

The Association of Salesian Co-operators



We wish to call the attention of the Readers of the *Salesian Bulletin* to the Association of Salesian Co-operators and ask them to make the same widely known amongst their friends and acquaintances.

It is a most practical, efficacious and advantageous way of carrying out the wishes and exhortations of His Holiness Leo XIII, and notably those contained in the Encyclical *Graves de communi* on Christian democracy.

This Association was, from its very beginning, warmly recommended by Pius IX who claimed to be inscribed as first Co-operator, and enriched it with the spiritual favours of the most privileged tertiaries.

His Holiness Leo XIII, on his elevation to the pontifical throne, claimed, like his Predecessor, to head the list of the Salesian Co-operators. He moreover said to Don Bosco: *Each time you address the Co-operators tell them that I bless them from my heart; the scope of the Society is to prevent the loss and ruin of youth, and they must form but one heart and one soul in order to help to attain this end.*

Every good christian above sixteen years of age can become a Co-operator, enjoy the numerous spiritual favours, and share in the merit of the good works accomplished by the Salesian Congregation, the Daughters of Mary Help of Christians, and the Association of Co-operators throughout the whole world.

The membership does not entail any obligation of conscience whatsoever, hence not only all members of a family, but inmates, of any institution or college, members of religious communities, confraternities etc. can join it by means of their Superiors.

Each and all may become active Co-operators by promoting with their good example and according to their means and capacity the practice of Religion and works of charity in their respective places.

Each and all may co-operate in the numerous and manifold works of charity and public beneficence carried on in other parts by the following means.



THE
SALESIAN
BULLETIN

PUBLISHED AT THE "ORATORIO SALESIANO,"—VALDOGGO, TURIN, ITALY.

To your care I commend infancy and youth, zealously attend to their Christian education; place in their hands such books as may teach them to fly from vice and steadily walk in the path of virtue. (PIUS IX.)

A tender love of our fellow creatures is one of the great and excellent gifts that Divine Goodness grants to man.

(St. FRANCIS de Sales.)

Redouble your energies and talents in the rescue of infancy and youth from the snares of corruption and infidelity, and thus prepare a new generation

(LEO XIII.)

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Don Bosco's Anniversary.

SOON after the feast of St. Francis de Sales, the Patron of the whole Salesian family, comes another memorable date, the anniversary of the death of Don Bosco, our founder and father. Whilst we offer up for him the suffrages of loving sons, many and varied ideas naturally arise in the mind. The years which pass away, far from dimming his remembrance or weakening our affection, serve rather to recall him more vividly, shedding greater light on the vastness of his plans, bringing into greater relief and making better appreciated his great work and rendering,

if possible, our attachment for him more intense.

If in visiting one of those sacred monuments which the lively and active faith of our forefathers has erected for the dwelling-place of God in the Holy Eucharist, we examine at close range the details, we are struck with admiration; but it is only when we draw away to some distance and take a survey of the whole structure that we note the harmony of the parts, the justness of the proportions, the vastness of the design, marvelling silently at the genius which planned and brought into reality such a grand idea; so, we venture to say, as years

go by and the many evils which afflict society are made more evident, we every day more and more come to realize more clearly the providential mission which God mercifully confided to Don Bosco.

The recent warnings of the Sovereign Pontiff calling attention to these same evils, help to emphasize the importance of this mission. "More than my personal impression" wrote one who long knew Don Bosco (1) "is that of distinguished personages that Don Bosco has been the pioneer of all those works of moral regeneration and public beneficence referred to in that admirable Encyclical *Graves de Communi*. Anyone who was unaware that this Encyclical was published only in January 1900, would almost be led to believe that it was already in existence before Don Bosco set about his extraordinary mission, and that he had made it his duty to conform to and follow out these plans traced by the Vicar of Christ."

*

His Eminence Cardinal Alimonda in his funeral oration on Don Bosco (1) could not find a better way of bringing before his hearers the portrait of Don Bosco than by comparing his life and work with the needs and tendencies of his age. "Almighty God" he said "has not given us the heart only to weep, he has given us the mind the imagination to assuage our grief by a sweet consolation. He has given us a wonderful power of reconstructing in our thoughts, in our imagination and affection the image of beings who are no more, of clothing them, of animating them as they were in life, of bringing them back again to sight.

"I wish now to see our friend again, to see the friend and father of the poor,

(1) F. Reviglio D. D. *Don Bosco e l'Enciclica Graves de Communi*.

(1) Card. G. Alimonda. *Giovanni Bosco e il suo secolo*.

to see Don Bosco.... I wish to see Don Bosco in the midst of us but not shut up in a coffin....

"Joseph de Maistre has written that the Gospel has rendered the laws of nature divine and this is christianity.

"Well then in reconstituting Don Bosco in our midst, in bringing him again to life amongst us by his acts, I see him lend a help to the needs of our age, to all it holds most precious, and trying to deify it; to elevate its tendencies, its wants, its enterprizes.

"As one then considers Jesus Christ in the face of the world so, in the sphere which was proper to him, I shall consider Don Bosco in relation to the nineteenth century.

"But how and by what power has Jesus Christ elevated the world to a divine state? He effected this work because he is the God of Charity.

"Don Bosco has also transformed his age, that is to say he led his age to God because in his soul divine charity made itself all to all, believed everything, hoped everything, and bore everything: *Charitas.... omnia suffert, omnia sperat, omnia sustinet* (1).

The eminent orator, with his knowledge of the state of society and the intimate acquaintance he had of Don Bosco, developed this thought in a masterly manner, showing how in the education of youth, the christian training of the artizan, the extension of the benefits of the press he, whilst organizing for good and promoting the benefits of civilization throughout the world, had proved the Apostle of his age.

*

But there is another aspect which we cannot omit, that is what Don Bosco was for his children. One who had experienced it referring to His intimate life said (2):—

(1) St. Paul. 1 Corinth. XIII.

(2) G. Ballezio, D. D. *Vita intima di Don Giovanni Bosco*. Elogio funebre.

"Don Bosco, his life, his work, are now in the domain of history whose beautiful pages will make known to future generations that he was for half a century the apostle of good. They will tell that he, with an art of education inspired by the Gospel, trained to the pursuit of knowledge and virtue, to the love of labour thousands of the sons of the people. They will tell of his talents, styling him a distinguished ascetical writer, fluent, popular and dreaded apologist, a learned



Don Bosco.

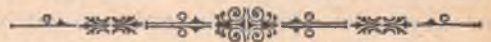
and esteemed historian, an upholder of every good and praiseworthy branch of culture. They will tell that he, in the midst of persecution and the dissolution of Religious Orders, the better to realize his great designs to extend and perpetuate them, instituted a new congregation flourishing in wisdom, zeal and life. They will tell that after having with universal applause established his work in Europe, his mind with unbounded designs, his intrepid soul prompted him to establish it beyond the seas with the missions of America....

"But that which history will be powerless to relate, that which it can never succeed in making its readers realize is

his intimate life with us his children, his continual self sacrifice calm, sweet, invincible, heroic, his zeal and his great love, for us, the confidence, esteem, reverence and affection which he inspired in us, the great authority, the reputation for sanctity and learning in which he was held among us, we might almost say an ideal type of moral perfection. History cannot recount or render credible the great pleasure which one word of his, one glance, one command, instilled into our hearts. For this one must have seen him; one must have known him. The lives of saints in books no matter how well written, cannot bring back the fascination which the saints themselves exercised on their contemporaries and friends. The perfume of their conversation and their virtue gets dissipated in the lapse of time. But we have seen, we have known Don Bosco."

*

Among those who shared most of Don Bosco's affection, whom he regarded always as the indispensable instruments by which Providence enabled him to carry out that mission of social restoration among youth, to remedy the evils of the age and spread even to the farthest regions the light of the Gospel, are the Salesian Co-operators. To them he was wont to express his deep gratitude and, as a fulfilment of this duty and as an encouragement to them not to slacken in zeal but rather to further more and more these works of charity, he addressed them a letter which may be considered as *his last will and testament*. Although known to many already we deem no apology needed for reproducing it here on this occasion.



Don Bosco's Last Will and Testament

Addressed to the Salesian Co-operators.

MY GENEROUS BENEFACTORS,

I sensibly feel that the end of my life is now near at hand, and that, at no distant day, I shall have to pay that tribute to death which is common to us all, and to go down into the grave.

But before taking my last leave of you for ever upon this earth of ours, I am anxious to discharge a debt of my own towards you, that I may so satisfy a need which I truly feel at heart.

The debt which I have contracted towards you is one of gratitude. You, in fact, it is who have powerfully assisted me to give a Christian education to a multitude of poor children, and thus to place them in the path of virtue and honourable toil; enabling them to become a consolation to their families; to be useful to themselves and to society at large; and, above all, to attain to eternal happiness by the saving of their souls.

For me, without your help, nothing of all this would have been possible. Your charity, blessed by the grace of God, has dried up many a fountain of tears, and saved a great number of souls. In the numerous refuges which your charity has opened, thousands of orphans have found a shelter. Drawn forth from their un-cared-for state, rescued from the danger of losing their faith and their virtue, they have, by means of a good education, by application to study, or by apprenticeship to a trade, become good christians and useful members of society.

The missions which your charity has established, reach to even the uttermost corners of the earth, through the hundreds of apostolical labourers, whom you have sent forth into the distant regions of Patagonia, and of Terra del Fuego, in order to cultivate, and enlarge, the vineyard of the Lord.

Printing establishments have, by your charity, been founded in several towns in

different lands, whereby many millions of books and publications of various kinds, all of them consecrated to the work of defending truth, of kindling a spirit of piety, and of encouraging the practice of virtue have been circulated amongst the population, and lastly, your charity has raised up a goodly number of churches and chapels, which, through ages to come, and even to the end of the world, will daily re-echo the sound of the praises of God, and of the Blessed Virgin Mother; and in them will salvation be found by an innumerable multitude of souls.

Convinced as I am that, after God, this charity of yours has effected the immense amount of good mentioned above, and also other still greater things, I feel the need of openly expressing to you my deepest gratitude for it all. This I wish to do before the number of my days is accomplished; and this very day I return you my thanks for the same, with all the affection of my heart.

But, in the name of that persevering generosity itself, wherewith you have come to my assistance, I beseech you to continue the same helpful support to my successor also after my death.

The works which, with your co-operation, I have commenced, need me no more. They do not cease to have need of you, and moreover of all those others besides, who, like yourselves, desire to promote upon earth that which is good. To you I now confide them, and commend them to your care.

For your own encouragement, and for the comfort of your souls, I prescribe it as a duty for my successor, to include all our Benefactors, without exception, in the public and private prayers, which are, or shall be, offered up at any time in the Houses of the Salesian Family, and the intention which it will then be his duty always to make is this, that God may vouchsafe unto them, even in this life, for all their charitable gifts, an

hundred fold, and add thereto besides the blessing of health, of peace and concord in their families, success in their agricultural and commercial affairs—their deliverance, in short, and their protection from every kind of evil. I would also further say, that, in order to obtain the forgiveness of sins and to secure eternal life, the work that is most efficacious thereto, is the charity shown towards poor children—*uni ex minimis*, to the very least of them all, to the most friendless,—as Jesus, our Divine Master and Lord, has Himself assured us.

I pray you, moreover, to remember yet furthermore, that, in these latter times in presence of the great dearth of means and pecuniary resources for the education, either by personal superintendence or the instrumentality of others, of poor neglected children in the true Faith and in Christian virtue, the most Holy Virgin has by unmistakable signs constituted herself in a special way their Patroness and Protectress, and that in her quality as such, she obtains for those who are their benefactors here, numerous and extraordinary graces, not only spiritual but temporal as well.

He who is now thus writing to you, and all the Salesians around him besides, can bear witness together, that many of our benefactors, whose means before were very inconveniently small, have found their circumstances become much more easy, after they had set themselves, with a generous charity, to succour with their alms our orphan children; insomuch that, instructed by their own experience, there are many amongst them, who, in one way or other, have oftentimes expressed themselves to me to the following effect: "I would not wish you to thank me when I give an alms for your poor children; it is I who ought to thank you for coming to ask me for it. Since the day on which I first began to assist your orphans, my fortune has become the double of what it was before." Another of our benefactors Comm. Cotta, who frequently brought us an offering of his alms, would often say: "The more money I bring you for your works of charity, the more I prosper in my own affairs. I find by experience that the Lord returns me, even in this world, the hundredfold of that which

I give for His sake." This excellent Christian was one of our foremost benefactors until, at the age of eighty-six, God called him to eternal life, then to bestow upon him the joys of heaven in recompense for his charity here below.

Feeble and exhausted though I am, I could wish never to leave off speaking to you and commending to your care those poor children of mine, whom I shall now soon have to leave: but I must bring my words to a close, and lay my pen aside.

Farewell, my generous benefactors! my dear co-operators, Farewell!. Amongst you there are many, whom, in this life, I have never been able to see. Let such find their consolation in the thought that in Paradise we shall all of us know each other, and that throughout all eternity we shall rejoice together over the good which, with the assistance of God's grace, we have been able to effect in this world here below, in behalf more especially, of poor children.

If, through the merits of Jesus Christ and the protection of Mary Help of Christians, God, in His Divine mercy, shall deem me worthy of being admitted after my death into Paradise, I will always pray for you; I will pray for all those who are members of your families; I will pray for all those who to yourselves are dear; that so the day may come when they shall all unite in praising the Majesty of the Creator, in inebriating themselves with His own divine felicities, and in celebrating His infinite mercies in their triumphant songs of joy for all eternity. Amen.

Ever Your Most Grateful Servant,

JOHN BOSCO, *Priest.*

The Charity of Our Divine Lord burned within the heart of Don Bosco, and while it always urged him on to new undertakings it caused all difficulties to disappear, and sustained him under every sacrifice.

No misery was excluded from the charity of Don Bosco. He welcomed and comforted everyone who was in misfortune.

DOMINGO CARD. SVAMPA,
Archbishop of Bologna.

The First Exhibition of the Schools of Arts and Trades and Agricultural Colonies.

IV.

We come now in order of merit to the Typographical School of San Benigno Canavese, with expressions of praise for its technical direction, and to that of Nice which in the opinion of the *Archivio Tipografico* ought to rank with the House at Turin as schools of the first rank. With regard to San Benigno mention should be made of some works executed for the well-known editor Clausen; of the edition of the *Compendio della Dottrina Cristiana* (1) or catechism illustrated with sixty vignettes in phototype, which is a marvel of cheapness, and merits the highest praise for its style of composition, for the clearness of its print, which on account of the large number was done on stereotype plates; the graceful volume of *The nine offices of the Sacred Heart* with coloured ornaments precise in their execution; and the *Figurine per Album* with very successful phototypes, all of which works with their title pages and covers of exquisite taste and good proportions are evident signs of remarkable and continuous progress.

The House of Nice although in smaller proportions has produced a display of considerable merit. *L'Œuvre de Don Bosco* with

(1) Of this work the "*Catholic Book notes*" (London) says it "is a marvel of completeness, typographical excellence and cheapness. It is a volume of 336 pages in crown 8vo, closely but clearly printed on an excellent thin white paper, with sixty two full-page illustrations in the style of Gustave Doré's black and white work—all this at the price of four pence! The contents of this compendium are an explanation of the pictures arranged under the heads of Creed, Commandments, Sacraments, Virtues, etc.; a summary of Old and New Testament history in numbered paragraphs; a collection of prayers and hymns with the answering at Mass and Baptism (the last much to be desiderated in our books); the Catechism; and, finally, directions as to the grading of classes and the best means of imparting religious instruction."

its paging and outline and tasteful borders is made even more attractive by the marginal shading, and is in itself a real gem. Its artistic worth easily outweighs a little flaw in the bordering which may be called an anachronism of art. The *Souvenir d'un beau-jour* and especially the *Pensées filiales* in a pure classical style merit special commendation as specimens of first class printing. The *Album de travaux de ville* a collection of samples of commercial orders which are frequently used in a printer's office is a handy volume for customers and for the printer himself and deserves to be extensively used in Salesian printing schools.

The works of the House at Milan are conspicuous for excellent judgment in the choice of types, of ornament, and the blending of colours.

Nietheroy comes to the front for works of great editorial importance and for the uniformity of technical organisation, a uniformity however which does not hinder the attainment of the highest perfection in typography. Its most notable works are the *Leituras Catholicas*, with a slight defect however in the cover, and the splendid *Ramalhete Patriottico*, with rich polychrome borders, a composition of exquisite taste and perfect execution. The jury were unstinting in their praise of the illustrative photo-engravings in which no improvement could be suggested, they were reproduced with such life-like reality and technical precision.

Marseilles produced specimens which give it a right to a place in the first rank. In the book entitled *Emilie de Vialar* we have an almost flawless work of beautifully regular composition in keeping with all the rules of the art, with special regard to the margins and proportions of the titles. The design and harmony of the colours constitute the merit of their many smaller modern works some in print, others in lithograph.

Sampierdarena distinguished itself by the excellence of its adventitious works, which are good examples of the harmonising of the various styles of ornamentation.

Concerning the schools of Parma and Puebla the Jury attested the high standard of the ability of the personnel, but found an evident lack of material, and suitable appliances rendered indispensable by the growing demands and the forward movement of the typographical industry; a lack which for

they will be for the Salesians a continual source of lively gratitude, who will consider it a duty to have them carried out.

In the second section that of the *book-binding* there were eight schools exhibiting, and all received a word of praise for their work which showed much care and patience.

The Houses of San Benigno and Turin are worthy of special mention. The first is dis-



Salesian Exhibition at Valsalice (Turin).

Furniture executed by the Carpenters of the Salesian Oratory, Turin.

the sake of the pupils educated in those schools we hope will be speedily supplied.

Lille and Puebla presented some very creditable attempts in lithography. Some specimens from Puebla in black and chromo-lithography were quite to the taste of the jury. The industrial ability of this school, though fighting against lack of sufficient means, has produced very satisfactory results.

When the specimens from the individual houses had been examined, the Jury ended their report with some suggestions, prompted by feelings of such kindly interest for the artistic progress of our printing schools, that

distinguished for its rich and varied collection of bindings both for *de luxe* and commercial, liturgical and library volumes. Mention may be made of the binding for the *Bible* of Doré, a work of great precision and careful patience, and with good effect on the whole, in spite of the cover being somewhat heavy on account of excessive embossment, and some slight flaws in the gilding. One could not help admiring the highly finished and artistic work of the miniatures executed on the edging, reproducing subjects suggested by the decoration of the book itself. There is a beautiful edition of *Fabiola* on white orna-

mented parchment with titles in gold and different colours.

The House of Turin excels in the handy binding of prayer-books and liturgical works beautifully gilt and of different colours. They are remarkable for solid and elegant workmanship, and the cloth binding with coloured impressions for prizes, among which a copy of *Fabiola* is specially commended. The *brochures* are both elegant and strong.

The two volumes of the *Amateur* of Nice, simple but precise and accurate makes us



Salesian Exhibition at Valsalice (Turin).
Specimen of work done by the Carvers of S. Benigno.

regret that there were not more specimens exhibited by this school of unquestionable excellence.

The House of Sampier d' Arena presented many examples of excellent binding of prayer-books and library works and makes a speciality of works in paste-board binding.

The most notable specimen of the House at Parma is a Missal done with the Grolier gilding, its one drawback being that the gilding inside does not come up to the standard of the exquisite workmanship of the exterior.

Milan exhibits an excellent album with

patterns for tailoring. The Houses of Muri (Switzerland) and Puebla offered different works in first class binding which bids fair for a prosperous future, considering that these technical schools are yet in their first stages.

The Jury for the third section, *the tailoring department*, gave first of all some practical observations for the better ordering and for securing greater success in this trade. It awarded the first place to the House of San Benigno, which was remarkable for the variety of its models and accurate cutting.

Nice and Marseilles were commended for workmanship, style, and precision. Turin offered a varied selection of good models which would reach the highest standard if the proportion were more accurate. The specimens produced by Muri were quite in keeping with the local needs. The styles of Bologna are both modern and elegant and noted for solid workmanship.

In the fifth section, *the Carpenter's*, the Houses of Turin, Nice and Novara were represented. A piece of furniture in three parts of good style and elegantly carved, others richly ornamented, and a front door of a church in the Romanesque style, correct in design and highly finished in its elaborate carving which attracted even more attention, obtain once more for San Benigno the place of honour. Next comes that of the Oratory of St. Francis de Sales of Turin which exhibited several articles remarkable both for elegance and workmanship, among which was a table of the Louis XV style which showed accurate finish in its details although somewhat ponderous.

In the sixth section, that of the *Blacksmiths*, the Houses of San Benigno, Turin, and Sampier d' Arena were represented. The chief specimens were some wrought iron church gates of good style and skilful workmanship, and a smaller one of elaborate design though not uniform in style.

The works of the other houses were praised for the high standard attained both in design and execution.





TIERRA DEL FUEGO.

(Extracts from Fr. Beauvoir's notes).

(Continued)

A casual visitor and postman—A good hand—Visit to Puntarenas and its effects—The kidnapped Indians—A sad story—The fate of the survivors—A grateful heart—Transformations.

The next person that arrived in the mission was a youth aged about 19 years named Joseph Benedict Sunday from Sunday Cape where we had found him with Simon Nosten, his father, who then stayed two days with us. As he was cousin to Joseph James and, it seems, John's uncle, we feared that the object of his visit was to take them away; but it was not so. Our manner of life pleasing his taste, and also attracted by our kindness, he determined to stay, though not permanently.

He would live some 15 or 20 days with us, working as little and eating as much as he could, his time being wasted playing with and cheating the boys; then he would go to roam about in what he called his own fields, viz. the country as far as his eye could reach, for 15 or 20 days or more.

The good point in this lad, and that which made him of use to us, was that he seldom came back alone, being generally accompanied by one or more companions, some of whom chose to remain with us while others grew fonder of our house and customs. He also became a kind of postman between ourselves and the Indians, communicating to them what we desired, bringing back their answer and relating to us whatever he had heard or seen.

Later on two boys Joseph B. Roca and Joseph T. Sierra aged between 15 and 20 years arrived. I met them one day outside the Mission as they were returning home, each with some hundreds of *tucus-tucus*.

We had a long chat with them and asked them several questions in a cheery voice which they answered with all the accuracy and grace their rudeness would allow them. I invited them to stay; they did not do so then but, a few days afterwards, returned. They immediately became attached to the mission and were perhaps of all that came, the most useful to us. Roca was a very serviceable boy indeed and in a short time became a good general labourer. Every morning he would fetch his oxen and do all the work needed with as much intelligence as if he were an old hand. Some time afterwards two more boys came to the mission, Joseph Matias and Joseph Philip.

As the steam-boat *Turin* had arrived towards the end of October with a supply of provisions and building material, I embarked for Puntarenas taking with me those last mentioned Indians, Joseph Benedict and the three smaller ones as a reward for their good conduct and with a view to put them in contact with the civilized world that they might get acquainted with its customs.

Their wonder was very great indeed at the sight of the houses and streets, the crowds of people and the turmoil of business. We also paid a visit to the mission of Dawson Island, where at the time, strange to say, resided only Alacalufes or Indians of the channel, despite the already advanced state of the mission. Our sojourn here was short, owing to the fact that in former times the Alacalufes were irreconcilable enemies of the Onas and yet regard them with distrust.

After my return I restored them to their parents and relatives so that they might communicate to them the impressions of their voyage. Their people were most delighted to see them, especially as they were not quite sure that they had not shared the same fate as all those who had hitherto abandoned their native soil, never to see it

again. But before our starting I had assured them of returning; on the other hand I did not extort their consent to the voyage either by threats or promises. This journey helped to strengthen the bonds of union between us, and their gratefulness began to manifest itself by acts of submission and obedience. In their simplicity they were wont to call me *Captain tolotichen* (good heart).

The object of my voyage to Puntarenas was to order another cargo of timber, building material and provisions, wherewith to continue our work. The works were meanwhile directed by another priest, who was an architect. All this material Benedict, Joachin, Philip and Baptist transported from the quay to the mission, displaying as much ability in the loading and unloading etc. as if it had always been their occupation.

Later on two more boys came, namely, Joseph Calafacte and Joseph Gama.

The first was a youth about 15 years old, whom, on my return from Montevideo in 1890, I met on board an English steamer of the Pacific Steam Navigation Company. His age at that time was about 12 years and being of a lively disposition, he used to enjoy himself fully with his companions. He was the smallest of the eleven who were scandalously kidnapped the preceding year by a certain man named Maurice, at St. Philip's Bay in the north coast on the Strait of Magellan.

Dragged on board a French steamer, they landed on French soil and were taken to the Exhibition held at Paris to commemorate the centenary of the French revolution. There they were exposed to the public gaze in an iron cage, through the bars of which they received a piece of meat three or four times a day. Often only by prayers and entreaties did they obtain from those in charge a glass of fresh water.

The cruel man Maurice led the people to believe that they were anthropophagi, and charged so much to those who desired to see them.

The case reached the ears of the Chilean minister at Paris, who protested energetically and demanded that Maurice should be prosecuted as a salutary lesson to those who might feel tempted in future to repeat such an abominable outrage. Maurice, having perceived the storm that threatened him, restored his prisoners to liberty and fled.

Freed from their captivity they were taken charge of by the minister, and sent back to their country on the S.S. "Aconcagua," of the S. V. Company. At Puntarenas they

met with a kind reception at the hands of Mr. Valdivieso, governor of the place, who charitably sent them to our mission.

Out of eleven only four survived; two died at the entrance into the strait, three during the voyage, and the smallest, our Calafacte remained for some months in England, but he too was sent back and had the fortune of meeting with me. I took him to our house at Puntarenas, where he joined his former companions in misfortune. These were a man with his wife a boy and an old woman.

Great indeed was their joy in seeing him and they greeted him with shouts "Calafacte, Calafacte!"

There in our institute he was sufficiently instructed and was soon fit to receive holy Baptism. We gave him the names of Joseph Louis Michael, the latter in honour of our Superior General Don Rua.

He soon grew fond of his superiors and companions, in fact his friendship with the latter became quite intimate. He played jokes on them and put up with theirs as if they were old friends. In this wise he quickly learned Spanish and acquired much useful knowledge.

So great was his love for me that whenever I went on a mission, being unable to follow me he would place himself in the middle of the road and there remain, with tears in his eyes, till I had gone out of sight.

At last I promised that at the opening of the long since projected Rio Grande mission, I would take him as companion, so that he might become a missionary amongst his countrymen. Overjoyed, he assured me that he would do all in his power to render himself of the utmost service to me.

When the day arrived, Calafacte became my companion and interpreter, saving me each month the sum of 70 pesos, which I should otherwise have had to pay a man for accompanying me.

Besides, being of Onas origin, among whom he had yet a brother and sister both married, and as he knew their language, he induced several of his little companions to join us.

Joseph Gama was the other, a boy about twelve years of age. The employees at the commissariat of St. Sebastian had received him into their territory together with his aged mother. They lived, at first, in the commissariat, and afterwards at Garamo.

When we were obliged to land at St. Sebastian's Cape, Mr. Bruno Eusorge, administrator of the aforesaid establishment kindly sent him to us.

Naturally silent, although he felt pleased with our way of life he never said so. He conformed himself to our customs and discharged all his duties with great diligence. He was an excellent baker.

Both he and Calafacte lacked ability for study and a complete failure attended all our efforts to teach them to read and write so deep was their aversion to the pursuit of knowledge that they looked on study as a chastisement. However they committed to memory the ordinary prayers, and became so familiar with the Spanish language that only with difficulty could one recognise in them the rude Indians of a short time before. Their familiar dealing with the others, improved them very much, and, aided by their docility, completely transformed them.

That submission of the disciple to his teacher, so desirable in civilized nations is indispensable amongst the wild inhabitants of Tierra del Fuego.

Without this their education is impossible, because of their rudeness and the difficulty they find in mastering a language so unlike their own. If we consider also that our system of education is based not on violence but on kind persuasion, it will be easy to comprehend the difficulty of our task if the Indian lacks this docility. But in the midst of these labours it is consoling to think that the greater they are, the surer and more consoling shall be the result.

(To be continued.)

COLUMBIA.

A Mission to Villavicencio.

Bogotá, 24th August, 1901.

VERY REV. AND DEAR FATHER,



AFTER two years and a half I have at last been able to leave Bogotá and visit one of the houses of this Columbian province. Towards the beginning of August the Director of the house of Villavicencio, Fr. Briata, arrived with several pack horses, to take me away with him, to give a mission to those populations. There is no record of a mission having ever been given there before, with the exception of an attempt made by a priest named Aguilar who, being alone, was not able to do much. In the

hopes that in the meantime the civil war would end in the course of a year, I had promised to give a mission there; the war alas did not end, but Fr. Briata forgot this condition and came all the same for me. How could I let him return alone? I therefore decided to accompany him.

The Archbishop's blessing and warning—On the road to Villavicencio—Narrow escapes—In a sorry plight—More difficulties—Rich harvest.

"It is rashness on your part Rev. Father," the Archbishop said to me when I knelt to receive his blessing on the eve of our departure; "remember that we are in winter, that the roads must be in a deplorable state. It is a time of war; only yesterday a guerilla band of revolutionaries surprised and killed nearly the whole garrison of the Government stationed at Usme, which is almost on the same road as the one you follow to get to Villavicencio. At least be prudent, go slowly; enquire with regard to the perils which may beset you and if there is danger turn back."

On the 7th of August we set out; there were five of us in all; two Salesian priests, the confrère Prosdocimo Castagnedi whom I took with me that he might accompany me both in going and returning, and attend to me should my health require it; a good priest of the Archdiocese, whom the Archbishop had kindly sent to help us to hear confessions, and finally a boy to look after the horses.

The Archbishop seeing that I was resolved to set out, spoke to me candidly on the eve of my departure. "I must tell you," he observed, "that the roads are in a deplorable condition. The days of fine weather, which in this month of August are always safe, have not yet arrived and there are so many dangers, that inured as I am to them, I have often been tempted to turn back. What your return will be like I do not know, but I have reason to fear that the weather and the roads will not be any better. I hope nevertheless that God will accompany you and that no harm will befall you."

What made me overcome every obstacle and gave me courage to undertake this journey was the knowledge that in spite of the bad weather and the state of the roads, merchants from the neighbouring countries and soldiers whom the necessities of war oblige to frequent this road, kept going and

coming between the capital and Villavicencio. "If", said I to myself, "others go for the love of country or the greed of gain why should we not do so too, since our Mission was a wholly spiritual one, for the love of God and of souls?"

For a day and a half nothing out of the way happened. The dangers began on the second and third day. The poor priest who accompanied us several times thought of



Salesian Exhibition at Valsalice (Turin).
*Front Door of a Church made by the Carpenters
of San Benigno.*

turning back and would have certainly done so if he had found any one on the road to help him and accompany him. Alarmed at the perils encountered, feeling unsafe on a road in many places hardly a metre wide, having on the left the highest mountains and on the right the river Rionegro, at a depth of 100, 200 metres and upwards, fearing lest the driver should lose his head or the mule become unmanageable, he wished to alight and begin to walk. This obliged us to slacken our march and we were not able to reach the spot where we intended to pass the night.

On the third day things grew worse and worse from early morning, after a night spent **God knows** how, on the ground in a hut which we found on the roadside. The recent

rains had caused the mountains in several places to crumble away, and we had to face great dangers. We all alighted, and with bare feet, with trousers tucked up to the knees, and all our belongings under our arms so as to avoid all inconvenience, we began the perilous march. The path was so narrow that there was hardly room to put one's feet. On our left above us was the crumbling mountain, with big stones only held back by a little mud and threatening to fall upon us and throw us into the ravine; on our right was a precipice, upwards of a hundred metres deep through which a torrent gushed filling us with fear. We were thus between two dangers, one above and one below us, on a path only a few centimetres wide. At last we passed the three mountain slips and reached the torrent swollen by the recent rains. We did a very imprudent thing without thinking of it whilst crossing the mountain slip. The mules had been allowed to pass one behind the other without any precaution. Now it happened that the first mule having arrived in the midst of the danger, suddenly stopped short and would not go on any further thus obliging all the others to stop. It then tried to turn back frightening the one behind which lost its footing and began to fall into the ravine. A general panic ensued. As fortune would have it the slip was composed entirely of mud and stones thus reducing the speed at which the mule was falling. When it had gone ten metres or thereabouts it was able to come to a standstill; then either by instinct or encouraged by our voices it jumped on to a piece of solid ground where Father Briata soon reached it and brought it safely back. A few steps further on, the descent became perpendicular and the poor beast had it continued would have been dashed to pieces. The imprudence committed by us was in allowing the mules to walk along this path. Other people more careful than we, adopt many precautions to get their beasts across. Each mule is guided by two men, the one in front holding it firmly by the bridle, the other behind by its tail thus helping to keep its balance. For one with weak nerves those are moments of agony which one spends in going across it. We had escaped Scylla only to find ourselves facing Charybdis for we had now arrived at the roaring, swollen torrent over which there was no bridge of any sort. What were we to do? With the help of persons who were crossing from the other side the trunks of two small trees were

thrown across from one side to the other, then two men held a rope wound round them, one on one side of the torrent and one on the other. Others held the huge stakes firm lest they should begin to roll. We then stripped and with one hand clinging to the rope and the other free to keep balance, after making the sign of the cross, we thus passed over.

The mules, after having their saddles removed swam across. More than once on our journey to Villavicencio we had to go through the same process again. It is an operation quickly described on paper but it requires both time and patience to carry out. In crossing this mountain slip and this torrent no less than two hours were spent.

We had hardly mounted again when we came across another slip on the opposite mountain. We had to have patience and repeat our former operations. The greatest dangers were successfully surmounted and we pressed on with greater speed to make up for lost time. Suddenly the one who acted as guide stopped and called out:—"We cannot pass; there is a number of cattle coming in the opposite direction". They were oxen and cows being driven from Villavicencio to Bogotá. The spot where we met was narrow and perilous; on one side was the mountain, on the other the ravine. To avoid further loss of time, we alighted, got close to the rock, and each one tied up his horse to allow free passage for the other quadrupeds coming in the opposite direction. But the beasts refused to move; the drivers encouraged them with their voice and with the whip but they still refused to stir. At last the first moved, a bull of great size; but no sooner did it see us than it took fright, tried to turn back, lost its footing and with great noise fell into the ravine, 200 metres below, never stopping till it reached the bottom. The second made the attempt, but with no better result. The driver, thereupon assured us that the 62 beasts remaining would meet with a similar fate if we did not turn back, which we immediately did, losing much precious time.

Omitting the countless other adventures which occurred during this journey, towards evening surrounded by men on horseback who had come to meet us at an hour's distance, amid the sound of bells and the firing of salutes by the soldiers who were awaiting us in the square, we reached Villavicencio which I had not seen for the last five years. It was the 9th of August. On Sunday the

11th we started the Mission. It was a great success, far greater than we had any reason to expect. The new church, a large one capable of seating at least 1500 people, built by the Salesians of our house there, was always full both morning and evening for the two sermons. There were no less than 1300 confessions and as many communions, a heavy tax on the strength of the 4 priests. With very few exceptions, which, I am assured, did not amount to a dozen, the whole population of Villavicencio, soldiers and officers of the garrison included, fulfilled their duties, and went to the Sacraments to gain the jubilee indulgence. The customary processions were also made daily during the mission. As a remembrance of this the first mission given at Villavicencio, a large cross, 9 metres high, on a hill commanding a view of the whole country round about, was blessed on the following day in the presence of almost the whole population. After the customary blessing, the singing of a mottet and a few words from one of the priests, we had a pleasant surprise. One of those present, with Fr. Briata's permission rose to speak. He asked pardon of all for the scandalous life he had led from year to year; he said he had already separated from the guilty woman with whom he had been living for a long time, and solemnly promised to make his confession and begin forthwith a better life. He made a great impression on all as he is one of the principal persons at Villavicencio.

I should speak to you of the Salesian House, of the dear confrères who labour there, of the great good they have already done in the parish, the schools, the festive oratory, of the beautiful church they have raised with the help of the good people and of so many other interesting matters, but I reserve them for private correspondence; besides the post is now starting and I must end my letter at once if I do not wish to have it delayed for a fortnight. As soon as the 20th arrived we again set out for the capital amid the same dangers; but as our angel guardians had accompanied us in going, so in returning they did not fail us, and yesterday evening (the 23rd), we arrived, unexpected, at Bogotá. Of the war, the lazarettos and many other things I shall speak in my next letter. Bless me, with all your children of Columbia and believe me ever yours in the Heart of Jesus,

Your most devoted and affectionate son

Fr. E. RABAGLIATI.



The following has been received from Battersea.

Not the least among the Christmas festivities, especially for the several hundreds of children of the day schools, is the annual tea-party. This year they had not the pleasure of the presence of their kind benefactress Madame Whiting, who, year after year, not satisfied with providing all that was requisite, came herself to see them and to be present at the little entertainment given in her honour.

Being prevented this year by illness, her daughter, Miss Whiting, would suffer nothing to mar the children's happiness and, stepping forward, made herself responsible for this year's tea-party.

Accordingly the girls and infants assembled on Thursday, Jan. 16th, in the Hall and gave an interesting entertainment consisting of songs and fairy dances, followed by an amusing cantata entitled the "Granadiers Cap."

Both the girls and the infants acquitted themselves with great credit and made evident the painstaking care which this time, as always, the good Sisters of Notre Dame had taken in preparing them. The entertainment being finished the distribution of the prizes awarded by the Superior, the Very Rev. Fr. Macey, followed; and amid the applause and congratulations of their companions the fortunate ones came forward to receive their prizes from Miss Whiting. An address was read by one of the children and the Very Rev. Fr. Macey in the name of Miss Whiting and those present, thanked the children for their excellent performance. In congratulating those who had received prizes,

he referred to the progress the children were making under their zealous teachers and to the excellent reports received both from the government Inspectors and from the Examiners in Religious knowledge. He concluded by expressing his regret for the absence of Madame Whiting and thanking Miss Whiting for her goodness in taking her mother's place assuring her that they would always cherish a warm remembrance of their kind benefactress.

From the Hall they passed to the school-room where a long row of tables with piles of good things awaited them. Where is the child whose eyes would not glisten at such a sight?... But they did not waste much time in simply gazing at them, presently their merry faces told how thoroughly they were enjoying themselves. Then came the bon-bons and crackers etc... to the intense delight of that little world.

But the crowning event of the day was yet to come—the performance given by the boys of the higher school. The uproarious laughter and prolonged applause of the audience left no doubt that the efforts of the young actors were a complete success.

The following day was set apart for the boys of the Day-School, when a programme of a similar nature was gone through. The boys entertainment consisted of various and interesting items musical and gymnastic, in all of which they displayed remarkable skill. Of the genuine mirth and thorough enjoyment of the juvenile band in the rest of the proceedings there is no need to spend words in telling. These two days will, no doubt, be a bright record in the minds of these little ones and awake in them a sense of

gratitude for those who take so much interest in their well-being.



A part of the Institute of the Holy Family which is now in course of erection at Ancona, has been already opened and used for day-schools, festive oratory, and temporary chapel. It is but a beginning, one however which fills with hope that soon the whole plan will be a reality, and thus the anxious wishes of the venerable Card. Manara will be fulfilled. On the day of the opening His Eminence not only paid a visit, but spent some time there, delighted to see himself surrounded by a swarm of children. His condescension went so far as to become their catechist on that occasion, leading the prayers and giving the catechetical instruction.



In the history of the Oratory of St. Francis of Sales—indeed in the chronicle of almost every one of Don Bosco's Institutions—is writ large the part that the industrious charity of pious women had in their beginning and subsequent development. We are glad to mention a recent example in what has taken place at Novara. In a short time a sanctuary was erected, and a much needed institute for arts and trades commenced.

To complete the latter and to enable it to extend the benefit of christian education and technical training to a larger number that were daily applying for admission, heavy expenses had become unavoidable. In this emergency a committee of lady-Co-operators came forward and devised a means of giving practical assistance. They organised a bazaar and set about providing all that was necessary to make it a success. They even applied to His Majesty King Victor Emmanuel, who through his major-domo acknowledged the invitation in delicate words, and sent a beautiful picture. The tickets through their exertions had a large sale so that the profit realised was beyond expectation. We feel it our duty to thank all those good friends and Co-operators for their practical sympathy, and pray that He who said *Date et dabitur vobis* will reward them all copiously.



In autumn last we undertook the direction of a flourishing festive oratory at Schio (in the north of Italy). It had been started some forty years ago by an ecclesiastic of that town, Mgr. F. Panciera. He himself had directed it, and devoted to it his time and means, and had the satisfaction of seeing it effect a great deal of good in that industrial centre. Most anxious to secure the continuation of this good work, he had insistently applied to our Superior General in 1891 that he would send some of his religious to take over this work which he had so much at heart. Owing to the number of applications of a similar nature, his demand could not be then complied with. Not discouraged by this refusal he repeated his requests and at last his wishes were fulfilled. Meanwhile the Oratory had been removed to far more commodious premises provided by the charity of his cousin, the daughter of Senator Alexander Rossi, himself a great benefactor of the labouring classes. We must pass by the hearty reception accorded to the sons of Don Bosco by the numerous friends and Co-operators at Schio, nor the touching expressions of good-will and esteem that the good Mgr. Panciera used in handing over his precious charge, viz. the three hundred boys whom he loved with the tenderness of a father. We fondly hope that his confidence and kindly interest will meet with the correspondence which they deserve.

The Salesians at London most earnestly beg their kind Co-operators to help them to enlarge their present Institution. This enlargement is to accommodate over 100 boys and has become an imperative necessity, as day after day numerous applications for admission have to be refused through want of room.

Prayers are said twice every day for the intentions of all benefactors, and Holy Mass is offered up for them every Friday throughout the year.

Offerings may be sent to the Superior:—
Very Rev. C. B. MACEY, 64, Orbel Street,
BATTERSEA, LONDON, S. W.



RACES AND FAVOURS OBTAINED

through the intercession of

MARY HELP of CHRISTIANS

[Owing to the great number of communications we are continually receiving for insertion in this column, we are obliged to limit ourselves to the publication of a few extracts as the expression, more or less, of the others. All manuscripts, however, are carefully deposited in the archives of the Sanctuary.—ED.]

Solarolo (ITALY).—Our first-born child died at the age of three months and another having been born was also threatened with death. Devoted to Mary Help of Christians we had recourse immediately to her with a novena of three *Paters* and three *Salve Reginas* but the disease instead of diminishing, increased. When the first novena was finished we commenced a second and applied a medal of Our Lady Help of Christians blessed by Don Bosco to the child. We also sent an alms for a Mass recommending the child's recovery to the prayers of the Salesian Oratory. There was an answer that the Mass would be celebrated on the 10th of April and on the same day the desired novena should be commenced. We united our prayers with theirs and approached the Sacraments. This answer was a great consolation to us, so much the more so as the prayers suggested were appointed to be said for an entire month. Whilst reading this answer our sick child, wonderful to relate, already changed for the better and this was the very morning on which the Mass was to be said for him at the altar of our Lady Help of Christians at Turin. It can be easily imagined with what fervour we continued our prayers for his recovery. At the end of the third novena the child was perfectly cured and to-day after a year of good health he is the joy of his parents. We promised the publication of the favour and an offering to the Sanctuary of Our Lady Help of Christians and now, full of gratitude, we fulfil our promise.

May you be forever blessed, O glorious Virgin. With good reason are you proclaimed the Health of the sick, the Consolation of the afflicted, and the powerful Help of Christians.

August 16th, 1901.

L. and TARONI.

Benevagna (ITALY).—My son Charles contracted a disease of the eyes and although every cure was tried he became quite blind. We brought him to Turin where the specialists used every effort to restore his sight, but in vain. I could not tell what to do. The present state of my son grieved me very much; the prospect of the future caused me still more anxiety and I could find no peace. One day in Turin I saw the statue of Mary Help of Christians on the cupola of her temple there and confidence in her maternal goodness awakened in me just as a ray of sun revives a drooping flower. I prayed very fervently and that same evening returned to the country hoping with Our Lady's benediction for the desired favour. My hopes were realised. How it happened I cannot tell, but on the following day the film or formation on his eyes began to disappear and by the third day there was not a trace of it; he was completely cured. Beside myself with joy I went to Turin and showed him to the doctor who had been attending him. He, after examining him exclaimed: "But is this the boy I have attended a few days ago?" "Yes", I replied, "he is my son Charles". He looked at me, then at the eyes of the child and started up saying: "This is quite a miracle". In great joy I returned heart-felt gratitude to the Madonna of Don Bosco through whose powerful intercession this wonderful favour was granted to us. I promised if the favour was obtained, to send my son into a Salesian house and he is now a cleric in the novitiate in fulfilment of his Mother's promise. I hope he will turn out a true son of Don Bosco.

11th Aug., 1901.

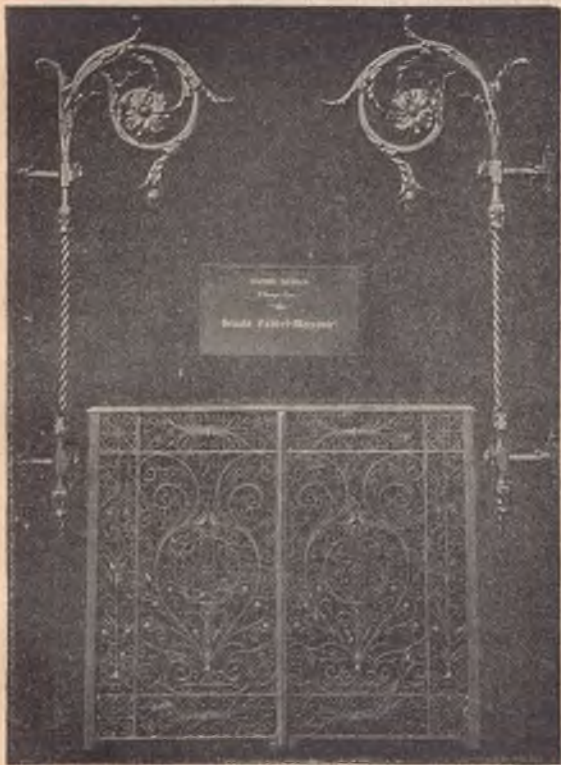
A. CARLEVARIS.

Oran (ALGERIE).—I think it my duty to return public thanks to Our Lady Help of Christians for two graces which I have asked through her intercession and which she has obtained for me. I should like to propagate here widely devotion to her. I enclose a small offering as a grateful acknowledgment.

November 11th, 1901.

E. P. Salesian Co-operator.

London (ENGLAND).—Will you please kindly put down a "thanksgiving" to Our



Salesian Exhibition at Valsalice (Turin).
Church Gate made by the Blacksmiths of S. Benigno.

Lady Help of Christians for the recovery to health of a Sister after prayers to Our Lady Help of Christians and promising publication in the *Salesian Bulletin*.

Asking your prayers and with all good wishes and prayers for all the aid you need to carry on your many good works.

Believe me yours respectfully in J. C.

Sister M. CASIMIR D. S. D.

Salesian Co-operator.

January 19th, 1901.

Salles du Gardon (FRANCE).—With the heart full of gratitude I ask you to allow me through the *Bulletin* to express publicly my grateful feelings towards Our Lady Help of Christians. For some time past I was soliciting a great favour through her powerful intercession and goodness, and promised at the time an alms for your orphans if my prayer was heard. I have just received the favour which I so ardently prayed for. Nay I have obtained more than I had asked.

Blessed be our Lady Help of Christians! I gladly fulfil my promise by enclosing a small offering.

B.

October 1st, 1901.

To obtain favours needed, Don Bosco recommended the frequent use of the Sacraments and the practice of a novena consisting of three Paters, Aves, and Glorias to Jesus in the Most Holy Sacrament, with a Salve Regina, making at the same time a formal promise of sending an alms according to one's means to the Sanctuary of Mary Help of Christians.

TO THE READER.

When applying for a copy of this periodical, please state whether you already receive our "Bulletin" (Italian, French, Spanish, German, or Polish) and if you desire to have it suspended henceforth, or not.

Communications and offerings may be addressed to our Superior-General:

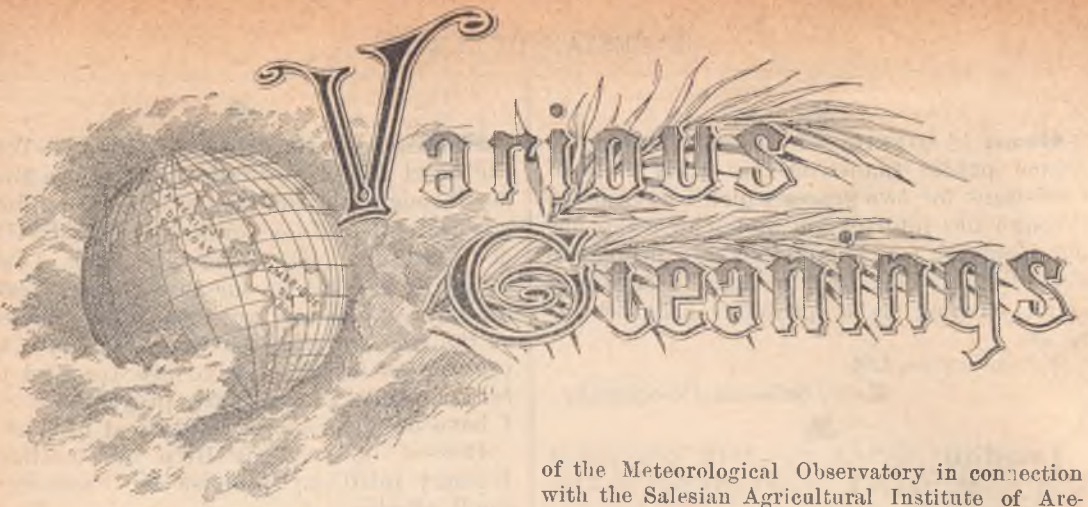
The Very Rev. MICHAEL RUA,
Salesian Oratory, Turin, Italy.

International Postal Orders to be made payable at the P. O. Turin — **Cheques** on the National, or other Banks, Turin. — **Paper Currency** (Bank-notes, Dollars, &) can be cashed at Turin without loss or discount. — **Letters** containing money or objects of value should be registered.

The Salesian Bulletin

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This Magazine is sent to Catholics who manifest a desire to become Members of the Association of Salesian Co-operators, and concur in helping our Society in any way whatsoever.



Various Cleanings

BUENOS AYRES (ALMAGRO ARGENTINE REP.).

— In a communication to the Co-operators and friends of Don Bosco's Institution in that Republic the Rev. Fr. Vespignani, Provincial, announces that the new parish church at San Carlos is about to be started. This new edifice, which has now become a necessity, will also have the character of a solemn homage to Jesus Christ our Redeemer and to his Blessed Mother Mary Help of Christians. The Sovereign Pontiff has blessed this new undertaking and His Grace Mgr. Mariano Espinosa not only approved of it but warmly encouraged in a letter in which he says:

"The Parish Church of St. Charles served by the Salesian Fathers in this city, having become too small for the large congregation that frequents it, our venerable predecessor, Mgr. Castellano, of saintly memory, approved the idea of erecting a new temple adapted to the every-day increasing wants of that neighbourhood.

"From the bottom of our heart We too approve and bless this temple which is now about to be erected as a popular homage of the Argentine Republic to Christ our Redeemer and to Mary Help of Christians, offered to and graciously accepted by the Holy Father. This is another of the many monuments which at the dawn of the twentieth century have been elevated in honour of our Blessed Redeemer, true God and true Man, immortal King of Ages, and of his Vicar on earth, Pope Leo XIII.

"We willingly accept the honorary presidency of and warmly recommend to our diocesans this monument of faith and christian piety.

"During these days that Holy Church and the piety of the faithful consecrate in an especial manner to the souls in Purgatory, we should bear in mind that the crypt of this new Church is dedicated to them. We recommend almsgiving in their suffrage and grant eighty days indulgence each time that an alms is given for this end, and approve of the plan of popular subscription which has been presented for our approbation."

AREQUIPA (PERU). — In a previous number a summary account was given of the inauguration

of the Meteorological Observatory in connection with the Salesian Agricultural Institute of Arequipa. We reproduce the following from the address delivered on that occasion by the Superior the Rev. Fr. Sacchetti:

Exactly a year to-day and in this very spot we initiated the works of the Agricultural Institute. Although we have had to cope with many difficulties, nevertheless I am glad to say that our work has acquired a solid basis and that the oppositions of our adversaries and the obstacles raised by them against this Institute proved an encouragement, for we knew well that our work came from God and as such was destined to meet with many contradictions.

To-day, we are about to inaugurate the Meteorological Observatory and an Agronomical Laboratory. It is natural, therefore, that I should say something about these two new elements of modern progress, from which Peru and Chili will not fail to derive divers advantages social and economical.

Our age is characterised by an insatiable thirst for learning, Never did the secrets of nature receive such violent attacks.

Photography has come in aid of the gigantic creations of modern optics to scrutinise the immensity of the heavens, whilst the spectroscope analyses the nature of remote worlds and points out their course through the heavens.

The latest advances in Biology afford us a knowledge of the myriads of living beings contained in a drop of water which by the hands of Pasteur and of Kock have become fountains of life.

From the forces that act upon our globe, physical sciences have derived electricity, light, heat and movement, by means of the theory of the unity of forces which rendered immortal the name of the jesuit Fr. Secchi.

The boundaries of science have been vastly enlarged by Paleontology, which will throw a clear light upon the history of the past.

But this spirit of investigation rested not here, it extended itself to the atmosphere and created the science of Meteorology, unknown to the philosophers of Greece and Rome, ridiculed by the scientists of the middle ages, but which our own generation has raised to a high standard of perfection.

Maury and Smith in the United States, Scott in England, Leverrier in France and Denza and Palmieri in Italy are the principal contributors to the advancement of this science.

Governments, mariners, travellers, missionaries all joined hands in the erection of this noble edifice. For the glory of the Church I here advert to how eloquently she has responded to the call for aid in the person of her illustrious Sons, Janza, Desehebrens, Saderra, Julies and Vicus. The last-mentioned before his death which occurred a few years ago in Cuba, determined the route of and the laws that govern the Antillian cyclones.

The Sons of Don Bosco too, who abundantly share the glory of the Catholic Apostolate, have done not a little to unite the progress of science with christian civilization.

The third International Geographical Congress held in Venice in 1881, under the presidency of the illustrious Ferdinand Lesseps, made a warm appeal to D. Bosco, to allow his Sons to work at the Study of the meteorological conditions of South America, in particular of those of the Pacific and Atlantic coasts, and of the Andes from the Equator to Cape Horn, as these phenomena are thought to have a special influence upon the general state of the atmosphere.

Proof of the enthusiasm with which D. Bosco took up the question is the vast net-work of Meteorological Observatories which embrace the whole region from the thirtieth degree South latitude to the extreme South of Patagonia. Deserving of particular mention are those of Villa Colon, Paysandu, Buenos Ayres, San Nicolás, Patagones, Bahia Blanca, Punta Arenas and the Falkland Islands.

From their first arrival in Arequipa the Salesians recognised at once the importance of a Meteorological Observatory in this town. In the erection of this we had in view a double object:

First the study of the local climate with particular applications to agriculture.

Although the principal factor in the determination of a climate is the inclination of the sun towards a given point, yet the distance of the ocean, the formation of the coasts, the direction of the chains of mountains are, one and all, factors of great importance which can only be determined by prolonged and close meteorological observations.

We possess such instruments of observation as to enable us to determine the principal atmospheric elements, the pressure of the air, temperature, hygrometric state, fogs, heat, earthquakes, and the direction and velocity of the wind. In a few years' time we hope to be able to determine the local climate, a difficult problem, indeed, on account of its close relation with certain questions of agriculture, medicine, industry and hygiene.

Considered, therefore, under this aspect, this observatory becomes a new element of practical utility.

We hope also to embrace the general study of the revision of time, which study will largely contribute to our national well being.

We all are aware of the enthusiasm which Europe, North America, and even Asia and Australia are now displaying in the investigation of the laws that govern the changes in the atmosphere.

South America alone, which, as Fr. Stoppani, a celebrated Italian geologist observes, seems destined by nature as the place most suitable for the study of the atmospheric circulation, remained indifferent to this great scientific movement.

But America too has awakened and set to work with such energy that the world now turns its eyes towards her, convinced that in a near future it will obtain practical results, heretofore not achieved.

Here the great work of preparation has been commenced. In Chili Mr. Gil directs the National Meteorological Institute, Davis presides over the meteorological net-work in the Argentine Republic, Oscar and Doring over that of Cordoba, Boeuf directs that of Buenos Ayres and the Patagonian branch is in the hands of the Salesians.

The number of shipwrecks in the Uruguayan waters will be considerably lessened by the discovery Fr. Morandi, a Salesian, lately effected of certain periodical storms.

In Brazil splendid work is being done under the direction of Pinkeised and Crnttz and, in general, all the Republics are doing something in the line of meteorological investigation.

Let us hope then that Peru will not remain behind, Peru also must share in this noble work, which will be to her a source of pride and glory and of immense happiness to humanity at large.

My sincerest thanks to all those who have aided in the erection of this Institute, my thanks to all those who have come to-day to honour this feast of scientific progress.

Let us hope, that this Observatory will be one day a source of honour to our country, of consolation to the Church and of benefit to science, proving to the world the harmony that exists between natural sciences and the teachings of our Lord Jesus Christ the eternal Master of truth."

BUENOS AYRES (ALMAGRO-ARGENTINE REP.)

— *New dictionary of the Fueghin-Ona idiom.* — The *El Tiempo* announces the above, issued lately by the Salesian School of Arts and Trades at Almagro Buenos Ayres and says:

"The missionary J. Beauvoir, during his long residence in Tierra del Fuego and adjacent islands where he laboured with untiring zeal for the diffusion of christian civilization, has published a small dictionary of the Fuegian-Ona language with its corresponding Spanish.

"Although the author, with excessive modesty, declares in the preface, that his dictionary is simply a collection of the words heard from the Indians of the Salesian Missions of Rio Grande

in Tierra del Fuego and of Dawson Island, it must, nevertheless, be admitted that this little work is of great importance from a philologic point of view and will certainly render a great service to literature if it only helped to arouse and direct the spirit of philologic research.

"The natives of Tierra del Fuego don't, perhaps, number even two thousand and yet they are divided into three distinct races.

1st The *Onas*, who are to be found between the north coast and Cabo S. Pablo, and from Bahia Inutil to the West Coast, about one thousand in all.

2nd The *Yahganes*, who inhabit the South coast around Beagle Channel and the little islands around Cape Horn, in all some five hundred.

3rd The *Alacalupes*, who frequent the channels between the islands on the Pacific side. The number of these is very much reduced.

The languages of these three tribes, who bear implacable hatred to each other, are so different that one tribe does not even understand the idiom of the other. For this reason the table in which Fr. Beauvoir compares these languages, is of special importance. It is really surprising how different are some words which express the same idea. The word woman for instance in the Ona idiom is *naa*; in Yahgan it is *kipa* and *ipachelis* in Alacalup.

"The Fuegians, with the exception of the Onas who are tall and well shaped, have all the appearance of a degenerated race; they are extremely ignorant and heedless; their backwardness in fact is to be attributed principally to their indolence.

Some merchants and other travellers have depicted them as savage and anthropophagi, but this statement is completely groundless. To this effect Fr. Beauvoir relates that in 1888 a certain Maurice surprised some few Indians near Bahia S. Felipe and took them to Paris where he exhibited them in cages as anthropophagi. How different from his was the treatment received by those taken by the Salesian Fathers to the Genoa Exhibition in 1892, where they were the object of every attention, and honoured with a visit from the king of Italy and, finally, received the caresses and blessing of Christ's Vicar at Rome. This was a satisfactory reparation of the crime committed by Maurice.

"In the wild regions of Tierra del Fuego the Salesian Fathers accomplish a noble work of progress and christian charity, to which we must add the important service that this little dictionary renders to philologic studies. Somebody will, we hope, be found to complete Fr. Beauvoir's study of the Fuegian language."



THE STORY OF THE ORATORY

OR

DON BOSCO'S OPENING APOSTOLATE.

CHAPTER XLII.

(Continued)

"Having thus briefly set down the state of these Oratories, one may easily see where the funds of the Lottery go to. The expenses incurred for the rent of different buildings, the carrying on of schools and churches, maintenance of 150 boys, are necessarily very heavy. Three years ago when the cholera broke out it was necessary to erect a suitable place to harbour 40 orphans, some of whom are still in the house. This year also it has been found necessary to complete a building which was first started some years back. All these undertakings, although carried on with the strictest economy, made a further outlay of over 40,000 fes. indispensable. This sum, with the help of charitable persons has already in great part been paid, but there still remains a debt of 12,000 francs.

"In order to meet these expenses, to provide for the carrying on of the good work commenced, we considered that a lottery was the best means by which to enable persons of every condition to help according to their means and as their charity might suggest.

"The necessary authorisation was therefore solicited from the government. The demand was favourably received and by a decree of the 2nd of February every permission, which seemed necessary to ensure the success of the drawing, was granted.

"We are persuaded that our fellow citizens and the charitable people in the country, to whom the benefits derived from the Oratories and Houses extend, will join with us and take no small share in the work, by sending articles which may serve as prizes, and by purchasing tickets. A certain number of



charitable persons have undertaken to become promoters of the work, imposing on themselves the burden of collecting prizes sending out tickets according to a plan agreed upon by them. We have merely shown the end of the Oratories and the principal means which are employed in order to its attainment. The work appears to be self-commending without requiring any words from us in its favour. We shall only note by the way that, by taking part in this good work, you will further both the private and public good, and you will be blessed both by God and by man. By God, who will not fail to reward you; by men, who will be most grateful to you; whilst a number of boys will bless every moment the beneficent hand which has snatched them from the perils of the street and placed them on the right path of industry, and of the salvation of their souls."

I shall not here relate in detail the troubles, worry and fatigue which this drawing occasioned Don Bosco, Father Alasonatti, and so many other worthy gentlemen amongst whom the Cavalier Laurence d'Agliano, the lawyer Cajetan Bellingeri, and Michael Scagnagatti who often generously spent whole nights with us in order to prepare tickets. I remember that through the promoters, tickets were distributed in thousands, and people of every rank and condition bought them not so much from the hope of gaining a reward as from the satisfaction of giving a helping hand to a work which they thought most useful to civil society.

Passing over the rest, I have great pleasure in mentioning the praiseworthy help given by the Government at this time. In the very beginning, at the request of Don Bosco the Minister Rattazzi had the goodness to give a thousand francs to meet the first expenses of the new building. The Minister of the Interior in Turin sent the following, dated May 9th, 1856:

"The undersigned Minister whilst commending the project of the Rev. Don Bosco Director of the Oratory at Valdocco of enlarging the present building thus to extend its benefits to a greater number of poor abandoned youths, makes known that in order to help on the good work he has determined to give a subsidy of 1000 francs from the funds of this

Ministry. Whilst regretting that on account of the present state of the Treasury a larger sum cannot be given he notifies that 500 francs of the above-named sum will be handed over by the cashier of this Ministry, and the remaining 500 francs by the treasurer of the province of this Capital."

The Minister U. RATTAZZI.

After the above mentioned accident the same minister made another subsidy of 1,000 francs in the name of the Government in order to help in the repairs necessary. It was accompanied by the following letter:—

Turin, 4 Oct. 1856.

Very Rev. Sir,

Wishing to show in a particular manner the interest which His Majesty's Government takes in the welfare of the Institute at Valdocco, founded and directed by the Very Rev. Don Bosco, the undersigned aware of the pecuniary straits of the same, and knowing how the sum already given is inadequate for its needs, directs that another sum of 1000 francs be made payable from the funds of this Ministry.

And the undersigned notifies to the Rev. Director of the Oratory the above mentioned deliberation and that direction has been given for the disbursement of the aforesaid sum.

The Minister U. RATTAZZI.

Finally on the occasion of the above-mentioned drawing, Rattazzi on the part of the Ministry, sent as a prize an oil painting representing an episode of Erminia; and also a decree worthy of notice here, not only on account of the subscription which accompanied it but also on account of the terms in which it was couched. The following is this historic document:

The Secretary of State for the Home Office,

Having seen the programme of the drawing for the benefit of the Oratories of St. Aloysius at Porta Nuova, of St. Francis of Sales at Valdocco, and of the Angel Guardians at Vanchiglia, under the care of Don Bosco and under whose auspices they were founded and are maintained with the greatest benefit to abandoned youth, the above named three

Oratories, opened but a short time ago in three of the principal parts of this city in order to shelter and according to their condition to educate the abandoned youth of Turin and the provinces;

"Having seen the letter of the aforementioned Don Bosco with which was offered to the Minister 400 tickets at 50 cents each with a request to accept them;

"Considering that without the fitting help which Don Bosco expects from public charity to which in great part he has confided his philanthropic work, he will be in want of the means indispensable to carry on his work with success and advantage to the poorer classes;

Bearing in mind that the Ministry is aware of the financial difficulties which more than once have pressed the Valdoceo Oratory from which the other two Institutions of Porta Nuova and Vanchiglia derive their existence and maintenance;

And that it is a principle adopted by the Government of helping as far as in its power every Institution under whatever denomination which undertakes to educate the masses and provide that moral education which neglected youth could not otherwise obtain

decrees

that on the temporary funds of this Ministry for the present year assigns to the Rev. Don Bosco, Director of the Oratory of Valdoceo and Chairman of the abovementioned drawing the sum of 200 francs, the price of the 400 tickets at 50 centimes each, in addition to the same tickets which will be returned for the benefit of the said Oratories of Valdoceo, Vanchiglia and Porta Nuova for whose benefit the said Don Bosco with praiseworthy zeal has organized the drawing. The Central Office has charge to carry out this order of payment of 200 francs from the Provincial treasury of this Capital to the said Don Bosco.

Turin, April 30th, 1881.

The Minister U. RATAZZI.

I thought it proper to reproduce this document here, since it shows what the Government thought of the work of the Oratory. Although these men who held the reins of

Government professed principles widely different from those of Don Bosco, yet from their mature experience they recognised that the education which he imparted to his children was a sure pledge for the well-being of the family and of society. Accordingly they desired the prosperity and the growth of his Institute and helped it as much as they could.

And assuredly he who devotes his talents, and sacrifices his substance and life for the good of the sons of the people has a right not only to the praise but also to the help of the constituted Authorities; and according to Urban Rattazzi ought to be "the principal duty of the Government to help as far as possible every institute which under whatever denomination undertakes to instruct the people and to facilitate that moral education which they could not otherwise obtain."

On his part Don Bosco willingly held communication with the civil authorities and thus rendered a two-fold service, one to his boys and the other to the Government. By means of this agreement, he on the one hand received subsidies from the Government for his Institutes and in exchange took under his care abandoned boys and made them useful members of society. It therefore happened that the Government had to provide a place for boys not bad enough to be placed in a reformatory but yet in such danger as to deserve being well cared for in some Institute, and no other was better suited for this purpose than Don Bosco's. And here I recall a thought worthy of notice and it is this, that notwithstanding the many changes of the times and persons not well-disposed. Don Bosco was nevertheless able to carry on his work successfully. This he owed certainly to the protection of Heaven, but we must add that, with the sole purpose of doing good to the sons of the people, he practised that precept of Jesus Christ:—"Render to Caesar the things which are Caesar's and to God the things that are God's."

(To be continued)





A Son of Don Bosco.

— 1850 — 1895 —

LIFE OF MONSIGNOR LASAGNA,

Salesian Missionary, Titular Bishop of Tripoli.

Kindhearted as he was he didn't know how to refuse the pressing invitations of several of those who had sat with him for the examination—no bad fellows after all—and on the ground of relaxing the mind after the strain of study, he joined with them in their pastimes. From a café he followed them to a place of amusement, and lastly, as it was very hot, went bathing with them. But he had soon to suffer for yielding so easily; for, whether on account of the excitement he was in, or because he had taken food but a short time before, he felt faint as soon as he entered the water; luckily he was promptly assisted and carried away in time. That served as a good warning and was enough to bring back to his mind the resolutions he had taken but a month before. When the poor boy had time to reflect, he went straight to Don Bosco and sorrowfully related all that had taken place. He told him everything from the success at his examination to the sad close of that day. Don Bosco refrained from exasperating a wound already smarting, but rather in his great charity healed it with a soothing balm. From what had taken place he drew salutary advice which served to put him on his guard against his own weakness and excessive liveliness. This incident would never have come to light if, besides telling Don Bosco, he himself had not recounted it to his professor from whom he kept no secret.

This fall in no way diminished the great affection which Don Bosco and his teacher had for him; on the other hand this gentle forbearance and patient charity, with which, though unworthy, he was treated, increased a

thousandfold his love, gratitude and confidence towards his superiors.

No wonder if he could no longer bear to be separated from them, and if among the motives that determined him to become a religious and a Salesian, not least was the desire of remaining with superiors who knew him so well, and had so much love for him. His final decision to enter the Society of St. Francis of Sales was taken about the end of September, and had already been notified to Mgr. Louis Calabiana, who had also authorised him to take the religious habit and would have willingly received him into his seminary, knowing him to be a youth of excellent qualities and of promise.

CHAPTER VIII.

The Autumn vacation—Returns to Mirabello—Preparation for the clerical habit—Solemnity of the ceremony—The address of the Director—Momentary misgivings—Philosophical Studies.

The Autumn vacation of that year was passed by Louis at home at the wish of his relatives. He stayed there only a short time, but in that short time he edified all who knew him by the exactness of his conduct and especially by his piety. Seeing him so devout no one was surprised to hear that he intended to consecrate himself to God by embracing the ecclesiastical state. His relatives and tutor, on their part people of thorough christian sentiments, after due consideration once satisfied that that was the vocation of Louis, would have scrupled to oppose it convinced that they would thus resist the will of God. Hence Louis returned to the College of Mirabello in company with his brother Joseph, who went as a boarder, and there he himself was to receive the religious habit on the 20th of October 1866.

Don Bosco, whose affection for Louis always increased, and who also had so great a share

in preparing him for the Sanctuary, would have wished to have him near himself in Turin, so that he might better sustain him in the attacks that he would have to meet with from the enemy of his soul; nevertheless various circumstances made him decide to make an exception in this case and leave him at Mirabello for another year, certain that he left him in good hands. The Director, Fr. Bonetti, was delegated to bless the religious habit and Louis began to prepare himself by prayer and recollection for the first step in the priestly career.

To see a youth who but a short time before had pictured to himself a life of happiness, of pleasure and of glory, thus renouncing on a sudden all these alluring prospects, bidding farewell to the world and giving himself to the service of God is always a sublime spectacle and one charming both angels and men. And great was the joy of superiors and pupils on that occasion, as one may easily imagine, both because the ceremony itself is beautiful and moving in its simplicity and because it was the first time that a function of this kind had taken place in that College.

The Director, most skilful in taking advantage of every propitious occasion to excite noble sentiments and generous resolutions in his beloved pupils, wished that the ceremony should be carried out with all possible splendour and solemnity. On the day appointed the whole community assembled in the church, and after the singing of the *Veni Creator* he turned to the candidate and gave a short address. His expressions full of sublime thoughts and useful instructions together with the fervour with which they were uttered made a deep impression on the mind and heart of Louis and all the audience. We cannot refrain from attempting to give some idea of it in a brief résumé.

"Do not regret, my dearest son," he said "casting off the garments proper of the world which you intend to renounce. With them cast off also what worldly spirit may yet be found in you. To this you are incited by the Church, who through the mouth of her minister will presently say to you: *Exuat te Dominus veterem hominem cum actibus suis.*" Speaking then of the new habit that he was about to clothe him with, the good priest ventured to compare it with the Humanity which Jesus Christ was pleased to assume in order that He might redeem us from sin. "Certainly human nature was a vile, abject, and ignominious garment in which Jesus

Christ, so to say, annihilated Himself, and which was to Him an object of horror on account of its weakness, and which at every instant represented to Him the anguish of His passion and death. But this garment which He wore upon earth was for Him a source of infinite merits, of ineffable glory and of eternal triumph. It was in return for his humiliations that His Father gave Him a name which is above all other names, at the sound of which every knee bends in heaven, on earth, and in hell. So to you who aspire to become His minister, I in the name of God and of the Church am about to give a habit which with its black colour will, like a funeral pall, remind you that throughout your whole life you are dead to the world, and that you must live solely for Jesus Christ, I give you a habit humble and even despised in the eyes of the world, and which will be for you the occasion of contempt and countless sacrifices. However if you will love it and bear it worthily (as by divine grace I dearly hope you will) not only will it be to you a shield in the fight against the world and against the devil, but it will also bring you, as the garment of Jesus Christ did before, a hidden virtue efficacious in healing the diseases of the soul, and become for you and for many others the instrument of merit, of glory, and of triumph. This holy habit will cover you during your earthly pilgrimage, it will enshroud you in death, and shine with dazzling brightness in your resurrection". These and such like thoughts were dwelt on by that saintly priest, while the eyes of all were centred on Louis Lasagna, who was on his knees before the altar absorbed in meditation. When the ceremony was over all left the church anxious to approach and congratulate the new levite.

But amidst all this common rejoicing it seemed as if the young cleric had some feeling of anxiety in the depths of his heart. Indeed as soon as he could, he disclosed to a friend that the words of the Director had touched him deeply, adding that they made him realise how unworthy he was of the religious habit he had received, and that it seemed to him that it would be almost impossible, on account of his temperament, for him to acquire the virtues for the sublime state which he had embraced.

(To be continued.)

PERMISSU SUPERIORUM

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It is edited monthly in six languages namely: English, Italian, French, Spanish, German and Polish.

It contains the communications of the Superior General, the Successor of Don Bosco, to the Co-operators, friends and benefactors of the Salesian Institutions.

It gives a report of the progress of the works of the Society, of the Daughters of Mary Help of Christians, of the Salesian Co-operators; also interesting accounts from the Missions and various matters of edification and encouragement, connected with the objects of the Association.

It is sent to all the Co-operators, friends and benefactors who desire to receive it.

All communications concerning change of address, or when the sending of it is to be discontinued through any cause whatsoever, should be addressed *To the Editor of the Salesian Bulletin, Salesian Oratory, Valdocco, Turin, Italy*; or, when received from other houses, to the Superior of the House from which it is sent.

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To our friends and Co-operators, who would like to make Don Bosco's works more widely known, we strongly recommend the circulation of a pamphlet entitled: *Don Bosco's Apostolate and other Sketches*. As many copies as are requested will be forwarded in return for any offering. Apply to the *Editor of the Salesian Bulletin Salesian Oratory, Turin, Italy*; or to the *Very Rev. C. B. Macey, Salesian Schools, Surrey Lane, Battersea, London, S. W.*

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