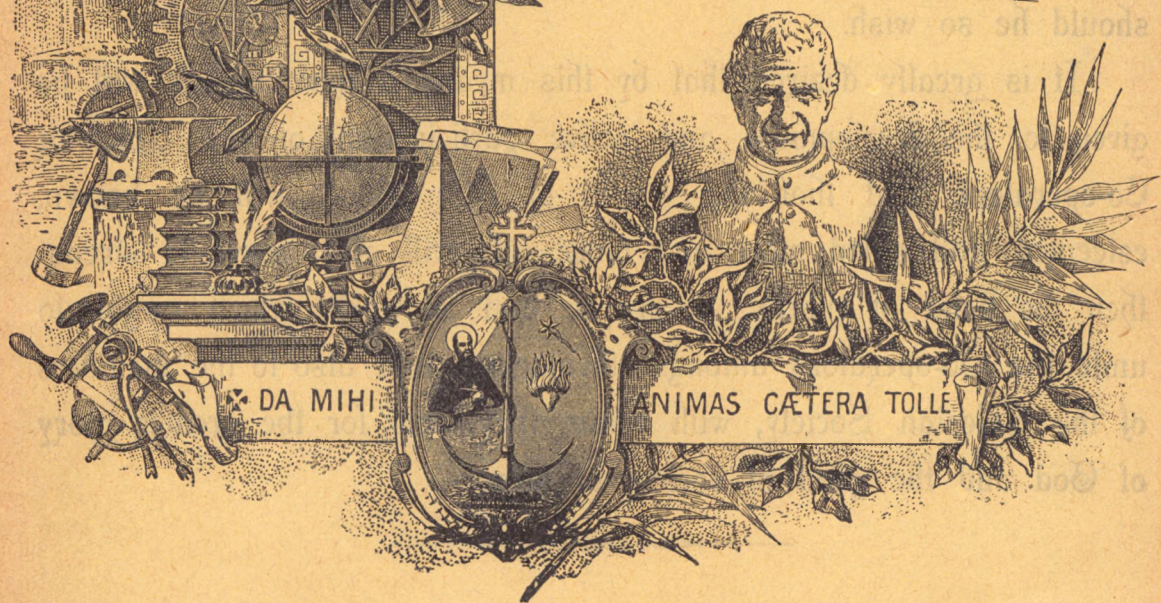


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Vol. VII. ♣

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

Sanctus



Important Notice to Readers.

s 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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Educational Progress.

IN spite of the risk of repeating ourselves, we venture to direct the Reader's attention to the important fact, that this year closes the first quarter of a century of our history in England. Our future historian will, after a suitable preface, exert his mental acumen and utilise his stores of knowledge in the presentation of a full and faithful account of the two and a half decades, during which the work of the Salesians has been conducted through the various phases natural to the growth of great undertakings. The lull in the busy hum of scholastic life leads us to devote the first pages of the August Number to a brief outline history of the educational endeavours of the period now closing, and which, we hope, is to usher in new decades of expansion on a wider horizon.

Numerous as are the forms of labour undertaken in Salesian Houses, the central, and to a great extent, the predominant form is educational. The Ven. Don Bosco was before and above all an educator, and a pioneer in modern educational methods. An advocate of the education of the democracy, he directed his efforts primarily to the formation of sound moral and religious habits, which were not only to be the foundation of a contented, christian life, but to be so interwoven with or assimilated into the growing character, as to be as much a part of it as the skill which was obtained in the various departments of trade, commercial or professional life. His methods are the same for every department, or only slightly modified, being dominated by the influence of religion and mo-

rality, to the practical exclusion of repressive or punitive methods. He desired the natural growth, development and strengthening of character; not by any means that it should run wild, or go its own haphazard way, but that by delicate and careful tending and directing, but not by forcing, it should expand into a fine, healthy blossom, to bear fruit in maturer growth.

This he sought to impress first of all on parents, who are primarily, and directly responsible for the upbringing of the child; and he put it into practice in his own schools, and established a system and methods embodying it for his followers. This does not mean that all the latter are as successful as he, for he was endowed with eminent and special gifts; but his experience remains in the methods he bequeathed to his congregation, and have been systematised and put into practice with remarkable success.

Schools of all kinds, then, are the main work of the Salesian Houses—other occupations are outgrowths, or are incidental to the sphere of action to which the members are in particular cases called. For this reason we have remarked above that the Jubilee represents first of all a period of educational endeavour, but in the early years of the organisation parochial matters were particularly to the fore; at that time both parish schools and Church demanded attention, and it was not until both had been satisfactorily and adequately provided for, that the main object of their vocation and mission was conveniently and systematically taken in hand by the Community. Quoting a recent paper on the Jubilee, an outline of the educational work may be given as follows.

From our very first year an endeavour was made, with considerable success, to form a school for higher scholastic

work, so as to gather together boys and youths, who might show a desire and suitability for the ecclesiastical state and for the work of the society. This school though necessarily on modest lines, was productive of much good, and many vocations to the religious and ecclesiastical state were obtained. Several of these received the clerical habit and became Salesians, so that, when in 1895, it was possible to obtain larger premises and grounds, there was a staff prepared to take up the teaching work.

The extension here referred to consisted in the obtaining of the grounds and buildings of Surrey House, which were converted into School premises. These grounds adjoined the houses we were already occupying, so that it appeared in the designs of Providence, that they were to come to us in His own good time. For so it turned out. Many difficulties stood in the way of its acquisition, principally the great cost and the prejudice of the owner. But at the visit of our late Superior General, the Very Rev. Don Rua, in 1893, one of the priests who attended him threw into the grounds a small statue of Our Lady Help of Christians, saying that Our Lady would now take possession and keep the place for us. It was obtained after two years, and has developed into the present school with its various departments. Large sums had to be spent in adding and adapting. New wings were added; first on the left, then on the right. Buildings were erected in the garden and playground, and are still being added, for new demands are constantly made by increasing numbers. A recent addition is the new School Chapel which has been erected as a memorial of the Jubilee year.

These extensions are indicative of the progress of the educational status

of the School. For many years now there has been a complete course in all the subjects of instruction, which are usually included in the mental equipment of the boy who leaves school for a business career, or who takes up some special subject in the way of specialising. The Syllabuses of the Oxford Local Examinations are followed as a basis, and these examinations are conducted at the School, under the supervision of a representative of the Oxford Delegacy. These syllabuses provide a good general groundwork for any career; they give the mental training and equipment which can at once adapt itself to the demands of commercial or business life, or form an excellent preliminary to higher courses.

But in the meantime what is there to form the character of the boy as he goes through his various courses? The seeds of character are implanted by nature; they will grow and strengthen without aid; but they will not produce the desired result without careful tending. They will give to each an individuality, but each must resemble the other in the possession of good habits, in the power to resist evil, to curb undesirable propensities, to grapple with difficulties and to carry the burdens of life. The guiding principle and the corrective influence for this is provided by the teaching of Christ who said: "Let the little ones come unto Me;" and His holy religion provides for the young, not less than for the old, if not more so. "It is wholly based," he says, "on the words of St. Paul: *Charitas patiens est, benigna est. Omnia suffert, omnia sperat, omnia sustinet*: Charity is patient, is kind; it beareth all things, hopeth all things, endureth all things." Reason and Religion must be the implements of the Educator... Frequent Confession, Frequent Communion and daily Mass are the pillars

which must support the edifice of education... On occasions of novenas, sermons, or catechisms, the beauty and holiness of Religion must be dwelt on, for Religion provides the easiest and surest means for peace of heart and mind, by the reception of the Sacraments. The pupils are thus led of their own accord to take up these practices of piety, which will produce the most desirable results. This influence of Religion, combined with methods of assistance and direction provide the *plant*, as it were, by which the education as distinct from the instruction is carried on in Salesian Schools.

These remarks on the system pursued are a necessary digression in any adequate account of the educational work of the period under review; for, as a recent writer remarks, something more is needed than junior establishments, where little sails are devoured by public examinations, and little bodies by routine and competitive sports. And as we have said that the syllabuses of instruction do not claim to produce the absolutely finished article, but to provide the mental equipment for proceeding in the higher grades of learning, so the young character cannot be wholly formed at School, but must be given the dispositions and powers by which it can develop into a desirable maturity.

Thus much on the scholastic work of the decades which are closed by the Jubilee Year. The work has grown from small dimensions to some importance and reputation; but no system, however exceptional, can *grow from more to more*, without the external means of development, without, that is, a steady enlargement of premises and corresponding equipment. We would impress on our Co-operators the opportuness of their aid at this juncture, so that our existing work may be consolidated and plans for the future realised.

Opinions of notable persons

REGARDING DON BOSCO AND HIS WORKS.

This part of our narrative gives the opinion of eminent men on the mission and character of Don Bosco. Most of the speakers or writers are paying a tribute to the servant of God either on the occasion of his death, on Jan 31st 1888, or at some commemorative event in connection with his work.

* *

The greatest of living Spanish apologists, Don Sardá y Salvany, writing of Don Bosco, says amongst other things: "The Salesian work is the great tradition of the monks of every age, modernized and offered to the present century in the garb of today, as the remedy for one of the most dangerous maladies, the dechristianization of the working classes.

A grand and fruitful idea which will infallibly produce its social effect, as it has ever done, not having wasted any of its efficacy being so visibly guided by the spirit of God."

* *

The lawyer Constantine Leonori of Rome in his pamphlet "*Notes on the Society of St. Francis of Sales*", printed in Rome says: "Don Bosco, a discernor of times and manners, manifesting his quickness of apprehension conceived the idea of a Congregation for diminishing social miseries, specially devoted to the education of the young by the teaching of strict morality, arts and trades, literature and science, promoting efficaciously progress in both. In a word *his Society is suited to the time*, and his coadjutors, without any singularity of habit, wonderfully answer to the demand."

— To him without fear of contradiction one may give the name: *The true friend of the children of the industrial classes.*

— Don Bosco gives the lie to all those who call the clergy enemies of education and of learning.

— From the mother house of Turin issues that vivifying stream by which foundations, houses, colleges, churches are built, to shelter children wherever they may be; to educate them religiously and socially.

— If it be asked by what means Don Bosco carried out such great works, we reply: "by charity and by nothing else but charity."

— Don Bosco, a stranger in France, by his charitable institutions has excited the admiration of that nation. *He has made plain to all that in public works of charity, diversity of nation and language are no obstacle.*

* *

The illustrious and learned Father Maurus Ricci wrote of Don Bosco:

To John Bosco, I offer my salutations. How grand is this youth, who in the lowly employment of a shepherd, is raised by the nobility of his mind to hopes and projects so great as to appear difficult even to an emperor!

And when his fine intellect had been trained in the schools, he did not hurry to proclaim in the public squares that manners and customs must be reformed; he did not gather people together to explain what should be done, but he himself did it. Meditating before the Crucifix, there was enkindled within him the desire of remedying so many evils, religious and moral, by permanent institutions, capable of spreading over the whole world.

The clergy to day are most frequently blamed as men of narrow and mean ideas. Can an ideal more vast and universal than that of Don Bosco be found? And to think that this ideal came forth from a form, amidst the bleating of sheep and the lowing of cattle, from the heart and confidence, rather than from the mind of a poor youth, whilst from the palaces of the great, who have at their disposal men, possession and money! So many things today are attributed to the environment, but Don Bosco created his own environment.

To enlighten the darkened soul of the children of the poor by the glories of the Faith, to rejoice the heart destitute of comfort, with its true consolations (things easy in thought, but difficult of execution amidst so many obstacles) was the aim of Don Bosco: he began by gathering round him a few boys in the Oratories, and these lowly Oratories became well planned Churches, Colleges and homes and residences in Europe and in distant lands. The mainspring of these great works was an ancient one, the love of Christ; and its result, love of our neighbour; but he exercised it with a new and superhuman strength. The most humble and

retiring of men, became the most bold and active; nor have all the seeds sown by him and harvested by a most diligent Society as yet borne complete fruit.

I made the acquaintance of Don Bosco in Florence. His simple bearing, without high-flown language or exaggerations, as if he were the most ordinary of men, edified me greatly: and now I am grieved at the loss which Italy and indeed the whole world, in this wretched time, has sustained by his death.

*
* *

In his description of Turin, Nino Pelleriati, whom no one will accuse of too much respect for the clergy, in the chapter "*Charities of Turin*," speaking of Don Bosco begins thus: "Here is the life of St. Vincent of Paul in Turin," and concludes with these memorable words: "All know who this priest is, for it could be none other, than Don Bosco. His Institutes are those known under the traditional name of Oratories of St. Francis of Sales: his labours are those which today gather together thousands of the young.... *Don Bosco, his institutions and Schools testify what can be done by ecclesiastical charity.*

He says further: "The Priest (Don Bosco) having resolved to succeed in something, gave himself no peace until he had *wrested from Providence* two garrets in a house where he at once lodged thirty boys and thus began a Home. The phrase I make use of may seem strange to *wrest from Providences* but it is the only way of indicating the means employed by this priest to get charitable assistance. Many times his three hundred boarders knew there was no bread for the morrow, nor a penny in the purse and he, ever tranquil, said, eat now and more will come. He went out, *wrestled with Providence* and there was bread! And thus it was always! it never failed!

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* *

The priest Dominic Giordani in his book: *On Youth and Don Bosco of Turin*, calls Don Bosco, *the greatest educator in the present difficult age*; and he adds that he, with his immense charity, and with his famous *Preventive System* of education, for many years has been doing good to the whole world, and has thus left a fresh example of what the charity of Jesus Christ can effect, when it finds a heart which interposes no obstacle.

*
* *

The lawyer Scala, the illustrious director of the *Italia Reale*, in a famous discourse for the

tenth anniversary of the death of Don Bosco cries out: "Don Bosco had no other aim than this, that Jesus Christ should be extolled by the child, who is the hope, and by the workman, who is the strength of society; extolled by the poor, the representative of Jesus, and by the rich who should be his generous steward; extolled by the vigour of the sons and by the sweetness of the mothers; extolled by learning and the more noble arts as well as by humble occupations; extolled in tribulation and in joy, by word, by writing, by hymns, by the moveable type of the press and by the immoveable character of conscience; extolled in Valdocco, at S. Salvario, at Valsalice, in the whole of Turin, throughout all Italy, in the whole world, even by the savages of Patagonia, the orphans of Bethlehem and the lepers of *Agua de Dios.*"

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* *

The theologian *Louis Biginelli*, in his Biography of Don Bosco, says: "The chief work of Don Bosco considered as an educator and promoter of industry and the arts is, that not only did he form and stamp his own likeness on so many directors and teachers of his Colleges, but he was able upon new and unpromising material to impress his likeness, to write the life of boys formed by him so as to make them live again after death to print on paper from his own paper-mill, with type from his own foundry, with his own printing-press and bind the volumes and sell them from his own book-binder and library, all which as far as I know has never hitherto been done."

*
* *

The philosopher and great writer Augustus Conti, writes: "The spirit of the Saint of Sales is the same as that of Don Bosco, who consequently willed that his sons should bear his name and be placed under his patronage. Happy the Salesians who carrying on the work of St. Francis and of Don Bosco, educate the children in the truths of the Faith and in good habits, sweetening their teaching by the beauty of art: blessed are those who brave such tremendous risks amongst distant savage tribes to teach them to invoke the supreme and triumphant Master."

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* *

The writer Augustus Alfani in his book *Battles and Victories* compares Don Bosco with Giotto, Dante, St. Francis of Assisi, and speaking of the enthusiastic ardour of these three great men, he says: "The same enthusiastic ardour, the same intense desire to love and do

good to others was enkindled and animated the youthful mind of John Bosco."

And later he adds "As from a small stem hundreds of roses are produced, and from a tiny acorn lofty oaks spring up, so from the simple Oratory of Valdocco there issued day and night schools, Sunday schools, elementary and professional, classical and technical schools, workshops for arts and trades in Turin and in other cities.... To the powerful impulse of this angelic Priest, and to the efficacious example given by him, are due the Oratories and institutions which in a short time were founded in every land. To him the Missions in America owe much, thus in Argentina there are many houses and churches and many poor savages are taught the truths of Christianity." And he concludes: "According to our idea, Don Bosco has deserved well of his country, which certainly cannot ignore the highly educative work of this humble and loving mind, of this holy and powerful will."

* *

Count Charles Conestabile, in his pamphlet: *Religious and Social works in Italy*, has given a beautiful biography of Don Bosco with comments full of wisdom, and then judiciously affirms that the system pursued by the Salesian Society *has resolved the great philosophical and social problem which has perplexed legislators, for instead of punishing faults, it prevents them.*

* *

Marquis Crispolti in a famous discourse on Don Bosco treats of several important points: he speaks of him as a writer and calls him the *originator of the first and most widely diffused popular Press hitherto seen in Italy.* "It has never happened" he adds, "that men engaged in charitable work have looked upon the press as a destructive agent: they consider it as a means for the promotion of general learning and amelioration, so that if public men are sometimes reproached with stirring up noisy demonstrations they may calm themselves by the example of Don Bosco who, according to circumstances, worked in silence, or in the open: who did not fear to unite with his quiet and personal work, the public and far-reaching work of the Press: who was silent as to so many of his good deeds, and humbly made known others; who thus renewed that perpetual tradition of the Church, acting in secret or in public, ardently or calmly, aggressively or peacefully, suitably to the time, all in accordance with the ways of God, all tending to the general good and to holiness of life, if the same humble and inspired intention regulates these different

methods of apostolate. It is well therefore to recall the man who united in himself all kinds of active work and the most varied methods, becoming according to the common opinion one of the most efficient promoters of good works." — Then, having pointed out how Roman Christianity had conquered Piedmont, he added: "The commemoration of Don Bosco is the record of what you have given in return; of the greatest active contribution which religious Piedmont has perhaps ever made to Rome and to the Roman Catholic world. Many saints, many pious men have been given to your land, that land favoured by God with the gift of the Holy Winding Sheet, but if their name, their example and their teaching were universal, if the book of the *Imitation of Christ* became the book of all peoples and all times, their direct action was exercised only in Piedmont.

It seemed as if the Christian impulse of Rome had spent the greater part of its efficiency in deepening the intensity of religious culture in these regions and that enough was not left to make of Piedmont a centre of pious irradiation over Italy and the world.

Don Bosco removed all doubt. A Piedmontese by birth, by his abode, by his disposition, as he had chosen many methods and many objects, so he would not confine himself to one country. To his Salesian organization like all the greater Orders, the Congregations and Institutes, he assigned as field of labour, not only the place where it was founded, but Italy and the whole world, proposing to co-operate with the work of Rome wherever the name of Roman Catholic had penetrated."

* *

In a letter to Don Rua on the occasion of the death of Don Bosco Cesar Cantù wrote: "After having admired in Don Bosco for the space of forty-seven years his inexhaustible charity, his true spirit of the Gospel and his untiring patience, it only remains for me to commend myself to him, that in Heaven he may obtain for me the grace to die with the same faith and the same hope." (Feb. 2., 1888).

* *

George Baslar in his book: *Cinquante jours en Italie* says: "One of the most beautiful and most noble Christian missions undertaken in this world, is, without any doubt, that of the Rev. Don Bosco;" and after having spoken at great length on the subject he concludes: "Such is the admirable work which I could not pass over without giving a summary of the precious benefits which it goes on calmly diffusing both in the old and the New World."

* *

The illustrious lawyer James Borgonuovo of Genoa (a witness certainly above suspicion) concludes his account of Don Bosco's work thus: "You may say he is a priest: and I reply that charity has no distinction of habit, or colour.

His charity is black, you say... Bring forth then your charity... clothe it if you will in scarlet, but let it come forth and that quickly!"

* *

The deputy *Lastres* in a discourse at the University of Madrid, for the commemoration of Don Bosco's death, amongst other things, says: "I come to speak to you with the sole purpose of affording you an opportunity of honouring the memory of a great man, setting forth some portion of *what humanity owes to the illustrious Don Bosco*.... That which renders him immortal is a marvellous activity and an unparalleled disinterestedness; his constancy in overcoming all difficulties; all these together make of *Don Bosco one of the grandest types of the nineteenth century*. He was a man entirely devoted to doing good, extending it with lavish hands to the whole world." — He concluded his speech with these words: — "For the believing Catholic, Don Bosco was one chosen by heaven, he was a saint; those who do not share our ideas on this subject cannot deny that he was a distinguished philanthropist full of abnegation. For both and I trust for the whole assembly today and through Spain tomorrow, Don Bosco will be an extraordinary man, whose laborious life full of incomparable services rendered to his fellow-creatures gives him a right to immortal remembrance.

In 1876 the Minister Nicotera visiting the College of Lanzo on the occasion of a meeting of Ministers for the inauguration of the archway manifested to Don Bosco his own satisfaction and his admiration for the works so well suited to the wants of the time and he concluded: "*This is a house of education which should be proposed as a model for all the Institutes of the State.*"

* *

The celebrated Father Secondo Franco of the Society of Jesus, speaking of Don Bosco, says: "I have always considered him an extraordinary man and filled with Divine Grace. I formed this opinion of him by observing his life, his way of acting and his works. I was above all edified by his cordiality and his true, efficacious and fruitful zeal towards the boys of the industrial class and all parts of destitute children to withdraw them from vice, provide for their wants, instruct and educate them and, above all, gain them to Christ."

* *

In the Catholic Congress held at Lille in 1884, Mons. House de l'Anloit, amidst universal applause, spoke at length of Don Bosco and concluded: "I propose to place before persons least acquainted with the science of education the great superiority of the method employed by Don Bosco in his institutes." And further on: "It suffices to recall that the Salesian Society *alone*, has directed the education of youth in a twofold stream, literary and industrial, *she alone* has solved that difficult problem of forming amongst her priests, brothers and coadjutors, professors, heads of workshops and artisans. Thus has the civilizing work of Don Bosco succeeded so wonderfully in both hemispheres: there is nothing to compar with it save the rapidity of its own propagation.



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 August 15th to September 15th.

1. The Assumption of Our Blessed Lady, Aug. 15th.
2. St. Rock, Aug. 16th.
3. The most pure Heart of Mary, August 25th.
4. The Nativity of Our Lady, September 8th.
5. The Holy Name of Mary, September 12th.
6. The Seven Dolours of Our Lady, September 15th.

The Cause of the Salesian Priest,

FR. ANDREW BELTRAMI.

In last Month's issue some account was given of the life and labours of the young Salesian Priest,



Fr. Andrew Beltrami.

Fr. Beltrami, who died in the odour of sanctity, and whose Process has been commenced. Some opinions, from absolutely reliable sources are here given, as to the character of this candidate for the Altars of the Church. Ed.

The Venerable Servant of God, Don Bosco, had an unerring gift for reading men. The Rev. Professor Guidazio, writing to the Secretary of the Commemorative Committee, says:

"I remember talking with Don Bosco one day at dinner about Fr. Beltrami, who was then a cleric, and I said: 'I believe Beltrami is the most faithful copy of St. Aloysius Gonzaga, judging from what he was as a student at College, perfect in everything, quite an angelic youth'.... Don Bosco agreed."

Our late revered Superior General, the Very Rev. Don Rua, showed on various occasions his estimation of Fr. Beltrami. One of the principal motives that took him to Crusinallo to inaugurate the Institute of St. Joseph, was that he would be able to go to the tomb of Fr. Beltrami, to pray there. As soon as the news spread in Omegna that Don Rua was going to the cemetery, a large gathering of the people went out to meet him to show in what consideration they regarded the sacred remains, and how they appreciated the visit of the Superior General. Don Rua addressed them briefly, speaking of his admiration for Fr. Beltrami, and congratulating them on possessing the mortal remains of one who had died rather of his consuming love for God than of his long illness.

When writing to the whole Salesian Society concerning the consecration of the Houses to the Sacred Heart, Don Rua said that one of his motives was the devotion and zeal of Fr. Andrew Beltrami to that sacred cause. In the Diary of the last illness of Don Rua, published in the *Bulletin*, we read: *To Fr. Barberis who is preparing a new addition of the life of Fr. Beltrami:* We have always been friends (i. e., himself and Fr. Beltrami); I hope we shall continue to be so throughout eternity.... Recommend yourself to Don Bosco and Don Beltrami.

During my illness I have recommended myself every day to them.

As Don Rua lay on his sick bed the pious mother of this young Salesian Priest, asked Don Rua for his blessing; after satisfying her request he said: Now obtain for me a blessing from your dear son, and ask him to continue to protect me.

Fr. Piscetta, of the Superior Chapter of Our Society, and a member of the Examining body

of the Theological Faculty of Turin was the Superior at Valsalice when Fr. Beltrami was student there. He writes: I saw our young Beltrami for the first time at Foglizzo in 1887. He was then making his Novitiate and he was pointed out to me as the first in ability and virtue. He bore himself modestly, with a dignity almost grave for his youth. He had an air of maturity about him.

In the following year he came to Valsalice, and continued his philosophy. He was quite a model of application to study, of religious observance, and true piety. Since that time, there has not been one in my opinion, who could surpass him, or one who was his equal in so many excellent gifts.

His first superior at the College of Lanzo, where Beltrami did his earlier course, writes: "Andrew Beltrami was under me for two years. He was a model to his companions in everything; that is the highest eulogium I can make in his regard. Even then he clearly showed that he had the characteristics of a saint. Prayer was his delight, and a certain proportion of his recreation time was always spent before the Blessed Sacrament. His manner was all that could be desired, and his speech scrupulously true. His purity was angelic, and appeared in his very look to which it gave an air of innocence and solid piety. It was a great pleasure to be in his company."

His second Director at Lanzo is of the same opinion. After describing his extraordinary diligence, his faithfulness in every point, and his brilliant genius, he says: "I was not long in recognising in young Beltrami a follower of Dominic Savio, and St. Aloysius. This opinion never wavered; it grew in conviction as time went on, and my admiration and veneration increased. My time in teaching the class to which he belonged was one of my chief pleasures. His behaviour in the Church and at the sacraments was such as to make even the most indifferent respectful and attentive. He went about literally fulfilling the gospel's words: *transiit bene faciendo*.

A companion of his at Lanzo and at Valsalice says: After some time of acquaintance with him I was surprised at nothing. I was prepared for any height of virtue, for Beltrami seemed to possess them all in perfection. He had also that strange fascination which true virtue exercises over all classes of men....

Writing of the influence of the educationalist, Professor Bruna remarks: It is the work of grace to move souls to confide everything to their Superior, who in his turn acts accordingly and produces wonderful results. There is an example of this in the action of Fr. Giudazio

who gave to the Salesian Society the angelic youth Andrew Beltrami. It was he who received his early confidences, and directed him towards the choice of a vocation. After having considered the good work of the Society young Beltrami said: "May God grant me also the favour of being numbered among the sons of Don Bosco! But perhaps I am not worthy of such a grace; and besides my parents wish me to go to the Seminary, and I have not the courage to deny them their desire.

His Director took upon himself the task of arranging this delicate matter with his mother and after some correspondence he was entirely successful. His pious mother felt the sacrifice keenly, but she recognised God's will and made a generous offering. Fr. Beltrami was always grateful for this service on the part of his Director, and afterwards said: After God and Mary Help of Christians, he was the means of my vocation to the Society.

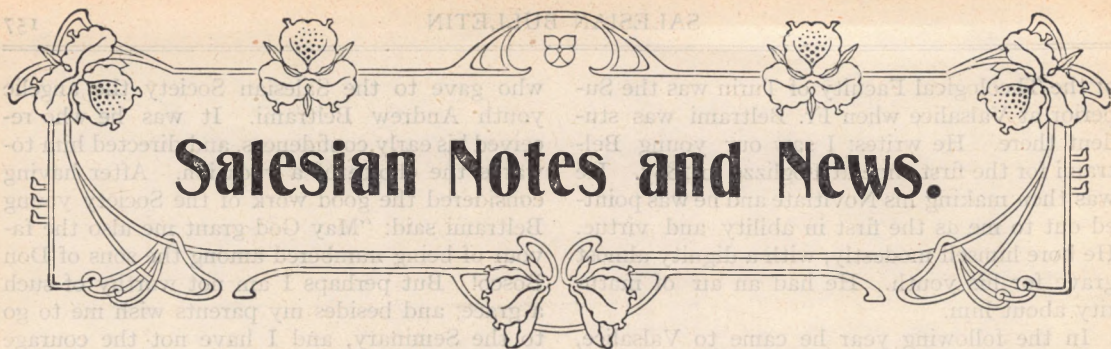
After such eloquent witness to his virtue, and talent, we cannot help but return thanks to God who bestowed upon our Society such a youthful treasure of sanctity apparently not less than that displayed by Gonzaga or Stanislaus; and there can be no wonder at the universal prayer for his glorification by the highest honours of the Church.



We may very suitably conclude these notes by a quotation from a letter written by Fr. Beltrami himself, and showing his affectionate regard for his former companions; the book referred to is one of the publications issued by him and described in our last issue:

With regard to the life of St. Francis of Assisi I thought of sending a copy to each of my former class-mates, whom I always bear in affectionate remembrance, and to have it sent to Omegna, with the sole object of doing a little for the glory of God; and for this reason that as it is written by one of their own city, it might be read the more favourably... Moreover I had been depending on you for a few copies for friends and relations near and far; but just as you wish and think best. I should live an exception to be made in regard to... but I await your consent before sending one. As for the rest I say that when honour is given there is no need to be put out or the least disturbed, but it is to be referred to God to whom alone honour and glory are due. The important point is not to attach one's heart to it, and to regard it as did the Saints, who received honour not for themselves, but for the author of all good; and who gained the esteem of men only that it might be turned to the advancement of souls.





Salesian Notes and News.

London The scholastic year is drawing rapidly to an end as these Notes are being written, and as it is taking its departure in a blaze of heat, quite enfeebling the youthful ardour for work, its close will be a welcome event. This year's termination has something unique about it, for it is the first occasion on which the Oxford Local Examinations have been held in the School as a centre. The arrangements were much more convenient in every way, and it is almost to be regretted that this change was not effected sooner. We are confident that the results will show that there is a great difference between working under normal conditions, and doing examination papers under the excitement of novel surroundings, and with only just time between the sessions to go to and from the School.

The Examination week was preceded by the two days' sports, two afternoons being required to complete the programme. They provided many interesting and exciting events, and on account of enthusiastic rehearsing some fine accomplishments were witnessed. The prizes gained were distributed at the annual prize-distribution, the silver watch being the *grand prix*. A description will be given in the School Magazine with the results of the cricket season.

We have mentioned elsewhere that the school buildings have been considerably enhanced this year by the erection of a New Chapel. Although already in use, its internal decorations are not yet completed; but one conspicuous feature has been added, with excellent effect, this being the painting of the figures of the twelve Apostles above the screen, to which they give both completeness and beauty. It is hoped to be able to complete other buildings before the next Scholastic Year begins.

We may remind Readers that there is no time to be lost by those who are thinking of sending boys to School next term. Applications should be addressed to the Very Rev. C. B. Macey, Salesian School, Battersea.

The Jubilee of the House

It will soon be twenty five years since the work in which the various Houses are engaged, was commenced in England. November will bring a sort of *coming of age*, and no work can be considered young when it has once passed that boundary. As we point out in the opening article, it must not be concluded that every department has had twenty five years of development behind it. As a matter of fact not any part of the actual departments can claim that, for while the Parish Schools are more or less on the same site as they were at the coming of the Salesians, they have been so completely transformed and re-built as to be unrecognisable; and the Church of the Sacred Heart, which was the first great constructive work, can only lay claim to nineteen years of existence. In connection with these two important sections of our sphere of labour, a grand bazaar will be held, both to commemorate the Jubilee, and to provide the funds for freeing the Schools from debt, for they have recently been re-constructed on more modern lines. It is to be hoped that the bazaar will prove an immense success.

Other celebrations

The very early phases of Don Bosco's work at Turin have been re-called by the memorable occurrences in connection with a triple golden jubilee there celebrated. In a previous issue we had occasion to remark on the fifty years of priestly labours completed by the three eminent members of the Society, who were in close touch with the Venerable Servant of God during a long term of years. All three have acquired wide influence, either by their learning or by their conduct of affairs or by a combination of the two. His Grace the Apostolic Delegate to Central America, was the first Salesian to be raised to the Episcopate, and was one of Don Bosco's first students. Fr. Francesia has filled high posts in the Congregation, and has adorned it with brilliant learning and many literary productions. Fr. Lemoyne is also an authority

in the learned world, and is the author of the standard life of Don Bosco, upon which he is still engaged.

His Grace Archbishop Cagliero celebrated his Jubilee in America, but the other two had the happiness of keeping theirs at the Oratory itself, the scene of their life-long labours. There were general rejoicings and congratulations poured in from all quarters, including the most eminent personages in the land. We cannot refrain from quoting the letter from his Grace

How much indeed! How many minds instructed and illuminated, how many characters moulded, how many excellent citizens trained, how many souls prepared for heaven. *Valde bona....* He saw that they were very good.

While a disastrous revolution was going on in Turin itself, subverting the very foundations of private and social life, you, in the lowly home of the Oratory, sustained by prayer and self-sacrifice, and by the presence of your great leader and father Don Bosco, co-operated with



BOLOGNA — Don Albera during his visit.

the Archbishop of Ravenna, one of the most brilliant, as he is one of the most devoted of the past-pupils of Don Bosco. He says:

The Creator of the Universe, at the close of each day of his mighty work, looking upon it with satisfaction *vidit quod esset bonum*; He saw that it was good.

A similar satisfaction must be yours today, for you cannot help but see how much, by the assistance of God and under the inspiration of the Ven. Don Bosco, you have so happily accomplished in the great cause of Jesus Christ, and of His chosen little ones, during your long and labourious priesthood.

him in checking irreligion and vice, preserving numbers of the young from the general ruin by the power of virtue and truth.

Nor has your zeal been contained within the limits of Valdocco, or of Turin, or of Italy, but like the river of Eden, it has flowed on and carried fertilisation wherever your disciples have borne the light and charity of Jesus Christ.

It is proper then that you should stop a moment in your long and glorious career, and allow at least us your former pupils to consider, and to offer our testimony of praise to your great work, so that in these days of egotism men may see your good works and glorify your

Father who is in heaven, and may recognise once more that only the Faith of Jesus Christ can inspire the heroism of your charity."

No words can describe the enthusiasm attending the various celebrations in honour of the event. Pupils, past and present, friends and colleagues vied with each other in showering congratulations. On the evening preceding the date of the Jubilee, the Very Rev. Father General returned to the Oratory from one of his visitations, and as he entered the small bells of the Church of St. Francis of Sales, which stands beside the courtyard of the Oratory, were set ringing. These had not been in use for a very long time, and were erected in this, the first Church of Don Bosco, while the view for miles around was but fields and ditches, where now lies the busy scene of the Oratory and Valdocco, a veritable hive of industry. They are the very bells that rang for the first Mass of His Grace Archbishop Cagliari, and of Fr. Francesia just fifty years ago, and were now rung to call up the precious memories of the past or to awaken in the imagination scenes of the early history of the Oratory, which are bound up with the most memorable events of our annals.

The following day made one long hymn of thanksgiving and rejoicing. At 7.30 Fr. Lemoyne celebrated his Jubilee Mass at the High Altar in the Sanctuary of Our Lady Help of Christians, while Fr. Francesia sang the solemn Mass assisted by our Superior General, and at which a vast concourse was present, including the leading members of the Clergy and laity of Turin. Fr. Righini, of the Society of Jesus, himself a past-pupil of the College at Valsalice, preached after the Gospel. After the service the day was given up to rejoicing on a grand scale, concluding with a commemorative gathering, where hundreds of friends demonstrated their attachment to the two revered and distinguished priests, and to the memory of the Venerable Don Bosco.

Echoes of the war.

Just about the time of Don Albera's return to Turin, after his visit to England and to Belgium, the Turkish Government carried into effect its threat to expel the Italian residents in the Turkish dominions. Realising what hardship this would mean to large numbers of children, the Very Rev. Don Albera telegraphed as follows to the President of the Commission for dealing with the expelled families:

Deeply moved by the hardship of so many of our compatriots, either expelled or flying from

Turkey, I believe it to be in keeping with the charity of Don Bosco to offer hospitality in the Salesian Institutes for the boys, until their families have settled down. For those who are made orphans and have no means, we will offer a home until they have learnt a trade, or entered some profession.

The President of the Commission, Count Galina, replied:

I have received your generous offer. I shall communicate with you later in regard to taking advantage of it, but hasten to thank you, and to note how well your Work unites to its high mission of charity that of the truest patriotism.

The superioress General of the Nuns of Our Lady Help of Christians also placed her Schools at the disposition of the Government — with the result that on June 10th, thirty boys arrived at the Oratory as a first instalment, and on June 15th nineteen girls were received at the School of the Nuns in the Piazza of Mary Help of Christians, some of them being sisters to the boys already received at the Oratory. Her Royal Highness Princess Laetitia has since visited them, and seen each boy and girl whom she regards as her own protégés. By the end of June a hundred and eight boys had been placed in various Houses, while the Nuns had given a home to fifty three girls.

Other Scholastic Items.

Farnborough. A very successful Scholastic Year has been completed at the Salesian School. Farnborough, Hants, where the pupils have rapidly increased in numbers to almost the maximum accommodation. The visit of the Very Rev. Fr. General, during his recent sojourn in England, was made the occasion of special celebrations, and the distinguished guest was evidently impressed by the progress of the School. Last year it had good reason to be well satisfied with the results of the Oxford Local examinations, for which it is a centre, and this year's results are expected to surpass them.

A recent occurrence of special interest and importance was the visit to the School made by the Leader of the Irish Party, Mr. John Redmond, and Mr. Patrick O'Brien M. P., who motored down from London, and were given a very hearty reception.

Chertsey.

The Nuns of Mary Help of Christians are pursuing their prosperous course in their Boarding and Day School at Chertsey-on-Thames. Every year sees an increase in their numbers, and

higher educational successes are rewarding their endeavours. Both boys and girls are entering on the path of the Oxford Local examinations, they having been already distinctly successful in the College of Preceptors, although the boys' section is naturally limited to very young boys. The Rev. Mother, Eastworth House, Eastworth Road, Chertsey, will be pleased to forward prospectuses and to furnish all the information required.

On the occasion of the Feast of St. John the Baptist, which is by tradition always kept as the name-day of the Superior General, the past pupils of the Oratory presented a thousand francs towards the monument above mentioned, while the present students gave five hundred, of which two hundred were to go to the monument, and three hundred for the boys made homeless by the war in Tripoli.



Some of the boys expelled from Smyrna.

BRIEF ITEMS.

At the international Congress of the Past-Students held in Turin, it was proposed that one of the ways of commemorating the centenary of Don Bosco's birth, which will occur in 1915, should be the erection of a monument in the Piazza di Maria Ausiliatrice, which fronts the Oratory. Active negotiations are in progress to realise this scheme, which was adopted with enthusiasm by the thousand members of the Past's representatives. A bronze group will be erected, including symbolic figures, with a life-sized statue of the Apostle of the Young in the midst, and dominating the whole group.

Great celebrations marked the visitation of the Very Rev. Don Albera to the Belgian Province, particularly in the town of Liège, the central House. It so happened that while he was at the Institute, the football team from the Salesian School at Battersea arrived to fulfil the fixtures arranged with the leading Liège teams; as reported in our previous issue they proved victorious and came in for a good deal of lionizing on the part of the visitors to the Institute. "God save the King" was played by the band out of compliment to the visitors.

The ancient city of Bologna was the chief halting-place of Don Albera on his way back to

Turin from his northern visitations. The local papers gave conspicuous positions to the chronicle of his doings, and Bologna revived its memories of the visits of Don Bosco and Don Rua in previous years. There were great meetings of Co-operators, and Don Albera found that his visit was all too short to deal at all adequately with the business awaiting him. Bologna was the scene of the first International Congress in 1895, and on this occasion one of the chief speakers was the indefatigable Mgr. Carpanelli, who was the Secretary to that Congress, and did so much to make it the brilliant success it was.

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At Faenza the Very Rev. Don Albera himself gave the Conference to the Co-operators, and in doing so he made use of his vast experience of Salesian Work in many lands, including Europe, the two Americas, Algeria, Tunis and Palestine. His outline was filled in with various personal incidents and anecdotes, which made it especially interesting.

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On the feast of St. John the Baptist there arrived at the Oratory at Turin the Archbishop of Hayti in the West Indies. His Grace Mgr. G. Conan. He had come there to ask our Superior General for a Salesian House in his Archdiocese. On the same day there also came His Lordship the Vicar Apostolic of Hong-Kong, who so kindly received our missionaries when they were expelled from Portuguese territory in Macao.

During the month of May last, and particularly during the Novena and the great feasts about the 24th of the month, the great Mother of God was particularly generous to her devout clients. This is in keeping with the tradition of the month devoted to Her, for everywhere there is at that time an outburst of enthusiastic devotion, and great combined petitions are offered up before the throne of the Queen of Heaven. In the edition of the *Bulletin* which circulates throughout Italy no fewer than three hundred and seventy favours are acknowledged, and when it is remembered that each of the editions has its own distinct publications of favours and graces obtained, the month's record must come to nearly a thousand.

But even considering this, the Ven. Don Bosco asserts that the greater number of favours are not made known to the world, either on account of their spiritual and private nature or because no promise has been made to publish

them or to make a special thanksgiving. But yet they are part of the great maternal blessing ever willingly bestowed by the Help of Christians on those who seek her aid. For the benefit of her clients we insert again the method of making a Novena as recommended by the Ven. Servant of God, Don Bosco, and the Promoter of this devotion.

When anyone mentioned a desire for some favour from heaven, the Ven. Don Bosco used to say: If you are recommending your intention to Our Lady Help of Christians remember:

(1) To have faith in God and not trust at all to the power of man.

(2) The request remains entirely with Our Blessed Lord in the Most Holy Sacrament, and trust should be put in Our Lady Help of Christians, whom God wishes to glorify on earth.

(3) In every case the condition should always be put, that it is in accordance with the Will of God.

He then advised:

(1) During the Novena to recite each day the *Our Father, Hail Mary and Glory be to the Father* three times in honour of the Most Holy Sacrament, adding each time the invocation: *O Sacred Heart of Jesus, have mercy on us*: and also three times the *Hail Holy Queen* with the invocation: *Mary Help of Christians pray for us*.

(2) To approach the Sacraments during the Novena.

(3) To make or promise a thank-offering according to one's position.

It is customary also, in the case of a special favour, to publish the thanksgiving.

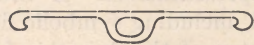


Book Notice.



The Sorrow of Lycadon. — Mr. Thomas Concanon has produced a welcome addition to the interesting *Iona Series* of Shilling Books published by the Irish Catholic Truth Society. This volume is Number Nine of the Series, and maintains their charm of style and their engaging interest. One Shilling.

24 Upper O'Connell Street, Dublin.



News from the Missions.

The Land of Magellan.

Fuegian Folk-lore.

(Continued).

The Onas think a great deal of the combats between one tribe and another and whosoever distinguishes himself in these is greatly honoured. In the *toldos* for many weeks and months, the various incidents of the combat, and the prowess of each one in particular, is the theme of general conversation.

Very similar is the single combat between two persons. When an Indian wishes to find out whether a friend of his or an adversary is as strong as himself, he goes to him and, without preamble, says: "*Will you fight with me to see if you are my equal or superior?*" Naturally the other accepts and at once they go to look for a field without stones, tree-trunks, or bushes. Having found one to the satisfaction of the two and their witnesses, he who first gave the challenge stretches out his arm horizontally and says: "*Well! let us fight and see if you can overcome me.*" The other at once approaches and takes his hand trying to encircle him with his arms, which the first must allow until he says "*Now!*", then the combat begins in the usual way, making use of all their cunning to overcome the opponent.

POLITENESS AMONGST THE ONAS. — When a relative or a friend wishes to make a visit he enters the *toldo* or hut and takes a seat near the fire, neither he nor his host saying a word. This silence lasts more than half an hour, after which they begin the conversation, without any allusion to the journey, to health, etc., as if they had always been together. If, on arriving from a distance, any one were to recount immediately his own adventures, he would be looked upon as a chatter-box. If afterwards one of them wishes for news or desires to make a request, he must dissemble and wait one or more days to express his wishes.

After the visit the guest departs without bidding farewell.

One who receives a gift must *never* show signs of gratitude or pleasure because men must be serious, for it is childish to manifest pleasure where anything is received. Of this strange custom many examples are narrated. Of twenty Indians who went to the chase only one killed a *guanaco*, which in accordance with their customs belonged to him alone. All had been without food from the previous day and felt the hunger of true Fuegian hunters. The Indian, who had killed the *guanaco*, in the evening cut up the beast, throwing a piece to each one of his companions. Whilst this was going on they pretended not to care for the piece of meat which they had been devouring with their eyes and abstractedly gazed around. Finally with many signs of indifference each one set himself to roast his own piece and eat it. Naturally all were careful not to thank the giver even with a sign of the head or the hands.

On another occasion a white man presented an Indian with a strong knife having several blades, with a coloured handle, which he knew would delight him. The Indian took it and put it in his pouch without any recognition of the gift, without even looking at it and without even a word of thanks. The white man, astonished at the absolute lack of appreciation of such a valuable gift expressed his surprise to the mother, who had been present at the scene. The mother at once made known to him that scarcely had he turned away, when the Indian took the knife out examined it with curiosity and could scarcely contain himself for joy. He who had who so rejoiced in the possession of the knife, feared to be taken for a boy if he showed any desire to possess it.

At present the Onas, after being so long in contact with civilized people, when they see in use or in the houses so many new and necessary things, venture to ask for them.

What can one think of this perversion of ideas? The cause is to be sought in the pride of the savage who revolts against those forms which we call politeness and which he interprets as childishness or weakness.

DOCTORS AND MEDICINES. — One of the greatest difficulties of the Missionary is that of

freeing the poor Onas from the influence of their doctors or wizards called *kon*. Among the Indians the belief is general that their maladies are caused by wounds from an arrow or from pieces of wood or bone, or from small stones which have penetrated the part of the body where they feel pain. The magic power of sending these objects into the bodies of Indians is attributed to a *kon* of another tribe or sometimes to the moon which having been, as it is said, a great female physician, can even now work evil especially when it is eclipsed and shows blood between its teeth. This superstitious belief in the causes of illness explains how the Onas, knowing nothing of the use of medicines, trust entirely to the power of their *kon* to whom it belongs to extract the foreign substances from the body of the invalid. When, therefore, any one falls sick, he is visited by the *kon*, clothed and adorned in accordance with his office: the head covered with ashes or sand, the forehead encircled by a strip of skin which keeps in a vertical position five or six long feathers, which surround his head like a mitre; the face and body are painted in various colours. Coming into the presence of the invalid and having examined him, he begins by telling the relatives what are the objects in the body of the patient and who is the wizard who has sent them there. Then he begins the cure. He takes a coverlet made of guanaco skins, and after shaking it in the air, spreads it on the ground and in the middle places the invalid kneeling, quite naked. Then he begins to walk round him at a certain distance, at every step spitting in the opposite direction to the invalid, and draws nearer to him, all the time narrowing the circle and chanting in a lugubrious and monotonous manner some incomprehensible words, in loud tones, then lower and then softly.

Getting thus close to the invalid, he begins to rub the spot where he is suffering, then he applies to it his mouth hidden at each side by his hands and begins to suck with lengthened aspirations, rising every now and then to his feet and pretending to throw out the spirits with vigorous puffing, accompanied by energetic waving of the arms towards heaven.

After alternately sucking and puffing out, the *kon* begins to vomit on the ground or into his hands all those malignant objects which at the beginning he had mentioned having found in the part affected. Having done this the *kon* makes the sick man get up, and hastens to trample furiously on the coverlet and then shakes it in the air to get rid of the spirits. Then he stretches out the coverlet again, once

more places the invalid upon it and recommences the cure, which may be repeated a certain number of times according to the discretion of the *kon*. If the cure takes effect and the invalid recovers the reputation of the doctor is increased and he is well rewarded; if, on the contrary, he gets worse, the *kon* declares that the noxious objects are too numerous and that he cannot extract them all, and that consequently he must die. And in this the *kon* is an infallible prophet, for if the sick person does not die of his illness, he is killed by the doctor or by some member of his family, to put an end to his sufferings. The missionary Fr. Borghatello says he has several times seen a woman strangle her husband because he has been pronounced incurable and then weep copiously with the usual signs of mourning, sometimes by the action of the missionary the invalid has been saved, has recovered and survived a long time.

Having thus described their method of curing the sick we may now describe some peculiarities of these *kon*.

And first of all they are wonderfully clever in hiding in their mouth the little stone, the arrow head, etc. and in speaking with these things in their mouth without any change of voice, and performing actions which seem extraordinary. Of this dexterity Mr. Luke Bridges was a witness on two occasions. Having expressed some doubt of the wonders the Onas related of their doctor, he was invited to assist at a demonstration. The doctor, absolutely naked, took a piece of guanaco skin about eight inches in length and held both ends in his hands. The strip of skin little by little lengthened, without stretching and without growing thin. When his arms were stretched out in the form of a cross, he gave to a man near him one end of the piece of skin, and, holding the other end himself, began to move away: the strip became longer and longer... until it was about thirteen feet long. Then the doctor chanting the whole time made it contract slowly to its first dimensions and then caused it to disappear without Mr. Bridges perceiving where it came from or where this long strip had hidden itself. The absolute nakedness of the doctor prevented the possibility of any deception with sleeves or any thing else, so common amongst our conjurers.

In addition to theatrical skill, the *kon* know how to profit of their reputation and the fear in which they are held by the Indians. With the hair of all the invalids treated by them, they make a ball and make use of this as an instrument of gain. They say that if they throw

this ball at any one, the evil spirit enters into him and death is inevitable. Therefore when a doctor has no sick people to attend and yet, wishes to earn something, he says to the first one he meets, showing the ball: "*If you do not give me something, I will send you the evil spirit,*" and the one threatened, in his fright, hastens to give the best he has. In addition to their medical qualifications these *kon* are esteemed wizards from their supposed power of inflicting maladies on their enemies and of allaying storms.

Popular imagination and credulity have also given rise to legends as to the other-world-life of the *kon*. The Onas believe that their doctors continue to exercise their skill in favour of the inhabitants of heaven. When during summer they hear loud thunder, but of short duration, they are not afraid because they attribute this to the shock of two clouds. On the contrary they are very much afraid of continuous distant and low thunder, because they attribute it to the souls of the *kon*, who, after sucking out the noxious substances, are trampling them under their feet. The Onas fear that these bad things piercing the sky will pour down on them.

DEATH AND BURIAL. — As the malady of the Indian grows worse, so the cries and weeping of the relative increase; the latter, after the death of the invalid, cut their hair in such a way as to leave a large tonsure which they paint red and cover their bodies with shells in parallel lines. The corpse is wrapped in guanaco skins, fastened with leather thongs and buried at a considerable depth, so that the *zorro casancho* cannot dig it up and always face downwards. Being questioned as to the reason of this they replied: "*it is well thus,*" and they could give no reason, but were unwilling to change the position of the corpse. After the interment the relatives and friends assemble round the fire three times a day, in the morning, at midday and in the evening, for several consecutive days, and each time for about the space of an hour, singing and weeping. All are seated on the ground, sorrowful, with the head bent. One chants in a mournful voice some unintelligible words, repeating them in various tones loud, still louder and then lower, whilst the others form a kind of chorus, singing a lugubrious hymn, at intervals, accompanied by sighs and groans.

It appears that the leader sings a kind of litaney and the choir respond always in the same words. At the end of the ceremony the assembly disperses and each one goes about his own affairs without a sign of sadness, even, in a

joyful and playful manner as if nothing sad had happened. The hut of the deceased is burned and his dwelling place is abandoned, even, if it were only a few yards in extent.

Still the nearer relatives remember their dead, especially the women; and every day, for months and years, at sunrise and sunset they demonstrate their grief by a plaintive hymn beginning with the high notes and descending the scale to the lower ones. The scene of mourning is thus described by Professor Tonelli in a letter from Rio Fuego: "What an impression I retained of a visit to a hut! One morning with Fr. Zenone I entered the wood whilst the sun was rising over the sea. At our approach there was a scurry, a flight of naked children who did not wish to receive our visit in such scanty clothing. Very soon they reappeared chattering and laughing, one in a shirt, another in knitted garment, others with drawers, one in a jacket only, another with a shirt and one boot! One could see it was a somewhat hasty *toilette*, but the demands of propriety were satisfied. One of those children at the request of the missionary accompanied us as we approached a hut from which issued a plaintive song, or a series of sighs.

"The child who accompanied us would not answer any questions we asked regarding this lamentation. When we reached the door we saw a woman seated near the fire, surrounded by three silent girls, with their elbows on their knees and their heads between their hands, whilst she continued the lamentation without noticing our arrival. Her head showed a large tonsure, well shaven like that of a Capuchin, on which could be seen the wounds caused by shaving with a shell. The hair and the tonsure were coloured red with a mixture of clay and fat. When she perceived us she still went on with the sorrowful ditty, but in a lower voice. To our enquiries she answered with tears in her eyes that she was weeping for a child who had died two years ago. Being asked the name of the deceased she would not answer and I learnt afterwards that amongst the Onas it is the custom never to name the departed; even to mention the name of one dead is one of the gravest offences that can be committed against his relations and friends.

"This custom explained the reluctance of the weeping woman as well as of the boy who accompanied us; perhaps a brother of the dead child! We retired much troubled whilst the woman resumed her lamentation."

PHYSICAL, MORAL AND INTELLECTUAL CHARACTERISTICS OF THE ONAS. — From all that has been said of the Onas it is easy to form an idea of

the physical and moral type, as well as from what was said in the introduction. The ordinary type is tall, the face large and almost round, goodnatured, with prominent cheek-bones, and a small forehead, because the leather head dress reaches nearly to the eyebrows; a clear bronze complexion and in some women almost white. The eyes are slanting, very black, like the hair which does not turn grey, until a very advanced age is reached, and then only partially. The nose is somewhat flat; the mouth large and usually open in wonder or with a smile; excellent white teeth, though they are never cleaned. The hair is plentiful thick and always smooth; the beard thin on the chin and some hair on the upper lip which they always pull out. The face always has a youthful aspect, not in the least repulsive notwithstanding their black mischievous eyes. Their hands are small but well formed like all their members, which are well proportioned, muscular and agile, in men the type of beauty. The women, in general are shorter, squat and stouter, owing to their sedentary life. In all of them the skin gives out an unpleasant odour, so that a closed room, in which they have dwelt for some time, is unbearable.

Their sight is wonderful; with the naked eye they can see what the whites can only perceive with strong glasses. Darwin himself noted this peculiarity and said that in this they are superior to any sailor who by long practice perceives a distant object much sooner than a landsman (1). Their sense of hearing is equally acute and there is no doubt that their manner of life contributes greatly to the development of the senses, constantly observing natural phenomena, and forced to be ever on the watch against their enemies whose footsteps, by placing their face on the ground, they are able to hear at an immense distance.

Their moral character, in the appreciation of any one who has been in long and intimate relations with them, is substantially the same as that of any other man. Evidently in their moral character one does not find traces of Christian-ethical principles which form so great a part of our civilization. They have only the natural light of reason and even this is frequently obscured by the wretched conditions of their existence, due to the poverty of the regions they inhabit. Therefore it is not surprising if they are lazy, indifferent, untruthful, thievish, irascible, indolent in their habits, especially the women, and revengeful. These defects, not formed in all, are counterbalanced by

their kindly feelings towards their benefactors, by their hospitality, their docility in following advice, their gentleness towards those who treat them well, their desire to attain to a civilization such as ours especially as regards religion and morality. Evidently all these good qualities were hidden and, one may say, stifled when confronted by the hostility of the money-making colonists, the charity of the missionaries was required to show Europeans those good qualities they had hitherto manifested only in private life. This explains how persons travelling in haste and ignorant of the language have, on seeing their miserable material condition, drawn conclusions unfavourable also to their moral character.

Similarly, regarding their intelligence, we may repeat with Nordenskjöld that they are more worthy of compassion than of contempt.

What we have said of their utensils and their work demonstrates that they possess more than ordinary intelligence: "*their arms, their ornaments, their methods of procuring fire and food are the best their actual circumstances permit* (1)."

When the missionary has cultivated their natural talents, set the men to pastoral work or some simple trade, the women to the industry of weaving, the children to an alternative timetable of study and work, then it will be evident that their intelligence is equal to that of other men. In the Salesian museum of the Land of Magellan at Punta Arenas are exhibited many scholastic specimens executed by the Indians, and stuffs woven by the women (2). Their work shows how well they have corresponded to the efforts of the missionaries and justifies the words of Nordenskjöld regarding the work of the Missionaries. "*After having seen the education of the children, their games, their work different for each sex, the work of the men in the*

(1) Nordenskjöld.

(2) The following is the order of the day in our Missions for the boys living with the missionaries: 6 Rise, 6.30 Prayer, 7.30 Class, 8 Breakfast and recreation, 9 Work, 12 Dinner and recreation, 2 Work, 3.30 Refection, (maté and bread), 4 Work, 6 Class, 7 Supper and recreation, 8.30 Prayer and rest.

Order of Classes: *Monday morning*. Religious instruction, *evening*, Reading and Writing; *Tuesday morning*. General behaviour, *evening* Geography and duties of a citizen; *Wednesday morning*. Religious instruction, *evening* History in examples; *Thursday morning*. Spoken language, *evening* Arithmetic and copying; *Friday morning*. Sacred History, *evening*. Elements of Natural History; *Saturday morning*. Rules of Health, *evening*. Drawing and reading; *Sundays and festivals*, a walk in the morning, in the *evening* singing and music. For the girls the Daughters of Mary Help of Christians use a similar order of the day. The food is: soup (with rice) meat in abundance, boiled, roasted, bread *ad libitum*. On feasts, fruit.

The adults live independently in the huts in the village.

(1) Journey of a Naturalist, p. 18.

workshops and saw mill, in the fields and amongst the flocks, I believe that not many years will pass before they will furnish many useful members to society."

(To be continued).

BRAZIL.

Cuyabá, Brazil.

Very Rev. Don Albera.

In deference to the wishes of the Provincial I am sending you an account of the most recent visitation of the Colonies out here among the Bororos.

A great promise — Important exploration for drawing up the census of the tribe — Has he disappeared — Disappointment — The desired announcement.

In the visit paid last year to the native settlements before going to Europe, having found the Indians very well disposed, the Provincial promised to all those who behaved well during his long absence, who worked assiduously and in obedience to the Missionary, a gift at their own choice. The proposal was greeted with enthusiasm.

—"Padre," said several, "we have no large knife with which to kill the tiger...."

Others of a more practical turn of mind and used to the ways of civilization rejoined:

—"Bring us an axe to cut down the trees and make a large plantation!"

—"Our shirts, our trousers are old, bring us some new ones," and so on.

The Provincial had hardly set off when thousands of telepathic messages followed his boat repeating the most various and insistent requests. But, to tell the truth, these good neophytes were not satisfied with counting the days. They prayed also and every day with great fervour for the safe journey of their beloved Father.

At this time the Brazilian Government, ever zealous for the work of civilizing the Indians, had undertaken the census of the whole Federation and expressed a wish that the Salesians should make the enumeration of the Bororos tribe.

This was the notice we received from the Superior Fr. Oliveira, lately returned from Rio where he had been with the Provincial on business connected with the Missions. Having arrived at Cuyabá he desired Fr. Balzola to go to the Capital for this purpose.

Therefore, to comply with the wishes of the Government, to extend the sphere of our influence and still more to continue the visits already begun, judging that an expedition to the centre of the tribe would conduce to the greater glory of God and the good of souls, as well as to the extension of the Mission, the work was at once taken in hand. The preparations, being completed, accompanied by a cleric and by two Indians who had charge of the cooking and of the beasts of burden Fr. Balzola set off in *No-mine Domini*. The party was a small one, but the prayers of their brethren and of our boys accompanied it. Many were the difficulties, and numerous the privations, sometimes they were destitute even of necessities, but the intrepid Missionaries succeeded in visiting the greater number of the native villages: they had the satisfaction of greeting once more former friends and acquaintances, who were astonished at their arrival in such out of the way localities, by their words and example they endeavoured to prepare all the Indians they met with for the benefits of civilization.

Of many they registered the name and the district in which they were met; of the groups visited and of those who at their summons came to a fixed place, as many as 1072 were counted, in which number were not included those residing in the Colonies of Mary Immaculate, of the Sacred Heart and of St. Joseph, nor those who for lack of time it was impossible to visit.

This expedition was providential, for it was the beginning of our intercourse with several bands in a central situation of natives of the South; many of these had already paid the missionaries a visit, for they heard of them from neighbouring Indians; various families had come from time to time, thus rendering Fr. Balzola's visitation more easy.

Thus the time passed and already five or six moons had elapsed which to the Indians seemed a century. Then they began to question the Missionary, saying: — "Has Father Malan made the wire speak?" — Meaning — "Has a telegram arrived from Father Malan?... We are anxious to hear of his arrival, ask for news of him!"

The Superior, who had heard nothing and who was anxiously awaiting a message, replied to the Chief:

—"Captain! tell your people to be patient for a little while, and I shall enquire."

Another time, having received an answer in the negative, the good chief, in a serious tone as if wishing to discover a secret, rejoined:

—"Do you know, Father! I think he has

fallen into the sea and that the fishes have devoured him!"

Then the Missionary replied:

—"Oh no! because you, your children and we have prayed that such a thing should not happen: God will assuredly protect him."

At last we received the telegram announcing the arrival of Fr. Malan at Rio Janeiro with a quantity of articles for distribution; you can imagine the joy and enthusiasm with which the news was received by the Indians! In the evening the discourse of the chief of the tribe, surrounded by all, men, women and children, was upon the great event and on the same subject the following comments were made.

—"Mother what a beautiful knife I shall have!" said a child; "it will have a bone handle and it will be so bright, will it not?"

—"And my belt of different colours, how fine it will be!" said another.

—"I will take a big knife and plunge it into the heart of a tiger, which I will bring home for you," protested a vigorous youth to his aged parents.... — and so on according to the fancy of each one.

The next day the Missionary was saying to all:

—"Did I not tell you that he would come much laden with presents?"

When a month had elapsed the Provincial arrived at *Corumbá*.

—"Another moon! and Father Malan will be with you" — we said to the Indians. But instead he fell ill and had to remain at *Corumbá* more than a month. This news was communicated to the Indians with the recommendation: "Let us pray to God to cure him speedily and bring him soon to us!" — And the prayers of these simple people were heard, for in the end we received a telegram saying that the Provincial had recovered and was proceeding by Cuyabá and calling upon the Colonies for many beasts of burden to transport all that the generous charity of our Benefactors had contributed.

A visit — The reception — Impressions — How the rights of property are learnt and developed — Generous charity.

It was a Sunday and the Catechism was just over, when one of the sharpest boys from the school-house which has an extended view called out.

—"Boett'aregoddol!"

Another voice replied and all turned their eyes to the hill facing the house from which a line of Bororos was descending.

After Benediction of the Blessed Sacrament we went outside.

—"Lend me, Father, that garment so as to meet my companions!" — said one.

—"And to us also!" — rejoined the rest in chorus — "we will give them back this evening!"

I may remark that, thanks to God and to the generous charity of our Benefactors especially those in Europe, we have in hand festive garments for all the Indians of the Colonies, which are kept by the Missionaries and given out only on Feast days as becoming attire for the House of God. It was hardly proper therefore to give them out. The missionary accordingly said:

"You are all right, go to meet them as you are!"

They all looked towards the approaching company.

—"There may be from twenty to thirty!" said several boys, already proficient in calculating.

—"Twenty?! thirty?! What do you mean? (grumbled an old man, no lover of novelties!... Twenty, thirty, no! There are a great many! that is what we say!

In fact there were just thirty, who came from the native villages *Giarudd'ori* and *Aroe-giari*, situated about fifteen leagues south of the Colony of S. José at Sangradouro and in the neighbourhood of the hill called the Transfiguration Hill, where in the month of August 1908, our Provincial making his visitation of several villages of the tribe had planted a Cross.

Now they came in a long line into the village and dispersed themselves amongst the huts of their relatives. Our Indians went from one habitation to the other and after staring at the new comers went outside again. They wanted to make a pleasing impression, as they were so clean and well clad, but the others would be humbled, for although in their best according to native ideas they would realize their own want of cleanliness and of clothing. When, however, we enquired: — "Have you seen your brothers?" — "*Huh!* Yes!" they replied and one of the chiefs continued:

—"The colony is very fine, the Bororos here are good. They have a large extent of cultivated land, so they have plenty of beans, of rice, of manioc, sugar-cane and other things" — and they went on naming various kinds of food: — "So they are well off here."

And so it is! With plenty of food it is easy to make friends with them.

Then they continued: — "They have many clothes" — and they indicated the number on their fingers: — "They were not stingy with us,

nor was the Father" — and they mentioned what they had received.

The next morning when they were ready to depart some were seen with large knives, others with hatchets, some with blankets and clothing all of which had been given to them by our Indians, either from their natural liberality or a kind of community idea reigning in their tribe; or, let us say from the desire to increase in the esteem of their brethren, being assured, on the other hand, that, by working for the Mission they would earn more money to purchase a fresh supply of what they had given away.

After such visits, however, there are always some who come to the Director, saying ingenuously:

—"Father, I have no shirt, I have no trousers, give me a pair."

--"How is that! did you not buy some the day before yesterday?"

—"Huh!.... but.... I gave all to the Bororos who came lately."

These are instances of primitive candour and charity. In such cases and they are not rare, an exception is made and a work of mercy is performed, that of clothing the naked.

For, as you are aware, in order to arouse and develop in the Indian the love of work together with the idea of personal property, gratuitous gifts have been abolished in our Colonies, for these instead of improving them rendered the Indians exacting, petulant and idle; and a practical and well organized system was adopted of giving equitable wages, consisting of tin money which when presented to the administrator of the Mission, is exchanged for articles of equal value, at the choice of the buyer.

Thus the adult Indian, by means of the above mentioned money, provides food and clothing for himself and his family; so that through his own energy, aroused by the Missionary and of which he was hitherto ignorant, he sees his hut provided with all things necessary to render his life more happy and comfortable.

This is also inculcated on the boys themselves who weekly receive their money which they save up and then exchange for various articles. The little ones, here also, prefer sweets or cakes; with the adults and the older boys the plan works most satisfactorily.

Besides, the enterprising and active Missionary has had some taught the manufacture of straw hats; they take these to the Administrator who pays them in money or in articles they want.

Thus not only do they get the notion of private property, but they also acquire a love of

labour which is of the utmost importance for an almost nomadic race devoted to the chase, and singularly favoured by the fertility of a soil, producing an abundance of different fruits.

Still, progress is slow and one can understand that deep roots, the growth of centuries, are not easily eradicated.

At Cuyabá — Recommendations and forecasts — Return and arrival in the Colonies — Notice of sale — Method of counting money — Visiting the huts — "The Official Gazette" — Hunting.

Meanwhile the animals to be used in transporting the goods had been got ready and set out from the Colonies for the Capital. Here, a special commendation is due to our skilful *Bororos*, who in the journey with Fr. Balzola as well as in this one especially, carried out to our admiration and almost unaided the functions of guide and drivers of about forty animals. When they were about to start, several repeated their recommendations many times over.

—"Friends, do not return with the packing cases empty.... come soon with our things!"

An old man, somewhat distrustful, approaching one of the party said in a low voice:

—"You who know how to deal with civilized people, just see how things are going; don't let them cheat us; we have been waiting so long," and he retired solemnly to his old hut.

Our party glanced around, smiled, and rising together with a savage shout set off towards the capital.

They arrived there in fifteen days: and on the way, between the marches, as well as at night when resting under the beautiful Brazilian sky, the favourite subject of conversation was always of the money they had earned and of the purchases they would make. You may imagine, therefore, after so much talk, what were their exclamations of delight in seeing before their eyes all those things that generous hearts had been inspired to provide for them.

—"Huh!" was the general exclamation; "we shall tell our companions in the Colonies what we have seen!"

And having got everything ready, in a few days they set off again with the Provincial. Accompanying them were several Nuns of Mary Help of Christians, who so generously devoted themselves to the education of the women and girls: and at last, after a fortnight's monotonous journey, always mounted on a mule and exposed to the burning rays of a tropical sun, we reached the Colonies. The arrival was

greatly desired by the visitors, but much more by those who were awaiting them: and this time the anxiety was greater than usual on both sides.

What a moment was that!..... The Indians belonging to the travelling party called out:

"Friends, you have never seen such a lot of things, we shall not get to the end in a hurry!....

Another added:

—"Friends, I am tall, am I not? Well, the pile of goods is much higher than I am."

And they went on together:

—"We have seen trousers, shirts, blankets, hats, etc." — and after describing everything minutely they concluded: — "Everything is for us!"

The Indians of the Colonies could no longer restrain their anxiety to see the distribution begun.

—"When will the Father give us the things?"

—"Wait a little, you shall have due notice."

But even the old people, like children when they are expecting something, were impatient, and came back again and again with the same enquiry.

And finally, after being duly authorized, the head Cacique, Michael, from the space in front of the huts cried out:

—"Father Malan says that he will give the things himself to the Bororos, therefore tomorrow at the sound of the bell you must come here with your money."

This announcement pleased every one, for all had saved something. And that evening by the light of the moon and of the inevitable fire, more than one was seen repeatedly *measuring* his money.

I say *measuring*, because the adult, who cannot count, (and here the boy attending school has the advantage of him) has discovered, for example, that a line of money measured from the fingers to the arm equals the value of a shirt, of a pair of trousers or something else; and he knows also that according to the greater or less value of the article, longer or shorter must be the line of money; many are now so clever in this kind of measurement that they make but few mistakes. So one measures by the leg, one by the arm, another by the fingers, periodically breaking forth into exclamations such as the following:

—"Good! oh! very good! My money is plentiful and I shall buy everything!"

The next day, when notice was given, the men came in punctually, in twos and threes at the place appointed, and handed us their money to be counted. One had it wrapped up in soft bark, another in maize leaves, another in

rag. All are now ready and each one waits his turn.

—"What do you wish to buy?" — enquires the Missionary after counting the money.

The one in question is a good, strong worker who replies:

—"I want a blanket."

—"A red one, perhaps?"

—"Yes, yes."

One rarely makes a mistake in pointing out the red ones, as these are greatly prized.

—"And nothing else?"

—"A hatchet."

—"And you?"... to the next one.

—"Wait" interrupts the first "I have still some more money!"

Then his companions cry out in wonder "*huh!*" and the Indian, gravely, with the things in his hand, says:

—"I want to buy all, therefore I give little at a time."

The distribution continues.

Here comes one full of ambition, asking for a black hat and a brilliant waist band. He wants to cut a figure amongst the others! and if he has the money he is soon satisfied.

Another, somewhat slowly, offers a small sum for an article of considerable value. Having seen the coins the Missionary says:

—"My friend, the money is not sufficient!"

—"What does he say?" — he asks of his neighbour who replies:

—"That your money is too little!"

The other somewhat vexed:

—"I measured it and it reached to here" (pointing to the muscle of his arm).

—"But have you no more money in your pouch?"

He rummages again and again, and says at last:

—"Here it is!" A coin had remained in a corner.

It is counted and found to be the exact price of the article desired.

To the Captains, who have distinguished themselves by diligence in working, and carefully making known to their companions the recommendations of the Directors, various articles in addition were distributed according to merit. Those also who are most diligent in everything receive prizes, as well as those who allow us to send some of their sons to be educated with the students or the artisans at the school of Cuyabá, or at the Agricultural School of St. Antony at Coxipó.

As you see, over here besides asking nothing for the school fees of our boys, we have to pay the parents for them.

On the day of such a distribution as described above, it is usual to make a visit to each of the huts, and for this reason they had been repaired with more care, were well arranged, clean and in good order.

Let us look in for a moment.

The men, for the most part, keep up a show of indifference; others, on the contrary, learning the ways of civilization, receive their visitors with a smile.

In one of the huts the Provincial, astonished to see it so well furnished, said:

—“Eh! here you have much property, you are rich!”

—“Yes!” replied an old wornan, “but it is you who gave it us, you are good, do not go away, remain with us!”

—“If I do not go away, all these things would not come for you.”

But the old woman was not to be put off.

—“Write,” she said, “on the paper and send to ask for all, but you, remain with us; you are good and we like you.”

It is the custom of the Bororos always to accentuate with their *huh!*.... (yes) whatever is said, so to please them we imitate their custom, uttering a *huh!* equivalent to “It is impossible” and we retire.

The evening came, and with it the *Official Gazette*.... announcing those who had bought more, who had bought less, who had made the best bargains, who had made the worst, excusing some, praising others.

This *Gazette* is only an Indian, a good speaker who undertakes to let his companions know what has happened during the day. The Indian has no printing press to publish the news, but he is an acute observer of all that he sees or hears and remembers it for the evening discourse.

This time the material was abundant, so there was also a *supplement!* and a second supplement! for many were the speakers who entertained the audience until late at night.

Amongst these was a *Bari* (or priest, who, owing to his advanced age and the requirements of his office was short of money; he had been unable to buy all that he wanted, but from the kindness of the Provincial had obtained what he desired; he made a speech, crying out enthusiastically.

—“Father Malan is very good, he has been most generous to me, for he has given me a red blanket, a coloured shirt.... he has not been less generous to you for you have many things;

therefore none of you must waste time tomorrow but work hard: but not I, for I will remain at home to put out your fires, so that the flames may not burn your houses during your absence.”

The rogue! he the favoured one dispensed himself from working and advised the others to work!

The following day, one of the captains came to report the people's impressions and he added:

—“Now, Father, my people have plenty of clothes and they will no longer go naked.”

—“That will please me,” replied Fr. Malan: “as you may remember. I have told you before that I wished them to wear clothes even when they go to the chase.”

—“Very good, tomorrow they go hunting, and this evening I will give them due notice.”

The next day he returned, looking depressed.

—“Well, Captain, your people went hunting this morning?”

—“Yes!” he replied, opening his eyes very wide (a method amongst the Indians of affirming the truth). “But they did not go dressed, because they said that as the woods are full of thorns they would have returned with their clothes in rags!”

—“Well, we must have patience; you will therefore tell them to take off their garments on entering the wood and put them on again when they come out, you understand?”

—“Yes, yes!” — he replied.

—“Because,” continued the Provincial, “there are many good civilized inhabitants of this country where you dwell and more in that from which I come, who think of you and all your people. They are well-disposed towards you and for this reason they send you all the goods you have and they will send much more later on; but they wish you to become good and pray to God for them. Thus you see all these boys praying every morning and every night, so that the good God may send us what is necessary, and reward those generous souls who remember us and you.”

But here, I will stop for the present.

I beg you, to be so good as to thank in our name all the Benefactors who have at heart the welfare of the Mission of Matto Grosso and assure them of our prayers and of those of little Indians of these virgin forests.

I remain,

Your affectionate and devoted son in C.

JOSEPH PESSINA.





DEVOTION to Our Lady Help of Christians

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

PIUS PP. X.

GRACES and FAVOURS ⁽¹⁾

Gloucester (England). — Through the intercession of Our Lady Help of Christians, a special favour has been received for which I beg to return grateful thanks through the medium of the *Bulletin*.

June 1912.

E. C.

India. — Some time ago, on reading the Life of Don Bosco, I thought of having recourse to Our Lady Help of Christians for a special favour, which was granted to me. I promised a thankoffering and now desire to fulfil it.

May 1912.

D. C.

Chicago. — Having prayed for a special favour through the intercession of Mary Help of Christians, and promised publication of the same, I write to ask for its insertion in the *Bulletin*, and enclose a thank-offering. Other special favours are also asked through her intercession.

May 1912.

J. C. S.

Pavia. — In April 1911 the undersigned was rapidly brought to the brink of the grave by a severe internal disease, against which all the remedies and all the skill of science strove in vain. It was regarded as a desperate case for which hope was gone. I was reduced to a very skeleton by the illness and began to look forward to death as a release from suffering. How-

(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.

ever the month of May was now commencing, and my thoughts turned at once to Our Lady Help of Christians, who alone was left to succour me, when the doctor had given up hope. I telegraphed to the Oratory, asked prayers for my intention, sent an offering to the Salesian Work, and promised to have the favour published in the *Bulletin*, and moreover to go to Turin to offer my thanks personally in the Basilica of Our Lady Help of Christians.

After making this promise, I felt suddenly much better, and soon found that I was regaining my health and strength. As my cure seemed to be evidently most marvellous, the attendant physician sent for one of the Professors at the University of Genoa, who also agreed that no explanation for the cure could be given except some divine interposition. In May 1912 I went to Turin to fulfil my promise and to offer my thanksgiving at the altar of Our Lady Help of Christians.

May 1912.

R. T.

The following also desire to have their favours acknowledged:

Trinidad. — E. M. An offering in thanksgiving for favours received.

Rostrevor. — E. de M. For a restoration to health.

Ireland. — B. Grateful thanks for favour received.

Trinidad. — Sacerdos. Offering for a Mass in thanksgiving for great favour.

Ballinasloe. M. G. A temporal favour received after promise of publication.

Chicago. — G. K. In thanksgiving for favour received.

Trinidad. — E. A. Offering for Masses in thanksgiving for favours.

LIFE OF MARGARET BOSCO

Mother of the Ven. Don Bosco.

By the Rev. J. B. LEMOYNE

PRIEST OF THE SALESIAN CONGREGATION.

CHAPTER XX.

Margaret assists her son at the Oratory.

At the end of October, Margaret and John hastened to arrange their domestic affairs, and to send on to the Oratory all the provisions they had.

The 3rd of November, the day fixed for their new undertaking, drew near. The news of the definite departure of the mother and son, had spread throughout the neighbourhood, and had produced general regret.

Don Bosco, following his irresistible inclination had, during his convalescence gathered around him, every Sunday, the children of the neighbourhood.

Fascinated by his manner the children could hardly tear themselves away from him, and the rest of the week was passed in the happy thought of seeing him again. The fruits of these gatherings were so visible and so appreciated by the parents, that the latter could not resign themselves to the idea of a separation. They had hoped that the young priest would establish himself among them, and now they heard all at once of the departure of both mother and son!

The good people, were inconsolable and came in numbers to the Boscos' house. They implored Margaret to use all her influence to change her son's determination. The most persuasive arguments were put forward: one parent offered to give money, another linen: a third eggs and a fourth poultry: they promised everything necessary, and even superfluous too.

"We beseech you to remain among us: do not deprive our children of the good you do them." The mothers began to weep when they saw that their supplications were useless. These tears went to the bottom of Don Bosco's heart, but he felt himself obliged to obey the voice of God. The hour of farewell came. Margaret consoled Joseph and her grandchildren with the hope of return, tore herself away, not without pain, from their embraces, and the two travellers turned their steps towards Turin.

Don Bosco carried his breviary, a missal and

a few pictures. Margaret had on her arm a basket full of linen and other necessary things.

They journeyed in the apostolic way, that is on foot, and the distance between *Becchi* and *Turin* is considerable; but they talked together of heavenly things and the time passed quickly.

At *Chieri*, our pilgrins took a little rest and refreshment at the house of Valliberti the lawyer whose family knew the Boscos, and in the evening after a hard day's walk, they entered Turin.

When they arrived at the *Rondo* near their own house, Margaret and Don Bosco met a friend, the Abbé Vola, a zealous priest and professor of Theology who came with them to the Oratory. While addressing cordial congratulations to Don Bosco on the recovery of his health, the professor glanced at the travellers.

"You are covered with dust," he cried.

"Where have you come from?"

—"From the country," replied Don Bosco.

—"From the country? On foot? Why did you do that?"

—"Because we are in need of this." (So saying, Don Bosco made a sign to show that they needed money).

—"And now, where are you going?"

—"My mother and I are going to establish ourselves at the Oratory."

—"You are going to live in Turin, and yet you have not a farthing?"

—"Your question puzzles me, and for the moment I cannot reply to it."

—"Is anyone expecting you?"

—"No one."

—"And you have nothing for dinner?"

—"Providence will provide it."

—"If I had only known," said the good Priest searching in his pockets, "But I have not a farthing. Wait! There is my watch. Take that for the moment."

—"But," said Don Bosco much moved "You will never have your watch again."

—"I have another in the house, and I have no need to know the time in order to go there. Sell this one as soon as you can."

Don Bosco shook his hand tenderly and turned to his mother:

"See, Mother, how a kind Providence is already taking care of us. Let us go forward and have confidence in God."

They arrived at last at their house which consisted of two little rooms, one of which had to serve both as bed-room and kitchen. The furniture was of the scantiest. For one night they were in proud possession of a watch, but for one night only, as next day it was sold to meet the urgent need.

Under the roof which sheltered them poverty reigned supreme. Far from being dismayed at the sight of such indigence, Margaret and Don Bosco rejoiced sincerely. After having examined the furniture and rooms (which did not take long), Margaret turned to her son:

"At Becchi," she said smiling "I had to arrange and look after everything. Here the work is simplified. God be praised." And she began to sing for lightness of heart, while Don Bosco imitated her.

At this rate the provisions from Becchi were quickly exhausted, and the linen and clothing had soon disappeared.

How were they to go on? How support a work which at this point was beyond human strength? Divine Providence is undoubtedly everywhere but it is not right to oblige God to work perpetual miracles.

Don Bosco therefore disposed of some property, which the partition of the small inheritance brought him, Margaret, on her part, sold



LIÈGE — Don Albera during his visit.

The children who came under the window to see Don Bosco again heard the two voices united in singing a hymn of joy.

The singing went on for more than an hour. Nevertheless, to tell the truth, their position was very critical. Don Bosco was no longer Chaplain of the *Barolo* Refuge, the Marchioness had stopped his salary, and consequently, everything was put down on the debt side, while the credit side was empty.

It was necessary to live, and it was also necessary to feed and clothe a large number of poor boys who, suffering from hunger and cold, came every day to the door asking for bread, shoes and clothing, without which they could not go to work. Margaret and her son had not the heart to send them away without help.

her wedding outfit: the ring, and all the jewelry she had kept with such jealous care till now; all were sacrificed without reserve.

Of the wedding dress and linen she made an alb, surplices, purificators, and a cloth for the altar. The silver necklace served to buy trimmings for the ornaments of the church.

In spite of her admirable detachment Don Bosco's mother did not see the precious things pass into strange hands, without feeling sorrow and regret.

"When it became necessary to give them up," she said, "I felt an inward pang, but the feeling only lasted a moment."

"You poor tokens of a happy union", she cried, "what more beautiful destiny could you wish for? To feed and clothe poor children, to deco-

rate the Spouse of Jesus Christ! Could you receive a greater honour?"

"And this reflection," added Margaret made me so happy, that if I had had a thousand pearl necklaces, I would have given them all without regret."

Don Bosco rented a room from a certain Pignardi, which he used as a sacristy, and afterwards other rooms which were very useful to the Oratory, for the number of children increased rapidly. They numbered about 1000 on Sundays and Feast Days.

The boys assembled for school in the rooms the kitchen, the courtyard, the sacristy, and even the chapel.

Indeed at that time everything was in the state, usually described as of being upside down.

The coming to and fro, the voices of masters and pupils, singing, and clatter, all intermingled in a certain disorder: but it was impossible to avoid this.

Animated by faith, by the elevated and divine thought that she was working for the salvation of souls, in company with her son, Margaret Bosco kept up for twelve years, with admirable courage the responsibility and worry of this agitated life; so noisy and so different from the peaceable life of the fields, which she had hitherto led and had given up with such perfect resignation.

CHAPTER XXI.

The first Home.

In order to effect solid and lasting good, schools and gatherings on Sunday were not enough. Experience had made this quite plain to Don Bosco. The boys of Turin and its neighbourhood showed a sincere desire to lead a regular and hard-working life. To follow up these good intentions a shelter and a refuge were necessary. Without a home by day and above all by night, these children were obliged to run risks in order to find even miserable and often dangerous accommodation.

The good fruits of the Sunday were lost in a moment by contact with dangerous companions, and the best resolutions vanished.

Burning with a keen desire to remedy such a great evil John Bosco resolved to harbour those most in want, at least during the night.

He could, alas! only give them a hay-loft. Fresh straw, a few blankets and other coverings, some sacks which were convenient, and above all highly economical, (each of them was equal to two blankets) formed the equipment: it was little, but it was a great deal to those who had nothing.

At first, unfortunately, the poor priest's young guests did not respond to his tender charity in an encouraging way.

One fine evening for example, at night-fall, John Bosco gathered together a group of poor little wretches who had no other prospect than to sleep in the open air.

After comforting them with some good food, he himself took them to the loft up the wooden stairs which were the only means of access from outside.

He said with them a devout *Pater* and *Ave*; then having shown them their coverings he said *good night* to them.

Next morning, at day break, Don Bosco hastened to visit his guests. Absolute silence reigned in the loft. Believing them to be fast asleep, he climbed the stairs in order to wake them and send them to work. The little rascals had decamped, taking with them, blankets, coverings, sacks, and even the straw itself.

Misfortunes did not discourage this man of God. On the contrary, they strengthened his will all the more.

The first materials were unworthy to form the foundations of the Oratory. Divine Providence designed that Margaret should place the first corner-stone.

One evening in May, it was getting late and rain was falling in torrents. Don Bosco and his mother had hardly finished their modest repast, when a boy about fifteen, drenched to the skin, knocked at the door and begged for shelter and food.

Margaret welcomed him with kindness and made him draw near the fire to warm and dry himself, gave him a good bowl of steaming soup and some bread.

Seeing him restored and content, Don Bosco asked him where he came from, if he had parents, and if he knew a trade. The boy replied:

"I am an orphan. I have no father or mother. I am a brick-layer and I am looking for work. I had three francs but I have spent them without earning a farthing. I have nothing else, neither work nor money."

—"Have you made your First Communion?"

"Not yet."

—"Have you been to confession?"

"Yes, when my mother was still alive."

—"And now, what do you want to do?"

"I have no idea. I only ask you, as a favour, to let me pass the night in a corner of this house."

And the boy showed signs of breaking down. Margaret wept too, and Don Bosco, much moved, said to the boy:

"I would give you a lodging, but your predecessors, to whom I gave hospitality, took away the bed-clothes, and I fear that you might do the same."

"No, Father, you may be assured that I am not a thief."

Don Bosco then asked his mother to prepare some kind of bed.

"To-morrow we shall consider what course to take."

After reflecting for a moment where the bed should be, they decided in the kitchen. Margaret had fears for the kettle; but it was easy to remedy the temptation to theft by locking the door on the outside.

A dozen bricks were used to support three planks upon which a straw mattress was placed, and the bed was soon ready. Before saying good night, Margaret gave the boy a few words of advice, and thus she all unconsciously gave rise to a custom which is preserved in all Salesian Houses.

When night prayers are over the Director gives some brief exhortation or advice, before saying Good-night, and thus the custom has obtained the name of the *Good-night*. When Margaret had finished her little exhortation, she invited the boy to say his prayers, but, alas! he had forgotten them.

They recited them together, the boy repeating them aloud after her.

Don Bosco went away after locking up the kitchen in the interests of the kettle and other utensils, whose loss would have been a serious one in that little household.

Happily the precaution was unnecessary: the lad did not resemble his predecessors in any way, except in the poverty which he had in common with them. Next day, Don Bosco found him some work, but when winter came, his trade was so slack that he had to return to his own district, and they never saw him again. Even his name is unknown.

Humility and obscurity surrounds the poor cradle of Salesian work!

With regard to the boys, the name of the first among them cannot be placed on the foundation-stone of the Oratory. All the more admirable therefore, is God's handy-work!

In the June of that year, Don Bosco was coming back at night-fall to the Oratory from the Church of St. Francis of Assisi.

In the corso Regina Margarita he saw, or rather heard, a young lad, who was crying bitterly, and leaning against a tree. The priest approached him.

"What is the matter, my boy?"

"I am all alone and abandoned by every one," said the boy with his voice choked with sobs. "My father has been dead for a long time: my mother died yesterday, and she was buried today...."

His sobs broke out afresh, and were most heart-rending. It would have needed much less than this to interest Don Bosco in the boy.

"Where did you sleep last night?" he asked.

"In our own house. But because the last rent was not paid, the owner has seized our poor furniture. My mother's body was hardly out of the room when the man locked up the door of the house, and turned me out without mother, or food, or shelter."

"Come with me" said Don Bosco "I will give you food and shelter, and a mother also."

"I will come with you willingly, but I do not know you."

"It is enough for the present to say that I am a friend. You will very soon know my name."

"Mother," said Don Bosco as they entered, "Divine Providence has sent us a second son. Let us take him from God's Hands, and bless His Holy name."

Margaret accepted the child as one sent from heaven, and began to work for him at once.

The boy was henceforth fed, housed and cared for, in the new home, that Divine Providence had provided for him.

A short time afterwards Don Bosco took the whole house of Pinardi on a lease and the number of boys increased with unexpected rapidity.

(To be continued).



The prayers of the Co-operators are asked for the following lately deceased members.


Teresa Teagan — *Rostrevor*.

M. J. Manickasawmy Moodliar — *Secunderabad* (India).

Mr. H. McEachuir. — *Tobago*, (West Indies).


Mr. L. Scrivani. — *Vineland*. N. Jersey. U. S. A.

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.

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

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

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