



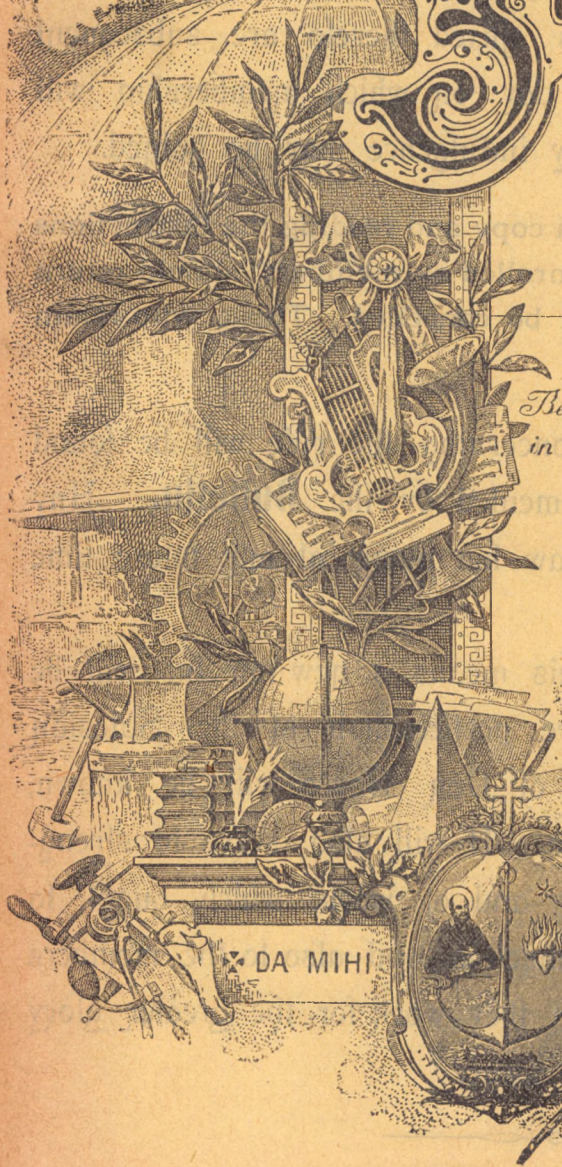
Salesian Bulletin

No. 1 - January - 1912

Vol. VII

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

Leo XIII



DA MIHI




ANIMAS CAETERA TOLLE



Important Notice to Readers.



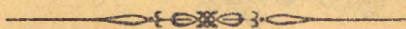
s announced previously in the **Bulletin**, the Rules of the Association of Salesian Co-operators, together with a summary of the Indulgences and spiritual favours, and appendices, have been reprinted and bound into a neat volume or manual.

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

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

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

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



The Salesian Bulletin

Organ of the Association of Salesian Co-operators

Via Cottolengo 32, Turin, Italy.

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Address from the Very Rev. Don Albera Superior General

Dear Co-operators,

Our first thought is one of gratitude to God for having given us another New Year, and, as interpreting your feelings, I give thanks for it on your account as well. How many indeed commenced last year with us, but have been called during it into eternity! How many hoped to have several years of life, but have gone down into the grave before 1911 came to its close. It is nothing short of a great mercy that we have been spared, and that Divine Providence has given us health and strength. *Misericordiae Domini quia non sumus consumpti!* (Thraen.

III, 22). Let us resolve to show our gratitude by making a good use of the time he is now vouchsafing to grant us.

Our thanksgiving.

We must return thanks for all the favours received during 1911, and particularly for the proofs of favour bestowed on the work of Don Bosco.

I.—It is first of all a continual favour that the Society of St. Francis of Sales maintains its mission flourishing in the midst of the world. It is my firm persuasion, that both the spirit of self-sacrifice and labour which animate my confrères, and the constant charity of so many zealous Co-operators are equally to be ascribed to a singular grace of Divine Providence.

I cannot hide from you the fact, that in assuming the direction of the Congregation, I feared that my frailty would prevent we from maintaining it in its great development, such as was given to it by its Venerable Founder and so happily continued by his first Successor, Don Rua; but doubtless I must confess myself deceived. In the visits I have made during the past year to Houses in Italy, Spain and the Austrian Empire, I have frequently been surprised and deeply affected to see that our Institutes still enjoy that generous support and encouragement which they had at their foundation. It therefore appears certain that Almighty God continually shows that He regards the Work of the Venerable Don Bosco as his own, and He seems to recognise that, as the two great supports of the work have been taken away, it stands more in need of help, and he does not abandon it; at the same time He does not cease to diffuse ever wider the fame of the sanctity of His Servant. I could not begin to describe the affectionate reverence with which Don Bosco is everywhere regarded, what confidence there is in the efficacy of his prayers, with what interest the details of his life are followed and what eagerness to hear of the progress of his Beatification.

It is particularly gratifying, therefore, for me to be able to announce to you that the labours of the Apostolic Process are proceeding rapidly in the Archbishopial Curia of Turin, and that the part dealing with the *fame of the sanctity* of our Venerable Founder has been completed, and the acts of the report sent to Rome; this bids us hope that in a very few years Don Bosco will be elevated to the honours of the Altars.

In my opinion, not uncommon proofs are to be found of his sanctity, beyond the prodigious diffusion of his work, in the two Processes now commenced, one at the Episcopal Curia of Novara on the life, virtue, miracles and fame of sanctity of our confrère, *Fr. Andrew Beltrami*; the other at the Curia of Acqui concerning Sister Mary Dominic Mazzarello, the first Superioress General of the Daughters of Mary Help of Christians, for both of these clearly show what virtue and sanctity emanated from the teaching and guidance of Don Bosco.

Another proof of the vitality of his spirit is seen in the success of the Fifth Congress of the Festive Oratories and Schools of Religion held at Turin. As it was partly an act of homage to our illustrious Co-operator and Protector, His Eminence Cardinal Richelmy, on the occasion of his Episcopal Jubilee, I could not decline the Presidency of the Congress; and there I had full opportunity of seeing in what extraordinary respect the ideas and teaching of Don Bosco are held by experienced and learned ecclesiastics and laymen.

II.—Brought up in the School of Don Bosco, I cannot but feel, equally with my confrères, a filial devotion towards Our Lady Help of Christians; and after the example of him who never let pass an occasion of diffusing this devotion, I would also strive to increase her glory somewhat, so as to gain her powerful patronage. My humble petition was graciously received by the Holy Father, and the Sanctuary at Valdocco, in July last, by a brief which will remain as one of the most cherished writings of the Sovereign Pontiff in our regard, was

raised to the dignity of a *Basilica*. The widespread appreciation of this act of Pope Pius X. makes me confident that it will tend to an increase of devotion in many souls, towards the Holy Mother of God.

III.—Another motive surely for thanksgiving was the brilliant success of the First International Congress of Salesian Past-Pupils. I shall not stop to relate any of the consoling events of those days, for they have been given in other pages; but I cannot refrain from declaring that such was the zeal of the Committee, such the esteem and gratitude displayed towards Don Bosco and the Salesians, so great the desire shown by all to see the ideals of Don Bosco flourish in the midst of society in general, and in the homes of all, as great the eagerness, moreover, to be the supporters, and if need be, the defenders of his Work, that at the very thought of those scenes I am overcome with affecting remembrances.

These were, in general, the chief proofs of Divine bounty during the year that has passed. May His Goodness be praised for ever!

The Work of 1911.

Many other reasons may be found for thanksgiving in the various works completed through the zeal and charity of Co-operators. In the town of *Venice*, where the Salesian Work has long flourished, we have, at the desire of the Holy Father, taken the direction of an Institute which provides for the care and training of boys, and had been established as far back as 1857.

At *Cagliari* in Sardinia we have taken over a Festive Oratory, founded by the generosity of Co-operators, and

particularly by the efforts of the Diocesan Director.

At *Cracow* in Poland we took over the management of a School of Arts and Trades, which had been pressed upon us for some years by the local authorities. It has already a hundred and sixty boys though initiated only in September last.

In *Brussels* at the *Chaussée de Boendael*, there have been opened the Parochial Schools of St. Philip Neri and of the Holy Cross, which contain over three hundred pupils.

In the State of Brazil, yielding to the earnest desires of the Bishop we have begun the Agricultural Colony of St. Michael, with an Institute attached for the formation of the staff.

At *Paterson* in New York another Chapel and also a Parish Church have been opened to cope with the growing spiritual needs, and the ever increasing religious and social activity.

Another new foundation was made in *Honduras* in Central America, through the zeal of the Apostolic Delegate, Archbishop Cagliari, of our Society; to him in the name of all I offer with great pleasure our combined congratulations on the occasion of the fiftieth anniversary of his ordination to the priesthood.

The Missions also were continually on the increase during 1911. In the Argentine Territory a new Missionary Residence was opened to the North of Rawson, and its Schools was given the name of Michael Rua. Mgr. Fagnano has also opened two similar establishments; one in Tierra del Fuego, the other in the Territory of Santa Cruz in Patagonia.

The Salesians of Macao, who went over to Hong Kong, have been placed

by the Bishop in charge of the extensive Mission of *Heung-Shan* with a dense population of Chinese idolaters.

According to a promise made a long time back to His Lordship the Bishop of *Manila* in the Philippines, we have opened a School of Arts and Trades at that town for the many boys in need of special care.

Finally, we have complied with another engagement made by our late



Salesian Missionaries for the Belgian Congo.

revered Superior General with His Eminence Cardinal Mercier, Archbishop of Malines. When he visited Don Rua, who was in his last illness, bringing the blessing of the Sovereign Pontiff, he brought also the recommendation to consent to the proposal of the Belgium Government to send subjects to the Congo. Accordingly the six first Missionaries to those parts left for *Katanga*, whence they will proceed to *Bunkeja*, their first residence. Notice will be given later con-

cerning the development of this important Mission.

While mentioning the New Foundations, I must also refer to some important buildings brought to completion. Among these it is gratifying to note, six Churches: that of Our Lady Help of Christians in *Trieste*; the Crypt of the great Sanctuary to the Sacred Heart at *Barcelona*; another also dedicated to the Sacred Heart at *Vomero* near *Naples*; a fourth, St. Antony's at *Soverato* in *Calabria*; a fifth to St. Michael the Archangel at *Punta Arenas* in South America; the sixth at *New York* in honour of Our Lady Help of Christians.

Other important buildings were the fine Institute at *Cape Town*, opened for use in last March; the completion of the College of the Sacred Heart at *San Paolo* in *Brazil*, at the inauguration of which several Bishops assisted, since it was a commemoration of the twenty-fifth year of the College; the new buildings at *Przemysl* in *Poland*; and the New Oratory of St. Gerard Majella at *Barbacena* in *Brazil*.

Passing over other Institutes whose buildings are being completed I should mention the Church of the Sacred Heart at *Casal Monferrato*, and the great Sanctuary of Our Lady Immaculate, with Schools attached, now being built at *Punta Arenas*, mentioned above.

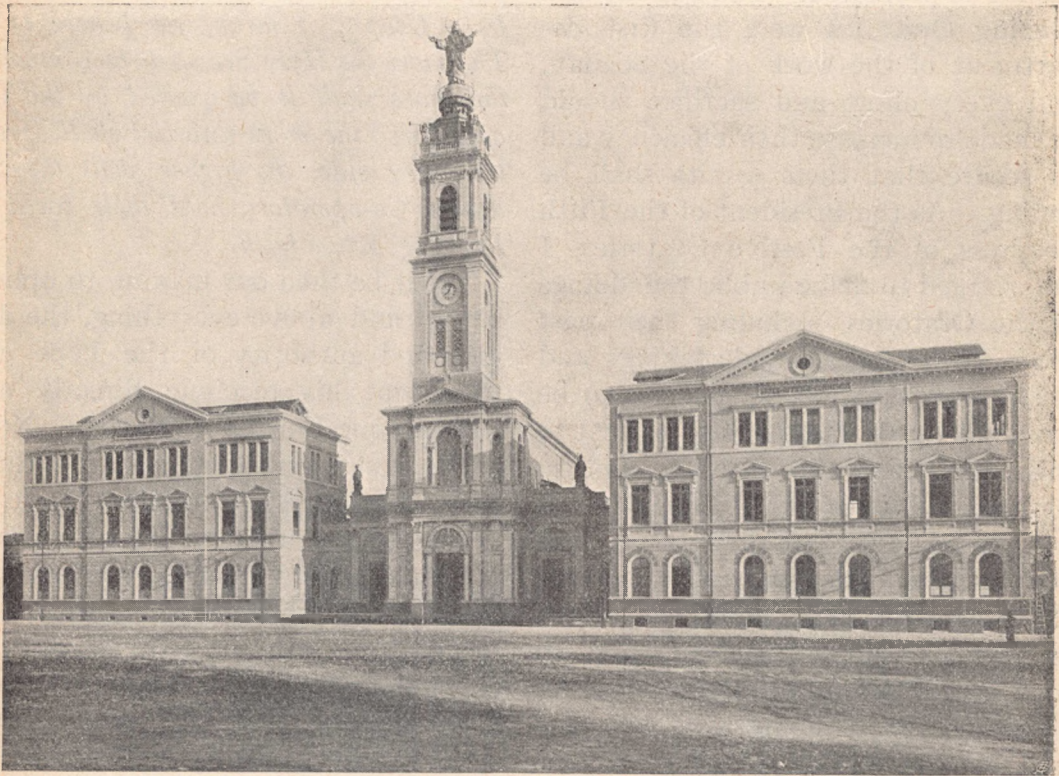
With this long list, Dear Co-operators, you must also consider the immense sums necessary for the maintenance of existing Institutes, with their hundreds of boys, for the formation and training of new staff, as well as the large sum entailed by the expedition of another band of fifty Missionaries, and you will have an idea of how great a burden is cast on

your co-operation and generous aid, and how earnestly I must appeal to you to repeat your acts of zealous charity.

Proposals for 1912.

According to our regulations I come now to the consideration of those works

or when the ecclesiastical state is mentioned in connection with their sons. Young people moreover, since it is impossible that they should not hear or read these scandalous and corrupting productions, and since they must be in contact with some irreligion and perversity, gradually and insensibly



SANPAOLO (Brazil) — On the right is the new part of the college.

which seem to call for early attention in 1912.

I.—It is a general lamentation that ecclesiastical vocations do not maintain their numbers. The strife against the Church, so bitterly waged, and directed primarily against the Clergy, is producing disquieting effects. The calumnious reports concerning the Religious Orders and the Ministers of the Sanctuary have given rise in some quarters to hesitation on the part of parents when vocations are concerned,

stifle the germs of a vocation which is frequently given by God.

Now, as among the manifold works of charity, the greatest of all is to cooperate in the formation of the ministers of God and the Apostles of education, I appeal to your zeal for religion on this point. Let it be your endeavour to cultivate in the young, especially in your own families, the precious gifts of vocations which God may have distributed to them, and to aid those who may be at a loss for the

means for carrying on their studies. In this regard we have many obligations to fulfil towards those whose circumstances make them wholly dependent upon us for their ecclesiastical training.

II.—For the same purpose the attendance at the Festive Oratories should be promoted. The Sunday and evening Oratories were the first department of the work of the Society, and every effort and sacrifice should be made to increase their efficiency and to secure that their results shall be lasting. As the President of the Fifth Congress of the Festive Oratories, I am charged to make public the doings of the Oratories, including their past work, their present undertakings and future prospects, all of which is to be gathered into a handbook to be sent to their Lordships the Bishops, and to the parish priests of this country. I can do no less than urge you to use your utmost endeavours to make the Oratories ever more flourishing, both in numbers and equipment, and to combine to have them founded wherever possible. By so doing you will partake in the special blessing, accompanied by a thousand graces from Heaven, as the Holy Father expressed it himself in his autograph letter to the Congress—*to all those who, animated by the charity of Jesus Christ, shall use their endeavours for the erection and for the success of the Oratories in every parish, and for the teaching of the Christian doctrines in them.*

III.—The strife against the Church, as it has produced the result mentioned above, the diminution of vocations, so it has as a direct part of its programme to throw ridicule, mockery and every kind of insult at the August

Person of the Vicar of Jesus Christ. Now, in the idea of Don Bosco, the Co-operators should furnish a strong defence party for the Pope.—*A time will come, he said, when the name of Co-operator will be synonymous with a true Christian.... The Co-operators will be those who shall be the mainstay and the promoters of the Catholic spirit. It may be a Utopia of mine, yet I hold to it. The more the Holy See shall be combatted the more shall it be exalted by the Co-operators; the more unbelief shall spread on every side, the higher shall the Salesian Co-operators hold their torch of burning, active faith.*

Let it be then our maxim, to uphold before and above everything, the dignity and authority of the Pope and to accept his teaching directly and without question or condition. Nowadays, even among those who think themselves good Catholics, there is penetrating a free and liberal method of thinking and judging, so very different from that of the faithful in former times, that it seems to me to be covered by the name of *practical modernism*. We, on the other hand, should show a ready willingness to conform in thought and action to the wishes of the Pope, whose sorrows we should strive to comfort, by never losing an opportunity of making these sentiments known and manifest to all.

IV.—Among the means at hand for proving our devotedness to the Sovereign Pontiff, there is one which is an integral part of our programme. We all know what principally determined the commencement of the Salesian Missions in South America. With the wilds of Patagonia before his mind, Don Bosco preferred that destination among all those proposed to him; and

his chief reason for deciding on the Southern States, was his fatherly solicitude for so many who have left their native lands for foreign shores. The reigning Pontiff and His Eminence the Cardinal Secretary of State have recently called attention again to this important religious question.

Following the example of Don Bosco, and the solicitude of the Vicar of Jesus Christ, the Salesian Co-operators have also shared in providing the means for the spiritual succour of so many thousands of emigrants. It is a work which I strongly urge upon you and ask you to enable us to maintain on behalf of so many Christians in all parts of the world. No better method could be suggested for following Don Bosco and Don Rua, than by imitating their overflowing charity which extended to all races and all parts of the world.

V.—I would also recommend to you, before closing, the great endeavour that is being made to complete certain works we have had in hand for some time, particularly the grand Temple of the Holy Family at Florence. This too would be the fulfilment of one of the most cherished ideas of Don Bosco and Don Rua, for the new Temple is to be the centre of a great devotion to the Holy Family of Nazareth, which will bring peace and blessing to many a Christian home.

Before laying down my pen I wish to recommend our endeavours to your constant prayers, for on those the Society and its Works depend, and particularly the securing of those spiritual advantages which are the great aim of all our work. At the same time I assure you that your intentions and interests are daily recommended to the

favour of God, and this at least out of gratitude for your generous co-operation. May Almighty God, through the intercession of Our Lady Help of Christians, grant you the large share of blessings and favours called down by our grateful prayers.

I am

Dear Co-operators

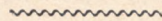
Your obedient Servant

FR. PAUL ALBERA.



INDULGENCES

which may be gained by the Co-operators.



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

Every month.

1. On any one particular day at the choice of the Associate.
2. On the day when members shall make the exercise for a happy death.
3. Whenever the Co-operators shall say five times the *Our Father*, *Hail Mary* and *Glory be to the Father* for the welfare of Christendom, and once the same prayers for the intentions of the Holy Father, they may gain the Indulgences of the Stations in Rome, of the Portiuncula, of Jerusalem and of St. James of Compostella; these indulgences, moreover, are all applicable to the Holy Souls in Purgatory, and can be gained by the Co-operators as often as the prayers are said.

During the month of February.

1. The Purification, Feb. 2nd.
2. St. Peter's See in Antioch, Feb. 22nd.

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.

The Ven. Don Bosco and his vocation.

(Continued).

The following narrative, continued from a previous issue, was prepared by one of the Superiors of the Congregation, who had been for a long time a fellow worker with the Servant of God. The publication of the narrative in book-form was to have been a souvenir of the Sacerdotal Jubilee of the late Don Rua; at the same time it was desired to fulfil the urgent recommendation of the Cardinal Promoter of the Cause of the Venerable Servant of God, to make known the life and wonderful gifts of Don Bosco as widely as possible.

Don Bosco a mystery.—From the early days of his priesthood, Don Bosco had already found his path in life and had made choice of his portion of the ministry; but this path was so new, and his ministry embraced such a number of charitable works that many of his friends, though devoted to him, were alarmed. In order to avoid any false step regarding him, they turned to Don Cafasso a professor of moral theology, having a great reputation for sanctity in Turin, who was also Don Bosco's confessor.

—“Whatever kind of a man is your Don Bosco? Zeal is certainly something divine, but in Don Bosco it requires moderating: he goes too much ahead, he undertakes too many things: he cannot possibly go on like this. Would it not be a real service to the Church to assign more reasonable limits to such superabounding zeal?”

Don Cafasso, calm and smiling listened to all these considerations which, under one aspect or another were continually placed before him: and then invariably replied in a grave and almost prophetic manner: “*Let him do as he will, let him do as he will!*”

There was no one in Turin who did not credit Don Cafasso with a great gift for the discernment of spirits: he had given proofs of it in most difficult circumstances, but here they thought he was mistaken and therefore all these people returned to the charge so constantly and with such a number of reasons that Don Cafasso

began to consider the matter seriously: but in the end the answer was always the same: “*Let him do as he will.*”

One day, however, casting aside his mysterious reserve, he spoke words which threw a special light on the sacerdotal life of his penitent. —“Do you know really who is Don Bosco? As for me the more I study him the less I understand him: I see him simple and extraordinary; humble and great; poor and intent upon the greatest projects which in appearance seem impossible of realization. *For me Don Bosco is a mystery.* If I were not certain that he is working for the glory of God, that he is under God's guidance, that God alone is the object of all his endeavours, I should say he was a dangerous man, more from what may be inferred, than from what he says. I repeat once more: Don Bosco is for me a mystery. *Let him do as he will!*”

When the venerable priest was questioned about his penitent he always preserved the same enigmatical attitude. And later on, when Don Bosco, abandoned, despised, persecuted, seemed to be verifying the prophecies of failure, Don Cafasso still repeated: “*Let him do as he will!*”

We know now whether he was mistaken.

How the Schools for boys were begun.—The history of the Salesian Oratory in Turin is that of the grain of mustard seed in the Gospel. This Institute which was to reckon its pupils in hundreds and thousands began with one.

It was an evening in May 1847: rain was falling in torrents: Don Bosco and his Mother had just finished their supper when there came to the door a boy fifteen years of age. He was drenched from head to foot and begging food and shelter. After being dried, warmed and fed, Don Bosco asked where he came from, whether he had any parents and what was his trade.

—“I have no parents, and have come recently from Valsesia, to get work, being a bricklayer by trade. I had three francs, but I spent them

before I was able to earn more: now I have nothing and have no one to turn to."

—"Have you already made your First Communion?"—"Not yet."

—"And have you been to Confession as yet?"

—"Yes, sometimes, when my mother was alive."

—"And now, where do you wish to go?"

"I do not know: Could you let me spend the night in some corner of the house?"

Having said this he was ready to cry. Don Bosco gave him a lodging, a place to sleep in, and the following day found him a place to work in, still giving him food and sleeping accommodation in his house. Thus the boy became the corner stone of a Home which today contains about a thousand.

Another day Don Bosco entered a barber's shop in Turin to be shaved: there he found a little boy serving his apprenticeship.

He put several questions to him, as was his wont with boys, and then said:

—"Very good, now you must give me a shave."

The master was unwilling, saying the boy was not yet sufficiently skilful. But Don Bosco replied: "If he hurts me it does not signify but I wish to make friends with him." The shaving being accomplished somehow: "Very good," he said, "in a short time you will become a clever barber." Then he invited him to the Oratory for the following Sunday. The boy promised and kept his word.

Some few months had elapsed when the boy was left homeless, for his mother had died and he was turned out into the street by the owner of the house. One evening Don Bosco going towards Valdocco heard someone crying. Going up to him he saw it was his little barber. "What is the matter?" he enquired. And the poor child, amidst his sobs, related his sad story.

Don Bosco was touched, he took the desolate orphan by the hand, and said to him: "I will be both father and mother to you and you shall want for nothing;" and so saying he took him home and Mother Margaret made ready another bed.

After fifty years this second of Don Bosco's boys was still at the Oratory and was exercising towards others the same charity which Don Bosco had treated him with. That which happened to this boy, happened to hundreds and thousands of others.

In the beginning Don Bosco sent his boys to work under good masters in the city. Later on, the numbers in the House having greatly increased he provided schools and workshops for arts and trades.

Don Bosco mad?—On many occasions Don Bosco seems to have been clearly told what he ought to do, and the future vicissitudes of his Institute. The Blessed Virgin, as the Venerable Father told the writer of these memoirs, had shown him clearly what was to befall him in the future and all the details of his work. Meanwhile with great simplicity he described the appearance of the buildings, and the courtyards, the recreations, the studies, the workshops, the class rooms, and he spoke of them to his friends as if they were already in existence. "But where are all these things?" they asked him.—"I cannot as yet tell you where they are," Don Bosco replied: "but they certainly exist and they will be ours: behold the house, the courtyard, the large church, the square, numerous boys, clerics, priests....."

Sighing his kind friends said: "This good priest has ideas which will inevitably lead to madness: as his malady is only beginning perhaps with care it may be overcome and thus preserve him from absolute ruin." They made a plan and having spoken of it to the Master of a Home for the insane, two of their number came with a closed carriage to fetch him. Don Bosco recognized the trick. When the carriage arrived the two envoys begged him to get in first. Don Bosco refused; it would be a want of respect for their dignity: would they kindly enter first. Scarcely had they got in, when Don Bosco closed the door quickly and said to the coachman: "Drive off quickly to the asylum where these two reverend gentlemen are expected." The driver whipped up his horse and did not hear the protests of his fares until on reaching the asylum the trick was discovered.

An expedition of prisoners to Stupinigi.—As time went on, the love of the boys for Don Bosco grew ever stronger. It became almost a mania: they followed him, they applauded him, they carried him in triumph on their shoulders, they were so obedient, that even a glance was enough to calm their anger and quarrels: with a single word he put an end to all disputes.

He had just finished giving the Spiritual Exercises in a House of Correction for young prisoners: he had heard their confessions and he was eager to give them the pleasure of a walk. He asked the Director of the establishment but he would not consent; he even thought Don Bosco must be mad to make such a request. He then went to the Minister of the Interior, Urban Rattazzi. He was astonished and said: "If you take these boys out, you will not bring one of them back in the evening." Don Bosco

insisted. Rattazzi, who knew Don Bosco from his remarkable works, agreed to his request, remarking that he would send a company of soldiers, to prevent the boys taking flight. "Not a single soldier," said Don Bosco; "I will be responsible that not one shall be missing: the power of Religion over these hearts is greater than the strength of bayonets." Finally the minister granted the permission. More than 350 boys issued from the House of Detention in good order, under the care of a priest; with quiet enjoyment they walked to Stupinigi, four miles from Turin, where there is a Royal Park. To describe the joy of the occasion would be impossible; most remarkable was the fact that amongst so many rough characters and during the whole day, there was not the slightest disorder and not the smallest damage was done. All were animated with but one desire, to show their affectionate tenderness towards their good Angel, the name they gave to Don Bosco. On their return in the evening no one was missing at the roll-call.

Educational System of Don Bosco.—Don Bosco used no punishment. But how was it possible to manage such a number of boys without punishment? Don Bosco's system, entitled *preventive*, consists in making it almost impossible for boys to commit faults, that is to say by arranging that they shall be so helped and watched over, that it never even occurs to them to do wrong; and by imbuing them so thoroughly with piety and the fear of God, that they themselves have a horror of evil.

One of Queen Victoria's Ministers paid a visit to the Oratory and greatly admired it. He particularly praised the perfect order which reigned in a large hall where 400 boys were studying diligently and in perfect silence. He was still more astonished when he heard there were no punishments.

"How do you manage," he asked Don Bosco, "to secure such silence and such perfect order?"

"The means we employ, sir, could not be used amongst you." (England being a Protestant country).

"But why?"

"The whole secret is in frequent Confession and Communion and in daily Mass devoutly heard."

"You are right; such powerful means of education are wanting amongst us. But are there no alternative means?"

"If these religious principles are not made use of, it is necessary to employ threats and the stick."

"You are right! Either religion or the stick: I will tell them so in London."

Catholic Readings.—Don Bosco was so convinced that in addition to the education of neglected boys, there was in those days an urgent need of supporting a good *popular* Press, that he set himself to the work with his usual earnestness. One may say that a real *popular* press i. e. reading matter for the masses, did not exist at that time. He devoted himself to supply this deficiency writing simple books, easy to understand, and adapted to the intelligence of all. In order to succeed in making them intelligible to all he began by relating to his boys what he intended to write; then he would read his manuscript sometimes to his mother, sometimes to the Sacristan of St. Francis of Assisi, or to some other simple minded persons, to see what impression it made; and he then corrected and modified what was necessary.

He not only set himself to write *Hints to Catholics*, the *Catholic Instructed* and his *Catholic Readings*, but he undertook the production of a Periodical which he named the *Friend of Youth*; he wrote on *Arithmetic* and the *Decimal System*; nor did he deem it beneath him to write on the method of cultivating the ground, of caring for vineyards, of making wine etc. etc. He neglected no means of getting at the people and of doing good to the young.

But above all it was to the *Catholic Readings* that he devoted his best efforts, and for many years one may say that more than anything else this work absorbed him.

In writing these he had a two-fold object: that of supplying his boys with good reading, being aware that from henceforth all would be able to read; and that of preserving Piedmont in particular and the whole of Italy from Protestantism. For the Waldensians at this time, being allowed the practice of their doctrines, took every opportunity to spread their belief; and one may almost say they had taken Turin by assault, making ready also to invade the other cities of Italy. But this firm opposition of Don Bosco so roused their anger against him, who, almost alone and with drawn sword, defeated their attack, that many times they tried to kill him.

Several of the so-called Evangelical Ministers frequently tried to induce Don Bosco to give up his publications: but seeing that he was evermore labouring in this cause, one of them came to offer him a large sum to induce him to desist; but finding at last that nothing, not even threats, could prevail with him, they passed on to acts of violence.

Marvellous preservation.—So numerous and so treacherously contrived were these criminal attempts which for nearly four years were designed against him, that one may say without hesitation that it was only by a special Providence, only by a miracle that Don Bosco escaped unhurt.

One Sunday evening all the boys were in Church; Don Bosco in the choir was teaching the elder ones; a miscreant, armed with a gun, fired through the window at his breast; the ball passed between his arm and his side and tore his coat, but Don Bosco was unhurt.

Another time two men of sinister aspect came to call him in haste to hear a dying man's confession at a place not far off called *Cuor d'Oro*; but on arriving at the house of the fictitious invalid, before taking him to the room, they tried to make him eat some chestnuts and drink a glass of wine, which, suspecting poison, Don Bosco refused to take. Afterwards he learnt that, indeed, the wine had been poisoned.

Another evening in August, towards six o'clock, one named Andreis came to the courtyard of the Oratory with a large butcher, knife in his hand and rushed with fury upon Don Bosco. All fled in terror, amongst the others the Cleric Reviglio who, being taken by the assassin for Don Bosco, was pursued until he discovered his mistake; in that short interval Don Bosco was able to make his escape. On two other occasions the treacherous Andreis returned and nearly succeeded in his cruel design. He himself confessed, later on, that he had been well paid to commit the crime.

Soon after, one Sunday night, Don Bosco was asked to hear the confession of a dying woman in Casa Sardi, not far from the Oratory. When he had been led into the room, the lights were extinguished and four powerful men with clubs tried to strike Don Bosco on the head. Perceiving their wicked game he had the presence of mind to seize a chair, place it on his head and thus protected he got to the door and fled: but he received a wound on his thumb of which the scar remained all his life.

Another day two gentlemen called upon Don Bosco. Young Cagliero (now Archbishop of Sebaste), was suspicious of their manner and before they went to the room of the Servant

of God, hid himself in a recess near by. At first he understood nothing of their conversation; but later on they raised their voices and he heard them say: "But what concern is it of yours what we preach? What is your object in opposing us?"—and then: "So you will not give up writing the *Catholic Readings*?"—Don Bosco having refused, one of them drew out two pistols threatening him. Then Cagliero gave a loud knock on the door and went to summon assistance. Don Bosco related afterwards that from the knock at the door they knew they were discovered, and hurriedly hid the pistols and went out of the room. Don Bosco accompanied them, berretta in hand, and made a sign to the boys, who were hastening to his assistance, to let them pass. Another time also Mgr. Cagliero saved Don Bosco's life. The Lord in a wonderful manner took care of his faithful servant.

Don Bosco's dog.—At this time, which was so full of danger for Don Bosco, Divine Providence was pleased to give him a wonderful guardian and defender. He sent him as a protector a fine large dog, grey in colour, resembling a wolf in appearance, with elongated muzzle, pricked up ears: in size and shape it resembled a sheep-dog or mastiff.

The Oratory was at that time quite some distance from other dwellings; and an evil disposed person could easily have done injury to a passer by without any fear of being caught.

The first time the protector appeared was one evening in 1852, and after that on many evenings when Don Bosco had to return home after dark, *Grey* was there to keep him company, nor could Don Bosco find out where he came from, nor to whom he belonged.

One night Don Bosco, returning home, heard some one running after him: it was a big fellow armed with a cudgel. He tried to escape, when he saw three others approaching to kill him. In this extremity *Grey* providentially rushed out and barking fiercely, he attacked these highwaymen, put them speedily to flight, and then accompanied Don Bosco to the door of his house.

(To be continued).



Visit of Our Superior General, the Very Rev. Don Albera to the Austrian Empire

From Oct. 13th to Nov. 9th 1911 our Superior General was engaged on an extensive journey through the Austrian Empire, visiting the Salesian Institutes at

uninterrupted one, for there was only a brief halt at Vienna to say Mass on the morning of the 14th, and they went direct to *Oswiecim*.

A town of 10,000 people, *Oswiecim* lies near



OŚWIECIM — A gathering of Past-Pupils.

Oswiecim, *Daszawa*, *Przemysl*, *Cracow*, *Vienna*, *Radna* and *Lubiana*. As he has himself remarked in his letter to the Co-operators, he was struck by the wonderful advance made in a few years, and by the reverence and honour in which the name of the Ven. Don Bosco is held.

Oswiecim. The tenth year of the Work of the School.

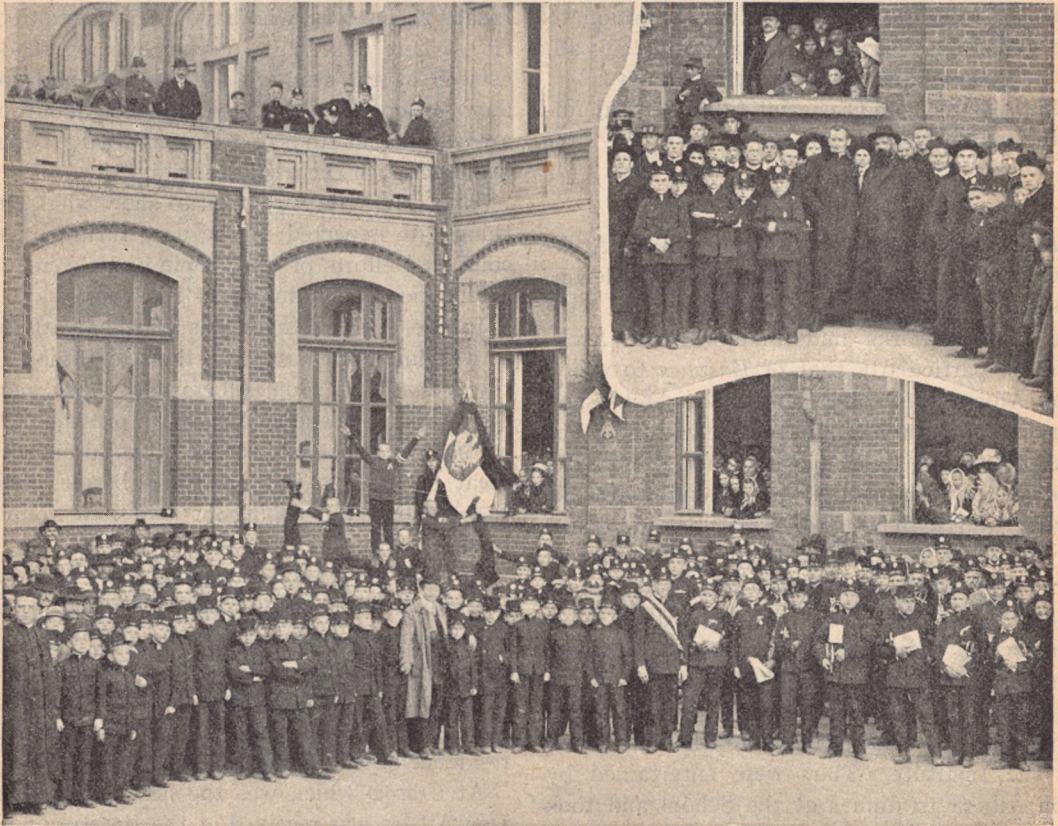
Don Albera left *Turin* on Nov. 13th accompanied by the Director-General of the Professional Schools. Their journey was almost an

the confines of the three Empires, the Austrian, German and Russian, and was the first place in *Poland* to have the Salesian Work established. It has a fine collection of buildings known as the Institute of Don Bosco, with commercial and professional Schools, and a large public Church, and was opened in 1901 by our late, revered Don *Rua*, there being also present the late Cardinal *Prince Puzyna* and the Governor of *Galicia*.

The tenth anniversary of its opening was therefore fitly celebrated by the coming of our present Superior General. There was a large company of public men to receive him, and on

the very day of his arrival the Auxiliary Bishop of Cracow had come to the Institute to give Confirmation the boys, so that he now made the central figure in the great gathering waiting to give him welcome. At his arrival the band commenced and the two hundred and sixty boys joined in the School Anthem, as the Director of the House stepped forward to greet Don Albera.

Lordship Mgr. Nowak pontificated, after having unveiled a marble monument to Mgr. Kuyez, the esteemed Prelate who had introduced Don Bosco's Work into Oswiecim. "*A Deo factum istud!*" exclaimed Mgr. Nowak in his discourse; it is proved by the ruins of the past now restored amid such splendour; it is witnessed so by the wonderful diffusion of the Salesian Work only from this centre; it is proved by the great results



OŚWIECIM — Pupils of the John Bosko Institute.

On the following day the crowds of faithful from all parts came in such numbers that it was quite impossible for them to find standing room in the Church; and during the Pontifical Mass there was witnessed the extraordinary scene of another Mass being celebrated and a sermon being preached at an altar placed on a raised terrace overlooking the crowd, while the solemn function inside proceeded as usual.

Notwithstanding the late hour, great numbers went to Holy Communion, and the whole scene is without a parallel in those parts.

Don Albera said the Community Mass. His

already achieved in the land. The Salesians have come late to the vineyard, but the fruits they have reaped are abundant. To God and to them our thanks are offered."

About six hundred sat down to the repast at which the Bishop and Don Albera were the guests. Many past students had come for the grand festivities and were among those entertained at this sort of state banquet. His Lordship the Bishop spoke in Polish and Latin, prophesying a great future for the work, since in ten years so much had been accomplished, and offered to Don Albera the grateful thanks

of the whole body of the Clergy for the spiritual assistance of the Oratories and Schools. In the afternoon the boys gave a gymnastic display while in the evening there was a large gathering of Co-operators to assist at the entertainment, a well-known lawyer of the town giving the speech for the occasion. Don Albera spoke at the end, referring to the stirring scenes he had witnessed, and declared that it was quite an extraordinary manifestation of faith: *Non inveni tantam fidem in Israel*. He drew attention to the Ven. Don Bosco as a central example to all, an inspiring guide and a leader of charity.

He remained at Oswiecim till the 18th, fulfilling many engagements.

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At *Leopoli* Don Albera went to visit the Archbishop who had sent him a telegram at Oswiecim. They discussed many topics in connexion with the various works undertaken in the Archdiocese, particularly that of *Daszawa* to which Don Albera was going next. The Archbishop very cordially invited him to dine with him, but the programme fixed upon did not allow time, and Don Albera had to refuse though with difficulty and regret. At *Daszawa* the Salesians have a House for the training of the staff and for young aspirants to the ecclesiastical state and also a church annexed. Don Albera gave benediction that evening in the Church where many good Ruthenians had gathered together. He was welcomed by the neighbouring clergy, particularly by the good Prelate who had founded the Institute. They were entertained by Don Albera to dinner at the School and took part in the evening display given by the boys. On the following morning Don Albera left for *Przemysl*.

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At this town the chief event was to be the inauguration of a new building which had been erected for the extension of the Festive Oratory. The *Echo*, a local paper, says: A fine building has now been erected on the site, specially acquired by Mgr. Pelczar with the intention of completing the project of the Festive Oratories. The work is one of the most appropriate, for the boys of the neighbourhood are in particular need of care and instruction.

At four Mgr. Pelczar arrived, and after a short prayer in the chapel of the old building,

he went in procession, accompanied by his auxiliary Mgr. Fischer, to the new edifice where he performed the rite for the inauguration. He then addressed the people who filled the large hall and galleries:

"Don Bosco," he said, "had a vision in which he saw his sons proceeding to labour among the Northern peoples: that has come true. No sooner did the report of the work of Don Bosco spread abroad, than it was followed by the Salesians themselves, who have lately come to our city, where they have opened evening schools as well as the Oratory for Sundays and free-days, where the youths of the neighbourhood are learning all kinds of useful knowledge besides the practice of their holy religion."

Thus, His Grace went on to show what great things are expected in the near future by the combined efforts of the people and the regular attendance and industry of the young.

In the evening there was another gathering to welcome both His Grace the Archbishop and the Very Rev. Don Albera, at which many distinguished benefactors were present. The cordiality displayed on all sides promises a great opening to this Institute, besides which the Archbishop is asking for two new foundations.

At *Tarnow* for the same reason, viz., the opening of new foundations, Don Albera paid a visit to His Lordship the Bishop who had urged this request upon him. His Lordship was partially successful, for Don Albera promised to open a House as soon as possible, not far from the residence of the Bishop.

At *Cracow* which was the next place visited Don Albera was received at the Institute which our confrères took over last September. It has a hundred and seventy boys and Don Albera was very gratified by the progress. The Bishop of Cracow also desires further extensions, and one of the intended Schools is the institute of St. Joseph founded by the Baroness Lepicka for the teaching of agriculture. On October 28th Don Albera arrived at the Capital.

Vienna.

Here again were enacted stirring scenes to welcome the leader of a great work. At the Mass celebrated by Don Albera at 9 o'clock, there was a large gathering of the Co-operators, many of whom had been present the evening

before to welcome the Head of their organisation. A select number of the chief promoters of the Salesia Work in Vienna dined with Don Albera, among them being some of the most distinguished civil authorities.

At five the chief gathering was held, and there were representatives of all classes to take part in the combined manifestation of welcome and honour to Don Albera. There were the chief members of the Metropolitan Chapter;

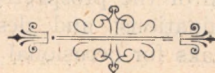
applauded items Don Albera gave the closing words, and he himself was applauded more than all. During his stay in Vienna he was received by Her Royal Highness the Archduchess Maria Josepha, by the Apostolic Nuntio and the Prince-Cardinal Nagl. He left on Nov. 1st, greatly impressed by the general and enthusiastic admiration for Don Bosco and his apostolate, and assured of a prosperous future in the great Empire.

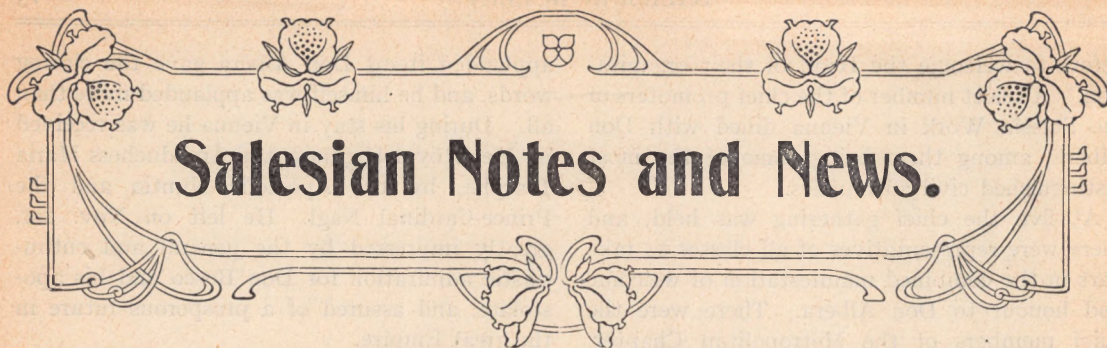


Don Albera at Vienna.

the Superiors of the Redemptorists, the Resurrectionists, the Congregation of St. Gabriel and of the Brothers of the Christian Schools. The Countess Triangi was among many distinguished Co-operators. Letters and telegrams of all parts of the Austrian Empire, from Germany and Switzerland sent their participation in the proceedings. Viennese music and art was displayed in various entertaining modes, many of the pieces being specially composed for this event. A famous Orator of Vienna gave the principal discourse. After many much

His journey was completed by visits to Radna, Lubiana and Trieste, whence he left for Turin, being received with hearty cheers by the whole School of both Students and artisans; reports of his enthusiastic receptions elsewhere had come before and the boys were determined to show that after all other places were but learning from them how to appreciate Don Bosco's second Successor.





Salesian Notes and News.

The New Year. Our Superior General, in his letter to our Readers and Co-operators, points out a wide sphere of action which is to engage attention during the year 1912. He does not leave us at a loss to know whither our endeavours and assistance are to be directed, and he provides ample opportunities for the performance of many works of active charity on behalf of the young. The New Year suggests new endeavours, and that is why he takes the earliest occasion of urging all anew to be constant in the good works to which they have set their hand.

We need not however look very far afield for the goal of our endeavours, for in the part of his letter where he speaks of the necessary extensions to present institutes and Schools, we find that our own province has a foremost claim, for continual growth makes extensions imperative. Every House in the Province could do a great amount of good, ready to hand, were it to have the means of developing, and therefore to that end efforts should be directed.

In the Magazine which has now been issued in connection with the organisation of the Old Boys of the Salesian Schools, it is pointed out, among other items of news, that the School Chapel was found to be altogether too small for the numbers that have increased year by year. It has therefore to be replaced by a more commodious building, and by one which will be more in keeping with the general advancement. Before long, again, it will be necessary to increase the class-room accommodation. All of these expensive but indispensable extensions are recommended to the Co-operators for their guidance in directing their aid, and are put forward as items in the many necessary outlays mentioned in the circular letter.

Referring more directly to School matters, January is the opening month of the second term of the scholastic year. The First term has not gone into the past without its effects on school work, for indeed it is relied upon for a great measure of the prospective success at the final examinations; and despite various intervals or breaks for occasional variations in

school life, it was a term of steady work and satisfactory advancement. Its diary in the next school Magazine will be found full of interesting details, which however have no claim to a place in a general summary. There were holidays on the Rector's Day which was celebrated with an enthusiasm which increases year by year, and on the Feast of the Immaculate Conception which all Schools regard as a day with a special meaning for the young who are in the period of youthful virtue, and have a particular patroness and guardian in the Immaculate Mother of God. Apart from that consideration our Schools keep it as a memorable day, exactly on account of the memories associated with it, for several important events in the history of the work of the Venerable Don Bosco occurred on that Feast-day of Our Lady. The boys in the Sodality enjoyed their terminal outing within a week or two of the end, and the Christmas examinations signalled the close.

Although the term's work commenced early in January there is still time for new-comers to do a useful half year's work. Apply for prospectus to the Very Rev. C. B. Macey, Salesian School, Battersea, S. W.

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The Oratory. During the latter months of the year there was a particularly large number of distinguished visitors to the Oratory and the tomb of Don Bosco, particularly to the latter, now that the Servant of God is entitled Venerable, and that the tomb of Don Rua is beside that of the Founder of the Congregation.

Among the Salesian Co-operators from a distance were their Royal Highnesses the Princess Arnulf and Prince Henry of Bavaria, who were accompanied by the Marchioness Guasco di Bisio and her daughter. The distinguished and noble company had previously visited the Basilica of Our Lady Help of Christians, and Don Bosco's room at the Oratory. Her Royal Highness Princess Arnulf took a few flowers from near the tomb of the Venerable Don Bosco,

which were placed in a small box to be, as she said, her most precious souvenir of Turin.

News has been received at the Oratory of the Holy Father's appointing three new Bishop to districts in the North of Italy. All three have long been Salesian Co-operators and successful organisers of different works in connection with the association. There is no doubt that their wider sphere will provide opportunities for yet more extensive undertakings among the young generations of their flocks.

Under the generous patronage of His Eminence the Cardinal Archbishop of Turin and other zealous Co-operators, the Oratory gymnastic club has recently visited several other towns for competitive displays, and has carried off many high prizes. Its team of gymnasts is now among the best in the contry.

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Malta. The local papers of Malta frequently chronicle the stirring scenes of the Festive Oratories and other departments of the Salesian Work in the island. The instructions are attended by large numbers of boys, particularly since the formation of the Brigade, whose members have had special conferences and lectures of zealous Co-operators members of the highest departments in army and state. A course of First Aid has just been completed with excellent results.

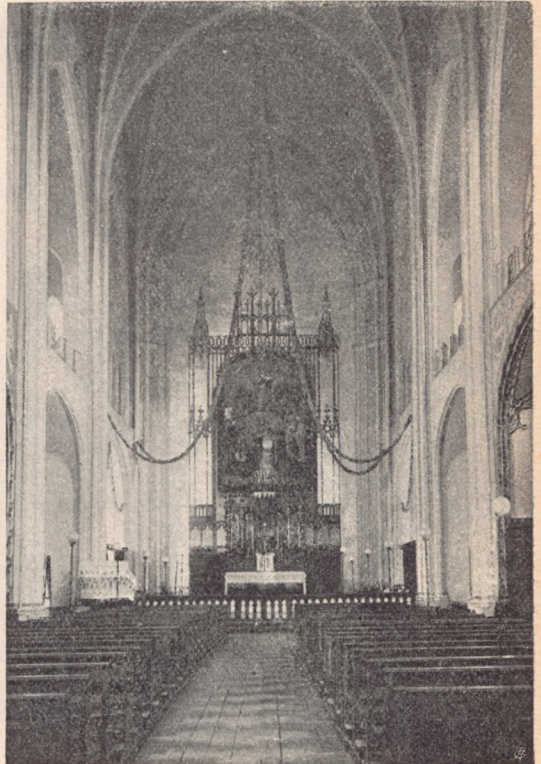
There were immense audiences both on the occasion of the visit of His Lordship Mgr. Pace, and when the final competitive trials were held for the first places in religious instruction, His Lordship performed the ceremony of the blessing of a new banner for St. Joseph's sodality, the banner being the gift of a young lady benefactor.

At the final tests for the highest place in religious instruction the Very Rev. Prior of the Dominicans presided, and a most instructive and interesting contest was held. St. Patrick's band closed the proceedings with a cleverly executed selection.

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The Spanish Royal Family and the New Sanctuary. On the outskirts of Barcelona there is arising a majestic temple intended for a National Sanctuary dedicated to the Sacred Heart, and some Fathers of the Congregation are already serving the part opened for divine service. The crypt of this immense Temple was completed early last year and was opened at the visit of the Very Rev. Don Albera, who sung the High Mass, at which the Bishop of Barcelona preached. His Lordship referred to the Ven. Don Bosco's con-

nection with the historic site on which the New Sanctuary was being built, and it was at one of the visits of Don Bosco that the ground was made over to him. The Bishop said the Temple they were inaugurating was the realisation of a Saint's dream and of the fond hope of a great catholic city. It will be a National Sanctuary of Reparation: *national* because the whole of Spain will contribute to its erection, and *expiatory* because it is to be an act of homage to the Sacred Heart in return for the profanations



ÓŚWIĘCIM — Internal of the Church of Our Lady Help of Christians.

committed during what is known as the *black week* of 1909. The idea has been taken up very widely and will be realised within a few years.

Their Majesties the King and Queen of Spain have opened the public list of subscriptions with a thousand *pesetas*, and their example of public piety is being followed by all classes. This act on the part of the Royal Family gives an official recognition to the work which will, as His Lordship remarked at the opening of the crypt, be the fulfilment of Don Bosco's reading of the future. The project of the new Sanctuary perhaps not on quite so extensive a scale as at present intended, was promoted by some of the

chief citizens of Barcelona during the life time of Don Bosco, and the story connected with it shows how wonderfully events are realised in the working out of the schemes of a higher destiny. Mount Tibidabo on which the National Sanctuary is being built is a height overlooking the city of Barcelona. Its neighbourhood has long been a pleasure resort on Sundays and holidays, and its advantages as a residential district were soon noted. Don Bosco during his visit to Spain made a visit to the striking

St. George's Oratory. The English Residents at Taormina in Sicily have been instrumental in the opening of a Festive Oratory for the children of the neighbourhood, thus fulfilling the desires of the Holy Father who has interested himself particularly in the district of Messina since the catastrophe of the earthquake. Many English residents were present at the blessing of the new buildings which were placed under the patronage of St. George, *the great Protector of England*, as



SLIEMA (Malta) — The boys who took part in the Catechism Examination.

eminence, but some zealous Catholic gentlemen had been there before him, and having secured a plot of ground they presented it to Don Bosco as a souvenir of his visit, and that the place which threatened to become a centre of irreligion, might be saved by the erection of a Church. Don Bosco seemed deeply moved, and in his address of thanks, he promised that there would one day rise upon that Mount a Sanctuary in honour of the Sacred Heart, which would be a memorial of their charity and their devotion to religion.

The general interest now aroused in the cause will doubtless speedily realise the prophecy.

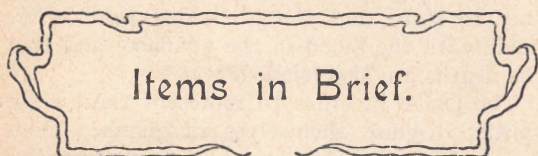
the report of the proceedings styles him. This was of course out of compliment to the benefactors and especially of one generous family named Hill, who have been chiefly interested in the work, and have provided many of the amusements for the children in attendance.

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The Ven. D. Bosco in Pedagogy. In his history of Pedagogy, Dr. A. Funke, Director of the Government Normal Schools of Warendorf says: As a master and Educator of the children of the masses, the Catholic priest

John Bosco — generally known as Don Bosco — has acquired a world-wide fame. He then gives, in accordance with his historical method the outline of Don Bosco's career and his early beginnings with the care of boys. Don Bosco, he says, has *divinised* pedagogy, by studying the conscience of his pupils, giving them the religious element for their guidance and using christian charity above all in his methods. By his wonderful natural gifts in the government and training of the young, by his patience and perseverance, and by the extraordinary results achieved in practice he has become immortal, and is called with very good reason the world-wide wonder of pedagogy.

The learned Dr. Forster also, of the University of Zurich, has a good deal to say on the system of Don Bosco and shows how his principles, as worked out in his preventive system, have been defended by high authorities on methods of training and education.



The Archduchess Maria Joseph was a recent visitor to the Salesian Institute at Trieste which has developed a very successful Festive Oratory dealing with several hundreds of boys of the busy Austrian port. Her chief object was to visit the New Church which has recently been opened in connection with the parish work, though primarily intended for the spiritual advantage of the young.

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In connection with the Charity Organisation Society of New York the Salesians in that town have assisted over five hundred cases during the past six months. Many of these dealt with the emigrants, for whom there is a special organisation of direction and assistance.

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At the expedition of Salesian Missionaries towards the end of last year, His Eminence Cardinal Richelmy gave the discourse in the Basilica of Our Lady Help of Christians. His Eminence remarked that though it was true that they were now somewhat familiar with this annual ceremony, it was and always would be an event of great signification, for nowadays more than ever, it was necessary to realise that the zeal for God's kingdom lay behind the ex-

terior show, and that *Charitas Dei urget nos*, was still the motto of the missionary.

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One of the most important missions, from the point of view of possibilities, is the large district placed under the care of the Salesians in the North of Macao, with a central house at Heungshan.

The new work undertaken at Manila in the Philippines has also a special interest, for as a contemporary remarks, it is the nearest step yet taken to Australia by the work of Don Bosco. It would be a strange fulfilment of early plans if the Southern Continent should be entered as a final connecting link in a vast chain of Missions, which at one time was projected to commence in Australia, instead of terminating there.

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The missionaries to the Belgian Congo may be considered experienced African travellers after reaching their settlement. They went northward by train from Cape Town to Elizabethville. The last stages of their journey included nearly two hundred miles on foot, while a hundred and fifty negroes transported their baggage to its destination which is within a few degrees of the Equator.

Book Notice.

The Irish Catholic Truth Society have recently published the following additions to their instructive and interesting penny series:

1. *The Growth of the Catholic Church in China*, by William Moran.
2. *Clonmacnois*, by R. A. Macalister, M. A. A Paper read before the National Literary Society at Dublin.
3. *The management of Primary Schools in Ireland*, by the Right Rev. Mgr. Halliwan.
4. *Short Histories of Dublin Parishes*, by the Bishop of Canea. Part IX including, St. Catherine's, St. James, Our Lady of Dolours.
5. *The Emerald Library of Short Stories*. No 9. by M. Sullivan.
6. *Little Bob's Christmas Tree* and the Legend of the Haunted Castle of Verdun by Gregory Barr.

24 Upper O'Connell St. Dublin.



News From the Missions.

LAND OF MAGELLAN.

Fuegian Folk-lore.

Initiation of the boys into the traditional mysteries.—.....The spirits represented by masked men are eight in number:

1) *Schort*, the spirit of the white stones, is tall, of a white colour, stout, with small eyes, and a head of thick hair which moves slowly from one side to the other. His arms are bent stiffly from the elbow and somewhat swollen and the middle finger of the right hand is very long and crooked. He carries a knotted stick with which he beats the women, especially those who are less respectful to men, and he throws stones. He may also wound even the men, who, to render the comedy more natural, often pretend to be afraid of him and to be wounded by him or even killed. He inhabits the earth, from which he rises in the midst of a fire, burning in the centre of a special hut.

2) *Hálpen*, the spirit of the clouds, is the wife of Schort: she is white like the clouds, she comes down and announces her approach by a noise like the fluttering of a large bird. She can take women and children, carry them aloft, eat them and then throw down the bones; the men do not fail to attribute to this spirit the remains of skeletons scattered over the island.

3) *Táne* is the sister of Hálpen, whom she resembles in everything, except that her colour is red. She lives underground, and is depicted by men as a spirit of great ferocity: she rarely appears.

4) *Gkétermen* is the son of Schort: he is agile, tall, white with red streaks, handsome and only slightly malevolent. The women do not fear him, they even try to engage his affections, so that he may defend them from the other spirits.

5) *Hárciai*, the spirit of the black stones, is black, tall, with long horns on his head and he carries a stick in his hand. His apparition is the most feared, because he is the most ferocious, irascible and a cruel hater of women.

6) *Gkmánta*, the spirit of the living tree, is the son of the beech, from which he comes forth; he is clothed with bark.

7) *Háse*, the spirit of the dead tree, is brown in colour like the bark of dead trees. When he appears, he enters the huts, destroys them, pours the water out of the receptacles, dances on the fire and scatters the ashes, splits the skulls of the guanaco with his teeth and devours the brains.

8) *Holemin*, the spirit of heaven, is looked upon as a great doctor. He is painted red and white; he cures instantaneously, without leaving any mark, the wounds which the men pretend they have received from the other spirits, and he even raises the dead to life. It is unnecessary to state that the pretended wounds are made with the blood of the guanaco, and that the deaths are also feigned.

The Onas, in order to represent these eight spirits; disguise themselves in guanaco skins from which the hair has been removed and paint themselves with the various colours which the women and children, in their superstitious fear, attribute to these various spirits.

These mysteries are revealed to the young man during a period of probation, during which he takes the name of *klóketen* (novice). The probation has a threefold object: first, to give him a knowledge of the secret; second, to accustom him to the troubles of life and to dispel his fear; third, to teach him the duties of the new life to which he is drawing near.

Till the age of fourteen the son lives under the immediate care of his mother, but when he reaches that age and is considered sufficiently serious to become a faithful custodian of such an important revelation the male relatives or the men of the tribe decide to make him a *klóketen*. Then begin the various tests he must undergo. He is removed far from the village and sent to live alone in the forest, where he must procure his own food, abstaining however from certain parts of animals; he must not eat brains, nor kidneys, nor new born guanacos, nor fat meat, nor intestines, nor suet, nor eggs; he must not play or speak much, he must have a serious aspect and he may wear two guanaco skins instead of a single one. During his stay in the forest he is frightened with the cries and the apparitions of the pretended spirits; at first he gives way to fear and returns to the village,

but the men send him back. In the succeeding apparitions of the masked men, who speak to him in a disguised and terrifying voice, he exerts himself and fights with them. Several of these pretended spirits appear to him in a hut constructed for the purpose, called *haain*, with the door opposite the village, and at a distance of more than 200 yards.

This, for instance, is how they represent the apparition of Schort. The men with the novice seat themselves in a circle round the fire and converse on indifferent subjects. After some time an unusual, dull sound is heard: the men pretend to be afraid, they leave their guanaco skins and flee far from the hut with the youth, all this is evidently to make him believe that in their absence Schort will rise out of the fire. Actually, on returning after a little while, they find Schort seated near the fire on a pile of the abandoned guanaco skins.

At this sight they remain silent and filled with fear, until he rises and with his middle finger signs to the youth to sit down beside him.

He must go there either willingly or by force, looking always however at the fire which burns in the middle of the hut. At a given moment Schort makes a sign to one of the men to take the youth by his shoulders, placing his arms on the youth's shoulders, so that they hang down over his chest, and to another to approach a burning stick to his back bone. The youth must be courageous under these trials: he must not complain, otherwise he would be proclaimed a coward and left for another trial: but it seems this scarcely ever happens, so great is the strength of mind of the youth whom the men judge worthy of initiation.

About a month is occupied in going through these tests, during which the novice suffers and grows thin. At the end, the men reveal the mystery, showing him clearly that the whole was a deception and masquerade, and that those spirits he feared from what he had heard and seen of them, do not exist but are the inventions and deceits of men to keep the women in subjection and prevent their reassuming their former dominion. Lastly they threaten him with death if he should allow the least portion of such a secret to escape in speaking to women, with whom he must always maintain that these spirits really exist, are at the beck and call of the men only, and ready to stifle any attempt at insubordination.

After all this the youth is definitely admitted to the society of men and is emancipated from his dependence on women, but during two years he has to make long journeys, go out frequently to hunt and abstain from certain kinds of food.

After this explanation certain questions arise. And first of all one may ask:

—"If the secret is so rigorously kept, how have the whites succeeded in discovering it?"

Here are the two sources I have made use of: the Salesian Professors Tonelli and Carbajal heard all this from the two brothers Luke and William, sons of the Anglican clergyman Thomas Bridges. Of these, Luke was for twenty years amongst the Yagans, whose language and customs he knew well; later he had intercourse with the Onas and learnt their language perfectly. The Onas kept nothing secret from him. In addition Professor Tonelli heard the same from one of the women living in our Mission of Rio Grande, who declared she had learnt it from a youth, and also from an Indian of the same Mission, who being asked a question on this subject began to laugh, and then, becoming serious he said: "*It is not true; it is a game to frighten the women.*"

The second question which suggests itself is the following:

—"Why do not the men make known this secret to the youthful Onas without so much preparation and such terrifying experiences?"

It would seem that they believe that by all this solemn preparation the obligation of the secret will be more effectually impressed on the youth; an obligation of which he is reminded at every stage of the initiation. Besides the youth, after years of apprehension at the frequent apparitions of these make-believe spirits and days of still greater fear at the ceremony of the *Klóketen* experiences an intimate satisfaction and, as it were, a sense of superiority in seeing that the uninitiated are so much afraid, and he takes a malignant interest in keeping the privilege to himself by not making known the secret; which on the other hand, would involve the humiliating avowal of having been so frightened of a masquerade. Finally the *Klóketen* being a ceremony which takes place when he reaches adolescence, the youth knows that the secret will produce in his future wife or wives an unquestioned submission and a contented subjection.

After this should one say that the Onas are unreligious? No: these mystifiers, who, as a means of government take the part of a divinity *created by themselves*, believe also in other spirits, in the survival of the soul, in metempsychosis, in the spirits of the dead medicine-men, and in a somewhat complicated system of mythology.

Upon the traditional secret of the *Klóketen* many legends have been grafted by the Onas. For instance, we are informed why one species of Fuegian goose, when walking, keeps its wings

spread out. This is the explanation: She is one of the five women escaped from the massacre, having many children whom she wished to cover and protect. Seeing however that she could not save any, prompted by the instinct of self-preservation she fled, keeping her arms always extended, and hoping, in her maternal affection, that her children would follow beneath them. And so it is still under the same delusion and still keeps its wings spread out. Again: Would you know why a little bird has on its head certain masks resembling drops of perspiration? This is the reason: during the great massacre he was a little dwarf, such a bitter hater of women that in the carnage, from his immense efforts, the sweat poured from his head. Having become a bird he retained these marks like drops of perspiration as it were glorious scars of an heroic enterprise!...

Dwellings.—On account of their essentially nomadic life and the poverty of the district the huts of the Onas are very miserable. They make use of two kinds of huts: one more elaborate for a prolonged residence in a certain spot, the other a simple shelter for a short stay.

The first is circular in form, constructed of stakes driven into the ground, which unite at the tops in the shape of a cone. The space between the stakes fixed close to each other, is filled up with clay; over the hut are spread untidily skins of the guanaco without the hair, painted red with a mixture of clay and the fat of the seal or the whale. The entrance consists of an opening without a door, its place being supplied by a guanaco skin. In the centre of the hut a fire is constantly burning and the smoke escapes on all sides.

Around the fire everything is strewn; remains of food, gnawed bones, empty sea-shells, skins of the guanaco and other animals. Kitchen utensils and weapons for the chase and for fishing, eatables, are partly hanging from the stakes, partly upon the ground. Hanging around are pieces of meat, of fish, baskets made of rushes full of shell fish, etc. the quiver of sealskin filled with arrows. On the ground, leaning against the stakes are the cradle, the bows and harpoons, and a medley of tin boxes, glass bottles, iron hoops found on the shore, white and red clay to paint themselves with, many bags made with the skins of seals, wolves, and birds, in which are kept the ornaments of the women and children, seeds of the *tai* (a cruciferous plant), birds' feathers for arrows, and all their riches; also pieces of sandstone for the making of arrows and sharpening the knives, fire wood etc. All this medley gives an untidy appearance and explains their unwillingness to allow the *koliôte*

(strangers) even a glance inside, and still less to allow them to enter.

These huts, which are their abode for a lengthened period, constructed in groups, form villages, in which however one does not at present discern any predesigned arrangement. I say at present, because the Onas living according to their own customs form only two considerable villages, that of Rio Fuego near the Bridges household, and that of our Mission at Lake Fagnano. Our Missions naturally have groups of cottages well arranged with streets, squares etc. Formerly, when they were in greater numbers and before they had come into contact with civilized people, they erected their huts along the foot of a slope near the shore of the large island, being thus sheltered from the west winds. In fact almost the whole of the eastern shore has this sudden slope varying in height and at the foot are to be seen many large circles, the ground to a considerable depth being formed of quantities of remains of shell-fish, their food, of bones of the guanaco, and the wolf, bits of burnt wood and an extraordinary number of flint chips the results of making arrow heads. These large circles are always situated along the foot of the slope and this explains how sailors, passing the island in their ships, saw numerous fires from which this land afterwards received its name (Tierra del Fuego).

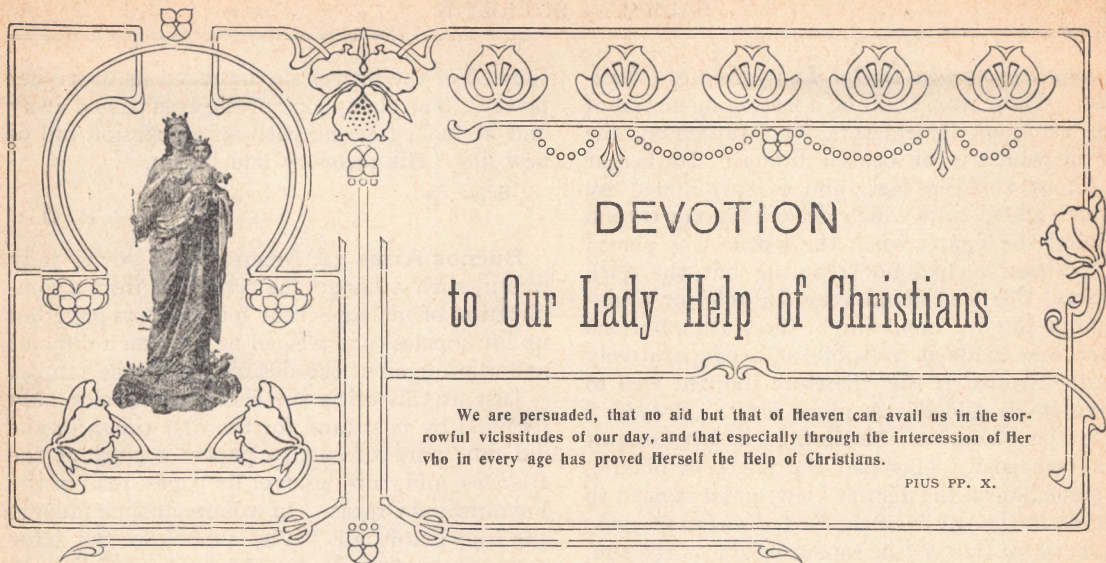
The other kind of hut, which scarcely deserves that name, is rather a simple shelter which they put up, when halting on their journeys, or during a short stay in some place. It consists of a few stakes of beech, a little more than a yard in height, driven into the ground in a semi-circle, the convex side against the wind and supporting guanaco skins, reddened according to their custom. Inside they scoop out the earth, filling the holes with hay or skins on which to rest; in the centre a fire is lighted.

Loving, as they do, the nomad life, when moving from one place to another they take down their huts and carry with them the skins and the stakes tied together in a bundle, with all the other utensils to set them up at their next halt. All these burdens have to be transported by the women who must also carry their infants and take care of the other children. The man goes first with bow and arrows ready to shoot game; he is followed by the dogs with a front paw fastened to the collar so that running on three legs, they do not stray too far away.

(To be continued).

Rev. Dr. ANTONY COIAZZI, S. C.





In the beginning of the year it may be well to remind Readers of the practice, now well-established, of dedicating the 24th of each Month to the devotion to Our Lady Help of Christians. This practice has arisen from two considerations. In the first place the 24th of May has been the occasion of such great solemnities in connection with this devotion, and has therefore come to be important enough to demand a monthly commemoration. In the second place the principle of every day life has been applied, viz, that what has no definitely fixed time, but is supposed to be done continually, is likely to be omitted entirely. Accordingly the practice, established first in the Basilica of Turin, has spread to most other centres of this devotion, and has become a recognised day for combined devotional exercises. It is recommended as a suitable day for beginning or ending Novenas, or for prayers for special intentions. For that purpose it has been arranged to have public prayers offered in the Basilica on that day for the special intentions of the Co-operators whatever they may have in mind; and on the other hand a general intention is given for special remembrance by all the Associates all over the globe.

The general intention for this month, is, that as this is the seventieth anniversary of the beginning of the Salesian Work, all should ask Our Lady Help of Christians for special blessing on the Festive Oratories which continue the first undertaking of the Ven. Don Bosco.

Regulations for affiliation of Associations to the Archconfraternity of Our Lady Help of Christians, erected in the Basilica of Turin.

As permissions are frequently asked for the affiliation of new Associations to the Archconfraternity, there are given here the chief

requisites, for the information, particularly, of the Reverend members of the Clergy, who are Co-operators.

1. It is necessary that the Association whose affiliation is requested should have the same name and object, *sit ejusdem nominis et instituti*, as the Primary one at Turin, namely, that one entitled: *Association of devout clients of Our Lady Help of Christians*; and it has as its principal object: *to spread devotion to the Blessed Mother of God, and reverence towards the Blessed Sacrament*; with the intention of imploring her protection in life and in death.

2. It is moreover necessary that it should be first canonically erected by the Ordinary, and must not have been previously affiliated to any other Arch-confraternity.

3. The Bishop, or, by *special mandate*, his Vicar General, shall attest that these two conditions are fulfilled, and shall send notice of the same to the Superior General of the Salesians in Turin.

THE HISTORY OF THE DEVOTION.

(Continued).

Having described the solemn function of the laying of the foundation stone of the Sanctuary, it now remains to add that Our Lady Help of Christians allowed no obstacle to prevent the rapid progress of the work. In the course of 1865 the roof was completed except the part surrounding the cupola or dome which was finished during 1866. By the end of 1867 the statue was fixed in its place on the highest point, and represented the Mother of God in the act of blessing her devout clients. At the foot of the statue are the words: *Benedict and Angela Chirio*

as an act of homage to Our Lady Help of Christians. These words will be a lasting memorial of the generous benefactors who presented the statue which is of beaten bronze. Its height is about thirteen feet, and is surrounded by twelve gilded stars which make a halo or corona around the figure; when the statue was placed in position it had no colouring but the dark bronze; this was found very suitable for bringing out the fine moulding of the statue, but the dark hue made it invisible at a comparatively short distance; it was therefore thought well to have it all gilded. A pious lady, already a great benefactor of the Church, had it done at her own cost. This had the effect of making it shine out on the distant view, and it seemed to repeat in the words of the text: *Pulchra ut luna; electa ut sol* (fair as the moon, bright as the sun, Canticle V. 9). I am here to receive the supplications of my children, to enrich with graces and blessings those that are devout to me. *Ego in altissimo habito ut ditem diligentes me et thesauros eorum repleam* (that I may enrich them that love me, and may fill their treasures. Prov. VIII. 21).

(To be continued).

GRACES and FAVOURS (1)

Verona—Some time ago my only brother was taken ill with typhus fever, which was so violent that the doctors foresaw dangerous complications. There was a very severe hæmorrhage which brought him within twenty-four hours to death's door. When I saw that all remedies were useless, that the science of the first physicians could do nothing, I was in despair. However, encouraged by a pious lady, I approached the bed and with a spark of faith and hope I suggested to my brother to promise an offering to the Sanctuary of Our Lady Help of Christians, and to say the *Salve Regina*. He had just strength enough to reply: "Let us recite it together."

I knelt by the bed side and we prayed together. The phrases came from me interspersed with sobs, for I felt altogether unequal to bear the worst with resignation. But we did not call on the Mother of God in vain, and even before

(1) In regard to these favours it is not intended to attribute to them any higher authority or belief, than that arising from certified human testimony.

the end of the prayer she intended us to see her power. The glassy look of the eyes passed away and he looked at me with an expression full of new life. His recovery had begun.

Sept. 1901.

R. O.

Buenos Aires (S. America).—A young lady was in such a dangerous condition from a complication of maladies that four doctors gave her up for hopeless and wished to perform a difficult operation against the desires of all the family.

Just at this crisis the sister of the sick lady received by post (and for the first time, for she did not know of such a paper) a copy of the *Bulletin*, and, turning over its pages, read of the Favours and Graces. In wonder at such favours she said before all: "Why should we not have recourse to Our Lady Help of Christians?" They determined to do so. The *Bulletin* was opened at the page where the little picture of the Help of Christians stands at the top, it was placed on a table, two candles were lit, a promise was made of a Mass in thanksgiving, and the whole family joined in the prayers.

Next day the doctor in attendance came. He was astounded. "She is out of danger!" he exclaimed, "It is a raising from the dead; there is no need of any operation." The lady who had so wonderfully recovered added: "Mary Help of Christians has accomplished it."

Sept. 1901.

Rev. B. M.

Lublin.—I write to publish my thanksgiving of a favour received in the complete recovery of my brother, so that we had not recourse to Our Lady Help of Christians in vain. Two doctors had declared that an operation was necessary, but after asking for prayers I consulted another, who said there was no necessity for it, and the patient has quite recovered.

Dec. 1901.

A grateful client.

Trinidad.—I enclose a promised offering for a Mass in thanksgiving in honour of Our Lady Help of Christians for a special favour received through her intercession.

Nov. 1901.

G. M.

Roundstone (Ireland).—I wish to have a Mass offered in thanksgiving for, and publication of a favour received through the intercession of Our Lady Help of Christians.

Nov. 1911.

O' K.



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

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


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

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

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

Single copies, cloth covers, Four Shillings.

Single copies, paper covers, Three Shillings and Sixpence.



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