opens quietly with a spell of steady application. The month of October showed a considerable increase in the number of boys as compared with the closing term, and the use of new class-rooms necessitated some re-organisation of classes, and secured more adequate and convenient management.

The first evening of the New Scholastic Year was brightened up by an interesting and amusing display of pictures by the School cinematograph, and on the following day new classes and new work left no opportunity for looking backward, or for any hesitation in taking seriously to the school routine and lessons. In the middle of October we had a visit from His Grace the Archbishop of Scopiensus, Uskub (Turkey), accompanied by Rev. Paschalis Prêlaf O. F. M., Missionary Apostolic of Zymbi, Albania. On the first morning of his stay the whole school attended his Mass in the Church, and a large number of the boys received Holy Communion, while the singing helped to give solemnity to the special occasion. After breakfast he was somewhat surprised to find a deputation from the boys awaiting him. They proffered their petition that he should use his influence in obtaining a holiday to signalise his coming, and their representations bore fruit in the shape of an afternoon's play granted at His Grace's request. By the time however that this is in the hands of Readers other events will have made their mark on the annals of the Schools; but for these our going to press is far too early.



Salesian School Farnborough. One of the chief events yet recorded in connection with the School at Farnborough, is undoubtedly that reported by the *Tablet* in its issue of October 5th. His Lordship the Bishop of Portsmouth was making a visit to the Salesian School, and had arranged to confer Holy Orders on two of the Community. Arriving on the Saturday evening, His Lordship received a most hearty reception, and was entertained in the School Hall, where he distributed the Prizes for the School Year. In his speech His Lordship said how very pleased he was to be present and thanked the boys for their excellent entertainment. "Is is gratifying to me," he said, "to notice that the boys I have placed here to study have been very successful in carrying off their share of the School Prizes, and with great pleasure I remark that the prizes for religious knowledge had the most important place in the distribution. I thoroughly approve of the religious training given by the Salesian Fathers, and I regard the school as a distinct

asset to the diocese of Portsmouth. The progress of the school during the past few years has been remarkable, and besides their work in the training of the young, the Fathers have also zealously and successfully laboured in spreading the faith in this part of my diocese. I congratulate the Fathers who have been so successful, and I congratulate the boys who have corresponded so well to their efforts. As a mark of appreciation I am offering five pounds to Father Sutherland, to be given to the student or students who obtains the highest place in religious knowledge during this scholastic year."

On the following morning, Sunday, the eight o'clock Mass was celebrated by Father King, the Bishop's Secretary, there being a general Communion both of the students and parishioners. At ten o'clock the Pontifical High Mass was celebrated, during which His Lordship conferred Holy Orders on two of the Salesian Masters, one receiving Minor Orders, the other the subdiaconate. His Lordship gave the Sacrament of Confirmation in the afternoon, and subsequently drove away amid cheers, leaving the most kindly impressions of his fatherly interest.



**His Grace
Archbishop
Cagliero.**

A long life of noble endeavour and replete with splendid achievement had a fitting appreciation when the celebrations for the fiftieth year of Priesthood were carried out in honour of His Grace Archbishop Cagliero. The one time eager boy of the Oratory at Turin, when our Ven. Founder was choosing his first helpers, has since passed through an eventful career, leaving him now in ripe years the ever active and zealous Apostolic Delegate to the Republics of Central America. But we are not now concerned with phases of a great career. It would seem, however, as though he were already receiving the recognition of long and distinguished service at what may well be called *the front*, or among the outposts of the Church's empire. Occasion has already been taken to refer to the Autograph Letter sent by His Holiness to his representative. It was like the official: *Well done, thou good and faithful servant*, after an apostolic mission.

In some ways it would have seemed more in keeping with the sentiment, and even with the fitness of things, that his golden jubilee Mass should have been celebrated in the Basilica of Our Lady Help of Christians at Turin, associated as it is with his early life and his first Mass, with the Venerable Don Bosco beside him, not dreaming dreams this time, but marvelling at their strange and inevitable fulfil-

ment. But the importance of the Apostolic Mission on which he was engaged made his return to Europe too inconvenient, and thus the Republics of Central America had the opportunity denied to his friends and confrères in Europe.

The Archbishop had decided to keep his golden jubilee in homely fashion among his religious brethren of St. Tecla in San Salvador. He telegraphed to the Bishop of that town to inform him of his coming, and to say that he desired no public demonstrations whatever. But the Bishop had his own ideas, and he arranged with his clergy that a select number of their body should go on board the steamer to present the homage and congratulations of the clergy and faithful of the Republic. It was moreover arranged that a chosen Commission should meet him on landing, that a special train, ordered by the President of the Republic, should convey him to the capital, that at every station he should receive the congratulations of the people of the district, that the streets of the Capital should be decorated as on fête days, the bells of all the Churches should be rung and that a great procession should await him at the station in order, said the official intimation: "to welcome the distinguished Son of Don Bosco, and as a proof of cordial attachment to him and to the Supreme Pontiff, whom he represents."

The Bishop, by a Pastoral Letter, appointed special services on the day of the Jubilee, ordering that all the Churches of the Republic should have a solemn Mass, a *Te Deum*, and that the faithful be urged to approach the Sacraments to implore the blessing of God on the labours of the Apostolic Delegate. It must have been gratifying to Mgr. Cagliero that some important ecclesiastical matters entrusted to him by the Pope had just been settled in an entirely satisfactory manner with the President of this Republic. He had informed the Head of the State that the Holy Father, following his own representations, made in concurrence with the Bishop of the town, desired to raise the see to the status of a Metropolitan Church, erecting two new sees as suffragan to it. His Excellency, the President gave his entire consent. "As Head of the State," he said. "I heartily concur in a design which is undoubtedly to the spiritual advantage of the people..... and will co-operate in promoting the well-being and morality of the State."

The principal church of Salvador was chosen for the celebration of the ecclesiastical functions, and a great gathering was there assembled including the Cathedral Chapter and large numbers of the clergy, while among the distinguished laity were the Ministers of Honduras, Nicaragua

and Costa Rica. The public reception was held at midday. His Grace left the same evening for St. Tecla, to which he had originally intended to confine his celebrations. Here he had another public reception and was conducted to the Church of the *Immacolata* where the *Te Deum* was sung, and where, on the following morning, assisted by the Salesians from the College of St. Cecilia and by representatives of all the Salesian Houses in Central America, His Grace celebrated his Jubilee Mass. From Panama and Mexico also Salesians had arrived, in

the affectionate and enthusiastic demonstrations with which the State of San Salvador has celebrated the half-century of my priestly mission. I am moved, even now, at the remembrance of that happy day, on which, in spite of unworthiness, I was numbered among the priests of the Church. Under the wise direction of the great Servant of God, my beloved master, the Ven. Don Bosco, from whom I had learnt to lead the young along the paths of true christian principles, I was sent to sow seed of the faith and Christian civilisation in the



Alacaluf Indians in canoe.

order to make a complete representative gathering.

But all this was only a preliminary to the official celebrations which were to be held on the feast of St. John, the Patron Saint of the Archbishop. The First Vespers were sung by His Lordship the Bishop, and on the following morning Mgr. Cagliero Pontificated. At the festive gathering which was organised by the Cathedral Chapter as an official act of homage, there were assembled all the elite of the Republic, including most of the ministers of the Government. After the congratulatory address of the President of the Committee, His Grace made a reply in which he said: "It is a pleasure for me to declare publicly my profound gratitude for

remote, wild and practically unknown regions of Patagonia. There I passed the years of my life in the Priesthood and Episcopate, until the Supreme Pastor confided to me the Apostolic Delegation of this important part of America.

"And now for a moment I make a halt in this evangelical pilgrimage, and looking round on the fifty years, I humbly thank the Redeemer of the world who has sent me so many favours, has deigned to bless the labours of his servant, and made them redound to His greater glory. I could not therefore be otherwise than supremely grateful at the celebration of my Jubilee Mass, and my thanks are offered to the members of the zealous Committee which has organized so much successful display. My thanks also

to His Excellency the President of the Republic, to the members of the Diplomatic body, my colleagues, and to those who represent the Sister Republics. I take this manifestation as representing the Ven. Servant of God, Don Bosco, and also the Supreme Pontiff, His Holiness Pius X.

In fact the Holy Father has a special right to be remembered, since as He says in His autograph letter to me, He desires to take part in the celebration of this Jubilee; but the more so because it is in His name that I am endeavouring to fulfil a Mission for the social and religious development of this country, a mission which I am pleased to state is accepted with applause and universal approbation by the authorities of the State, both civil and ecclesiastical.

My toast then is offered to the Holy Father, present with us in spirit, to the prosperity of San Salvador and of Central America, and to the health and success of each one of my friends and assistants here today, on which, together with my Sacerdotal Jubilee, I am also keeping the twenty-fourth anniversary of my name-day."

Besides these public manifestations in the centres of his actual work, celebrations were held on a large scale in the States of South America in which his missionary labours had been spent, particularly in the Southern States where many meetings were held, and where his life's work and teaching are still forces on the side of religion and progress.

Items in Brief.

Towards the end of this month another band of missionaries will go forth from the Mother House at **Turin**, to re-inforce the missionaries in various salesian Missions in America, Asia and Africa. It is an event which will never lose its emotional solemnity, or its sublime eloquence, no matter how often repeated. In fact it gains in interest and wonder year by year. It is a continual realisation of the emphatic words mysteriously heard by Don Bosco — *Hinc exiit gloria mea*. Hence shall my glory go forth!

Through these repeated missionary expeditions, together with the spread of the Catholic Faith and devotion to Our Lady Help of Christians, there is brought a continual supply of heavenly graces to so many parts of the earth. There are tribes brought to the knowledge of God, thousands of the young of both sexes educated in the paths of virtue, and whole centres of industry kept to the true faith and its practice.

A marked increase is manifest in the numbers of visitors to the tomb of Don Bosco at **Valsalice**. Persons of every station and rank in life, work and professional men, priests and religious, visitors from every country are coming to pray at the tomb, and to ask for the intercession of the Servant of God. A list of eminent names might be given, of persons in the highest walks of life, whose faith and piety are remarkable in this general pilgrimage, to the tomb. From Lausanne, for instance, there came His Highness, Prince Louis Alfonse of Bourbon and his family, to begin a Novena of prayers to the Servant of God, a relic of whom they always have with them. A picturesque group was that of the little refugees from Smyrna, on account of the war; on the occasion of their visit Don Albera gave some of the boys their First Communion. These manifestations of confidence show that the intercession of the Servant of God is becoming daily more powerful and claimed far and wide.

The Salesian Institute of St. Ambrose at **Milan** kept one of its happiest days when, a little while ago, twelve of its past-pupils were ordained by His Eminence Cardinal Ferrari, the Archbishop of Milan. The twelve newly-ordained priests celebrated one of their first Masses at Church attached to the Institute, while the solemn Mass was accompanied with every element that gives grandeur and impressiveness. One of the newly-ordained preached after the gospel, expressing the gratitude of all to the care and training formerly received from the Superiors, and exhorting the present students to profit of their opportunities to the full. During the subsequent festivities a telegram was received from Don Albera containing good wishes and congratulations.



News from the Missions.

INDIA

The fourth Eucharistic Congress

at St. Thomas Meliapor.

Although India is still immersed in paganism and hundreds of idols are adored in thousands of pagodas and mosques, nevertheless the zeal of the Missionaries makes use of every means to spread the true religion of Christ and the worship of the august Sacrament of the Altar.

Here also, as in Europe, Eucharistic Congresses are held from time to time, and the fourth took place last January here in *Meliapor*, near the tomb of the great Apostle St. Thomas.

Considering that we are in India, one may say without exaggeration, that it was a magnificent success. Amongst those who took part therein were thirteen Archbishops and Bishops, one hundred and forty priests from twenty-six different dioceses and great numbers of the faithful.

The meetings and discussions took place in the dormitory of our School which was turned, for the occasion, into a hall adorned with garlands, flags and banners of various colours. On a raised platform the Most Reverend Archbishops and Bishops were seated and the lower part of the hall was occupied by the Congressists.

The Congress was opened with a solemn procession from the Church of the Franciscan Sisters Missionaries of Mary, to the neighbouring Cathedral, in which all the Archbishops and Bishops, clad in Pontifical vestments, took part, preceded by the Priests, and accompanied by the melodious strains of the best band in Madras. It was truly an imposing opening.

On reaching the Cathedral the President, our zealous Bishop of Meliapor, Mgr. Theotónio de Castro, ascended the pulpit, welcomed the Congressists, explained the meaning of the Congress, wished it a complete success, and read a letter from the Holy Father, blessing its labours.

For three days our house was honoured by the presence of all the Congressists, who in the interesting meetings and discussions manifested an ardent love for Jesus in the Blessed Sacrament and great zeal for the extension of the worship of the Most Holy Sacrament and the increase of Frequent Communion according to the desires of Pius X.

We took advantage of the occasion to make known the teaching of the Venerable Don Bosco on Frequent Communion and how he considered it the most efficacious means for training the characters of boys in the practice of virtue.

The meetings closed with a solemn procession. Meliapor gave itself up to the festal celebration, the houses being freshly whitewashed, gave it the appearance of a new city. Numerous triumphal arches had been erected along the route, and numbers of lofty masts with banners and rich garlands were beautifully arranged. The façade of the Convent of the Franciscan Sisters Missionaries of Mary, who laboured so strenuously for the decoration of the Cathedral and the streets of the city, was covered with inscriptions, flags and banners in exquisite taste.

The cortege was most imposing. First came the military band filling the air with its solemn tones. Then the pupils of the Franciscan Sisters in white, the Nuns, the delegations from the various parishes, the Clergy, the Bishops and the Archbishops and lastly the Most Holy Sacrament carried by His Lordship the President. All was done with so much solemnity and splendour that, as though transported to some ideal kingdom, we forgot for some hours that we were in a pagan country. Jesus in the Blessed Sacrament passed through the city, adored by thousands of faithful hearts, amidst the strains of music, the chanting of the Priests, and the respectful silence of the pagans in admiration of the great honour rendered to the hidden God of the Christians. The crowd was immense, and there was not one insulting word, not the least disorder; but the pagans themselves, in great numbers, displayed a respectful behaviour worthy of commendation.

When the procession re-entered the Church, richly decorated and brilliant with electric

light, more hymns and mottetts to the Blessed Sacrament were sung, and then the triple Benediction was given.

When the ceremony was over a pleasant surprise awaited the Prelates: the streets and the houses were all splendidly illuminated! Every where lanterns, lights and lamps of all shapes and colours were to be seen, and it was only late at night that every one retired, carrying away in their hearts a sweet and holy remembrance of the Eucharistic Congress of Meliapor, which will long endure, and which will produce, let us hope, abundant fruits of Sanctification and conversion.

GEORGE TOMATIS
Salesian Missionary.

LAND OF MAGELLAN.

Fuegian Folk-lore.

The Alacaluf Indians.

LOCALITY. — These Indians inhabit all the islands of the Barbara Channel and are called *Indians of the canoe* from the kind of life they lead.

The Mission of Dawson Island was founded for the evangelization of these Indians; we give a brief sketch of it showing the manners and customs of the natives.

It was commenced in February 1889, and as the Alacalufs are nomads and destitute of the necessities of life, from the beginning it was proposed to establish a centre where they could be gathered together and supplied with food and lodging. This island was chosen because it was the most central and at the same time the nearest to Punta Arenas, a place where all that was necessary for the foundation and sustenance of the centre could be found. After long and tiresome negotiations, the government of Chili granted the use of this island to the Missionaries for twenty years with the obligation of erecting a chapel, a school and a small hospital for the benefit of Alacaluf Indians.

The size of Dawson Island is about 500 square miles, covered for the greater part with woods consisting of lofty and medium-sized trees, brushwood and marshes. To the North-east, near Cape. St. Valentine there is a small quantity of grazing land and again near Harris Bay. There are many fresh water lakes and some small and unimportant streams.

The Mission was established at Harris Bay, which the Salesians turned into a port with two quays, where any vessel could enter... when the Missionaries went to the island it was quite deserted, visited only by a few savages, who, however, did not settle there. The expedition, led by Mgr. Fagnano, started from Punta Arenas and consisted of a priest, a lay-brother and six other persons for general work, for planting and for the care of cattle, fifty head forming part of the cargo. The Fuegian schooner arrived on the 3rd of February and first of all discharged the cargo of planks at Willis Bay, with the provisions, and there passed on to Harris Bay, where the cattle were landed and immediately found pasturage. For a week the Missionaries were occupied in erecting some cottages for themselves and for the coming savages, for whom they had not long to wait. Exactly eight days later 17 Alacaluf savages arrived in three canoes and were kindly received by the missionaries, who assigned them four wooden huts, constructed like our bathing cabins. They would not however accept them and preferred to erect on the shore their own little hut consisting of six or seven poles fixed in the ground in a circular form, fastened together at the top and covered with seal skins. Only after living there several months and yielding to the repeated requests of the Missionaries did they consent to abandon their miserable cabins and live in the wooden houses. Even then they required the door and the window to be removed, pointing to them and saying: *Bad! Bad!* In the middle of the dwelling they made the fire, and round it spread straw and sealskins. Although not required to do any work and fed daily with abundance of meat and treated with the greatest kindness they were always timorous and suspicious of the Missionaries.....

After living there seven months these seventeen savages seemed to be already somewhat civilized; they were instructed with their two daily lessons of catechism, and seemed attached to the missionaries by a certain degree of affection, when they formed a treacherous design.....

The 18th of September 1889 being the national Feast, the whole missionary staff went to Punta Arenas on the 7th, only one priest and one lay-brother remained behind, and they were recent comers. On the 8th, after the departure of the Fuegian schooner, the 17 Alacaluf Indians entered their three canoes and, without saying anything, disappeared from the Mission. This did not cause Fr. Pistone any surprise, because they were accustomed to do this and then return in a few days. And in fact, they returned

on the 9th, to the number of six men, but without the women and children.

Having disembarked they approached the kitchen, where they found Silvestro the lay-brother who asked them if they wished for something to eat. They answered in Spanish: *We do not wish to eat, we want your flesh.* This made no impression on the good lay-brother who put it down to a mistake due to their slight knowledge of the language. He gave them some food, and with Fr. Pistone, who arrived at that moment, he sent them away to their huts. The six, apparently satisfied, retired, stating that the women and children would arrive later. Towards four o'clock, divided into two groups, they returned to the house of the Missionaries and found them at some distance from each other; Fr. Pistone busy at the carpenter's bench making a tabernacle for the altar, and Silvestro the laybrother occupied in splitting wood. One band approached the priest and the other the lay brother in the following order; the Indian in the middle carried in his hand an otter's skin and those at his side accompanied him warily.

The two missionaries, who saw for the first time an otter's skin dressed by Indians thinking it was a present began to admire and praise it, when at a sign from the chief, the Indians at each side seized their hands, and the one in the middle took from under the skin a large knife and aimed a blow at the neck of the Missionary. The attack, evidently preconcerted, was delivered simultaneously. Fr. Pistone, perceiving the danger, tried to free himself, at the same time bending his head, so that the knife struck him in the face instead of the neck and made a large wound from the lower lip to the chin; the assailants alarmed at their failure and by the shouts of the missionary abandoned their design and took to flight. The same thing happened with the attack on Silvestro: the small hatchet with which they aimed a blow at his neck scratched his face and wounded him deeply in the right arm. His assailants, yielding to a similar panic, fled, and hid in the neighbouring wood. The Missionaries, thankful to Providence at having escaped death but still in great terror, awaited a second attack. Happily the six Indians did not reappear, and the victims could attend to the binding up of their wounds.

Probably this criminal attempt would have had no lamentable result, the wounds being curable, if the lay-brother Silvestro had not embarked on a small sailing-vessel, in charge of a British crew, which was sailing to Punta Arenas, but had been carried by the wind to that same Harris Bay. Starting on the 18th of

September with a rough sea, after being the sport of the waves for three days they landed at a natural harbour but left it again owing to the dearth of provisions. In going from the shore to the cutter in a small boat, a great wave swept Silvestro and an English Sailor into the sea. Of the two, the sailor only was saved being healthy and strong: Silvestro enfeebled and with his arm in a sling was engulfed by the waves and disappeared for ever. The English crew, with their cutter wrecked on the coast, following the shore on foot from SS. Peter and Paul, brought the said news to Fr. Pistone and to the others who had returned a few days before. Near the scene of the shipwreck, a cross was erected with an inscription recording the sad event.

Two months later the six assassins returned, appearing totally indifferent. No one reproached or punished them, though the chief, Captain Antony maintained still a hostile attitude.

It was only after two years that we felt perfectly safe, and that was when the captain had been conquered in a fight with the Onas and was butchered together with his eldest son Francis. The disappearance of this fierce Indian put an end to many causes of conflict and brought many savages to the Mission. For a long time the Missionaries had to provide for the support of more than 400 Indians, of whom the adults lived divided according to families in the wooden huts, the boys in the School of the Missionaries and the girls in the house of the Sisters.

Amongst the boys, thirty of the more intelligent were selected, and formed a fairly good band of musicians. At the invitation and cost of the Chilean Government they played on the National Feasts at Punta Arenas on the 17th, 18th and 19th September 1898. All were astonished to hear them play, showing how rapidly and fully they had profited by the training given them at the Mission. The progress of this Colony furnished with steam machinery for the saw-mill, with schools and other modern conveniences was highly extolled by the President of the Chilean Republic, when he paid it a visit in February 1899. The celebrated explorer Otto Nordenskiöld himself, the head of the Norwegian expedition, who visited this mission in detail in 1894, said expressly that the method in use, of leaving full liberty to the Indians is the best means to check a too rapid civilization, which would injure their health which, too often, is threatened with pulmonary complaints. In fact, deploring the barbarous struggle undertaken by certain colonists against the Alacaluf, he said: "The best course would be to give the natives a portion of land sufficiently

large and of good quality. But this being impossible, I think the best thing will be to trust to the development of the Salesian foundations, especially in Dawson Island." Although Dawson Island was a locality inhabited solely by the Alacaluf Indians, the Salesians have also received there a large number of Ona Indians, who by inhuman whites were violently dragged away from Isola Grande and carried off to Punta Arenas and afterwards to the Mission. In the town where they were employed by families, almost like slaves, they were wholly unable to accommodate themselves to that way of life...

In Dawson Island two Mission centres were opened: one called *St. Raphael*, situated on a gentle slope, in the centre of the beautiful semi-circular *Harris Bay*, which is a small creek sheltered on each side by two promontories clothed with the gigantic and evergreen trees, opposite the small *Isle Hoffing*, also perpetually green with luxuriant vegetation, which breaks the force of the waves. It is a recess so well hidden that the sea is very seldom rough even during the strongest winds. The other centre is called after the *Good Shepherd*, a few miles from the Cape St. Valentine, on the shores of an enchanting lake of fresh water, shaded by valuable trees, which form the characteristic feature of the northern part of the island. The southern part is, on the contrary, covered with the exuberant and dense vegetation of *Tierra del Fuego*. The more dense woods are those of the Beech-tree and, though in 53 degrees of Latitude South, they resemble the tropical virgin forests, with this difference only, that here the trees are destitute of creepers, so characteristic of equatorial forests, which are rendered impassable by them. In consequence it is only the northern district, less thickly wooded, giving space for rich meadow land, that is suitable for pasturage. With regard to the coasts the eastern part, facing *Isola Grande*, is more indented with creeks and bays summing up into the land; the western side is less indented, having only one bay called *Lorna Bay*; on its shores, as well as at Cape St. Valentine, are found a large number of ancient dwellings of the Alacaluf Indians, recognizable by a large circle raised above the rest of the ground and containing many shells, burnt and broken bones of mammals and of fish, together with flint stones, evidently the remains of their manufacture of arrow heads, or of primitive knives or axes.

THE CANOES. To build their canoes the Alacaluf Indians wait for the spring, that is, they say: "*When the birds lay eggs, because at other times the trees are not willing.*" One can understand that the reason of their choice lies in the

greater facility in detaching the bark of the trees when they begin to sprout. The men go to the forest and there seek for the largest tree (generally a beech) without knots, then with a bone sharpened on the stones, or with pieces of barrel hoops, the remains of some shipwreck cast up by the sea, cut the bark all round so that the pieces are about thirteen feet in length, by five to six feet, six inches broad. Here ends the men's share of the work and that of the women begins. They take the bark on their shoulders and carry it to the place where they have to build the canoe. This is generally made with three pieces kept in the shape of a boat with pieces of wood bent in the fire, and sewn together with the inner bark of the trees which is fibrous. The holes for sewing are made with fish-bones, or with a bone sharpened like an awl.

Besides this method of construction, which is the most usual, the Alacaluf Indians also make use of the trunk of a tree scooped out with fire or with carpenters' tools obtained from the Mission.

A bark canoe is made in a few days and used at once without taking many precautions for its safety. The water enters by a thousand small apertures, so that a woman is continually employed in baling it out. The canoe of the Alacalufs is divided into five or six compartments and carries in the middle a small quantity of sand on which a fire is always kept alight, they have a kind of veneration for the fire and never allow it to go out. The canoe can carry six to eight persons, several dogs, (their inseparable companions) and some weapons and fishing implements. Usually the women row, using short-handed paddles without resting them on the edge of the boat; the men are always on the watch with the harpoon to catch the fish. On these fragile canoes the Alacalufs venture across the Straits of Magellan in the narrowest part and visit all the islands. Dangers are many from the stormy waves as well as from the whales which abound in these parts. Unlike the men, the women are good swimmers. Fr. Zenone says that he saw a woman jump into the sea, take hold of a canoe more than a hundred yards away, and bring it back with the greatest ease. Another day a woman was seen swimming towards a canoe filled with little children who, in playing, had loosed it from its moorings, and from a considerable distance brought it back to land pushing it with one hand and swimming with the other.

FISHING. — The implements for fishing are the harpoon and the javelin, both very similar to those used by the *Yagans*. Frequently, however, they make use of the first stick that

comes to hand as a javelin. They sharpen the point and then balancing it several times level with their eye and seeing the fish under water they throw it, and almost always strike their prey. The harpoon has a point of whalebone, three quarters to an inch and a half in length with one prong one on each side, or with several

Onas, they know how to make bows and arrows and may perhaps have learnt the art in the frequent intercourse between these two tribes. I speak not only of their intercourse at the mission, but also in a remote period before the use of glass, because in their ancient dwellings, on the shores of the island besides knives, scrapers and axes, there is found also a flint spear, evidently sharpened to make the point of an arrow head.

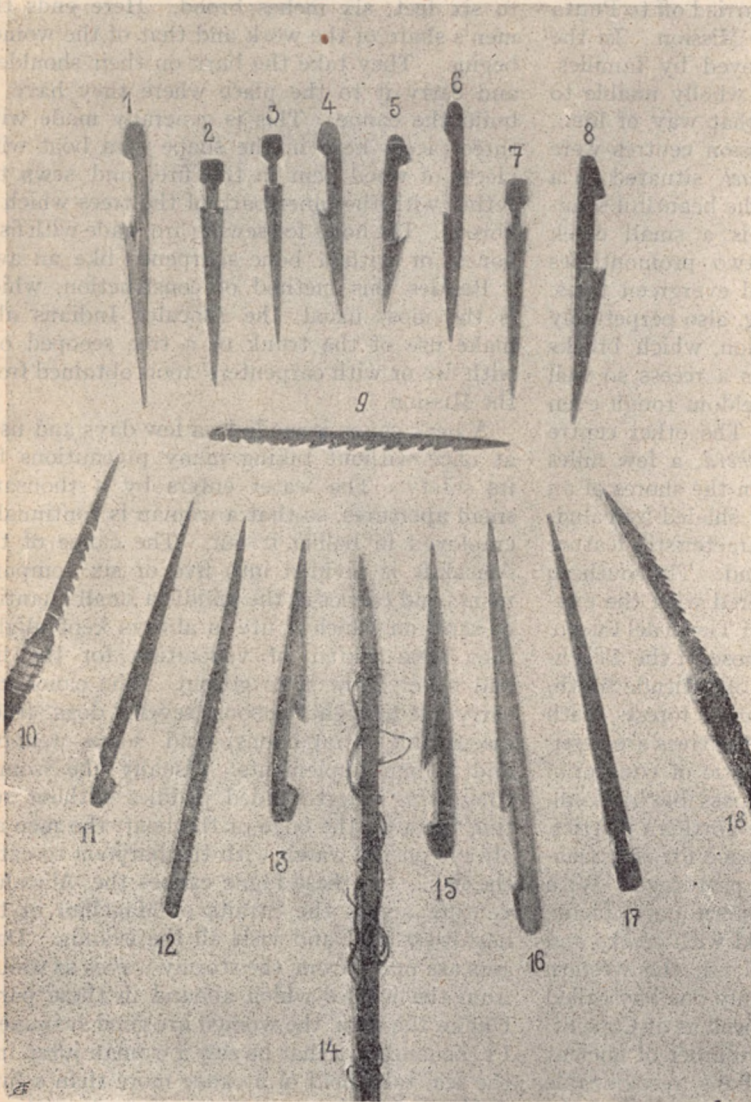
The slings are like those of the Yagans and the Onas. The *boleadora* is a weapon much in use and consists of a stone tied to a string about two feet in length, which, being whirled round, is thrown and strikes an object at a great distance. The stones which the Spanish call *bolas* may be either naturally pierced (and of such many are found on the shore), or they chamfer those they find in the shape of a button. In the first case the cord is fastened through the hole, in the second it is secured along the indentation made. The *boleadora* may have one two or three pebbles in it.

RELIGION IN GENERAL. — They believe in an invisible being called *Taquàtu*, whom they represent to themselves as a giant sailing day and night in a large canoe over the sea on the rivers and even through the air, skimming over the trees without bending the branches. If on his way he finds a man or woman idle or absent minded, he takes them at once into his big boat and carries them far away from their home.

Especially during the night the Alacalufs are very much afraid of meeting this terrible being.

They believe that after death the good go to a delightful wood to eat to the fill of what pleased them in life: fish, fruit from the sea, seals, birds etc., while the bad are thrown down a deep pit whence they are unable escape.

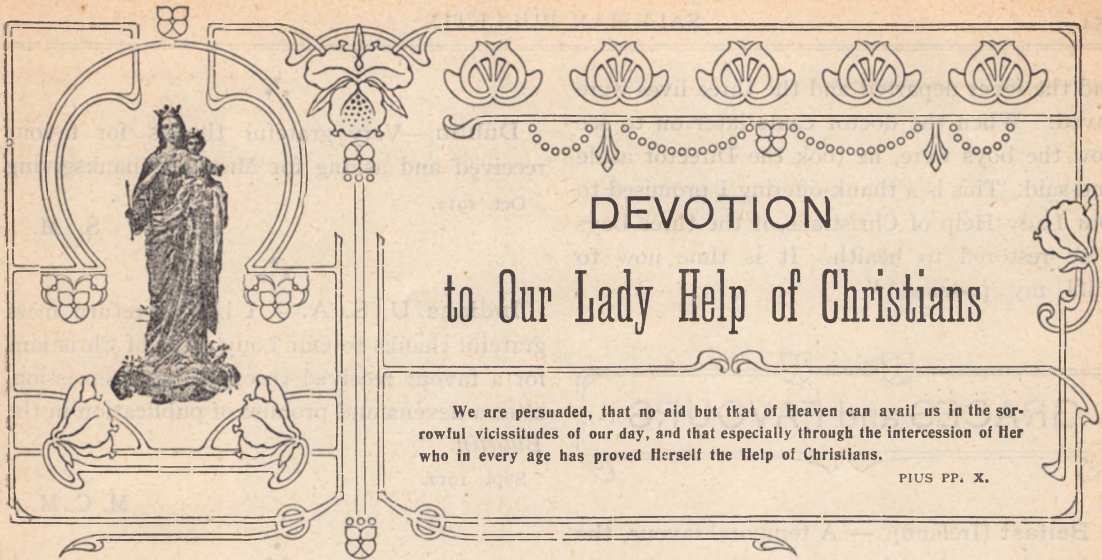
(To be continued).



ALACALUF HARPOON HEADS. — 1, 4, 5, 6, 8, 11, 13, 15, 16 of whale-bone, single barbed; 2, 3, 7, 14, 17 of whale-bone, double barbed; 10, 18 of whale bone, saw-form; 9, 12 of hard wood, saw-form.

on one side only like a saw. The point of the harpoon is sometimes made of wood, sometimes of bone. With this implement they catch whales, seals, otters, dolphins, etc.

WEAPONS. — Besides the harpoon and the javelin which may serve as weapons, the Alacalufs use the bow and arrow, the sling and the *boleadora*. Although not as skilfully as the



The Co-operators are invited to take part in the special devotions to Our Lady Help of Christians, which are performed in her Basilica on the 24th of each month. Prayers are offered for the intentions of all the associates, and they in return are recommended to pray for the general intentions of the Association, particularly the one proposed each month. The intention for November is the safe arrival and future prosperity of the new missionaries, who are leaving Europe at the end of this month for the various centres of Salesian missionary work.



Annals of the Devotion.

Among the various centres where the devotion to Our Help of Christians is most flourishing must be numbered the State of Mexico, and it is in great part due to the active zeal of the Co-operators. "They are not content with building Schools and Colleges and supporting the works of Don Bosco," says a correspondent, "but they are spreading the devotion to Our Lady Help of Christians by the building of Churches and the promotion of great festivities in her honour. One of these churches has just been inaugurated through the zeal of a Committee of Co-operators, and at Jerez a large Sanctuary is in course of construction and already partly

in use. The chief promoter of this and other good works for the same end is a lady Co-operator, who in a letter to the writer say: 'I am suffering from acute ophthalmia which, according to the opinions of several doctors will bring on total blindness in the course of a few months. However, the Will of God be done. I am resigned to my lot, but I desire that the last rays of light that I shall have may be devoted to the service of the Help of Christians. It is by the example of such zeal that great things are done. Altars to Our Lady Help of Christians are found in every Church, and the favours obtained necessitate the issue of a separate *Bulletin*, or supplement to the *Bulletin* in order to have them chronicled.

Here in the capital there were some political disturbances going on during the month of May: but it made no difference to the celebration of the feast on the 24th, which was carried out with all the usual splendour, and was presided over by the Apostolic Delegate.

During the month of May pilgrims came from the recesses of the mountains to visit the Salesian Church, making a difficult and arduous journey on foot, and many favours rewarded their faith.

In one of the Salesian Schools three boys caught the typhus fever, and were in imminent danger. The doctor of the school exerted himself to the utmost, and yet there seemed little chance of saving them; however in the

end the fever departed and the three lives were saved. When the doctor came later on to see how the boys were, he took the Director aside and said: "This is a thank-offering I promised to Our Lady Help of Christians, if the three boys were restored to health. It is time now to fulfil my promise." "

GRACES and FAVOURS (1)

Belfast (Ireland). — A temporal favour, the restoration to health of someone 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.

Hampstead, London. — I desire to have published my thanksgiving for a great temporal favour received after a Novena to Our Lady Help of Christians, with the prayers recommended by the Ven. Don Bosco.

Sept. 1912.

E. P.

Rathmines, Dublin. — When in very bad health I prayed to Our Lady Help of Christians and promised a thank-offering if I obtained my recovery. Having been quite restored I beg to fulfil my promise.

Oct. 1912.

P. B.

Cowes, Isle of Wight. — Having obtained a favour through the intercession of Our Lady Help of Christians I now send a thank-offering and ask for publication of the favour.

Oct. 1912.

N. 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.

Dublin. — Very grateful thanks for favour received and asking for Mass in thanksgiving
Oct. 1912.

S. M.

Indiana. U. S. A. — I beg to return most grateful thanks to Our Lady Help of Christians for a favour received through her intercession, after a novena and promise of publication in the *Bulletin*.

Sept. 1912.

M. C. M.

Thanksgivings have also been received from the following:

Anon. (Ballyforan, Ireland), for a favour received.
M. H. (Kilkenny) for a great favour received, asking for a Mass in thanksgiving.

I. W. (Corpus Christi, Texas), for favour obtained.

O. C. B. (Dublin) Thanksgiving for recovery of health.

Child of Mary (U. S. A.) encloses promised offering for special favour.

F. V. (San Juan Trinidad). Thanksgiving for favour received and begging continuance of Our Lady's intercession.

K. S. (Shanklin). For favour received.

J. C. (Kinsale, Ireland) Thank-offering for graces and favours received.

R. T. (Newport). Asking for a Mass in thanksgiving for favour.

Anon. (London). Thanksgiving for favour received after novena and promise of publication.

London. A worthy and pious lady Co-operator, who has already made an offering to the Work of the Ven. Don Bosco, asks the prayers of the Association for a great favour desired.

AVE MARIA.

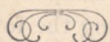


LIFE OF MARGARET BOSCO

Mother of the Ven. Don Bosco.

By the Rev. J. B. LEMOYNE

PRIEST OF THE SALESIAN CONGREGATION.



CHAPTER XXIII.

Real life, and its troubles.

The heavens were not always unclouded. In a house full of boys, Margaret showed extreme patience it is true, but history obliges us to say that she was often sorely tried. She loved order and economy, two virtues so necessary at the Oratory, and, as mistress of the house, she did not see without pain the waste and disorder caused by a number of lively, heedless boys.

These opportunities for exercising patience became a little too frequent. In this connection may we be allowed to relate the following incident which is to be found in *Bulletin* of March 1881.

The campaign of 1849 was ended. Faithful to the Oratory which he had formerly attended, one of the discharged soldiers used to frequent the Sunday gatherings with exemplary assiduity. His vivid tales of the war inspired the boys with the desire to play at being soldiers. Don Bosco consented with pleasure to the *Bersagliere* forming a battalion.

The municipality lent two hundred old rifles, and with sticks to complete the armament, the Oratory soon possessed a militia which thought itself on a par with the real army. The manœuvres and sham fights excited the boys' interest to its highest point.

On great Feast Days the volunteers contributed to the good order of the house and took their place at the religious ceremonies as guards of honour.

It was much talked of in Turin. From that day, boys were seen going towards the Oratory who had before deserted it for the sake of dangerous pleasures, and others who, for the same reason had been inclined to drop away, now went willingly.

The end which Don Bosco had in view was attained. The foundation of an *army-corps* helped in the salvation of souls.

But alas! every medal has its reverse side, and this common-place reflection brings us back to Mother Margaret.

At the end of the court-yard the careful house-keeper possessed a garden which she cultivated with jealous care, and that tiny garden was very precious to her. On many occasions it had supplied a want which would otherwise have told heavily on the household purse.

It happened that one Feast Day a great sham-fight was planned, and naturally it was to be at Turin.

The *Bersagliere* divided the army into two. Camps and determined in advance who should be the conquerer and who the vanquished. Orders were given to respect the garden, and it was absolutely forbidden to jump the hedge into the enclosure.

At the sound of the trumpet, and the sonorous voice of the Commander, the two parties sprang on each other from opposite sides, of the yard with bayonets pointed.

They rushed forward, halted, and retired; they made surprise attacks, and loaded and discharged their fire-arms.

The onlookers watched the combatants eagerly, clapped their hands, and cheered so lustily that, in the absence of other fire, the applause inflamed the warriors; the conquerors were at too close quarters with the conquered, the word of command was misunderstood, the hedge was no longer an obstacle and was broken through and trampled underfoot. The foemen laid one another low and rose once more to their feet, amid turnips and cabbages.

Neither the trumpet nor the voice of the commander was heard through the shouts of laughter the applause of the crowd and the shouts of the combatants.

When the two parties formed into ranks once more, nothing remained of the garden but the place where it had been.

There was one witness who did not laugh at the sight. The hearty way in which the garden had been demolished might have led Margaret to suppose that the terrible assaults had been made in order to make the battle more interesting.

She complained of it to her son. "Look at that Bersagliere's work," she said, "it has ruined my garden."

Don Bosco consoled her as best he could, exhorted her to patience, and accounted for everything by the excitement and fury of the combat.

The General was much distressed at the incident, and made many excuses. Don Bosco accepted them graciously and gave sweets to both victors and vanquished.

The garden, nevertheless, did not rise from its ruins.

Events of the same nature took place again, and one fine day in the year 1830, Margaret came into her son's room:

"Listen to me" she said, "I feel that I am powerless to keep order in this house: every day there is some new piece of mischief. One of the boys throws on the ground the clean clothes I have put to dry in the sun, and another robs the fruit and spoils the vegetables in the garden.

"Their clothes are torn heedlessly and are often impossible to mend. They hide shirts, handkerchiefs and drawers, and I cannot find them anywhere.

"Some of them even take away the pots and pans out of the kitchen just to amuse themselves.

"My son, listen to me. I am losing my time and wasting my efforts. I cannot go on in this confusion, and I regret my distaff and my

old peaceful life. I must go back to Becchi and finish the rest of my life there."

Don Bosco looked sadly at his mother: then without saying a single word he pointed to the crucifix that was hanging on the wall.

Margaret understood, and her eyes filled with tears.

"It is true," she said, "I had forgotten." And without further explanation she returned to her difficult Apostleship.

All the little miseries of a tumultuous life could not hence forth trouble her imperturbable calm.

One of the little scamps was amusing himself one day in frightening the fowls and succeeded only too well. The feathered tribe flew round the garden, over the walls, and into a neighbouring field, screaming with fright. Margaret's sister Mary who was her companion and help at the Oratory, called out to the little wretch and did her best to gather the birds together and get them back to the house.

Hearing all this noise, Margaret came out of her room and seeing that the house was not on fire she stayed quite quiet and looked on.

"What are you troubling about my poor sister?" she said to her. "Children will be children. They are lively and quick, but they are not bad. Let us be patient. With patience we shall manage even the most unruly of them.

"Don Bosco wishes for patience, and it is blessed by God."

(To be continued).



The prayers of the Associates are asked for the following lately deceased member:

Mr. Ceppi, Dublin.

R. I. P.



History of the Ven. Don Bosco's EARLY APOSTOLATE.

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

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

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

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

Single copies, cloth covers, Four Shillings.

Single copies, paper covers, Three Shillings and Sixpence.



Important Notice

to the Cooperators of U. S. A.

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