

# 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  
**S**ALESIAN  
 BULLETIN

PUBLISHED AT THE "ORATORIO SALESIANO,"—VALDOCCO, 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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Do not forget the souls in Purgatory.

**I**N our holy religion all is love. God is infinite charity, and Jesus our Redeemer so divinely amiable has loved us to such an extent as to give Himself to us in the Holy Eucharist, and to shed even the last drop of his Most Precious Blood for the salvation of our souls. Love demands love, and God desires that we love Him. Not only does He wish us to love Him, our Creator, who has redeemed us and watches over us, but he commands us to love one another. Perfect charity consists in loving God above all and

our neighbours as ourselves for the love of God.

Since this is so we can easily see that the divine commandment obliges us to love also the souls in Purgatory. Some of our brethren live with us in this land of exile; with us they engage in the holy battles of the Lord in order to merit the crown of glory that will never end. Others, after having lived lives rich in virtue and merits, have already entered into possession of the reward which God promises to those who fight the good fight, who have striven lawfully, and enjoy in Heaven the happy vision of

peace which our hearts desire so much. But a greater number of the children of God are in the prisons of purgatory, so terrible because of their great suffering there, yet so sweet because they fulfil there the Divine Will and acquit themselves of the debts they have contracted against the justice of God. "We have loved those who are no longer of this world. When they departed this life our hearts were sad and our eyes were moist with tears. Our grief was sincere. But now that it is appeased, now that the presence of those who were dear to us makes itself felt no longer, will their memories also be effaced from our hearts?... There may be among those whom death has called away, benefactors who have given us in this world more than their affection. You are their offspring, you have been the object of their loving solicitude, you have enjoyed the fruits of their labours and they perhaps departed before you were able to make known your gratitude" (1). The close bonds of nature, of religion, of fatherland and of friendship have united us to all those dear souls. Is there need of much search to discover in the midst of that suffering multitude, an acquaintance, a friend, a benefactor, to whom we are greatly indebted; a husband or a wife perhaps, who, in their desire to leave us in the abundance of the good of this life, had in a certain way seemed to set their hearts on these perishable riches; a loving father or a tender mother whose only object was to educate and make men of us? Have we to go far in this suffering kingdom without meeting some of those who were our fellow-workers in the great Association of Co-operators?

"Can it be true that death has stifled in you every feeling of grateful remembrance and rendered you powerless to

perform a duty—the duty of gratitude which no noble heart ever leaves unfulfilled? No. Gratitude never ceases to see the benefactor in the benefit. Not being able to do anything for these creditors while in this world, your duty is to seek them even in the hands of Divine Justice and offer them in exchange for their benefits the assistance which can deliver them from their pains."

"Had they no other right than the inexpressible sufferings they endure, it ought to be enough to move Christian hearts to acts of compassion. We have pity for great misery and great sorrow in the world, but what greater grief, what greater misery can there be than that of those poor souls who languish at a distance from God? They hunger after the sovereign good of which they have had a foretaste and which has been promised to them. They hear from afar the voices of the angels and the sounds of happiness which call them to the land of their desires. They long ardently to go there, but are incapable of breaking their chains and of escaping from the avenging flames which surround them. They implore their friends to stretch forth a hand to succour them. You are their friends and you cannot remain insensible to the cry of these most unhappy beings: "O you who have loved us have pity on us for the hand of the Lord has touched us:—"*Miseremini mei, miseremini mei, saltem vos, amici mei, quia manus Domini tetigit me*"(1).

In the name of love, of gratitude, of compassion, of religion and of justice we ought to avail ourselves of the means of assistance which God and the Church have left at the disposition of all Christians—good works, prayer, indulgences, the Holy Sacrifice of the Mass, and Holy Communion.

We can make our lives a continual source of relief to them by offering to

(1) P. MONSABRÉ. *Retraites pascales 1889 90. Le Souvenir des Morts.*

(1) P. MONSABRÉ. *Ibid.*

God for them all that which has an expiatory character in our works, our privations, our infirmities, and our sorrows. We may also have recourse to prayer which can each day and each instant of the day knock at the doors which enclose the mercies of God over the living and the dead. Let us enhance the value of our good works and prayers by loans made on the treasury of indulgences, which Holy Church can dispose through the merits of Our Divine Saviour and the Saints.

Finally we have that inexhaustible almsdeed, the sovereign prayer in the august Sacrifice where the Son of God gives us His life and makes His Precious Blood our advocate. We have His example also, who immediately after His agonizing death sought the souls of the faithful departed to console them and announce to them their deliverance. In assisting at the Holy Sacrifice and partaking of the holy banquet we can adopt in a certain way the voice of Jesus Christ, and have His power in our hands. Let us then approach the holy table with the intention of appeasing the divine hunger of those souls, condemned to stay at a distance from God in the flames of purgatory.

And, dear Co-operators, it is most fitting that your charity be especially exercised towards those who were fellow-labours in helping forward the Salesian work. In this month consecrated to the holy souls, let us redouble our fervour and distribute without counting those supernatural alms which open Heaven to those dear souls of God, still suffering on account of His justice.

No matter how much we try to purify ourselves here below, we shall hardly avoid the pains of the next life, and then we shall experience the benefit of having helped the holy souls. If here we have been forgetful and negligent with regard to those who have a right

to our suffrages, God will permit that we also be forgotten and neglected. We ought then to take every precaution to ensure those suffrages for ourselves after our death. God will withhold from ungrateful souls the helps applied for them and make them pay even to the last farthing the debts of their sins. Those helps will not be useless but will turn to the profit of those pious souls who understood and put in practice the warning:—*Mementote victorum, tanquam simul vincti* (1).

Let us not forget the advice of the Scripture:—“It is a holy and a wholesome thought to pray for the dead, that they may be loosed from their sins.” It will ensure their speedy entrance into Heaven, increase, in a sense, the glory of God and teach us to fear more the danger of delaying our conversion, the necessity of effacing as much as we can our debts towards Divine Justice, and finally it will show us the great advantage of being charitable towards the departed souls—charity which will be so much to our interests after death:—*Sancta ergo et salubris est cogitatio pro defunctis exorare, ut a peccatis solvantur* (2).

(1) Hebr. XIII, 3.

(2) II. Machab. XII, 46.

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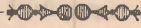
*The Salesians at London most earnestly beg their kind Co-operators to help them to enlarge their present Institution. This enlargement is to accomodate over 100 boys and has become an imperative necessity, as day after day numerous applications for admission have to be refused through want of room.*

*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 St., BATTERSEA, LONDON S. W.

# The First Exhibition

## of the Schools of Arts and Trades and Agricultural Colonies.



**F**ROM the 1st. to the 26th. of September last, an exhibition was held in the Seminary of Foreign Missions at Valsalice near Turin. It was a first experiment to bring together specimens of works carried out in the Schools of Arts and Trades by the pupils under the direction and with the assistance of their masters. Taking into consideration that it was a first experiment, the results were highly satisfactory, and we deem it opportune to give a somewhat detailed account of it in these columns. This will serve to make better known to our Co-operators and benefactors this most important department of Don Bosco's works, and will also prove an encouragement to those Institutes which, even at the cost of sacrifices, have within a comparatively small lapse of time striven to contribute to its success.

The *Italia Reale-Corriere Nazionale* announced the exhibition in the following terms:—

“We still remember with pleasure the grand hall in the National Exhibition held in Turin in 1884 which went under the name of Don Bosco. Since that year hardly any exhibition has been held in which the Salesians have not taken part especially in the book department, always bearing off high awards, for instance at Rome, London, Milan, Brussels, Turin and other places. But now they are not merely taking part in an exhibition, but they themselves have opened one, chiefly with a view to the advancement of education.

That which is in course of preparation in the college at Valsalice near Turin is a first experiment; however, from what we have al-

ready seen there, we have every reason to hope that its result will be satisfactory.

The exhibition is to be held in the grand hall of the Museum of the Missions, in the theatre of the college, and the adjoining porticoes fitted up for the occasion. We reserve till later a detailed account, only mentioning the scope and the guiding principles which will make clear the practical spirit by which the activity of the Salesians is directed.

These notes were taken on the spot, and for them we are indebted to the courtesy of the Chairman of the Committee. The scope of the exhibition is to present to the Salesians and their Co-operators a view of what is achieved by the pupils in their numerous institutions of both continents, and thus by united efforts and counsels to draw some practical suggestions for future progress.

A jury of competent critics will examine each section, estimating its merit, pointing out its defects, and proposing the improvements which may be deemed needful.

Observations and suggestions tendered with this view will be welcomed, and if necessary a meeting will afterwards be held to discuss them; hence the object, far from ostentation or vain display, is to gain information and suggestions for future improvements.

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The exhibition will be divided into three sections:—*The Arts and Trades—the Agricultural Colonies*, and *Professional training*. One regulation applies to the whole arrangement. It is established as a general rule that no workshop ought to offer specimens which have not been made within the last three years, and should present them as the work of the pupils under the direction of the craft-master.

The section of the Arts and Trades, which promises to be the best of the three, is arranged according to these rules:

1st. The specimens must be accompanied by their designs so as to judge of the exactness of the execution

2nd. There must be a variety both in the kind of work and in style so as to represent the different development of the Art and to show what degree of knowledge the pupils have attained.

3rd. The elementary stages of articles may also be exhibited, provided they are classified according to the courses followed by the pupils who have made them.

much extended as yet, but a good deal has been done to spread this knowledge by suitable publication, both scientific and popular.

The rules which govern this section are a guarantee of the earnestness which is applied in the direction of the agricultural colonies. They are:—

1st. Designs and maps of the lands under cultivation will be shown, with their division



View of the first Hall of the Salesian Exhibition.

4th. The photographs of special articles sold to customers will be shown, and also of those works whose bulk makes it impossible to exhibit them, and also photographs of each workshop, machinery etc.

6th. Special methods of teaching will be shown wherever any speciality is exhibited, and also statistics of each workshop.

The regulations for the second section—that of the *Agricultural Colonies*—shows what great use is made of each new advancement in this direction, and in which for a merely manual work, an intellectual one has been substituted as the growing demands of agronomy called forth. This department perhaps is not so

according to the different crops raised.

2nd. Drawings showing the parts that have been transformed by drainage and cultivation.

3rd. Photographs with explanatory notes of extraordinary productions with the particular methods of culture.

4th. Photos of the implements, machines, etc.

5th. Specimens of the speciality of each colony.

9th. Model of buildings for each branch of industry.

The professional schools—the object of the 3rd section—complete the exhibition, and

here also finishes the education of the pupil whether in industry or agriculture. This is for the courses which complete the elementary education, and are taken according to the different professions; for instance drawing, French, book-keeping, music etc. Here the particular methods, the results obtained, and new projects will be shown.

From these brief notes the practical importance of such an exhibition can be easily judged, and an estimate can be obtained of the activity and earnestness with which the Sons of Don Bosco attend to the civil and religious instruction and education of the young artisans."

So far the above-mentioned paper.

On the 1st of September the opening took place. The Very Rev. Don Rua, surrounded by the numerous Directors, who had assembled at Valsalice for the General Chapter, blessed the exhibition. Then the Rev. Prof. Bertello, Professional Consultor of our Society, read a short but pithy discourse, of which we hope to insert the more salient points in forthcoming numbers, since they serve to explain more thoroughly the scope of the exhibition.

## Don Rua's Representative IN AMERICA

*(Extracts from his Secretary's Correspondence.)*

*(Continued)*



I am writing this from Tierra del Fuego or Fire-land. Banish from your mind however any idea of heat or even comfortable warmth that the name might suggest.

There was never a greater misnomer. The fact is that we are shivering with cold. It is now 14 days that we have been penned up in a wooden hut, shut out from all communication, and we do not know yet when we will be able to resume our journey.

To follow some order in this account, I must go back to Buenos Ayres. After the Congress, three weeks were spent in the Republic of Uruguay, and I can assure you that they were well filled. Though Fr. Albera works hard at all times, seldom have I seen him so overwhelmed. His stay has been a source of blessing in more than one sense, and it has graven on the minds of those confrères a record which they will long cherish. Another fact deserves to be mentioned it is the 1st general chapter held in South America. To judge from the proceedings, there is every reason to hope it will help powerfully to maintain the excellent

spirit, and to advance the various works of beneficence in those regions.

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Forty-four directors, four provincials, and the two bishops were able to attend. It was preceded by a spiritual retreat by way of preparation. Providence so disposed that there should come in our midst the Inter-nuncio Mgr. Sabatucci. At the opening of the retreat he deigned to address the audience, expressing to them his pleasure at the opportunity thus afforded him of meeting them, and manifested the Holy Father's good will towards Don Bosco's Institute, and his satisfaction at the work done in America. "In the name of the Holy Father then" he said, "whom I represent in this Republic, I bless all those who are taking part in this retreat and in the chapter that is to follow."

That same evening a telegram came from Don Bosco's Successor saying "Present in spirit, I bless the work of the chapter." The close was marked by the ordination of fifteen new priests, to whom six others must be added, who said their first Mass in the



beginning of the year. Twenty-one more levites then—a bright and encouraging outlook for the future of the existing foundations and especially for the Missions.

Meanwhile thanks be to God for the visible manner in which he has blessed Don Bosco's works here. The ten Salesians that came in 1875 have now risen to 1,100 and from that first foundation in Buenos Ayres 115 others have sprung into existence.

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Puntarenas! We have arrived here at last. The town was brilliantly lit up, and made us forget for the moment all the troubles of our journey. Our steamer "*The Yorkshire*," is a boat plying between Liverpool and Valparaiso, but it does not belong to the Pacific Steam Navigation Company. The ordinary steamer for this passage was given up for Government service, and the Company fitted out this one, rather to the discomfort of the passengers. It had before been used for carrying cargo, but this after all was providential, for another would perhaps have succumbed to the three days storm which we had to go through. Some of the passengers had often been on that voyage before, but they declared they had never experienced such terrible weather; and it was certainly very rough, for, during the journey from Monte Video to Puntarenas, the boat could only go at the rate of four miles an hour, though its usual rate was thirteen or fourteen. But it is an ill wind that blows nobody good, and this delay of two days brought us the consolation of saying Mass on Sunday for the benefit of the passengers. It was a matter of some difficulty on an English ship. The captain being asked, replied that Mass had never been said on that steamer; but one of the ladies urged the point, and permission was given for it in one of the 1st class saloons.

We found out afterwards that this lady was a cousin of our late Fr. Ortuzar, who, as you know, had left Chili to escape the dignity that awaited him, and became a Salesian in such an unexpected manner.

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Puntarenas is built on a gentle slope which runs right down to the shore, whilst on the other side it is shut in by verdant hills. Two small rivers form its northern and southern boundaries. The town is visited by a large number of ships and possesses all the requirements for a commercial centre. When Mgr. Fagnano first went there, its population did

not number a thousand, now they reach 8,000, chiefly consisting of English, Germans, French, Austrians, and Italians. The Chilians are comparatively few in number. Buildings of brick and stone are making their appearance, but most of the houses are of wood, as is also our House. Fires are only of too frequent occurrence, as you may imagine, and are rendered more destructive by the winds that continually blow around the city. A week seldom passes without a house being burnt down, and our readers will remember that our own church at Puntarenas was destroyed by a fire that burnt it to the very ground, and even melted the bells. It was then that Mgr. Fagnano decided to build a new church, and in the beginning bricks used to cost as much as three hundred francs a thousand. Now it is practically finished and we only await Mgr. Jara for the consecration. Fr. Bernabé was the architect, and our own carpenters and mason worked at the building. Although it was not yet consecrated Fr. Albera wished to celebrate mass at the High Altar, and the concourse of people was all that could be desired. Fr. Borgatello is the parish priest and his district extends over some 195,000 square kilometres. I need not mention that Fr. Albera was welcomed with every sign of great joy by the confrères. The place is so far away, that visits are few and far between, and this is one of their heaviest crosses.

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We left Puntarenas in the evening of the 14th. of February. A small steamer awaited us at the port on which goods, cattle, and passengers all travel together, and each one has to look out for himself. Add to this a violent storm which made us eight hours late. The water swept over the deck, at first only giving us a sprinkling, but afterwards it came over in waves and even billows, and there was no other place for shelter. It was a relief, I can tell you, when after fifteen hours of that awful sea we entered the little harbour of Harros, on the shore of which stands our mission house of St. Raphael. The sea was calm and peaceful here, and the woods that surround the mission were quite a relief to the view. Beyond we saw what proved to be a gigantic cross, although it looked small on account of the distance.

On hearing the whistle of the steamer, our confrères guessed, and rightly so, that we were coming, for in an instant almost, a sudden bustling and movement was seen on

shore. Banners were hoisted on all sides. The community with the boys hurried to the pier. The Indians dropped their tools and ran to the shore, and some pushed off in boats to meet the steamer. In one boat was the Director who went to salute Fr. Albera, and welcome him in the name of the confreres and the Indians. The air resounded with shouts from the pier, and Fr. Albera was much moved by the marks of affection which his arrival called forth.

Dawson Island is 133,000 sq. kilometres in extent, and is well wooded. It was ceded

draining the marshes, clearing the woods, and making roads. With the help of our lay-brothers, they have already made over 2,000 yards of wooden rails.

Mgr. Fagnano procured for the mission a saw-mill which cost 120,000 francs, and the trees when cut down are placed on trollies, and run down to the saw-mill where they are sawn into planks. The Indians are only just beginning, and being unaccustomed to work they need constant training and supervision. Some worldly-wise would suggest that skilled workmen should be employed, and make some speculation on the resources of the island, but they forget the main object



Panorama of Puntarenas.

for 20 years by the Chilean Government to the Missionaries, that they might work there for the benefit of the Indians. A short time ago these numbered 500 but death has since slightly reduced that number. We see here again the once happy times of Paraguay. They live as one large family under the charge of the Missionaries. Each family has a separate house to itself, and the wives prepare all the meals; the widows live together, but during the day all work in a large room directed by the nuns. These latter also have about 60 girls under their care, while the Salesian House has 50 boys. The men are divided among the different works. Some fish, others mind the live stock, especially the sheep which form the chief source of food, others are occupied in filling and

of the mission. They do not understand that Mgr. Fagnano and his confrères have no other end in view, than to bring together all the means in their power to help these poor Indians, and to render them useful to themselves and to the land they live in, and to sanctify their souls by means of labour. It is true, it is not a lucrative work, but what a pleasure it is for the poor savages to behold the fruit of their own toil! How much it raises them from their forlorn condition! How much it ennobles them! It is the only work in which they can be employed, for the climate, excessively cold as it is, is not favourable to the cultivation of the land.

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When Sunday comes round, no one could help

being moved to see all these people filling the large church, the men on one side, and the women on the other all praying together. Fr. Albera gave communion to hundreds of them,



Mgr. Fagnano.

and afterwards preached the divine word. This was also Carnival Sunday when so many christians of the civilized world were outraging their Creator. It is true that in the cemetery of the island lie the remains of some hundreds of the Indians, but they all died a good and happy death. They showed such excellent dispositions that our confrères were less grieved at losing those whom they regard as their children. The whole of this race seems destined to die out, either through the wars of extermination, or by diseases brought in by foreigners, and many die of consumption.

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Facing Dawson Island is Tierra del Fuego. After three hours' passage we arrived along shore, but to go to our mission of Candelara near Cape Sunday right on the opposite side there is a long and dangerous journey, beset with so many difficulties as to make it almost impracticable. We had once more to traverse the Magellan Strait, and turn to the right going round half the island. Few have any idea of the difficulties met with in these places. We were fortunate in accomplishing

the journey in 27 hours. It was the first time that the sea did not allow us to say Mass, and that was not the only tribute it exacted from us. I could not even take a drop of water for 36 hours, and yet our journey was considered a happy one. Just fancy, the Sisters who went before us took 17 days on this voyage. A new Argentine ship the *Fueghino* was almost sunk. The only passenger was the Inspector of Police for one part of Tierra del Fuego, and he lost all his luggage, and even his bed. Mgr. Fagnano whose pupil he had been in the College of San Nicolas, gave him a mattress and other things that he required. This gentleman told me that he had travelled a great deal both in the Atlantic and Pacific, but had never experienced such a terrible storm—a journey of 40 hours taking him a week. He concluded by saying that he had already commended his soul to God, giving himself up for lost.

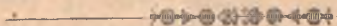
Twenty leagues distant from our mission, in Polycarp Bay, a French steamer 120 metres long carrying cargo was stranded, and all efforts to move her were in vain. The captain gave 60% to those who went to take away the goods. It was there that the *Elena* spent 18 days in bringing away the rest of the cargo.

The difficulties of these straits are something extraordinary, and this naturally makes the cost of transport very dear. How many times Mgr. Fagnano has been obliged to fit out a vessel at the cost of £40 a day, and



Lake Fagnano.

even then he could not carry all the provisions required. He once had goods valued at 100,000 francs for transport, but as he had to pay the insurance on them before starting, it was very little profit to the Mission. It takes all the pluck of Mgr. Fagnano and his great confidence in God to face such risks and dangers, and to fight against so many odds.





## TIERRA DEL FUEGO.

### Foundation of the first mission in Dawson Island—First settlement—Further explorations.

(Extracts from Fr. Beauvoir's notes).

**I**N the month of November, 1886, Mgr. Joseph Fagnano visited for the first time this great island, whither he went on board the transport *Vallarino* of the Armada Argentina which formed part of the Lista expedition to Tierra del Fuego. Having landed on the shore of St. Sebastian's Bay, he crossed the Serrania de Carmen Silva, and wading the River Chico penetrated little by little as far as the great lake, which, two years afterwards, Lt-Col. Edward O'Connor named Lake Fagnano because Mgr. Fagnano was the first who gave notice of it. His Lordship then turned towards the South where, keeping to the coast, he crossed over marshes, valleys and mountains, as far as St. Paul's Cape and reached Tetis Bay. Then turning to the North, always following the seashore, he again arrived at St. Sebastian's Bay where he embarked for the Argentine Republic.

In August, 1887, Fr. Beauvoir who ran great danger in the shipwreck of the *Magellan*, another national transport, visited Tierra del Fuego, went as far as Ushowaia and also passed near the *Isla de los Estados*.

In 1888-89, Mgr. Fagnano made a third exploration and anchored in Porvenir Harbour. From Gente Grande Bay, crossing the zone which lies between the Strait of Magellan and St. Sebastian's Bay he went to Omnino Cape, whence crossing pools, marshes, rivers, and the Serrania de Carmen

Silva, and touching Bouqueron Cape, he returned by Inutil Bay to the colony of Puntarenas.

At the beginning of the year 1889 the first Fuegian Mission was founded in Dawson Island, forty-five mile distant from Puntarenas. The Government of Chili gave this island to the Salesians, in order that they might establish there a *Reduction* for Indians. This as soon as opened, began to give excellent results, being frequented from the very beginning by a multitude of Alcaufes Indians, some of whom chose to live there, induced by the kindly manner with which they were treated, by the affection shown towards them and, above all, by the certainty of food, dress and shelter they found there. There was soon formed, towards the end of Harris Bay in the same Island, a village containing about 500 inhabitants, all natives, who lived in comfortable little cottages, which, one hundred in number, form straight and spacious streets.

There is in this village a steam saw-mill in which are employed about 100 men all above 16 years. Some of them are engaged in cutting trees, others in fetching them from the mountain to the saw-mill, the rest in carrying them to the harbour as soon as ready and placing them in different piles according to their dimensions. For the transport of the wood from the mountain to the saw-pit, ruts have been made, through which the *zorros* or trucks come and go, loaded with trees. In these *zorros* the timber, already sawed and classified according to its size, is taken to the quay, which measures about 1,000 yards, where it is immediately embarked. There are already in working order a carpentry, a shoemaker's workshops and a tannery, where the hides of the three or four animals daily killed for the use of the village, are tanned.

Some of the men are engaged in tending the sheep at the north point of the island. The Daughters of Mary Help of Christians provide the women with occupations suitable to their sex, such as cooking, sewing, washing, ironing, weaving and making stockings

mattresses, flannel shirts, and blankets for the Mission.

There are also in the island a spacious chapel, two schools—one for boys and the other for girls, and a hospital whither the Government sends a doctor once a month to visit the sick.

A small band renders more agreeable the hours for play, especially on Sunday and whenever any gentleman of note pays them a visit.

All this work costs thousands of pounds, which is an enormous burden upon the shoulders of the Missionaries, nevertheless, throwing themselves into the arms of Divine Providence, they started this great under-

Divine Providence, which has so manifestly protected them up to the present, will never abandon them. Prompted by their always ardent desire of doing all the good they can to those unhappy Indians they have persevered the 8 years since its foundation and hope, with the blessing of God, to be able to persevere in the humane work of christian civilization that Heaven has entrusted them.

The same good and perhaps even to a greater extent could have been accomplished in shorter time in the Argentine Republic if the Government there gave ear to the proposals made them repeatedly during the last twenty years (1): but we were not listened



View of the Village constructed by our Missionaries on Dawson Island.

taking, and still carry it on with constancy and firmness thus effecting all that unspeakable good which every judicious and impartial man cannot but recognise.

The Government of Joseph Manuel Balmaseda ceded this island for a term of 20 years to the Salesians and provided them at the beginning with 500 head of cattle and some subsidies.

The Government of Jorge Mont, through his Minister, Sr. Anthony Manuel Mata, came to their help with a subsidy of 5000 pesos per annum, and the gratuitous service of his ship, stationed in the Strait. With not less disinterestedness and generosity the Government of D. Frederic Erasuriz helps and succours them as much as it can.

The Chilian people also, as if afraid of being surpassed in generosity by their Government, contribute liberally to the great work of the Salesian Missionaries, who, encouraged by such happy auspices and trusting in that

to and our proposals were not accepted. Blessed be the Lord.

Perhaps the moment destined by Providence had not yet come, perhaps we were not worthy of imparting the same benefits to the poor *Fuegians* of the Argentine side; perhaps, in fine, they themselves were not prepared to receive them.

In February, 1893, the author of these notes accompanied Mgr. Fagnano in his fourth exploration to Tierra del Fuego in search of a suitable place to establish a mission centre.

After a month's voyage and exploration they concluded that Rio Grande for many reasons was the most suitable place for our purpose. It was in the centre of the island, and of-

(1) Since this was written the wishes expressed by the missionary have been fulfilled, the Argentine Government having made a similar concession.

ferred great facility for landing and embarking on account of its high tides.

His Lordship left to my choice whether the residence of the mission should be established on the right or left side of the mountain.

When we came back to Puntarenas we got every thing ready immediately for the establishment of the mission.

Soon after we embarked on the steamer *Amadeo* that belonged to Joseph Menendez, who offered to carry us to Rio Grande Harbour in Tierra del Fuego. The expedition was composed of two priests, three brothers, three workmen with various implements, four carpenters, a shepherd, a cook and a scullion.

We carried with us over a thousand feet of timber for building purposes and sheet-iron for roofing, 50 head of cattle, horses and a quantity of food of all kinds, sufficient for 15 persons during 6 months.

**Attempts at landing - Failure of the *Amadeo*—More difficulties in the way—*Audaces fortuna juvat*—Success of the Schooner *Mary Help of Christians*—A good position.**

In the beginning of June we started from Puntarenas and arrived on the 13th at the sand bank in the mouth of the Rio Grande. Here the ship anchored and the pilot and myself got into a boat and with Commandant O'Connor's plan in hand we sounded point after point and found that all the remarks of the plan were correct. The captain of the *Amadeo* then sounded the river; but, whether he really feared running aground, as he gave me to understand, or had already agreed to do otherwise with Joseph Menendez the owner of the vessel, I do not know; but the fact is that the following day he handed me a paper in which he wanted me to state that, for certain reasons, he saw himself obliged to enter the river, and asked me to sign it in the presence of witnesses. After having persistently assured him that by a little care we could get in I firmly refused to sign the paper, wherefore, he, directing his ship towards the north, the following day returned to Puntarenas, leaving us in St. Sebastian's Bay with scanty provisions, and about 20 head of cattle, as the greater part had died. I must add that as freight he charged us the enormous sum of £ 22 and 6 shillings a man each day.

Whilst awaiting the return of the other priest, whom I had sent to Puntarenas to

charter another vessel with which to make a second trial of entering, I stayed at Omnino Cape.

Seeing, after four long months, that our hopes were vain, that our provisions were becoming scarce and that my companions (13 in number) commenced to feel tired of the delay and weak by the hunger, which by this time was beginning to make itself felt, I decided to cross the part of the island that separates the bay from the strait and reach Puntarenas, in search of what I had awaited in vain for such a long time. So I did, and accomplished the journey in three days, part on horse-back and part by boat.

There, as I expected, I could not find any body disposed to hire his vessel, all being in dread of some disaster after the unsuccessful effort of the *Amadeo*. That had discouraged them all and had convinced them that the mouth of the Rio Grande offered no possible entrance to vessel of any kind.

Although I assured them that I had ascertained by myself the exactness of the plan of the mouth of the river traced out by Commandant O'Connor, who had scrupulously sounded the entrance, nobody gave ear to me.

Things were looking bad, but we nevertheless decided not to abandon this mission on any account. The devil, implacable enemy of mankind, foreseeing the immense good this mission would effect in the near future, let loose his forces and raised all kinds of obstacles against us. The war which he declared and still wages against us is a clear sign of the importance of our mission and far from frightening the Missionaries, inspires them with new energy to persevere in spite of all his artifices and stratagems.

These storms will pass, and the labours and sufferings they had to endure will render their victory and rest all the sweeter. The man who never suffered is not to be envied. Man acquires character in the midst of adversity and the greater his hardships, the stronger will he become to face new ones. This must teach him to despise the difficulties he may find in the accomplishment of his mission. And, if it be true, as it is, that man can do nothing by himself, it is also true that he can do all, as the Apostle says, in Him Who comforts him. He that confideth in God shall not be confounded. All the powers in hell united to human malice can do nothing against him who has placed his confidence in God; they can do him no harm nor impede nor even delay the

execution of the good work; for Providence watches over and protects him, and all things shall be executed according to Its eternal decrees.

Being fully persuaded that I would find no help from these cowardly people, and being determined to carry forward my humane and christian project, I resolved to prepare the schooner *Mary Help of Christians* with another smaller vessel and make another attempt.

So I did, and after a happy voyage through the Atlantic I entered into the river, and sailed 6 miles up, and landed the first cargo of timber, tools and provisions. I repeated this trip several times, always entering and getting out safely, and so I experienced the truth of the proverb: *Audaces fortuna juvat.*

But, alas! our happy arrival was of little use; for it seems that certain ungrateful persons, are hard at work to impede the progress of the mission.

The opening of the Salesian Mission in Rio Grande (Tierra del Fuego) took place, I may say, on the 11th. of November, 1893, the date of our arrival. We built our first dwelling on the left bank of the river, about six miles from the mouth.

This position was, in my opinion, not only suitable and healthy, being some 50 yards from the river and 20 feet above the level of it, but also secure, as it overlooks an area of about 20 miles.

These precautions were very necessary, for, in the beginning, we had to be always on the watch against possible attack from the aborigines, whom both tradition and history had led us to believe savages and cannibals. Nobody could approach our place, on account of its position, without being heard or seen from all directions. Here the river, in high tides, is 500 yards wide and in low tides can be crossed on foot in certain places.

I had made a good selection, for the Indians, naturally fond of their freedom and independence, being unable to do any thing else, were watching us from afar. And, woe to us had we been careless! Our mission, at the very beginning would have run great danger. One day, whilst all the men were engaged in building the house, I went upon the roof, yet unfinished, and saw to my great surprise, our horses, that had been grazing in the field, running off. Looking more attentively, I descried not four but five objects already far off and partially concealed by the long grass. They were Indians driving away our horses. Four men were despatched after

them and with a few shots in the air frightened them away and brought back the horses. This was their first and last attempt to rob us. We went out several times in search of Indians, but as soon as they saw us move towards them, they used to set fire to their camps and run away.

Still sometimes we got very close to them, but no sooner did they notice our presence, than they ran off at full speed, leaving behind them in their tents rags, skins, arrows, pieces of roast meat and every thing they had. They never stood to make any resistance.

(To be continued.)

## PATAGONIA

The Holy Year.—Feast of Mary Help of Christians.—Ceremony of the Clothing of the daughter of Cacique Yancuche.

VERY REV. DON RUA,



OUR Beloved Vicar Apostolic Mgr. Cagliero, by means of pastoral letters and circulars to all the missions of the Rio Negro, Nequen, and Chubut, has invited all these newly converted Christians to gain the extraordinary indulgence which the Pope has extended to all the world for the space of six months.

Our missionaries by preaching and instructions are doing their utmost to prepare the people to obtain this great benefit. As I have already told you His Lordship sent his secretary (the writer) to the colonies of Pringles and Conesa, where my mission, by the help of God, was not without fruit.

In the populous districts of Viedma, and Patagones Mgr. Cagliero took upon himself the task of instruction. He preached the divine word in the form of spiritual exercises, urging the people to a spirit of penance as a necessary condition for the indulgence.

While I was assisting him in this holy work Fr. Vacchina with his characteristic zeal prepared a number of unfortunate prisoners for the same object. They had been sent by the Minister of Justice, at the request of the Governor, to work at the building of the new Cathedral Church at Viedma; as the floods of 1899 had rendered the old one inserviceable. It was really wonderful to see what a change was wrought in these men.

Some of them were deeply affected after their confession and communion, and said that God by sending them to this work had given them a signal grace since thus they had been under the spiritual care of the missionaries.

In order to make the preaching of the Holy Jubilee as fruitful as possible, the Bishop thought it best to divide the mission into two parts, one for all the girls attending the schools of the nuns, the Children of Mary; the other for all our pupils, the Confraternities of St. Aloysius, and of St. Joseph, with all the men, for whom we obtained the assistance of a priest from Buenos Ayres, so that by having an extraordinary preacher the men might more willingly attend. It was truly a beautiful sight of penitential fervour, to witness the processions during which the Litany of the Saints was sung, and a chorus of children's voices rose to heaven imploring the aid of the angels and saints before the throne of Divine Mercy. It was very touching to see all these innocent little ones with their mothers prostrate on the ground, making the Stations of the Cross, or reciting the Dolours of Our Lady. These spiritual exercises were brought to a fitting conclusion on the feast of Mary Help of Christians.

#### **The Feast of Mary Help of Christians.**

This great feast-day was celebrated with all solemnity by our pupils and those of the sisters.

The functions at Carmen of Patagones were also distinguished by their impressive grandeur on that occasion, and the number of communicants was quite surprising. But so much good could hardly fail to provoke the displeasure of the great enemy of God and man. An anti-christian society attempted to make a counter-demonstration during the procession, thus threatening a disturbance. But happily by the firm and prudent intervention of the Inspector of Police all their efforts ended in failure.

#### **Ceremony of the Religious Clothing.**

As the sanctuary in Turin is the scene of the consecration of thousands of hearts to Our Lady, so at Viedma on the banks of the Rio Negro, a number of young girls consecrated themselves in religion, receiving the holy veil from the hands of Mgr. Cagliero. The ceremony was witnessed by a company of ladies and children to the number of 300 who had that morning closed the Jubilee with Holy Communion and the prayers prescribed by his Holiness. All eyes were fixed on one of the postulants, a girl of twenty. This was Ceferina Yancuche, daughter of the Cacique of the Manzanares, and sister of the

under-chief Miguel Di Comayo. This is the first child of Patagonia to be numbered among the Daughters of Mary Help of Christians.

Mgr. Cagliero, Fr. Milaneseo, Fr. Panaro, with the catechist, now Fr. Zanchetta in Chili, were in Chichinal in 1887 preaching a mission to the tribe of Cacique Sayuhueque during which they instructed and baptized quite 1700 Indians.

Among the native children was the daughter of Cacique Yancuche who had emigrated to Chili so as not to fall into the hands of the Argentine troops. He left his family to the care of his eldest son Miguel who was instructed and baptized with all his people to the number of 300.

The little Ceferina, then nine years old, showed herself particularly virtuous and intelligent, and her sister Mary was the first to receive Confirmation so that she might stand as sponsor to the rest of the company. Of this poor girl we have now no trace whatever, while her sister and her cousin Josefa were placed in the college of our nuns. The two little natives soon gave proofs of rapid progress in study and needlework. In 1892 some specimens of their embroidery were on view in the exhibition at Genoa and gained an award. They had the privilege of being presented to the Sovereign Pontiff, of receiving your blessing, dear Father, and a motherly welcome from the Superior General of the Daughters of Mary Help of Christians at the House of Nizza Monferrato.

On their return to Patagonia they continued their studies, and now Ceferina has received the habit. Josefa is most desirous of following her example so that she may soon be a missionary and educate her own tribe in the vast region of Comajo near the Cordilleras.

The following Sunday was the feast of Pentecost. The bands of the pupils of the college, and of the School of Arts and Trades played some beautiful selections while the guests were arriving in the spacious hall which the Sisters had prepared. Among them was the Governor, and all the civil and military Authorities.

On the stage were given some excellent *tableaux*, among which one, representing Our Lady surrounded by the Apostles and Evangelists, evoked the highest applause. Between these representations the pupils gave some excellent musical selections and recitations. The whole entertainment was much to their credit and rendered the feast a veritable triumph of Our Blessed Lady.

I beg you, dear Father, to bless me and all the confreres who are labouring in this portion of Our Lord's vineyard.

Yours affectionately in Christ

Fr. J. BERALDI.



# Salesian



On the 29th of September last, the Holy Father admitted to a private audience, several Missionaries who had come from America to attend the 9th General Chapter of our Society held at Valsalice near the tomb of Don Bosco. They were presented to His Holiness by the Director of the Salesian Institute at Bahia Blanca and received a most gracious welcome from him. Prostrate at the feet of the Holy Father they asked for a blessing for the Superior General, reminding him that it was Don Rua's Feast-day. At the mention of this name His Holiness smiled and inquired particularly as to the state of our beloved Superior's health, where he was, what he was doing, and expressing marked sympathy for him ended by saying—"Yes, yes, I bless him and the whole Salesian Society with all my heart. Oh! Don Rua, he is doing a great deal of good, Don Rua; I am very pleased with him."

Being asked for a blessing for our Bishops and Superiors in America he wished to be informed about Mgr. Cagliari and Mgr. Costamagna and their vast missions. Seeing the three boys Fr. Borghino had brought with him from Bahia Blanca, the Holy Father took the smallest by the hand and embracing him tenderly said:—"Oh, these little Americans, how I love the children of Patagonia; I bless them all". He then advised them to be good and remain always attached to the Pope.

In his goodness he spoke words of comfort to each of those present, asked for news about their Houses and their work, and especially about the immigrants whose welfare in those far-away regions he has very much at heart. To all he spoke words of encouragement and gave them the faculty of imparting the Papal Benediction once to the Co-operators, the benefactors of the Salesian work, and the boys in their Institutes.

He then inculcated to them a fervent zeal

for the salvation of souls and they departed, full of consolation and admiration for his great vigour of mind and his extreme goodness towards the sons of Don Bosco.

Thanks, O Holy Father, for your goodness, they will always love you and obey you, and will also make you known and loved.



In a previous issue reference has been made to the kind letter of Card. Richelmy, congratulating the *Italian Salesian Bulletin* on the opening of its twenty-sixth year. Special mention should be made also, among others, of those of Card. Ferrary, and Card. Svampa, the latter of whom expressed himself in the following terms:—

"During the twenty-five years of its prosperous life the *Salesian Bulletin* has spread far and wide Don Bosco's great work on behalf of the young, for the welfare of the working classes, for the protection of emigrants, in favour of the unfortunate savage and heathen, for the rekindling of sacerdotal zeal, and the vigorous development of that true civilization which can only proceed from faith and christian charity.

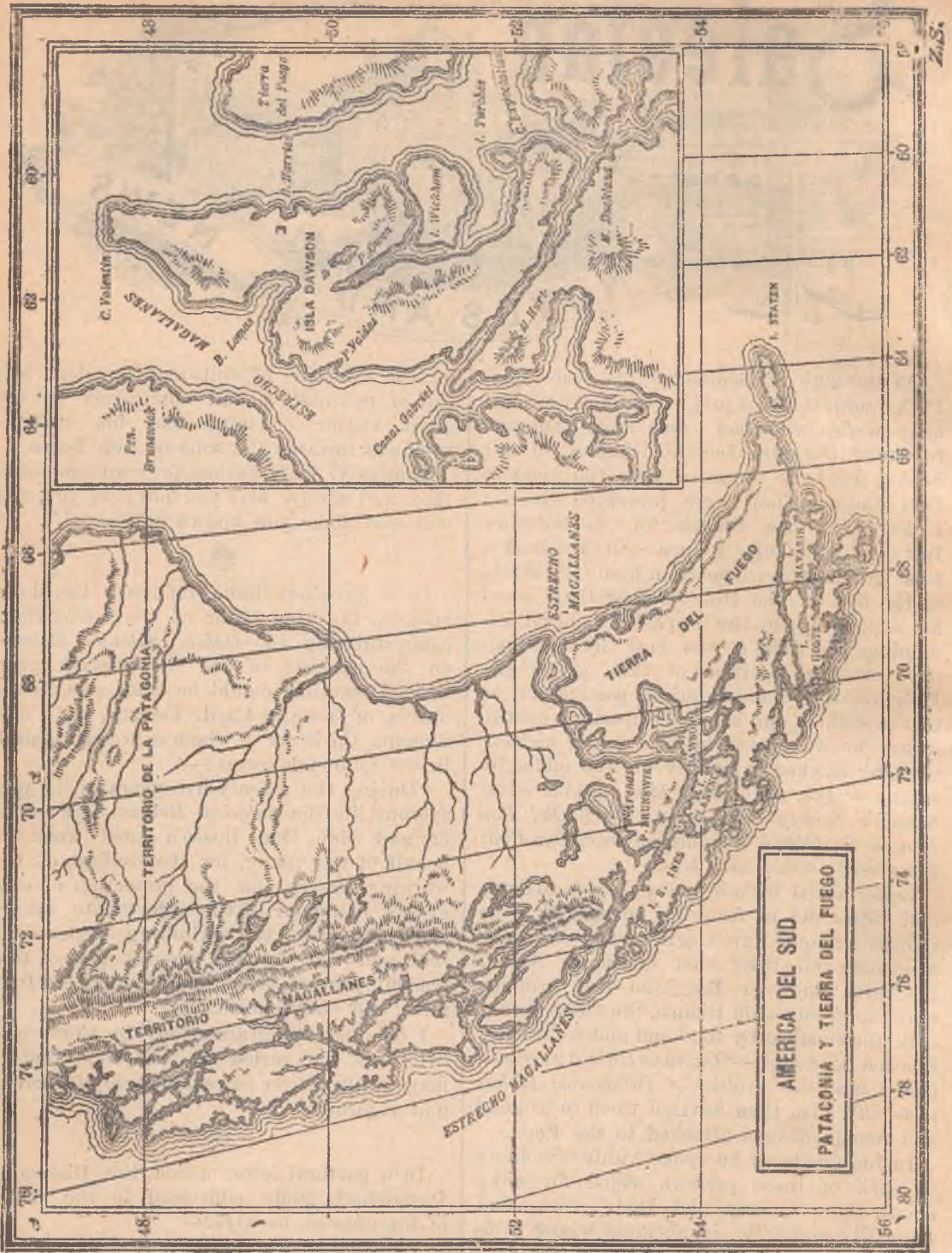
I offer my congratulations to those who bring out the periodical, and hope that it may continue ever more and more prosperous and vigorous."



In a pastoral letter which the Bishop of Portsmouth lately addressed to the clergy of his diocese, he says:—

We needed a *homme* where boys could be taught trades, and where, in case of necessity, the deserted orphans of soldiers and sailors might be sent without limit.

In the early part of this year I was strongly advised to apply to the Salesian Fathers (founded by Don Bosco) to under-



Note. — Since this number contains an interesting account of Tierra del Fuego, one of the vast fields of action of the Missionaries of Don Bosco, we are happy to be able to present to our readers a geographical sketch of this extremity of South America. The design on 363 page gives a view of the beautiful village our missionaries have just constructed on Dawson Island for the savages dispersed on those southern lands.

take this great work of charity. My request was immediately forwarded to the Superior General at Turin, Don Rua, who with the greatest charity, at once granted my prayer. Without losing a single day, the Fathers purchased a site in the locality I had indicated near the North Camp, Aldershot; and as soon as they had obtained legal possession, in July, they commenced the work of adapting and building so that they might receive orphans in this month of September. The only remuneration they ask, is the permission to solicit alms throughout the Diocese. This I have granted to them most willingly. I am sure you will commend their work to the charity of your people. For myself I cannot find words to express my deep gratitude to these Fathers for relieving me of the greatest anxiety of the Diocese. Their work will, without doubt, prosper; and I have no longer before me the constant dread of seeing the helpless orphans of soldiers and sailors taken into Protestant homes with a certainty of the loss of their faith."



The *Tullamore and King's Co. Independent* of October 5th. contained the following:—

Rev. Peter Gannon, who was recently ordained a member of the Order at Battersea, London, belongs to a well-known Clara family, and was warmly welcomed to his native town on Saturday evening last. He is the son of the late Patrick Gannon, Esq., Green House, Clara, and Belmont, Kilbeggan. Bonfires were lighted in his honour, and the Clara band turned out to meet him on his arrival in the town, and the young priest was cordially cheered by a big gathering of the townspeople. Dr. Diego Gannon, of Esmeralda, Buenos Ayres, South America, brother, accompanied him. On Sunday, in presence of a large congregation, he celebrated his first High Mass in the beautiful church, the erection of which is due to the zealous labours of the Lord Bishop of the diocese, Most Rev. Dr. Gaffney. The master of ceremonies on the occasion was Rev. Fr. Bracken, P.P.; deacon, Rev. Fr. Crinion, C.C.; and Sub-deacon, Rev. Fr. Tiernan, C.C. The choir was specially augmented for the occasion.

A large crowd accompanied the rev. gentleman to his mother's residence on his arrival in Clara on Saturday evening, and a great deal of enthusiasm prevailed. Here Father Gannon took the opportunity of addressing the people, and he delivered a very sympathetic and eloquent speech. He said he

felt very grateful to the people of Clara for the kind and cordial reception they had accorded him (cries of "You are welcome.") He would never forget the greeting he had received on the occasion of his return to his native town. He was quite sure the reception which had been given him was not altogether in the nature of a personal compliment, but was the outcome of the instincts of their warm Irish hearts to pay a tribute to the Catholic priesthood, of which he had the honour and good fortune to be an humble member. It was his fervent hope that the spirit of devotion to faith and fatherland, which was so strong in the hearts of the Irish people to-day, would continue to gain strength as time rolled on, and that the people of Clara would always be in the van in their attachment to religion and country (cheers.) In the discharge of his religious duties in the future he would be separated widely from Clara and its people, but he would never forget them nor the old town in which he had spent the pleasantest days of his boyhood. He again thanked them for the warmth of their reception, and wished them many blessings in the days to come.



The readers of the *Salesian Bulletin* have from time to time read of the progress of the Missions in Tierra del Fuego, how many of those poor tribes—once thought irreclaimable, nay, in the words of a well-known authority, as exhibiting "man in a lower state of improvement than in any other part of the world,"—have been elevated to a state not unworthy of their dignity as rational creatures and as christians. What enormous sacrifices these achievements have cost remains yet to be told and perhaps it will remain known to God alone for Whose honour and glory these missionaries have laboured for years and exposed their lives.

One of them yielding to friendly suggestions and in order to plead the cause of those unfortunate savages, has from time to time jotted down some anecdotes, and these arranged chronologically make a record which we give in the present number and will continue in the following ones. We hope it will serve the twofold purpose that the missionary proposed to himself, namely, to make known the mercy and goodness of God on behalf of men, that they may give glory to their Heavenly Father, and to stimulate the zeal of all good christians to co-operate in the salvation of souls by aiding the work of the Missions.



# GRACES 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.]

**Cuyaba (MATTO GROSSO-BRAZIL).**—Our good mother Mary Help of Christians wishes to be known also out here in Matto Grosso, so that she may be loved more and more; and I as her devoted son send you an account of an event which has happened lately, so that if you think fit, it may be published in the *Bulletin*.

In the course of last year, some of our confrères were attacked by a disease prevalent in this place called *Beriberi*, which at first produces great exhaustion, drowsiness, and swellings of the feet and legs, and renders the sufferers almost insensible. If it is not speedily remedied, the swelling ascends until it reaches the heart, when a terrible death ensues. The principal remedy is change of air and cold baths, so I sent those who had fallen victims to it to the Novitiate House of St. Anthony on the banks of the river Coxipo. By this means they were restored to health.

But this year the same ones and many others were attacked and a relapse is considered incurable, and certain to bring on a speedy death. We immediately had recourse to the same remedies as last year, but this time to no effect. After trying various methods the doctors declared a change of climate indispensable. Many of our confrères were in this sad condition, and one, whose case was most serious, I had to send as far as Monte Video, a distance of twenty days journey down the river. His departure caused not a little alarm even among those, who although attacked, managed to pull along without letting their sickness appear, in order

not to increase the difficulties. I had therefore to pay a general visit among those who were attacked by it and those who were suspected. To my great distress I found that among the personnel so many were infected by it that I should have to close the college and school of Arts and Trades, and perhaps send some away altogether. I proposed to send them to Coxipo, but the doctor shook his head saying that he had no hope, and that I must send them much farther away; but this was simply impossible. As soon as the doctor had gone the whole community commenced a novena to Mary Help of Christians. I did not neglect the means at our disposal, sending beds to Coxipo, and sending the worst cases there. The novena began on the 15th of April. On the following day I found that Fr. Fraga and Visetti the head carpenter, who were the worst cases, were already improving. The next day I found Visetti with his legs so swollen that they looked like cushions, and before I left I gave him a medal of Our Lady to put on them. From that day they all continued to improve, so that by the last day of the Novena, and the first of the month of Mary they were all out of danger. On the 25th I sent those who had been the worst to the doctor who certified to their complete recovery. Thus Our Blessed Lady delivered us from many perplexities.

July 23rd, 1901.

(Fr.) JOHN BALZOLA.



**Pinasca (ITALY).**—In May last I went to the Sanctuary of Mary Help of Christians in Turin carrying with me two crutches which were a souvenir of past tribulations and also of favours received. For 36 months I had suffered from a disease which caused me most acute pain at every movement. The last time I was visited by a clever doctor I was told it was a hopeless case. You can easily imagine

the effect those words had on my mind. On seeing that human means had failed I turned to Mary Help of Christians and began a fervent novena. The pain soon abated and in less than a month I was able to set aside my crutches and to walk as if I had never been ill. That it was an extraordinary favour I have not the slightest doubt and full of gratitude I thank Almighty God, and the Madonna of Don Bosco for her maternal protection.

May, 14 th, 1901.

F. MACCARI.

**Iquique (CHILI).**—I must send you an account of a great grace which I received through the intercession of my good Mother, Mary Help of Christians, to whom in my agony I addressed myself. I left my native country eleven months ago, and accompanied a family here to Chili as governess. I fell sick here and four doctors gave up my case as hopeless. The priest was then called in to administer the last Sacraments and before leaving me this good Father gave me the blessing of Mary Help of Christians, making me promise that if I got well I would consecrate myself to her service among her Daughters. A little later I was able to receive Holy Communion, and I ought to mention here that I had taken absolutely nothing for two days, being unable to swallow. The next day the Mother Superior of the Nuns of Mary Help of Christians came to visit me and told me that the Community had commenced a novena for my recovery if God wished it. On the morning of the second day I was out of danger to the great astonishment of the doctors who expected only my death. Thanks to Mary, I am now a postulant of the Nuns of Mary Help of Christians.

Will you please help me to thank this good Mother by publishing this favour in the *Bulletin*.

June, 26 th, 1901.

Y. G.

**Liverpool (ENGLAND).**—A signal spiritual favour having been granted me through the intercession of Mary Help of Christians, I wish gratefully to give glory to God and to the Queen of Heaven. I gladly enclose alms promised.

SACERDOS.

**Bangor (IRELAND).**—Please acknowledge in *Salesian Bulletin* a great favour received

through the intercession of Our Lady Help of Christians. I ask your prayers for a special favour I hope to receive, and enclose a small alms.

E. de M.

**Belfast (IRELAND).**—Enclosed please find small offering in honour of Our Lady Help of Christians for Mass for myself and family in thanksgiving for my recovery from illness and many other favours received through a Novena in Her honour and promise of publication.

W. L.

**Dunlavin (IRELAND).**—I enclose offering towards the Sanctuary of Mary Help of Christians in thanksgiving for a cure effected through Her intercession. Please acknowledge in the *Salesian Bulletin*.

(Miss) DOYLE.

**Hawera (NEW ZEALAND).**—In fulfilment of a promise made to Our Lady Help of Christians I beg to enclose you £ 1. I have been the recipient of very special favours through the intercession of Our Lady Help of Christians, and ask you to have a Mass celebrated in Her honour.

FRANCIS SALES.

*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.*



*We recommend the following deceased to the charitable prayers of our Co-operators:—*

The Very Rev, J. Canon Conefrey, P.P.,  
Gortletteragh, Ireland.

The Very Rev. D. F. Tierney V. F.,  
Henderson, America.

John Morrogh, Cork, Ireland.

Myles Mc Swiney, Rathpeacon, Cork, Ireland

# THE STORY OF THE ORATORY

OR

## DON BOSCO'S OPENING APOSTOLATE.

### CHAPTER XL.

(Continued).

Rattazzi listened to these and to other suggestions of Don Bosco with deep interest; he was fully convinced of the advantage of the system in use at the Oratory, and promised that on his own part he would always give the preference to it before all other systems in the Government Institutions. If afterwards Rattazzi did not always keep his word, it is because he oftentimes lacked the courage to put forward and defend his own religious convictions.

Soon after Easter of 1855—just a year since this important conference—an unusual event occurred, which, as it were, brought the Home Minister to make a trial himself of the efficacy of the preventive system in the moral education of even the most neglected youth. There was then, as now, in Turin a Reformatory School for those lads who are put there by their parents as intractable, or sent there from the police-court for some crime more or less great. This Establishment was called *La Generala*, and it was opened by the Government of Piedmont in March 1845, on the south side of the city. It is capable of holding 300 boys, and is under the care of the Ministers for Home Affairs.

Many of the inmates kept there came from parents who took little or no thought of their education; others belong to disreputable or suspected families; some have one or both their parents already in prison; not a few are orphans who are left in such neglect that they become mixed up with some escapade or other which brings them under the notice of the police. The young men, who have reached twenty one but have not yet completed the term of their punishment, are transferred to the prisons for adults. The inmates are shut up at night in separate cells, and during the day are employed in working in the fields, or in some art or trade, while they are continually watched by the guard, sometimes even with fixed bayonets. In the beginning it was necessary to punish the daily revolts, quarrels, strifes and blows, the breaches against morals and

other such detestable deeds; but by and by, when Religion was given its proper place, it became known, loved and practised by them, discipline was rendered easier, their habits improved and the young men were brought to a better state and to a new life. If at times some great disorders still took place, and even do take place, in this Institution, the principal cause of it all is found in the fact that, Religion is not resorted to and consequently can exercise little or no influence there, and that the repressive system is preferred to the preventive.

When the Government opened this Penitentiary, and entrusted it to the care of the Society of St. Peter in Chains (1), Don Bosco obtained leave to go among the boys, who were deserving of the greatest compassion. With the permission of the Governor of the Prisons, he instructed them in Catechism, preached to them, heard their confessions, and oftentimes went among them conversing with them in a friendly manner, just as was his custom with the boys of the Oratory. It is needless to say that those young prisoners, seeing themselves treated with such benevolence, came to look upon Don Bosco as a father, and showed him at all times the most sincere proofs of their esteem and love, and in order not to displease him, they endeavoured to adopt a course of life, which as far as they could judge, was irreproachable. One time they worked a miracle, so to speak, and afforded a singular proof of the power of the preventive system in subduing the most stubborn and rebellious characters.

The incident has been published by many writers. Among them are M. l'abbé Louis Mendre, Doctor Charles d'Espiney, and Count Charles Conestabile. Here we give the account of the latter, taken from his little work entitled: "*Religious and moral works in Italy.*"

"The influence of Don Bosco over youth, cannot be better proved than by the following fact. Don Bosco was the Spiritual Director (2) of a House of Correction in Turin. He had been giving a Retreat to the young prisoners, which had produced much good to their souls. He perceived that among his

(1) This Society was founded in 1839 by Canon Fissiaux, under the patronage of Mgr. de Mazenod, Bishop of Marseilles.

(2) Don Bosco was not exactly the Director of the "*Generala*", but while attending to his Orphanage and Oratory at Valdocco, was still able to devote part of his time to the boys of that Institution.

audience and his penitents there was a sincere return to a good life, and at the same time a deep affection and a great esteem for his own person. The holy priest felt himself moved at this, and determined to obtain for those poor lads a little break in their imprisonment. He appeared one day before the Governor of the city Gaols (1), and spoke as follows:—"I have come to lay a proposal before you; is there any likelihood of its being accepted?"

"We shall do all we can, Father, to please you", replied that official, "for your influence over our prisoners has been very great."

"Well, then, allow me to ask you a favour for these poor young fellows, whose exemplary conduct for some little time has given no cause for complaint; allow me to take all of them out for a day: I shall take them for a picnic to Stupinigi (2); this walk will do good both to soul and to body."

The Governor, taken aback, startled and exclaimed:

"But surely, Father, you are not speaking seriously?"

"I am quite in earnest," replied the Priest, "and I beg you to take my demand into consideration."

The discussion lasted long. Don Bosco insisted, but the Governor alleged the inflexibility of the regulations: finally, unable to take anything upon himself, he consented to speak of it to the Minister.

The Minister at that time was Urban Ratazzi, a man who, if wanting in moral qualities, was nevertheless gifted with a powerful mind. He reflected an instant on the proposal which the Governor of the prisons presented to him in the name of Don Bosco; and then sent word to the latter that he desired to see him. Don Bosco at once presented himself before the Minister with that simple and candid air which was natural to him and which he ever maintained, even in the presence of the highest personages. The Minister received him with great kindness.

"I wish, Father", he said, "to consent to the proposal which has lately been made to me in your name. You may carry out your

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(1) Don Bosco had first had recourse to the Governor of that Establishment, afterwards to the Prefect of the town, and finally to the Minister.

(2) Stupinigi is a village about four miles south-west of Turin where there is a royal residence and park. The parish priest at that time was Fr. E. Amaretti an intimate friend of Don Bosco.

plan concerning the walk, and it will do those young prisoners great good, both from the moral and the physical point of view: I shall give the necessary orders: from afar carabinieri in disguise will follow you to keep order in case of need, and to use force in case anyone should refuse to return in the evening."

The Minister had pronounced these words with a firm accent, and thought he had satisfied every wish of Don Bosco. But the latter smiled on hearing carabinieri mentioned.

"Your Excellency", he replied, "I am most thankful to you for your kindness but I shall put my design into execution only on one condition, that you allow me to be alone with my boys, that you give me your word of honour not to send public force after me. I take upon myself the whole responsibility, and your Excellency may have me put in prison if any disorder should happen."

The Minister greatly surprised, added:

"But", he exclaimed, "when evening returns you will not bring back so much as one of those youngsters."

"You may have full confidence in me", Don Bosco replied; and his countenance plainly showed that he would not yield.

It was a question then either of leaving or taking them. On the other hand Ratazzi was desirous to make the experiment; and besides this Priest inspired him with the fullest confidence; he therefore promised Don Bosco to do as he wished (1).

A few days later a joyous band composed of upwards of 300 boys guided by a Priest, sallied forth from Turin, taking the road to Stupinigi. A horse loaded with provisions went before them. They were Don Bosco's "*protégés*" whose joy at being allowed to leave their prison and enjoy their liberty for a day can easily be imagined. Their conduct was irreproachable; no untoward event came to disturb that day's peace and there was no need either to warn or to scold in order to keep the discipline. Evening found them all back in their unwelcome abode more resigned to their fate and more docile than before.

The Minister was anxiously awaiting the result of the expedition; in spite of the confidence with which Don Bosco inspired

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(1) On the other hand the Minister thought also that in case of any desertion he might easily trace the deserters and have them confined again.

him, he did not feel quite at ease. Don Bosco, without losing time, went straight to the Minister who was astonished at the Priest's account of the day.

"I am thankful to you, Father", he said, "for all you have done for our young prisoners, but I should like to know from you, why it is that the state has not got the same influence over the boys as you have?"

"Your Excellency", was the reply, "the force we make use of is a moral force; it is different with the Government; it only knows how to command and punish, we address ourselves principally to the heart of the boys and our word is the word of God."

The Minister was thus made to understand that the Church possesses a mysterious force which is not received from here below and which no persecution will ever prevail against." This is the account given by that illustrious writer. This fact has also been in *The Official Bulletin of the general direction of the prisons*.

From further researches I have been able to glean some details concerning the way in which Don Bosco prepared his three hundred prisoners to avail themselves in a becoming manner of the great favour granted on their behalf. On the evening immediately preceding that memorable day, he called them all together and addressed them in terms more or less as follows:

"Dear boys, I have some news to tell you which will be a source of great pleasure to you. As a reward of the goodwill you have shown to me up to the present; as a reward of the good conduct you have of late kept; and, above all, as a reward of the manner in which you have corresponded to my labours during the Retreat, I have been to the Governor and then to the Minister and have obtained permission to take you to-morrow for a walk to Stupinigi."

(To be continued.)



**Forgive us our Trespases.** This is the title of a neatly bound little volume recently published by the Catholic Truth Society, London. The work is from the gifted pen of Mother Mary Loyola, already so well known for her excellent writings. It is intended chiefly for young children preparing for Con-

fession, and indeed Mother Loyola is to be heartily congratulated for her clear exposition of the manner in which the young penitent ought to approach the Confessional. We cordially recommend it to those of our readers who are interested in preparing young people in general for the Sacrament of Penance, and we sincerely hope it may speedily win its way into catholic schools and colleges.

The book is very handsomely got up, the paper and binding being of Superior quality and excellence, and is sold at the modest price of 1/6, postage extra.

Amongst recent publications received from the same Society one in particular entitled "**A Hundred Readings**" is worthy of special notice. It is written specially, as the Bishop of Southwark points out in the preface, for "feeble and tired souls, who find a morning meditation beyond their strength, but who feel drawn to closer union with God, and are oftentimes at a loss for the assistance which their devotion needs." Readers of this little volume cannot fail to find it both serviceable and instructive. The style is clear, simple and interesting throughout. The work is well executed—contains over 200 pages—and may be had for the very reasonable sum of 1/.

### 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,  
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## 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.





*The Life of Monsignor Lasagna*

CHAPTER VI.

Studies at the Oratory—The favourite subject—Liveliness and talent—At Mirabello—Disappointments—Industry in study—Impressions and reminiscences—On the bank of the river.



At the time when Lasagna came to the Salesian Oratory, the studies there had already attained a very high standard of efficiency. They were conducted by professors who with the vigour of youth possessed the learning and experience of those of maturer years; add to this that the pupils, nourished as they were with solid piety, strove to fulfil their duties through conscientious rather than human motives.

Among the subjects prescribed in the syllabus, Latin used to be taken up with special attention and application, so that many of the pupils were able to write it with remarkable elegance. Not the last among the motives of this preference was the fact that it is the language of the Church to whose service many intended to devote themselves. If to all this is added the inexhaustible energy of Don Bosco, so effectual in prompting and maintaining emulation among his dear children, one can form some idea of the atmosphere by which young Lasagna was surrounded.

The method under which Louis was being educated was not one calculated to stifle natural liveliness; on the contrary it regarded it as a sign of talent, and aimed rather at directing it in its proper channels. To this system, which sprung from the heart of Don Bosco overflowing with charity towards youth, he also owes the thoroughness of his literary training. For just then was his intelligence expanding and the rays of the beautiful begun to dawn upon it, he commenced to feel it, and its influence was great without doubt on a mind so well disposed. At the end of the third year his efforts were rewarded with a brilliant success at the examination, so that he was thought fit to pass from the third to the fifth class.

On account of his health, somewhat weakened by his close application to study, his Superiors decided to send him to continue his studies at the college of Mirabello near Casale, which place not far

also from Montemagno, offered the advantage of his native air. This college, founded in 1863, was the first house opened by Don Bosco outside the city of Turin. As Superior there had been appointed Fr. Rua, the same who twenty-five years afterwards became Don Bosco's Successor, and still governs the Congregation of St. Francis of Sales, and in whom, by common consent, Don Bosco is said to live again. Two years later however, in 1865, Fr. Rua was recalled to Turin and Fr. John Bonetti—a priest of singular piety, alas called too soon to his reward—was appointed in his place.

About the middle of October of 1865, a lively boy, manly in his behaviour and engaging in his manners arrived at this college—it was Louis Lasagna. He was not long before he had made friends and was quite at home with his new companions. Indeed in this house there was very little that was new to him, modelled as it was on the Oratory of St. Francis of Sales at Turin. Nevertheless he felt some uneasiness in losing Don Bosco, to whom he had for three years with all candour and sincerity revealed every secret of his heart. He was however quickly consoled on being told, in Don Bosco's name, that he would not lose his spiritual director altogether, since he would from time to time, come to visit his children at Mirabello. Louis had also to meet disappointments in his studies, but fortunately they were of short duration. Strengthened by the rest of the Autumn vacations, he again set to work with all the energy of his will; but in spite of all his diligence he felt he could not fully satisfy his professors in his compositions who, with reason, reproved him for allowing himself to be carried away by his unbridled imagination. With all disregard for taste, he used to heap together exaggerated metaphors and rhetorical figures; he seemed to have been fishing for all kinds of strange and far-fetched words and interlarded his compositions with them. But his professor did not talk in vain; for in a few months, after he had become more familiar with classical authors and committed to memory selections from the best, he began to form that clear and limpid style, full of life and warmth which was afterwards so much admired both in his addresses and in his writings.

In order to get through all the work prescribed by the syllabus the professor had to be very exacting so that some thought they would sink under the burden. In spite of this Lasagna was able every day, besides his tasks, to learn by heart a canto of Dante or some passage from a Latin or Italian author which he afterwards recited before his teacher and obtained good marks for diligence. On being pressed to tell how he found time for all this, he was forced to reveal that, by artfulness, he had managed that his bed in the dormitory should be placed near the light; and when his companions and the surveillant had fallen asleep, he studied by the light of the lamp. But from all this to conclude that Louis Lasagna had already completely subdued his temperament, and that his efforts were so many victories, would be a great mistake.

*(To be continued.)*

PRAYER — by praying for the object and intentions of the Association.

ALMSGIVING — by contributing according to their means to the support and development of the many institutions of the Society for the education of destitute youth; also to the support and extension of the Missions among pagans, and on behalf of the lepers.

PROPAGANDA— by making the Association of Salesian Co-operators more widely known and increasing the number of its members; by bringing the works of the Society to the knowledge of well-disposed and charitable persons, by enlisting the sympathy of them and of all who have at heart the rescuing and christian education of youth and the good of civil society.

Any person desirous of being enrolled may apply either *To the Very Rev. Michael Rua, Superior General, Salesian Oratory, Valdocco, Turin (Italy)*; or *To the Very Rev. C. B. Macey, Salesian Schools, Surrey Lane, Battersea, London S. W.*; or to the Superior of any of the Salesian Houses.

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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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