



# Salesian Bulletin

No. 36 - December - 1911

Vol. VI

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

*L. M. S. S. S. S.*


DA MIHI

ANIMAS CAETERA TOLLE

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## Important Notice to Readers.

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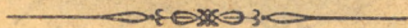
s announced previously in the **Bulletin**, the Rules of the Association of Salesian Co-operators, together with a summary of the Indulgences and spiritual favours, and appendices, have been reprinted and bound into a neat volume or manual.

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

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

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

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



# The Salesian Bulletin

Organ of the Association of Salesian Co-operators

Via Cottolengo 32, Turin, Italy.

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## Greetings.

**T**o an ever wider circle of Readers and Co-operators a message goes forth as the Christmas seasons follow in rapid succession. It is a word of greeting from the Successor of the Ven. Don Bosco, of him who was courtesy itself, and who never lost the least opportunity of greeting his many associates with assurances of gratitude and good wishes!

The Very Rev. Don Albera, Superior General and Director of the Association of Salesian Co-operators, sends to all Members and Readers his heartiest **good wishes and greetings for the Christmas Festival and for the New Year**; and in order to render his sentiments effective, there will be a special remembrance of the Co-operators in all the Christmas services at the Sanctuary of Our Lady Help of Christians, so that he who comes with his hands filled with the Heaven's best gifts, may bestow a large share on those who have assisted others for His sake.

# The Closing Year.

**T**HE passing of the Year concludes another chapter in our annals. It has not been a mere page or two of quiet reading, but, like its predecessors, had its own striking events to record, and its quota to add to the history of the ever active, progressive programme of Co-operation. It will be remembered as the opening year of the administration of the Second Successor of the Venerable Don Bosco; and, just as, when the Founder himself rested from the heats and burden of the day, another quietly took charge of an already far spread organisation, so when, having fulfilled his time, he too was taken to his reward, another as quietly took his stand at the head of an even wider and much more extended organisation.

The parallel was very aptly made about the time of the election of the Very Rev. Don Albera, that as, when Don Bosco died, his work seemed to be endowed with a new vitality, suddenly displayed in vigorous action, causing expansion and development in remarkable fashion, so when his Successor followed, a repetition of that display of vigour might be looked for, and one sign of this was that the election of the new Superior General caused great satisfaction in every quarter of the globe where our work, in one form or another, is in progress.

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It was doubtless in the spirit of this ever-active tendency that a great movement was set on foot among the Past-pupils all over the world; and it was with several objects in view that an international Congress was proposed and decided upon. It would be a general act of loyalty and congratulation to the new Superior General, who was already known to the vast majority, both on account of his prominence in the government of the Congregation, and therefore in touch with all its departments, and also because the Very Rev. Don Rua had so often made him his representative in the visitation of Houses, Schools, and Provinces in many different directions.

Again, without being altogether a gathering of Co-operators, it would partake of the nature of such an assembly, for the vast majority of the Congressists were active members of the Association. Therefore it would be quite natural to discuss questions of general policy, while restricting them to the field of action proper to the past pupils more exclusively. They discussed, for instance, such topics as the linking up of the scattered sections of the past pupils, and the means to enable any one of them to become acquainted with other past students of Salesian Schools in the various towns to which circumstances might take him. They

could thus be kept in close touch with the Association of past pupils to which they happened to belong, and also with the wider Federated Association which has now been formed for the general welfare.

They then passed to the general work of co-operation, dealing in particular with the means for preserving and de-

veloping the good effected in the Schools and adopted as their own the task of defence against such insidious and base attacks as those which were so ignominiously baffled a few years ago, but which dragged on in the courts of Law until complete vindication had been obtained.

him a vision of the labours of Don Bosco when some of these men were in their boyhood, and he heard again ringing in his ears the once strange forecast: "They shall come from lands far and near, for a great field of labour lies open before the members of the Society." To one who had seen so much arise from such an unpro-



GORIZIA — The Salesian College.

veloping the good effected in the Schools and adopted as their own the task of defence against such insidious and base attacks as those which were so ignominiously baffled a few years ago, but which dragged on in the courts of Law until complete vindication had been obtained.

The Very Rev. Don Albera was visibly moved as he stood before the concourse of past students, nigh a thousand strong. The sight no doubt awoke in

him a vision of the labours of Don Bosco when some of these men were in their boyhood, and he heard again ringing in his ears the once strange forecast: "They shall come from lands far and near, for a great field of labour lies open before the members of the Society." To one who had seen so much arise from such an unpro-

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mising commencement, it must indeed have seemed wonderful in his sight.

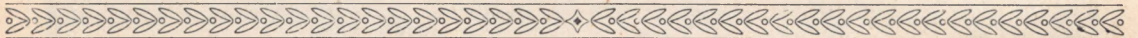
The Congress of Past students was moreover a revelation of strength. It must have been a source of surprise and discomfiture to the originators of the war against religious teaching, to see such a phalanx of men, all of one mind, and that made up on the point that the plans of antagonists

must be checked and brought to nought. Not only that, but the Press of various parties was loud in its praises of the work that could produce such convincing evidence of its effectiveness, and stood, as it were, in admiration of this concrete, living proof of the triumph of Don Bosco's Apostolate; for these were *his* sons, *his* pupils, the first generations of prospective thousands who will be enrolled under his standard and follow his teaching.

The Congress was Don Albera's first great event. He did not preside formally, for the old boys did all the organising themselves and chose their own President, a very distinguished Co-operator; none the less, he was the central figure, and stood to all in the same relation as Don Rua and Don Bosco had in times past. He had had, no doubt, some days of sad reflexion when the anniversary of Don Rua's death came on April 6<sup>th</sup>; but what

better augury could he have for the future, than the repeated demonstration he received of devoted loyalty, and of determination in active promotion of the various undertakings? And when his first year as Rector Major closed amid the enthusiastic celebrations of the Congress, he must surely have felt that he stood surrounded by faithful squadrons, whose zeal was, by that very international gathering at Turin, refreshed like the giant's.

Let our Readers join in this general reawakening of activity. They do not need reminding that their co-operation should be more than a name. If distance from the scene of action makes anything personal impossible, they can aid materially and spiritually. Let them not start the New Year without recollecting the fervour of their beginning, or their resolve to assist in the many good works in which they are endeavouring to co-operate.



## THE SALESIAN MOTTO

“Da mihi animas, caetera tolle.”

*(From an episode of early times which occurred near Jerusalem).*

Since nowadays it is thought to be fitting and necessary to investigate the origin of crests and family mottoes, our readers may be pleased to learn the origin, the meaning and the circumstances in which was uttered this motto now displayed on the banner of the Venerable John Bosco.

To those who do not happen to recognise it we had better point out at once, that it is taken from Chapter XIV of Genesis and was uttered in the neighbourhood of Jerusalem,

that spot still full of ancient historical memories, dear to all Christians.

In the time of Abraham, Palestine was under the dominion of the Kings of Babylon. Now it came to pass that the five kings of Pentapolis suddenly refused to pay the king of Babylon the tribute which for twelve years they had never failed to disburse and then Amraphel with Arioch, Chodorlahomor and Thadal (probably vassals or allies of Babylon) went forward to put down the insurrection,

and to reduce to subjection the rebels of Pentapolis.

Of these four kings we know today only of the first, Amraphel, king of Babylon, who lived in the year 2250 B. C. and who is identified by the greater number of Assyriologists with Amraphi or Ammurabi, whose famous Codex was discovered in 1901, which throws so much light on a civilization, hitherto involved in densest obscurity such as the Assyrio-Babylonian civilization. Of the beneficent activity shown by this king in the fifty five years of his reign, we have an authentic testimony in the so-called Canal inscription; and this greatness of his gives the reason why the writer of Genesis assigns to him the first place when naming the four kings.

These princes, therefore, advanced against the rebels and pitched their camp in the valley of Siddim the same that after the destruction of the five cities was covered by the Dead Sea.

The four Babylonian kings were opposed by the five of the Pentapolis; but these were unable to resist the assault of the first named greatly superior in number, and the troops fled and many were slain, those only escaping who succeeded in fleeing to the mountains. Having pillaged the enemy's camp, the conquerors returned to their own country, taking with them many prisoners, amongst whom was Lot, Abraham's nephew, who, when separating from his uncle, having chosen for his abode the pleasant locality of the Pentapolis, was unable to escape from the common disaster.

And here the magnanimity of the Patriarch Abraham appears in all its splendour, for although he had reason to complain of the discourteous proceedings by which Lot had chosen for himself the best portion of the land, yet he repressed all feeling of resentment and hastened at once to his assistance.

A fugitive from Sodom, happening to reach the vale of Membre, related to Abraham the ruin of Pentapolis and the captivity of Lot. Grieved at the capture of his nephew, Abraham got ready at once an army of his servants and shepherds to the number of three hundred and eighteen and, being joined by three other captains and their following, hastened after the conquerors, who, according to the account of the Sodomite, could not be far off.

But how could he, having with him but a handful of men, retake the spoils of so powerful an enemy?

In explanation of this, one may suppose that Amraphel and the others, having won the victory of the Pentapolis, were occupied in subduing other rebels as the Scripture relates

they had done on their first entrance into Palestine. In the second place it is easy to understand that the spoils, consisting of flocks and herds would have to be driven, as was usual, by the rear guard, whose interest it was to go slowly so as to keep the cattle in good condition; and therefore they would be at some distance behind the bulk of the army. As it was also the oriental custom to travel caravan fashion, it was very easy to attack portions separately and, by frequent inroads, after the manner of the Bedouins at this day, to retake little by little both prisoners and booty.

Abraham therefore, after a few days' pursuit — it is impossible to say exactly whether in one or two attacks — succeeded in recovering the booty and that which he valued most, Lot with his family, and the men and women, the aged and the children from Pentapolis, who had had the misfortune of falling into the hands of the enemy.

Exulting in the successful issue, he was returning by the shorter way of the Pentapolis, when in the valley of Save — which must have been situated in that chain of hills which forms the watershed of the Dead Sea and the Mediterranean — he beheld the rest of the army which had escaped the slaughter by flying to the mountains, and Melchisedech, king and priest of Salem or Jerusalem, came to meet him. Filled with enthusiasm by the prodigious victory gained, he warmly congratulated Abraham, and fervently thanked the Lord in these emphatic words: — "*Be thou blessed, by the most high God who created heaven and earth, and blessed be the most high God by whose protection the enemies are in thy hands.*" — And taking bread and wine he offered to the Lord an unbloody Sacrifice, which was the figure and the symbol of the sacrifice of the New Law.

All this took place in the valley of Save, which was near to Jerusalem, to that city which in course of time was to be chosen by David as the centre of his kingdom, because from the heights of Mount Sion he could rule over all, like an eagle from its lofty nest; to that city which was to attain to such high renown, to be the goal of so many pilgrimages and to be considered the first city of the world from the store of religious memories it enshrined.

The name of *Jerusalem*, we may say for the information of those who do not know it, signifies "the city of Salem", or as St. Paul explains in Chapter VII of his Epistle to the Hebrews, "City of peace," and this is derived

from the name *Uru-Salimu*, which is given in cuneiform characters in the correspondence of the Chanaanian Kings (1) with the King of Egypt, preserved in the tablets which go under the name of Teel-amarna, and are of the time of 1500 B. C.

The sacrifice being ended, Abraham paid the tithes and they discussed the division, between himself and the other captains, of the recovered spoils, consisting chiefly in flocks and herds, in the families and servants and subjects of the kings of the Pentapolis.

The king of Sodom was there present; he knew that by the right of war the booty belonged to Abraham and the other victors; but he was not only a warrior, he was also an affectionate father, a benevolent Sovereign, loving his own people. Therefore when he saw his wife and children and his subjects appealing to him, being unable to conquer his feelings he approached Abraham and said: "Keep for thyself my flocks and herds, all my riches; but I pray thee restore to me the people, give me both my relatives, my children, my subjects: *Da mihi animas caetera tolle tibi.*"

And Abraham in his generosity, lifting his hand towards Heaven said: "I swear by the most high God, Creator of heaven and earth that I will not take a thread of what belongs to thee: take it then and go in peace."

Our favourite Motto therefore: *Da mihi animas, caetera tolle...* in its literal sense signifies: *Give me the people* (according to the Septuagint) and *do thou keep the rest of the booty* (according to the Hebrew version).

Now, reflecting on the affectionate disposition of the king of Sodom, it is not surprising that St. Francis of Sales, who had the heart of a most tender father for all his children, should not have found a motto expressing more fully his ardent love than the phrase: *Da mihi animas, caetera tolle.* This assertion which might be attributed to our admiration for the Bishop of Geneva, can be historically proved from a letter written by him to Sister Frances Frémiot de Chantal, during the time of the Carnival: "*This is my worst season*" — he said. — "*These last two Sundays our Communion have decreased by half, and this from the love of worldly vanities. How grievous to me is this desertion. Ah! give me souls, give me souls, and then keep all the rest: — Da mihi animas, caetera tolle tibi!*"

And our Venerable Father Don Bosco, who never asked the boys who came to the door

of his Oratory whether they were rich, or clever, or good, but one thing only he recommended to each of them: "*Help me, my son, to save your soul;*" the Ven. Don Bosco, following the example of St. Francis of Sales, desired as his comprehensive motto and from the first inscribed on his banner the words:

—"*Da mihi animas caetera tolle!*"

Would to Heaven that the sons of the Ven. Don Bosco, following in the footsteps of their



Indian Woman in Mourning.

Father, may save many souls, and, by the education of youth, may they prepare the true elements of a future social restoration in this corner of Palestine, always acting according to the watchword transmitted by the Father to his sons:

—"*Da mihi animas caetera tolle!*"

(From the periodical *Bethlehem* issued by the Salesians of Palestine).

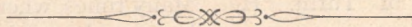


(1) In the ancient language of Chanaan *Uru* is equivalent to the Hebrew *air* (city).



# The Ven. Don Bosco and his vocation.

(Continued).



*The followings pages, continuing the narrative from a previous issue, were prepared by one of the Superiors of the Congregation, who was for a very long period a fellow-worker of the Servant of God. The publication of these memoirs in book-form was to have been a souvenir of the Jubilee of the late revered Don Rua, Don Bosco's first Successor, who is intimately associated with the events here described. The sad occurrence of his loss, however, was not allowed to prevent the publication of much interesting, and hitherto unpublished matter relating to the Venerable Servant of God.*

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At Don Bosco's death the number of his Institutes and of the houses opened in various parts of the world amounted to over 200, the number of Salesians exceeded 1000, and the number of boys in that year who were receiving instruction and education including the Festive Oratories from the Salesians was reckoned at about 200,000. The number of Sisters of Mary Help of Christians, of Salesian Cooperators scattered over various parts of the world, had also increased in a marvellous manner.

After his death he was succeeded in the government of the Salesian Society by Don Michael Rua, one of his oldest pupils, who had lived more than forty years with the founder. Some time before this (in 1885) the Holy See, at the request of Don Bosco himself, had chosen him for his Vicar, with right of succession; so that on the death of the Founder the Society was undisturbed, but went on as before, being already in a great measure under Don Rua's direction.

— Don Michael Rua, son of John Rua and Jane Ferrero, was born in Turin June 9th 1837. He began to frequent the Oratory in 1845, assumed the clerical habit October 3rd 1852, and was ordained priest July 29th 1860.

— He was ever Don Bosco's right hand, and the Ven. Founder had unbounded confidence in his judgment. Faithfully follow-

ing the examples of his Father he won general admiration and affection so that all united in exclaiming: "Don Bosco lives again in his successor."

— In 1888 he successfully completed several works begun in Don Bosco's lifetime, and in the following years he undertook others in such numbers that it may be said that in the twenty-two years of his government the Salesian Society has been quadrupled.

— As it would be impossible to give an account of all, we will only mention that under him, besides numerous houses opened in Europe and America, where already there were so many, the Congregation spread in Africa, where we have now a dozen houses; and in Asia where there are also a dozen, scattered over Palestine, in Asia Minor, in India and in China.

— In 1891 the Salesians went to Palestine to help the institutions of the Holy Family founded by Canon Antony Belloni.

— We went to Africa also for the first time in 1891 opening the house of Oran in Algeria.

In the same year Don Michael Unia dedicated himself to the care of the Lepers in the lazaretto of Agua de Dios in Colombia.

— On the 8th of December the fifty years' jubilee of the Salesian Society was solemnly celebrated in Turin with the completion of the repairs and decorations of the Sanctuary of Mary Help of Christians.

— In 1892 at the Exhibition of Catholic Missions in Genoa, the presence of a band of Fuegian and Patagonian savages was a clear proof of the growth of the Salesian Missions.

— In February 1893 the Holy See formed the new Vicariate Apostolic of Mendez and Gualaquiza for the Jivaros Indians of Ecuador, evangelized by the Salesians.

— The same year His Holiness appointed the missionary Fr. Louis Lasagna Titular Bishop of Tripoli; he was consecrated on the 12th of March in the Basilica of the Sacred Heart by Cardinal Parrocchi. He was the second Salesian Bishop.

— We must also mention the first Congress of Salesian Co-operators held in Bologna on the 23th, 24th and 25th April 1895, in the presence of four Cardinals, four Archbishops and twenty four Bishops.

— In March 1895 His Holiness appointed the Missionary Fr. James Costamagna Titular Bishop of Colonia and Vicar Apostolic of Mendez and Gualaquiza; he was consecrated in the Church of Mary Help of Christians on the 23rd of May by the Archbishop of Turin. He was the third Salesian Bishop.

— In 1898 the first house in the United States of North America was opened in New York.

— The solemn Exposition of the Holy Winding-sheet (from the 23rd of May to the 2nd of June 1898) was likewise memorable for the Salesian Society, for fully 100,000 pilgrims visited the Sanctuary of Mary Help of Christians and the room in which Don Bosco died.

— On the 18th of September of the same year 1898, at Castelnuovo d'Asti the monument which his natal village had erected in honour of their great fellow-citizen was solemnly unveiled.

— In 1903 (May 14, 15, 16) was held the Third Congress of Salesian Coöperators.

— On the 17th took place the Solemn Coronation of the image of Mary, Help of Christians.

— Don Bosco was declared *Venerable* by the Holy See on July 24th, 1907.

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#### Some characteristic episodes of the Youth of the Venerable John Bosco.

*He who would understand the works of a man should observe carefully the conditions and propensities of his childhood, and above all take account of his education.* For this reason we give here certain characteristic episodes of Don Bosco's youth: they will furnish the key to the rest of his life and an explanation of his work.

*The Mother's teaching and the Son's character.* In Margaret Bosco, under the appearance of a simple peasant, lay hid a mind worthy of a queen. She herself taught the Catechism and Sacred History to her children, made them say their morning and night prayers, taught them how to go to Confession and took them to Church: she instructed them in their preparation for Holy Communion and with them made their thanksgiving. Strong and prudent she acquired so great an ascendancy over the minds of her children, that it did not weaken with

their years: at thirty years of age her sons obeyed and respected her in everything: they never undertook anything of importance without consulting her. The substance of her teaching was: *Always do what good you can for others.* This maxim, one may say, was Don Bosco's rule throughout his life.

From a tiny child John was often so profoundly absorbed in his reflections, as to be oblivious of what was passing around him. Many times, when taking the cattle to pasture, he was observed retiring under the shade of a tree to pray and later on to read and study also.

He had an active character he could not remain idle for a moment; full of life, gifted with a wonderful memory and an eminently practical spirit he imitated whatever art or craft he had seen exercised by others. He amused himself by imitating a shoemaker, a tailor, a joiner, a blacksmith. Later on he learnt how to imitate the baker and confectioner; he played the violin, the guitar, the piano and other instruments. He spoke slowly, took notice of everything, weighed the words of others and had accustomed himself to study the diversity of natural dispositions and thus to act with prudence. He was able to gain such an influence over his companions at the farm and later amongst his fellow-students that he was almost always called on to decide in the quarrels that arose.

Possessed of great agility, he was most successful in games of dexterity and gymnastic exercises and learnt as well the tricks of sleight of hand as to emulate the best jugglers. He was so expert in running, jumping and climbing as to surpass the mountebank in the public squares. In fine he was so kind and generous that from a boy he knew not how to refuse any service in his power.

*The little Dreamer.* — Divine Providence frequently makes known before hand by some premonition the vocation of those men who are predestined to great things for the good of the Church and for the salvation of Souls. This was the case with Venerable Don Bosco. Between eight and nine years of age he had a dream which remained profoundly impressed on his memory.

It seemed to him that he was in a courtyard or large square, where there were assembled a number of children amusing themselves. But on hearing many blaspheming and doing wrong he could not restrain himself but rushed into their midst and with energetic words and even with blows he tried to correct them. At that moment there appeared a venerable

man clad in rich garments: he was clothed in a white mantle and his countenance was so brilliant that he could not gaze fixedly on him. This person called him by name and ordered him to place himself at the head of these children, adding these words: *"Not with blows, but by sweetness and charity thou must gain these thy friends."* And he desired him to give them an instruction on the ugliness of sin and the beauty of virtue.

In fear and confusion John replied that he was a poor ignorant child incapable of speaking about religion, but the personage said: "I will give thee a Mistress; under her instruction thou wilt grow wise. She is my Mother and she will teach thee all that is necessary." At that moment the boy saw a lady of majestic aspect, clothed in a mantle so resplendent that it seemed as if every stitch was a brilliant star. This matron kindly took him by the hand and said *"Look there,"* and he saw all around a multitude of savage and ferocious animals which at a sign from her all became gentle lambs, and jumped and ran around her as if to do homage to that personage and that Matron. Showing him once more the boys who were there at first, she added: *"Here is the field in which thou must labour. Become humble, strong and valiant, and that which just now thou hast seen happen to those fierce animals, which turned into lambs, thou wilt see take place with my children."*

He began to weep because he could not understand what these things signified, then the Lady placed her hand gently on his head, looked on him affectionately and said: *"At the appointed time thou wilt understand all."* Having said this, she disappeared.

Don Bosco did not then think much of this dream; but he could not forget it. With almost the same circumstances he saw it several times, and the more progress he made with his works, the more fully did he understand its meaning and importance.

When Don Bosco went to Rome the first time to consult the Holy Father Pius IX. about the foundation of the Salesian Society, the Pope made him relate, with every minute particular, those things which had some ap-



How the Onas dress.

pearance of the supernatural. Don Bosco, amongst other things, related also this dream, and the Holy Father ordered him to write it down in all its details, as he likewise ordered him to write many other things, for the guidance of his future sons in the Congregation he was about to found.

*The little Missionary.* — When he was about nine years old, his companions often saw him downcast and weeping, because he wished to study and, on account of the poverty of his family, he was unable to do so. One day (after the dream above narrated) all joyous and smiling John turned to his companions and said to them: "In future you will no longer see me melancholy: this night I had a dream: I am certain that I shall be able to take up my studies, I shall be a priest, I shall employ my whole life in the education of boys." And, in fact, from that time he was never known to be sad. Moreover he began to assemble boys together to whom he taught Catechism and prayers.

That which drew the children to him and filled them with delight were the tales he told them. The examples heard in sermons and catechetical instructions, which he frequented most assiduously, and which his wonderful memory retained, and later on the reading of some pleasant books furnished him with abundant matter. As soon as his companions caught sight of him, they hastened in crowds to him; sometimes he was surrounded by a hundred boys and adults anxious to hear the fine stories related by John.

At other times he amused them with conjuring tricks. Not far from his home there was a field with several trees in it. He fastened a rope between two trees, prepared his simple apparatus, placed a seat, and spread a carpet on the ground for his tumbling tricks. When all was ready and the spectators arranged in a circle, anxious to see the proceedings, John would ask them to say the Rosary, and afterwards he would entertain them with his tricks. At another time he would stop in the middle of the games, and standing on the chair he would say: "Listen to the sermon preached this morning by the parish priest," and he would repeat the sermon; sometimes he would intone the Litany or some pious hymn; no one moved away because they wished to see the entertainment. The pious exercises being ended he would amuse the boys with games, tales and conjuring tricks, enchanting his audience.

*He begins his studies.*—When he was eleven years of age a mission was given in a neighbouring village. John attended the sermons with great assiduity. The priest seeing a little boy coming to the sermons in the midst of others with head uncovered, showing his curly hair, walking in silence and recollection, was attracted by him, and began to question him:

—"What could you understand of the sermon?"

—"I think that I understood it all."

—"If you can tell me four words of today's sermon, I will give you four pennies."

—"Do you wish me to repeat the first or the second sermon?"

—"Whichever you please, so long as you tell me some of it."

—"The first sermon treated of the necessity of giving oneself without delay to God and not putting off conversion," — and without more ado, he began with the preamble, then the three points, repeating the whole of the sermon. He went on for some time. Then he began to repeat the second. The good priest was astounded and asked:

—"Have you studied much?" — "I have learnt to read, and to write a little."

—"Would you like to study?" — "Very much, and if I could go to school, I assure you I would not lose my time."

—"For what reason do you wish to study?"

—"To become a priest."

—"And for what reason do you wish to embrace the ecclesiastical state?" — "In order to instruct in their religion so many of my poor companions, who are not bad, but become so because no one looks after them."

This clear and resolute speech made such an impression on the good priest, that he said: "Be of good heart, I will see what can be done for you and your studies; on Sunday come with your mother to see me and we shall arrange everything." And everything was arranged. The good priest provided what was necessary, and little John began to attend school. But the following year Fr. Calosso died. John did not lose heart; with a fortitude and perseverance above his age he bore discomforts and made great sacrifices to continue his studies. He laboured all day and studied during the time of his night's rest. When he led the cow to pasture he did not neglect his books: leading the oxen at the plough, with one hand he held the guiding rope, with the other he held his book and studied. Not finding a school elsewhere, he went to Castelnovo, walking every day several miles, often through rough and muddy roads. Always and everywhere he had with him his inseparable companion, a book.

*The School at Chieri.* — His family was poor and John would have been unable to attend the classes, if he had not had even then that persevering will which overcomes every obstacle. He frequented the classes at Chieri, but not having wherewith to pay for his board, he un-

dertook various kinds of work to support himself. Even at this time he was burning with zeal to do good to his companions. A few years ago in the city of Chieri there were still fresh in the memory of many aged people the zeal shown by the youthful Bosco for the good of the young. Greatly loved by his companions, always surrounded by many of them, John treated these at Chieri to the amusements he had found successful at Castelnuovo; but he always interspersed them with useful maxims of morality and religion. On Sunday he entered the Church with a large following of children gathered in the square. He was so much loved and esteemed, that parents to keep their own children in order used to say to them: "If you are not good we shall tell John and he will not allow you to remain with him."

He founded for his companions the *Society of Mirth*. The two principal rules were: 1st Every member of the society must avoid any speech or act unworthy of a good Christian; 2nd Fidelity in the accomplishment of their own scholastic and religious duties.

It was a custom in the college of Chieri, that each year, one pupil in each class, as a reward, should be dispensed from payment of the fees. John, although he had to work the greater part of the day, was always in every class dispensed from this payment.

*His wonderful memory* — In one of his classes the professor was translating the life of Agesilaus from the Latin text. One day Bosco had not his book with him, so he was listening attentively, with *Donatus* open before him. The professor having called upon a pupil to read and construe a passage, questioned John so that he might give the translation: Bosco stood up with *Donatus* in hand and translated the required piece perfectly. His companions smiled and when he had finished clapped their hands as it were instinctively. The professor enquired as to the cause of this disturbance. The pupils replied: "Bosco had all the time a *Donatus* before him and he translated and explained as if he had a *Cornelius* in his hands."

Whilst he was a cleric, one day in the vacation he went to the parish priest and told him that he had finished reading the five volumes of History by Joseph Flavius which he had lent him and asked him to lend another book. "How is this? you have already finished them? It is only a few days since you took them. You have read them too quickly: you will remember nothing.

—"I remember the whole."

—"You will only have a confused remembrance of a few of the principal facts!"

—"Not only do I remember perfectly every fact, but if you wish me to repeat any page, point it out and I will repeat it from beginning to end."

The parish priest put him to the test and he was amazed to find that he knew all the five volumes by heart.

*The clerical state.* — An ardent desire for a lofty state of perfection accompanied him throughout his life. He desired ardently to be a priest; but he feared to go forward on account of his absolute want of every virtue as he declared. Then he had another dream, in which he saw our Divine Saviour leading an innumerable crowd of boys. The Divine Person turned to him and said: "Come here, place yourself at the head of these children and lead them yourself." From this he was confident that Our Lord wished him to be a priest.

When John spoke of his vocation to his mother, the holy woman said: "Do as the Lord inspires you. I look for nothing from you but be not troubled about me: I want nothing from you; I expect nothing from you. Always remember, I was born in poverty, I have lived in poverty, I wish to die in poverty. Therefore I protest, if you become a priest and should unfortunately become rich, I will never pay you a single visit: remember this well." At seventy years of age Don Bosco had still before his eyes the aspect of his holy mother in saying these solemn words.

(To be continued).





## Salesian Notes and News.

*As the whole of our November issue was taken up by the Congress of past-pupils, there was no opportunity for our customary comments on the latest events that have interested our Co-operators in various parts of the world. That must be borne in mind, and regarded as our only apology, if attention is drawn here to events that are not quite as recent as yesterday.*

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### **Salesian School London.**

Almost before we have reported any of the First Term's doings, it is rapidly drawing to its close. From the point of view of numbers it has been a record, providing the highest total yet in any first-term, there being almost a hundred and sixty. This is even better than any previous year at the close, and therefore it is likely that the third term will see a marked increase in the school-roll, as compared with any of its predecessors.

The term has been one of steady work on the various syllabuses to be covered. The addition of physical exercises, given twice a week by a Drill Sergeant in the Grenadier Guards at Chelsea, has lessened the time formerly allotted to other subjects, and this entails extra attention to the latter, since they cannot be allowed to suffer. The terminal examination, now almost due, will close the first period of the Scholastic Year, with the feeling of a good term's work successfully mastered.

As is customary in our Schools, the Year was introduced by a Triduum or Three-days preparation, on each evening of which there was an instruction by a special preacher on the importance of spending the new year well from all points of view, the discourse being followed by Benediction of the Blessed Sacrament. After that there was little thought of anything but serious devotion to lessons.

On more than one occasion we have mentioned in these columns, or in our general suggestions in the first article, that growing numbers made a new Chapel a necessity, which became more and more urgent. At last it was not possible to wait longer, and at the present moment, the greater part of the old Chapel is

undergoing reconstruction on larger and somewhat more ambitious lines, and when completed, will be an additional architectural beauty to the existing School buildings, while providing adequately for the numbers and for prospective increases.

The chief holiday in the First Term is always the Rector's Day — the Feast of St. Charles. This year's festivities were by no means second to any of the now long series of celebrations. The programme issued showed that the eve of the Feast was as important as the day, for, taking time by the forelock, the assembled School on the evening of November 3rd. gave its combined good wishes to the Very Rev. C. B. Macey, the Rector and Principal of the School, and carried out some entertaining items which were interspersed by addresses from the boys.

On the following morning there was a General Communion at the Rector's Mass, at which also five of the younger students, kneeling in the Sanctuary, received Holy Communion for the first time. There was Solemn High Mass later in the morning, and then the day was given up to the traditional merry-making. Some special performers delighted the large audience gathered in the Hall in the evening, and the boys had been put in particular good humour by an hour's firework display just before the entertainment. The School flag had waved over another joyous celebration of the now famous November the Fourth.

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**Other activities.** During October, as the years succeed each other, the attention of the Salesian Fathers is drawn to the continual spiritual activities which are centred around the Sacred Heart Church. Its solemn services have made it renowned throughout the Metropolis, and the occasion of its Consecration Festival is one of the Sundays when those services are at their best. The walls of the aisles are at present under the transforming brush of an eminent artist, who is completing the scheme, already partly exe-

cuted in the Nave, which will clothe the Church with a rich vestment, not unworthy of the preparations for the bride, as the Apocalypse says, quoted in the office for the dedication of Churches.

This year's Dedication Feast was kept with the usual solemnity of service to which the Congregation responded with unwonted fervour. Fr. Kelly S. C. addressed his parishioners in the morning in very fitting allusion to the occasion, urging upon them a more ready correspondence with the opportunities put be-

Grace the Archbishop of Westminster, now become His Eminence Cardinal Bourne. The pages of the *Bulletin* have become accustomed to his name, for from its very commencement it has had the pleasure of recording one or other of his proofs of practical interest in our various works. In September 1903 our *Notes and News* column headed its items by presenting a tribute of gratitude and congratulation on the occasion of his appointment to the Archiepiscopal See; and the message from our late Superior General was among the first he



CAPE TOWN — The Carnival of Venice.

fore them for advancement towards the ideals of a good Catholic life.

In the evening the Vespers were given with the special music befitting the solemn day, and the Very Rev. C. B. Macey preached the Dedication discourse, interpreting the lessons of the Church to a large gathering. The Benediction of the Blessed Sacrament was like a combined act of homage and gratitude for a long series of blessings received from the throne of grace and from the House of God.

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**His Eminence Cardinal Bourne.** It would indeed be an omission of our duty were we not to present the congratulations of our Readers and Co-operators to His

received. The Very Rev. Don Rua had had frequent intercourse with His Eminence and has welcomed him at the Oratory whenever the business of the Church took him to the Holy City.

In connection with this act of homage to His Eminence, we may point out that the *Salesian School Magazine* for the Christmas Term had very fortunately secured the approbation of His Eminence to dedicate its opening pages and Frontispiece to him, and as a matter of fact there reproduced was signed by him and presented to the Salesian School on the very day of his reception of the news of the creation of the new Cardinals.

The details of the distinguished career of the

Archbishop of Westminster, and of his successful administration of high offices have been given in journals all over the world, and there are no two opinions as to his worthiness for the dignity of the Cardinalate, in so far as the high offices of the Church can be merited. The honour done to the Archbishop is an honour to the Catholic Church in England and in all English-speaking countries, and it is generally felt that everything with which he is connected gains an additional distinction by the enhancement which the title of Prince of the Church has always given to the recipients of this her highest title.

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**Great effort at  
Cape Town.**

The New Institute at Cape Town has come as the long awaited boon, and as the alleviation of many inconveniences and difficulties. But though it has made possible the thorough organisation of the work of education, it is a constant reminder that as yet there is a heavy burden of debt on the Community and Director of the School. However there is no question of standing still; the same energy and perseverance, the same confidence in the assistance of God that has accomplished so much, will undoubtedly go from more to more. And the latest manifestation of this endeavour was quite in keeping with the large scale on which previous efforts have been conducted.

It would be difficult to give an adequate description of the great bazaar or fête, which was held in the Drill Hall of Cape Town and which took the form of *The Carnival of Venice*. No pains were spared, nothing was deemed too ambitious, for this grand combination of effort. The list of Patrons would alone suffice to perceive that all the Cape was being interested in the scheme, and some of these distinguished names should be recorded by us as a token of gratitude. They include: the Right Honourable Viscount Gladstone, Governor General; the Honourable Sir Frederick De Waal, Administrator of the Cape; His Lordship the Most Rev. Dr. Rooney, Vicar Apostolic of the Western Province; His Worship the Mayor of Cape Town, Sir Frederick Smith; Major General Sir Henry J. Scobell, K. C. V. O., C. B. Commanding the Military Forces of the Cape, Rear Admiral P. W. Bush, M. V. O., Naval Commander-in-chief, Sir J. E. Buchanan, the Hon. Senator Edmund Powell, the Consul Generals for Germany and Austria-Hungary etc.

With such distinguished patrons and an experienced Executive Committee the high road to success seemed open; but gigantic labours had been performed with most praiseworthy

generosity and self-sacrifice, before the preparations for the opening day were complete. At two o'clock, His Worship the Mayor opened the Carnival of Venice, the chair being taken by Mr. Blackstone Williams, in place of Sir John Buchanan, who was prevented from being present by professional duties. In the course of a brief but very apt speech Mr. Blackstone Williams spoke in very generous terms of the work of the Salesians. The work of the order was almost world-wide, and he believed that when it had been inaugurated in Australia, as it would be shortly, it would be carried on in every part of the globe, although its saintly founder had only been dead a few years. It was impossible to estimate the good already accomplished in Cape Town by the Salesians, but he wished to add a humble tribute to the labours of the Director and his co-workers.

The Mayor (Sir Frederick W. Smith) then arose. He said it seemed to him that bazaars were growing in importance, for he noticed that on the three days of the Carnival, a Bishop of the Church, a General of the Army, and the Chief Citizen had been invited to perform the opening ceremonies. Had they enlisted the services of the Prime Minister and the Cabinet it would only have been in accordance with the importance of the occasion.... Then briefly describing the work which the Institute was doing he declared the Carnival open.

The Drill Hall had been transformed almost beyond recognition, and presented the appearance of a street in Venice in which were stalls laden with all kinds of attractive wares. At the further end of the room was a drop scene, showing a fine picture of Venice, and in front of it a gondola in which journies were made at a small charge. At the other end was the bridge of sighs on which the School band was placed. The ladies engaged in the selling of wares or in presiding over stalls were charmingly dressed in Venetian costume. In the centre of the hall was a maypole, round which a group of children danced, and there were many attractive side-shows. In regard to this scene of enjoyment the *Cape Argus* remarked: "See Naples and die," is the boast of the Neapolitan; but a slight alteration has been effected by the promoters of the grand bazaar, so that the saying runs: "See Venice and buy," and they had done all that was possible to ensure their injunction being carried out. Sombre, gliding gondolas, decked with gay ribbons and garlands of flowers, floated on the blue, mazy waterway, between the quaint picturesque houses, their gay booths below, their flower-embowered loggias above.



These booths with their varied attractions carried on their business with Venetian persuasiveness, for, we are told on the Saturday that as a result of the previous day's operations, the stall holders were jubilant, and as success begets success, their attacks upon the pockets and purses of visitors were more spirited than ever. On the previous day the proceedings had been opened by General Sir Henry Scobell, with Mr. Advocate Upington in the chair. Both gentlemen were very eloquent in their addresses, and gave convincing reasons why every support should be given to the great work which was now being set on a firm basis. After praising the Institution, and referring to its previous struggles yet far-reaching results, the General added that a great deal more might be said, but he had come to declare the bazaar open, and at the same time to try and open their purses. He would beg them to go and buy whether they wanted the articles or not. They need not confine themselves to the money which they had in their pockets or purses, for he was sure the stall-holders would take I. O. U's (laughter). He had great pleasure in declaring the bazaar open. (Applause).

The General, we may mention, was as good as his word, or his speech, for he patronised the booths, particularly the Rifle Range, and purchased the largest prize cake, directing it to be sent to the children at Nazareth House.

On the third day the opening ceremony was performed by His Lordship the Most Rev. Dr. Rooney, Vicar Apostolic, Western Province. His Lordship was quite at home in the promotion of works of education and charity, and here he was but adding to his long and generous support of the School another token of his benevolence. "The Senior Bishop of South Africa" says the description of the bazaar, "has always taken the greatest interest in the Salesian Institute. To his kind help and prudent advice, the good hitherto achieved is in great measure due."

An official view of the educational work may be appropriately given here. The Superintendent-General of Education, Thos. Muir Esq. writes: "The Salesian Institute, Cape Town, has been for about ten years connected with the Department of Public Education; the character of the work done has been most praiseworthy and the devotion of those in charge of it has been quite exceptional. The scheme proposed has my very best wishes."

Doubtless by this time the Cape Town Committee is devising new schemes for the furtherance of their object, to reduce the debt on the cost of the New School; their loyal and

constant co-operation needs no words of praise from us; we would but urge others to follow their example, and draw the attention of all Co-operators to this highly commendable enterprise.

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**New York.** The *Catholic News* of New York has been busying itself with the manifestations of progress in Salesian work in that city. It records that three Salesians were recently elevated to the dignity of the sacred priesthood at St. Stephen's Church, by the Right Rev. Dr. Cusack. The newly-ordained priests are the Rev. M. Charry, the Rev. T. Domingo, and the Rev. D. Massa. Father Charry sang his first Mass at the Church of the Transfiguration, Father Domingo at St. Anthony's Church, Paterson, New Jerseys, and Father Massa officiated at the Columbus College, Hawthorne, New York.

Just about the same time, His Grace Archbishop Farley, solemnly blessed the new basement Church of Our Lady Help of Christians in East Twelfth Street. The ceremony was most impressive. Monsignors Edwards, Murphy and Lewis assisted the Archbishop and many of the leading clergy were present, including the Very Rev. Provincial of the Salesians in the United States and Father Barni, president of the Columbus College at Hawthorne. There were many distinguished laymen, generous Co-operators of the work, among the congregation.

The ceremony began at 10.30, when the Archbishop was met by the clergy, the representatives of the different associations and the band. There were between 1500 and 2000 persons present. At the conclusion of the function. His Grace addressed the Congregation. He recommended them to finish the good work which they had begun by furnishing the church with the necessary ornaments. He put them on their guard against the seductions which surrounded them to abandon their Holy Faith. In the afternoon more than a thousand persons took part in the procession around the New Church.

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**An address from the Holy Father.** For the last three years courses of lectures on the advanced sections of Catholic Instruction have been conducted at the Salesian Institute in Rome. They are lectures for men only and deal with the questions that agitate public Catholic life. At the close of the series the men are granted a special audience by the Holy Father, who is an ardent advocate of this work. At the final lecture one of the priests of the Institute announced the arrangements for

the reception at the Vatican and every one took advantage of the much-coveted opportunity. Passing in a numerous group through the cortile di San Damaso and the Sala Clementina, they reached the large hall of the Concistory, and there the large body of three hundred men, drawn from all ranks of life and every quarter of the city, presented an imposing spectacle which was not lost on the Holy Father, as he awaited the cessation of the applause which had been occasioned by his entrance into the Hall. The priest above referred to read an address to which the Holy Father replied as follows:

"I participate with you, my dear Son, in the joy of this occasion, seeing here such a large body of men, so solicitous for the doctrines of our Holy Faith and intent on defending them from the enemies of the Church, and I congratulate you also on the fact that for three years you have persevered in this arduous and important task, which is part of the high duty of every priest.

Were I to ask each one of you, my sons, if you were true christians, you would reply in the words of the catechism: — Yes, by the grace of God. — And if I were then to add: What do you mean by being Christians, you would reply that a christian is one who makes profession of the faith of Jesus Christ, and believes and practises according to the teaching of the Church, the law of God. And you would have answered justly. But to believe and practise the Faith it is necessary to know it. When anyone desires to practise an art, or science or profession, it is necessary to devote one's energies to the study of that art or profession, for one cannot be a lawyer without knowing the code of law, nor a doctor without having learned medicine, nor a surveyor without knowing mensuration. So also you in this case, in order to be good professors of the law of Jesus Christ, must know that law.

But to know, one must learn, and to learn one must study. I am glad to hear of your diligence in attending the instructions; for I know that thus you learn not only the truths of faith, but the precepts of morality, and will thus be able to show yourselves good christians; for without the study and practice of Religion you would be baptized, but not practising christians. For such one must have an intimate conviction of the principal truths of faith.

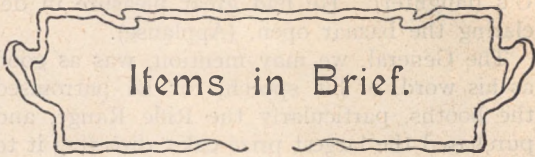
These good dispositions are a source of consolation to me, because they assure me that by knowing more and more of our holy Faith, you will come to love it more and more, and make its principles more solidly established. For do we not indeed see that so many unfortunate men are at war against the Church and against

Jesus Christ because they do not know them: *blasphemant quae ignorant.*

But you, on the contrary, must strive to know it more and more, in order to establish your hearts more securely in the knowledge of truth to defend it on all occasions, and thus to exercise an apostolate of faith among your acquaintances. To this end I invoke the blessings of heaven upon you and your families and undertakings, and may the apostolic blessing be an assurance and pledge of the continual assistance of Divine Providence."

Immediately after the blessing there was another great cheer, which was continued till His Holiness had retired, still in the act of blessing the enthusiastic audience.

Thus did the Supreme Pontiff put the seal on the teachings of the Church which he governs, and of his Divine Master whose doctrines they are. The lecturers and organisers as well as the men themselves were much encouraged, and the benefits of the course were immensely enhanced by this happy conclusion.



### Items in Brief.

The Don Bosco College at San Nicolas (Argentina) recently opened, has special facilities for boys of English-speaking countries. It has preparatory courses for the National and Normal Colleges, and arranges for both boarders and day-scholars. The curriculum includes the grades of the primary schools, according to the programme of public instruction. The School has spacious playgrounds and apparatus for gymnastic exercises.

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At Gorizia in Austria a fine Hall has been added to the Salesian Institute which makes a strong point of the Sunday Oratory. The gallery itself is capable of holding three hundred persons. At the opening ceremony many of the most prominent citizens of the town assisted at the music and speeches which formed the chief items of the entertainment.





# News From the Missions.

## MOZAMBIQUE.

The Baptism of a little Negro.  
The numerous difficulties of the Mission.  
(Letter from Fr. Martin Recalcati).

Mochelia (East Africa), April 25, 1911.

Very Rev. Don Albera,

It was the morning of Low Sunday, one of those mornings one rarely sees in these regions. The sun's rays, less fierce than usual, were already piercing through the foliage of the gigantic baobab and the elegant palm trees; a really European breeze gently swayed the bamboo canes; the cries of nocturnal animals had ceased, giving place to the joyous warbling of numerous feathered families. It was the day of peace solemnly proclaimed in this day's Gospel: *Pax vobis!* And this salutation was pronounced for the first time in our poor hut, with its walls of bamboo and thatch of palm-leaves, lit up with the dazzling rays of the sun, kissed by the morning breeze, amidst the singing of a variety of birds: *Peace be with you!* Yes, peace be with thee, unhappy creature; may the water of baptism flow over thy head and cast out for ever the enemy of thy soul.... At that moment I saw no more the poor and narrow hut of the Mission, I beheld a vast Church, suitably adorned... no longer one poor negro, but a numerous population surrounding it, longing for that peace which Jesus alone can give in his holy sacraments. Go forth, newly baptised Christian! thy new name is Peter, mayest thou be the foundation of the true Church in this thy country! may the formidable chains, in which the enemy of mankind holds thee captive, be broken in pieces, so that soon we may be able to repeat to many of thy brethren that sweet and prophetic word: *Peace be to you!*

Will that ever be realised? Assuredly the difficulties are enormous, some of a moral character, others of a material nature. Of a moral character, the infiltration of the Ma-

hometan plague which, as with fetid slime, soils and corrupts everything; polygamy also and the most appalling idleness. The ground, slightly cultivated by the women, produces in abundance what is necessary, so the man lies all day chewing tobacco or drinking *sura* (palm-juice) or *cagivù*, (a liquor obtained from the fruit of the same tree). What is to be done with such people? The other day one of them passing by our mission said to our boys, who were working cheerfully:

—"Why do you work? we have only one life!"

Such are the ideas of these unfortunate people.....!

The material difficulties are many: the climate, the enormous distances and pecuniary means. You have only to show these blacks a piece of cloth, a handkerchief, a shirt, any kind of toy and they will listen to you or send their children to school... From this to conversion there is still a great distance, but *water wears away stone*, and something must follow perseverance.

Another difficulty for these negroes who always have an eye to their own interests, is the poor hut. The Protestants make a great display of splendid chapels, sumptuous dwellings, luxuriant gardens and, that which is most appreciated, numerous presents. Even the Mahometans can point to their stone Mosques, in addition to a morality which appeals to their bestial habits... And we? We Catholics have only huts like the stable of Bethlehem, and these savages say: "These are poor people like us, we can get nothing from them!" and they go away.

On the subject of dwellings, allow me, to recount some incidents that occurred lately, and this, not as a tale of boasting or of strange adventures, but to move our good friends to help the Missions.

The hut, as a dwelling, is in certain respects most excellent, especially on the side of economy; but it has dangers and these are not trifling ones, at least here, to the north of the vast province of Mozambique. I speak not of rats and serpents, which are a real plague, but

of a large species of black ants which attack you with their stings leaving painful wounds on the skin for days and weeks. If they came in the day time it would be easy to put them to flight with fire; but in the silent darkness of night, they pour out on you like a torrent from their holes, and from the walls; they crowd on each other, they enter every where, cover the floor, mount on the beds... and woe to him who is unguarded! To get rid of them, it would suffice to jump into the neighbouring river, but there crocodiles lie in wait!

Lately the Vicar General, a zealous Missionary came to visit us. He was weary with the journey and needed some rest, so I offered him my bed. Hardly had he closed his eyes when a stream of ants, like a loathsome serpent entered his cell and covered the poor couch.... Monsignor, calm and patient, called me and said.

—"Help me to get rid of these noxious beasts!"

In three hours time he was able to go back to bed, saying to me:

—"Father, when the walls are of stone, the ants will no longer come to disturb you."

—"You are right, Monsignor," I replied, "if each ant had brought me five centimes, I could soon raise the stone walls, build a fine church and school, and clothe all the negroes of this Territory, and then..."

He began to laugh... and went to sleep.

Another danger in these huts is the unwelcome visit of tigers and lions. Lately several have been killed near the Fort, where cattle are numerous. They have not yet paid us a visit, but we often hear them passing by and twice they have left bloody traces in the poultry yard. We turned out bravely with our guns, but owing either to the darkness, or to our own want of skill, we did not hit them and the only response to our shots was a furious roar from the lion as he retired... He fell however into a trap laid for him at Mochelia but only after having killed an ox, leaping for that purpose over a wall surmounted with barbed wire the whole about six feet in height.

Such are our nocturnal adventures, and what of the daylight hours?... What enemies are there in the daytime? Two: men and monkeys... robbers both. The *macúa* abhors work and when he has no food he gets it somehow, and, to succeed in this, makes use of any means. Not long ago two women, having gone down to the *Monapo* to get water, not far from the Mission, were attacked by *Macúas* and murdered in order to steal the wretched piece of cloth with which they were

covered. It would, of course, be difficult to do thus with the whites, because they are afraid of them, but if they could, and in a hut like ours it would be so easy, they would escape into the interior, and who can follow them there? Again, if you are not on the watch, the monkeys will, in a few hours, spoil and rob the whole harvest, especially of Indian corn, which grows here magnificently. Now is the favourable moment, the ears are large, and at sunrise a large monkey appears at the top of a tree, he looks all round and... if there is no one in sight, he gives a signal, leaps to the ground, and at the head of a veritable army of monkeys, old and young, who had remained hidden in the thick grass, he enters the field: each one clutches his own ear of corn, which he devours rapidly, and at once seizes another, and so they go on, as long as any remain.

Such are our little ups and downs, the uncertainties of our profession, and things that Missionaries must hold of no account.

Still, though there seems to be a touch of the grand to die for the faith, it is certainly not so grand to perish in the claws of a lion or by the assassin's knife... But all these dangers would be averted, as the above-mentioned Vicar-General truly observed, if the hut could have stone walls... Therefore, to you we look to send us companions, to our Co-operators to supply the stone... and we, with the help of God, will give our whole life to the civilization of these poor unhappy people.

Asking your blessing,

*Yours devotedly in J. C.*

MARTIN RECALCATI,

*Salesian Missionary.*

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## LAND OF MAGELLAN.

### Fuegian Folk-lore.

#### Family life and Society amongst the Onas.

CHILDHOOD.—Until the age of two years the mothers fasten a band round their children's heads, believing they will thus render their sight more acute and up to a certain age they subject the new-born infants to a massage with white earth in this fashion: first on the arms from the shoulder to the fingers, then the breast, the stomach, the legs down to the feet: and they do this roughly without heeding the cries of the sufferer. Being advised by the

missionaries to give up this cruel practice they reply that such is their custom and to omit it would be to expose the infant to certain death.

The babies' cradles are the most simple and roughly constructed one can imagine. They may be described as a ladder made of two sticks a little more than a yard in length, and kept at an equal distance of half a yard from each other by seven or eight small sticks fastened across with thongs made of guanaco skin, or with the sinews of the same animal. This

there, even near the fire, certain that it cannot move or run any risk. At other times the cradle is not fixed, but supported against some higher object.

Mothers take care of and nourish their infants with great affection and nurse them until they have another child: so that in some cases children are taking the mother's milk up to five years of age.

The girls are more careful as to modesty than the boys; from the age of four years they wear wound their waist a triangular piece of leather;



Indians at the Salesian Mission of Rio Grande occupied in sheep-washing.

sort of ladder has at one end a band of guanaco skin about a foot wide, reddened with burnt earth. This band a little more than two yards long narrows towards the end and is used to wrap two or three times round the infant's body, which thus remains imprisoned on a bed which is very hard on spite of the guanaco skin in which it is wrapped.

The two long sticks, at the end of the ladder opposite that on which the band is fixed, are sharpened to a point, so that they can be fixed in the ground. In fact, mothers, in order to make their children strong and upright, are accustomed to leave them bound to this cradle fixed in a somewhat slanting position, so that they can leave the hut with the infant

but very soon, from six years old or even earlier they show signs of vanity. They love to adorn themselves especially with anything red and to look at themselves in a mirror. They attain puberty about twelve years of age or even at ten; and at fourteen they are sometimes wives and mothers. With them physical beauty is looked for only in the eyes, the mouth and the shape of the body, whilst they think but little of the colour of the skin and the smallness of the feet. Every girl always wears rings like bracelets round the ankle: this is a distinctive mark of her sex.

NAMES OF CHILDREN. — Names are not given at birth, but at some later period when a striking bodily attribute or defect is observed or

some notable event gives an opportunity for distinguishing the individual: every name amongst the Onas is what we call a *surname*. Sometimes, however, they receive the name of the place where they were born.

Here are some examples by which the Indians manifest an unusual spirit of observation and sometimes an unconscious poetry.

*ot-sos* — one eye (for a squint-eyed).

*kosch-tuw* — fat face.

*con helesch* — summer man (because born in that season).

*coter* — little rat (from his small stature).

*terr-kotten* — maimed finger.

*amen-koiner* — long neck.

*kschel-am* — projecting forehead.

*or-cater* — flat nose.

*ko-tis* — short bone — short arm.

*hokken* — good for nothing.

*kan-mar* — face wounded.

*k'aarko* — much bone — scraggy.

*keu-kat* — stout.

*t'à* — mud (because generally dirty).

*ke-tón* — great chest.

*terr-koinar* — long finger.

*gmesten* — sluggard.

*ceu-nam* — burnt hand.

*cón-telé* — small, thin man.

*kosch-ip* — ugly face.

More characteristic than all these names and one with a touch of the poetical in it, mixed with a sorrowful and unconscious realization of the ills of life, is the name given to an infant which cried more than the others: *olka* — a tear!

Not only do they give a surname to their children, but also to adults whom they see for the first time, or with whom they spend some time. They watch them carefully, and then, having found some salient quality, they immediately concoct a nickname, which passes from one to the other. Some of the surnames given to the missionaries are very curious, for instance: Fr. Zenone, who is bald at the back of his head, is called *ko-kosch* (abbreviation of *Kosch-kosch*), which literally is *face-face*, that is *double-face*! Another missionary with white hair is called *ale-schol* — *white head*, or *ale-arm*, which is a wild bird entirely black with the exception of the head, which is white.

This tendency, to name a person by pointing out some characteristic, shows itself also in the names given to new objects by the Onas. Thus, they call raisins *cauta*, because they resemble exactly the *Cyttaria Hookeri*, a small fungus a parasite of beech-trees, which has this name in the Ona language. They give the

same name and for the same reason to the dried fig. To the horse they give a name signifying its capability of carrying a man on its back. The church is called *kocen-kace*, meaning: *praying-house*. The glass in the window, for its transparency, is called *schión* — sky: the telephone *alambreier* — talking wire (alambre is Spanish); bull and cow — *kosch-ko* or *kosch-kot* — bone-face, that is with the horns; dark coloured wine is called *nár* — blood; flies — *arvén-sa*, *dung of the earth*; and *koh-sa*, that is *dung of the sea*, the salt putrid sea-weed cast up on the shore; and in like manner *schion-sa* — *dung of the sky*, the clouds, especially the black ones which make the sky look dirty; but those, on the contrary, which are white and streaky or fleecy are called *feathers of the sky*, or *garments of the sky*, when the sky is almost covered with them, showing here and there patches of blue.

All paintings, photographs, images are called *men*, which signifies *shadow*, and this confirms the well-known theory that the first attempts at depicting objects were marks in the ground following the edge of the shadows thrown by huts, trees, the bodies of men or animals, etc.

*Dish* is rendered by their word *teuk*, which is also used for the shoulder blade of the guanaco or seal, because there is a certain resemblance between them, and also because before seeing our dishes, the shoulder blade of the guanaco was used for holding cooked food, especially fish (1).

MATHEMATICS OF THE ONAS INDIANS. — They can count up to five but no higher. These numbers they use regularly counting them on the fingers of either hand, and when the things are more in number than the fingers of both hands, they join them together, or they say: *like the hands of one man*, to indicate ten; *like the hands of two men*, to signify twenty. For example, an Indian going through the woods sees twenty guanacos and tells this to his companions saying: "*I have seen many guanacos*". "How many?" they ask, "*like the hands of a man?*" "No, more! *like the hands of two men!*"

Their arithmetical calculations are very ru-

(1) The following are the impressions of Daniel, an Onas Indian, after a visit to Italy for the Colombian Exhibition at Genoa, in 1892: "*There, many houses, walk by the Sun, smoke and nothing else*" (the train); "*There, a man with white hair and*" (passing his hands over his breast) "*all white like a penguin*" speaking of His Holiness Leo XIII, to whom he had been presented and whom he always remembered; and wishing to describe the crowds of people in the streets of our cities, he said: "*There, many people, people like hay*"; and finally he thus described the visitors at the Exhibition: "*There, man not work, always walk about, smoke and nothing else*," and this last impression was perhaps the most profound and suggestive, because on his return he wished, by these words, to justify his own laziness.

dimentary: they can only make one multiplication that is *twice two* — *koni-soki*; and even then they have no special number to indicate the product. Of division they only know the simplest processes, how to divide, for instance, four fish between two persons. Of addition and subtraction no trace is found. There are very few who know the relative value of numbers. For instance, Juancito Kaben, of the Mission of Rio Grande, can count up to a hundred, but if he is asked: "Which is the larger number 95 horses, or 37 horses?" he replies: "I do not know, sometimes 37 horses are more!"

Connected with arithmetics is the custom of recording the age of the children. Naturally they do not use figures so they can only say in what season of the year they were born; *when the trees blossom* (spring); *when the fields are green* (summer); *when the leaves of the noble turn red* (autumn); *when the snow falls* (winter). In this way they can generally tell more or less how many times since the birth of the child the trees have blossomed, the fields have become green, the leaves have turned red, the snow has fallen.

INITIATION OF THE BOYS INTO THE TRADITIONAL MYSTERIES-KLÓKETEN. — The whole social system is based on the initiation of the boys into the traditional Mysteries. This is characteristic of the Onas, which does not seem to be shared by other tribes. What I am about to relate would seem incredible and a pure invention, but for the incontestable information collected by Professors Tonelli and Carbajal from the lips of the brothers Bridges (1), and also from the Indians themselves.

The following is the matter in question. It is a *tradition* of the Onas that in ancient times the women exercised supreme dominion over the men: they hunted and fished, leaving the domestic and laborious work to the men. The women succeeded in maintaining this dominion through a system of terrifying apparitions of pretended spirits who on all occasions showed themselves ready to protect the women and punish the men, even with death, if they showed signs of insubordination, or even of resistance to their ca-

(1) The family of the Bridges were successful colonists in the far South; they had also attempted some Christian instruction of the natives.

prices. In fine, there was a veritable reign of terror derived from the superstitious belief of the men in the apparitions of the spirits, who in reality, were only masked women. This whole system of fraud on the part of the women to the prejudice of the men, who in this way were reduced to the condition of real slaves, was jealously guarded as an inviolable secret, not only from the men, but also from girls not yet considered safe depositaries of the same. This secret was revealed to the girls in a special ceremony in which the imposture of these apparitions was made known to them, those same apparitions which they had hitherto beheld and feared like the men. But, continues the tradition, one day either through the indiscretion of some woman, or the trick of some man, the secret leaked out and then the men awaited the date of an initiation and fell upon all the women and massacred them, sparing only the little girls to whom they knew the secret had not yet been revealed.

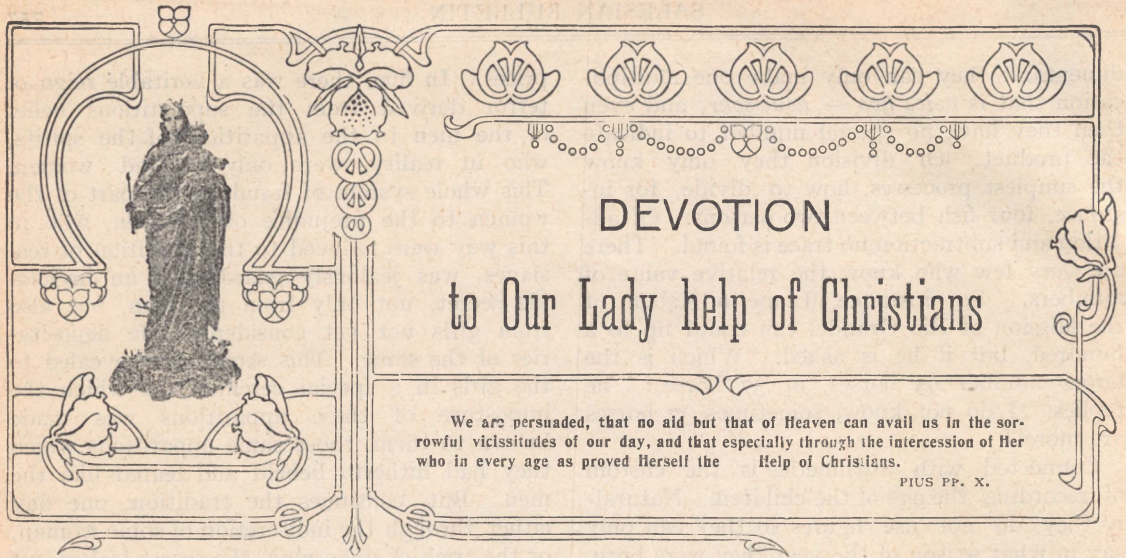
Of the women five only escaped the slaughter, and these were: first, the Moon, who was then a great female doctor (a witch), doing much harm to men and had the first place amongst the women. Seized by a powerful man (who afterwards transformed himself into a bird with yellow plumes) her face was violently thrust into the fire; but freeing herself she was able to fly to the sea, finding in the water ease for her burns, of which, however traces still remain; and these according to the Onas, are the actual markings of the moon. Another throwing herself into a torrent, was changed into a wild duck with plumage white as the foam on the water. A third took the form of a sea-bird with long wings (*pato á vapor*). A fourth turned herself into a swan and a fifth into a snipe. Tradition also says that the men of that time, after the massacre, imitated for their own benefit the system hitherto employed by the women, to enslave the girls ignorant of the whole.

Apart from the greater or less credibility of this tradition, it is certain that the Onas men make use precisely of the superstitious belief of the women in spirits (represented by imposture) to keep them entirely in subjection.

The Spirits, represented by masked men, are eight in number. (To be continued).

Dr. D. ANTONY COIAZZI.





GENERAL INTENTION. *On the 24th of the month, the day for combined prayer for the whole association, the general intention will be the welfare of the numerous missionaries who have recently departed for different far-away destinations.*

### New Churches and Chapels.

In these Notes on the extension of the devotion to Our Lady, under the title Help of Christians, there should be recorded the opening of the Church in New York, described on another page; in San Salvador, Central America, His Lordship the Bishop blessed a new statue of Our Lady Help of Christians, erected in the chapel of the Cathedral, where every month, on the 24th special devotions are performed in union with the rest of the Association of Co-operators.

### THE HISTORY OF THE DEVOTION.

*(Continued).*

#### The building operations commenced and the laying of the foundation stone.

Continuing his narrative the Ven. Don Bosco says: When the usual excavations had been made, and the first layers of concrete were about to be put down it was discovered that the foundations were made upon soil that was too loose and soft for the weight of a building

of such dimensions. Further excavations were therefore necessary, and they entailed the enlargement of the area under operations and a re-construction of all the fencing of the enclosure.

Although this meant much more outlay and a postponement of the building, enough progress had been made by April 27th 1865 for the laying and blessing of the foundation stone. In order to understand the meaning of this function it must be observed, that the discipline of the Catholic Church lays down that for the building of a sacred edifice, express permission must be obtained from the Bishop under whose jurisdiction the site falls. *Aedificare ecclesiam nemo potest, nisi auctoritate dioecesani.*

Having considered the necessity of the new building and sanctioned its position, the Bishop either proceeds in person to bless the foundation stone, or appoints a delegate for the ceremony. This stone is a figure of Jesus Christ who is called the corner stone in the Scriptures, that is the source and foundation of all authority and all sanctity. The Bishop thus signifies that he recognises that all his authority is from Jesus Christ, to whom the edifice is dedicated, and to whom is offered every religious service that will be performed in the church, while the Bishop takes spiritual possession of it by placing the foundation - stone.

The faithful of the primitive Church used to choose out the site for a proposed sanctuary, and fix in it a cross, to denote that the place was dedicated to God and could not be put to any



profane use. The blessing is given by the Bishop after the example of the patriarch Jacob, who set up a stone in the desert upon which he made a sacrifice to God: *Lapis iste, quem erexi in titulum, vocabitur domus Dei.*

It should also be noticed, that all worship that is performed in the church is always directed to Almighty God, to whom every act, every word is dedicated. This religious worship is known as *Latria* or supreme worship, or a service which is rendered only to God. Churches are sometimes dedicated to the Saints, as a secondary *cultus* called *Dulia*, or a homage given to the Servants of God. When the homage is directed to the Blessed Virgin it is called *Hyperdulia*, or a service above that rendered to the saints; but the glory and honour which is attributed to the Saints and to the Blessed Virgin does not remain with them as final object, but through them is offered to God who is the end of all prayer and worship. Hence churches are all consecrated primarily to Almighty God, then to Our Blessed Lady or a Saint, according to the devotion of the faithful; we read, for instance, that St. Mark the Evangelist, at Alexandria in Egypt consecrated a church to Almighty God and to his master St. Peter the Apostle...

(To be continued).

## GRACES and FAVOURS.

**Newport (Mon.).** I would ask for a Mass in thanksgiving for favours received through the intercession of Our Lady Help of Christians, after a promise of publication.

Sept. 1911.

Mrs. R. T.

**Waterford.** A very much desired favour was recommended to the powerful patronage of Our Lady Help of Christians with a promise of publication. The favour has been obtained and I desire to fulfil the promise made.

Sept. 1911.

Anon.

**St. George (Canada).** After prayers to Our Lady Help of Christians I have obtained a much

desired favour and now enclose a thank-offering and desire publication of the favour.

Oct. 1911.

E. H.

**Foxford (Ireland).** I beg to enclose a thank-offering for the granting of a petition and would ask for a Mass in thanksgiving.

Oct. 1911.

Anon.

**Poona (India).** I wish to return public thanks through the *Bulletin* to Our Lady Help of Christians for a special favour received through her powerful intercession.

Oct. 1911.

H. W.

**Ballina (Ireland).** A client of Our Lady sends an offering as a thanksgiving for an answer to prayers and would ask for a Mass in the Sanctuary.

Oct. 1911.

*A Client of Our Lady.*

**Davenport (U.S.A.).** A young man, whose life was despaired of is now convalescent. During his severe illness a promise was made of a Novena of Masses in honour of Our Lady Help of Christians, and of publication of the favour if granted. I therefore enclose a thank-offering and would ask for the publication of the favour.

Oct. 1911.

J. F.

**Westmeath.** I enclose a small offering as I wish to have the Holy Sacrifice of the Mass celebrated in honour of Our Lady Help of Christians, as an act of thanksgiving for special favours and blessings obtained through her powerful intercession.

Oct. 1911.

J. M.

**Bombay.** R. E. I. encloses an offering given by a non-Catholic friend in thanksgiving for a very special temporal favour. I would like you to insert it in the columns of Graces and Favours for the benefit of others who are like him non-Catholics.

Oct. 1911.

R. I.

**Belfast (Ireland).**—I am sending an offering in thanksgiving to Our Lady Help of Christians for favours received through her intercession, asking her powerful intercession for other intentions.

Mc M.

**Belfast (Ireland).**—Kindly have a mass celebrated in honour of Mary Help of Christians

for a great favour received through her intercession and have same published in the *Salesian Bulletin*.

F. M.

**Chicago (U. S. A.).**—Please accept this little offering for your good work in thanksgiving for a favour received.

M. H.

**Cowes (Isle of Wight).**—I beg to enclose an offering for masses to be said in honour of Our Lady Help of Christians for favours granted.

K. W.

**Dublin (Ireland).**—Enclosed is a small offering to the Shrine of Our Lady Help of Christians in thanksgiving for prayers granted.

*A Grateful Client.*

**Glenade (Ireland).**—Most grateful thanks to Mary Help of Christians, St. Joseph, St. Anthony and St. Patrick. Promised offering enclosed, also for mass for poor souls in Purgatory.

F. L.

**North Ham (Canada).**—I wish to have holy mass offered for a favour received.

P. B.

**Cavan (Ireland).**—Kindly have holy mass offered at the Shrine of Our Lady Help of Christians in thanksgiving for a favour received through her intercession.

Mc C.

2. On the day when members shall make the exercise for a happy death.

3. Whenever the Co-operators shall say five times the *Our Father*, *Hail Mary* and *Glory be to the Father* for the welfare of Christendom, and once the same prayers for the intentions of the Holy Father, they may gain the Indulgences of the Stations in Rome, of the Portiuncula, of Jerusalem and of St. James of Compostella; these indulgences, moreover, are all applicable to the Holy Souls in Purgatory, and can be gained by the Co-operators as often as the prayers are said.

#### During the month of January.

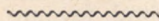
1. The Circumcision, New Year's day.
2. The Epiphany, Jan. 6th.
3. The Holy Name, Jan. 14th.
4. St. Peter's Chair in Rome, Jan. 18th.
5. The Holy Family, Jan. 21st.
6. The Espousals of Our Lady, Jan. 23rd.
7. The Conversion of St. Paul, Jan. 25th.
8. St. Francis of Sales, Jan. 29th.

It must be borne in mind that the present Holy Father has re-enjoined the daily recital of the *Our Father*, *Hail Mary*, and *Glory be to the Father* for the intentions of the Sovereign Pontiff, and also the invocation *St. Francis of Sales, pray for us*. These prayers are the only ones enjoined on the Salesian Co-operators at the time of their enrolment in the Third Order.

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## INDULGENCES

which may be gained by the Co-operators.



The following plenary indulgences may be gained by all the Co-operators who, having confessed and communicated shall make a visit to a Church, or Public Chapel, or in the case of communities a private chapel, and pray for the intentions of the Sovereign Pontiff.

#### Every month.

1. On any one particular day at the choice of the Associate.



Sister Mildred Halton, Atherstone, Warwickshire.

Mr. Philip Heir, Buenos Aires.

Sister Mary Baptist Fagan, Mullingar, Ireland.

(The prayers of the Associates are requested for the above lately-deceased members. R. I. P.)



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

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

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


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

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

Single copies, cloth covers, Four Shillings.

Single copies, paper covers, Three Shillings and Sixpence.



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