

Salesian Bulletin

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Vol. V.

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

Leo XIII.

DA MIHI

ANIMAS CÆTERA TOLLE

ST. JOSEPH'S CHARITIES


IN AID

OF THE SALESIAN WORKS OF DON BOSCO

IN SOUTH AFRICA

« Blessed is the man who considereth the needy and the poor; in the evil day our Lord will deliver him. He will preserve him and give him life and make him blessed upon earth and deliver him not unto the will of his enemies. The Lord will help him on the bed of sorrow ».

PS. XL. 2-4.

HE subscribers to *St Joseph's Charities*, from the date their names, addresses and donations reach us, will participate in all:

- 1) The Indulgences and Privileges of Salesian Co-operators.
- 2) The Spiritual Advantages of the Archconfraternity of Mary Help of Christians.
- 3) The Masses and meritorious works offered for the Benefactors of the Basilica of the Sacred Heart in Rome.

4) The Holy Mass offered every wednesday for the Benefactors in the Institute Chapel in Cape Town; and the Communions, prayers and meritorious works of the inmates offered that day through St Joseph for the Benefactors to obtain the grace that they pray for, or may stand in greater need of.

Six Masses are said daily in perpetuity for the members of the Association, at the Basilica of the Sacred Heart in Rome. Two Masses are offered at the Altar of the Sacred Heart, two at that of Mary Help of Christians, two at St Joseph's. Don Bosco's venerable name is associated with the two last mentioned Altars, for on them he offered the Holy Sacrifice during his last stay in Rome.

2620 Masses are said every year for the Benefactors, both living and dead, of the Salesian works of Don Bosco in South Africa.

These Benefactors will participate in the prayers and good works performed by the Salesians themselves and by their protégés in their Homes, Colleges, Oratories, Missions, etc..., all over the world, wherever they are established. A full account of the spiritual Privileges of the Members will be given in the annual Number entitled "*St Joseph's Charities*."

A donation of half a crown will be sufficient to inscribe any one either living or dead to participate in perpetuity in the Masses as well as in the prayers and good works offered for the Benefactors.

A yearly subscriber of at least three shillings will be entitled to active membership: for one year, of the Salesian Co-operators, and of the Association of Mary Help of Christians; to the spiritual privileges; to the monthly Salesian Bulletin and our Annual "*St Joseph's Charities*."

Our Benefactors will with their donations help us to save innumerable children in sore need of assistance and education in this southern part of the dark Continent. They will enjoy the consolation of those words of our Blessed Lord: "As long as you did it to one of these my least brethren, you did it to me." MATTH. XXV. 40.

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P.S. This is the headquarters of "*St Joseph's Charities*".

The Salesian Bulletin

Organ of the Association of Salesian Co-operators

"Oratorio Salesiano" Turin, Italy.

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BEST WISHES.

Dec. 15th, 1907.

Dear Co-operators,

Once more I have the pleasure of sending you the season's greetings, and I do so the more heartily every year, as your co-operation is the more constant and persevering.

May the Infant Saviour, Who is at the same time the model of charity, and the object of the tenderest sympathy, be Himself your reward, and give you a large share in the season's blessings and happiness.

The prayers of the whole Salesian Family, and the Communion of thousands of children will be offered on Christmas Night for the welfare of the members of the association, and for your prosperity in the New Year.

DON MICHAEL RUA

Successor of the Ven. Don Bosco.

THE SACERDOTAL JUBILEE OF THE HOLY FATHER.



THE year of the Sacerdotal Jubilee of Pope Pius X is already on its course, and the whole Catholic world is preparing for one of those demonstrations of faith and love, which, in the present era, are among the brightest characteristics of our Holy Religion. Collections on a large scale of Peter's Pence to succour the needs of the Holy Father, pilgrimages to Rome to receive personally the Apostolic Blessing, and to revive the Catholic spirit by the sight of the Vicar of Jesus Christ, commemorations in the various dioceses, religious functions in every part of the globe, and a hundred other movements inspired by filial devotion will signalise this happy event. Amid this universal rivalry, the question arises as to the part to be taken by the Salesian Co-operators. With the noble traditions they have gained by their action on other similar occasions, they cannot afford to be otherwise than in the first rank, in this contest of the great Catholic associations of the world; both the example of our Venerable Founder, and the very spirit which he desired should inform the Third Order will stimulate them to combined and generous effort.

At the first Congress of Salesian Co-operators the motto was: *Men apply themselves to the task, but it is God who leads them*; and in proof of this Don Bosco's own accomplishments were brought forward, for he, in less than fifty years, in the face of continual

opposition and heavy trials, extended his work to the ends of the earth. And what—the speaker asked—was the source of his power? What impetus urged him to push forward so undauntedly in his undertakings? Whence did he derive that singular fortitude, which made of a humble priest one of the most conspicuous figures of his age?—And the reply was—The secret of Don Bosco's greatness, of the stability and wonderful propagation of his work, lay in his entire devotion, his constant and complete attachment to the See of Peter. Mary Help of Christians was his propitious star; the Pope was his guide, his illuminating torch, the cornerstone on which he raised his edifice.

To those who recollect the drift of an article which appeared a few months back, these words will not appear new. *The Lives of the Popes of the first three centuries*, *The History of Italy*, *The History of the Church*, and numerous other apologetic works brought out by Don Bosco, in intervals snatched from already over-crowded days, the monumental Church of the Sacred Heart built by him in Rome in obedience to the Pope, his whole life in word and action, all these offer a powerful and unmistakable testimony to his devotion and love for the Vicar of Jesus Christ.

"Among the very first in loving attachment to the Catholic Church, as His Eminence Cardinal Alimonda testified in a discourse delivered in the Sanctuary of Our Lady Help of Christians, was John Bosco, and making that state-

ment is equivalent to saying that he was the obedient servant and strenuous defender of the Holy See. The Holy Father was uppermost in his thoughts; he was an object of affection and veneration to Leo XIII who repeated the apostolic benedictions of his predecessor, and in every circumstance Don Bosco strove to conduct himself so as to be ever more and more in keeping with this attachment to the Vicar of Jesus Christ.

"At the close of the year 1887", the Cardinal himself says, "when Don Bosco lay suffering from a mortal illness, and there were gathered round him a number of his sons, and some of his chosen friends, I felt an ardent desire, a kind of inspiration to go to visit him. I was just about to commence my journey to Rome, but I could not go without first seeing Don Bosco, without getting his message of salutation for the Pope and the desires he wished me to express. On two occasions I stood by his bed-side, and at the latter, on the 26th of December, when he was already much weakened and attenuated, with all the effort he could gather, and eagerly pressing my hand, he charged me to protest to Leo XIII: **That he had always loved and obeyed the Supreme Pontiff as a son; and that his congregation was entirely at the command of the Holy See.** In those words the venerable man made known to me, as it were, the secret of his last testament. But why should I say that he made it known to me? His whole life, both public and private, is manifest to the world as a testimony of his devotion to the Papacy."

Don Bosco's own teaching bears out these remarks. He writes in one place: "God, become man for our salvation,

before departing from this world, founded a church, and appointed a supreme head to act in His stead with an infallible authority to the end of the world: *usque ad consummationem saeculi!* We should therefore recognise in the Roman Pontiff the universal Father of all christians, the Successor of St. Peter, the Vicar of Jesus Christ, the Vicegerent of God upon earth, him to whom Our Lord said: *Whatsoever thou shalt bind upon earth, shall be bound also in heaven; and whatsoever thou shalt loose upon earth, shall be loosed also in heaven.* But what we have to note is that no one can profess the religion of Jesus Christ, if he is not Catholic; and no one is Catholic who is not in communion with the Pope."

"Happy are those," our Founder continues, "who are united to Peter in the person of his successor, the Pope. They walk in the sure way of salvation while those who do not walk in this path, and are not in communion with St. Peter, have no such assured hope of salvation. We have Our Lord's assurance that salvation is not to be found except with Peter, on whom He places the immovable foundation of His Church. We should therefore thank God for the grace of being among the children of the Catholic Church."

The Venerable Don Bosco desired all his children to be imbued with these sentiments, not only the Salesians and their pupils, but also his Co-operators.

On July 15th, 1886, when he was surrounded by a large number of priests, his former pupils, in reply to their greetings he said: "The Work of the Salesian Co-operators is to arouse from the langour in which they lie, so many Catholics, and to diffuse among them the energy of their charity. This is the

work which is especially opportune, as the Supreme Pontiff himself has declared." Then he added: "Could one man alone accomplish what we have so far been able to do? Could one man have carried the gospel to so many and so distant places? Assuredly no! It is not Don Bosco's work... It is the hand of God, making use of the Co-operators as its instruments. You have just told me that the work of the Salesian Co-operators finds favour among many. But I will go further. A time will come when the name of Co-operator will be synonymous with a true Christian. The hand of God supports the Association. The Co-operators will be the support of, and the means of promoting the Catholic spirit. You may call it my utopia, but I hold to it. The more the Holy See is beset with enemies, the more will it be exalted by the Co-operators; the wider are the ravages of unbelief spread, the more luminous must the Co-operators make their torch of faith, and steadfast loyalty."

If these solemn words point to nothing else, they at least emphasise the respect and love toward the Supreme Pontiff which should characterise the Salesian Co-operators.

May this affectionate regard be made manifest on the happy occasion of the sacerdotal Jubilee of His Holiness, Pius X. And our homage will be indeed a worthy one — since it will raise up a majestic monument, becoming the the Eternal City — if all those who bear the name of Sons or Co-operators of Don Bosco, in every part of the world, will zealously and heartily comply with the Appeal from our revered Rector Major, which appeared in last month's issue, and to which the reader is again referred.

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 day at the choice of the associate.
2. On the day the monthly exercise of a good death is made.
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, as long as they are in the grace of God.

In the month of December.

1. Dec. 8th, the Immaculate Conception.
2. Dec. 25th, the Nativity of Our Lord.

It would be well to call to mind that the indulgences granted to the Salesian Co-operators:

1st Are all applicable to the holy souls in Purgatory;

2nd That to obtain them, the present Holy Father has prescribed the daily recital of the *Our Father*, *Hail Mary* and *Glory be to the Father*, for the intentions of the Sovereign Pontiff, and the invocation, St. Francis of Sales, pray for us. These prayers are the ordinary ones undertaken by all Co-operators at the time of their enrolment, and the Pope commands them by way of reminder.

The complete list of indulgences and privileges may be found in the issue of January 1905, or in the Co-operator's manual.

The wonderful preparation of Don Bosco

for his mission

"From the fields, the workshops, the houses, the churches," wrote the Rev. D. Albertario (1), "a youthful crowd is assembled, attracted by the innovations which are transforming the conditions of society, of commerce, of trade, of the relations between different classes. How many are filled with worthy desires, with reasonable hopes! But how many again are intent upon delusive and foolish projects! And the youthful crowd presses onward, struggles, fights, and even dies along the road on which it entered with smiling bravery!"

"The figure of Don Bosco rises amidst the victims of immorality, due to the license of irreligious thinkers; he is seen on the threshold of the poor and needy; kindly and radiant in the midst of the young, fascinated by the noisy clamour of a new era, he shows them the charms of virtue irradiated by religion; he has ready the lever of hope resting on charity; he moderates and directs their aspirations by the common sense rules of truth; he saves the little world of children perishing in the dust, in hopeless deception."

To save the souls of children, such was the sublime Mission of Don Bosco. Would that certain preachers of morality, of the theory and practice of which they are equally ignorant, would read these pages, and even they would bend in reverence before the apostle sent by God for the salvation of the little ones.

In a modern encyclopaedia, in reference to the name and portrait of Don Bosco, we find written: "Great philanthropist, the *apostle of charity, wonder-worker*."

"But why a wonder-worker?"

"Because he founded 130 *educational institutes* (Salesian) and took charge of more than 150,000 boys." (2).

Briefly these are the facts; but what was the moving principle, the support?

The Work of Don Bosco, or that apostolate of charity which he exercised and which is con-

tinued in his name by his sons, may be an object of admiration to men, but it cannot be explained by them. One must recognize Don Bosco's mission as eminently *providential* and this is proved by the marvellous manner in which he was prepared for it.

In such an important matter we shall not press our own arguments, neither will those speak who are authoritative and unexceptionable witnesses of the life of Don Bosco, but our Venerable Father and Master himself shall speak.

In the archives of our Society we have a precious manuscript, bearing the title "*Memoranda of the Oratory from 1835 to 1855. Exclusively for the Salesian Society*.... The manuscript, not yet published, is by Don Bosco, who kept it carefully hidden during his life time, but left it after him in obedience to the formal command of Pius IX, who had ordered him to write it.

So we, on this occasion, shall select some incidents from these precious notes.

The first announcement — At nine years of age the Venerable Don Bosco has a glimpse of his Mission.

Don Bosco writes thus:

At the age of about nine years, I had a dream which made a profound impression on me that lasted all my life (1). In my sleep I seemed to be near home in a large courtyard, where a number of children were amusing themselves. Some were laughing, some playing, not a few were using bad language. On hearing this I rushed into their midst, trying with words and blows to make them cease. At that moment a venerable man in beautiful garments made his appearance. A white mantle enveloped his person; but his face was so luminous that I could not gaze upon it. He called me by my name and ordered me to place myself at the head of those children, adding these words: — "Not by

(1) From the special issue brought out to commemorate the opening of the Salesian Institute of St. Ambrose, Milan, 1895.

(2) These numbers of course refer to what was personally accomplished by Don Bosco previous to 1887, exclusive of subsequent developments.

(1) The life of Don Bosco was a series of these illustrations or visions, often of a very wonderful character. In making known some of these, we do not propose to attach more importance to them than the Church shall decide. We only mention the facts, declaring now and always, in all and for all that we humbly and entirely submit ourselves to the decree of Pope Urban VIII and the other Roman Pontiffs.

blows, but by sweetness and charity you must gain these friends of yours. Begin then at once to teach them the ugliness of sin and the beauty of virtue." — Confused and frightened I rejoined that I was but a poor and ignorant child, incapable of speaking of religion to these children. At that moment the boys, ceasing their quarrels, shouting and bad language, gathered round the one who was speaking. Almost without knowing what I said: — "Who are you," I rejoined, "Who ask such impossible things of me."

— "Just because these things seem impossible to you, you must make them possible by obedience and the acquisition of knowledge."

— "Where, by what means, can I acquire this knowledge?"

— "I will give you a teacher, under whose guidance you may become learned, and without whom all learning turns to folly."

— "But who are you who speak in this way?"

— "I am the Son of Her whom your mother teaches you to salute three times a day."

— "My mother tells me not to associate with any one I do not know, without her leave; therefore tell me your name."

— "You must ask my mother to tell you my name."

At that moment I saw near him a Lady of majestic aspect, clad in a mantle shining all over, as if the whole were one brilliant star. Seeing that I became ever more confused in my questions and answers, I decided to approach her; taking me by the hand, she said: — "Look there! Looking round I perceived that those children were all gone, and in their place I saw a number of goats, dogs, cats, bears and many other animals. — "Here is the field where you must work," continued that Lady. "You must become humble, strong and valiant; and what at this moment you see happening to these animals, you must in your turn do for my children."

I looked round again and behold, instead of ferocious animals, there were a number of gentle lambs, all skipping and running about round the Man and the Lady, as if to do them honour.

At that moment, whilst still asleep, I began to weep and I begged the Lady to vouchsafe to speak so that I might understand, because I could not tell what all this meant.

Then She placed her hand on my head, saying: "When the time comes you will understand it all". After this, a noise awoke me, and everything disappeared. I was quite bewildered. It seemed to me that my hands were sore from the blows I had given and that my face was painful from the slaps I had received from the little rogues; then the appearance of the two personages and what had been said and what I had heard so

filled my mind, that for the rest of the night sleep was impossible.

The next morning I hastened to relate this dream first to my brothers who laughed at me, then to my mother and my grandmother. Each one gave his or her interpretation. My brother Joseph said: — "You will become a keeper of goats, of sheep and of other animals." — My mother said: — "Who knows but you may be a priest." — Antony said drily: — "Perhaps you will be a brigand chief." — But my grandmother, who knew a good deal of theology and was the universal oracle, gave the final decision saying: — "One should take no notice of dreams." — I was of my grandmother's opinion, nevertheless I could not get that dream out of my mind..... I never spoke of it: and my relations thought nothing of it. But when, in 1858, I went to Rome to speak with the Pope about the Salesian Congregation, he made me relate in detail everything which had the slightest appearance of the supernatural. I then related for the first time the dream I had had between the ages of nine and ten. The Pope ordered me to write it down literally, in the minutest detail, and leave it for the encouragement of the members of the Congregation, which was the object of my visit to Rome.

Of this dream, remarks Fr. Lemoyne (1), which returned to his mind many times during the space of eighteen years, Don Bosco would only relate a small part. During the later years of his life, however, he assured us that although the general outline of these manifestations remained the same, yet they were each time accompanied by a number of accessory and ever new pictures. He added that from that time he knew of, and, later on, more clearly beheld not only the foundation of the Oratory and the extent of his mission, but also all the obstacles which would arise to hinder its progress, all the opposition of his adversaries and the means of overcoming them. This must have been the source of his invariable tranquillity and his certitude of succeeding in all he undertook.

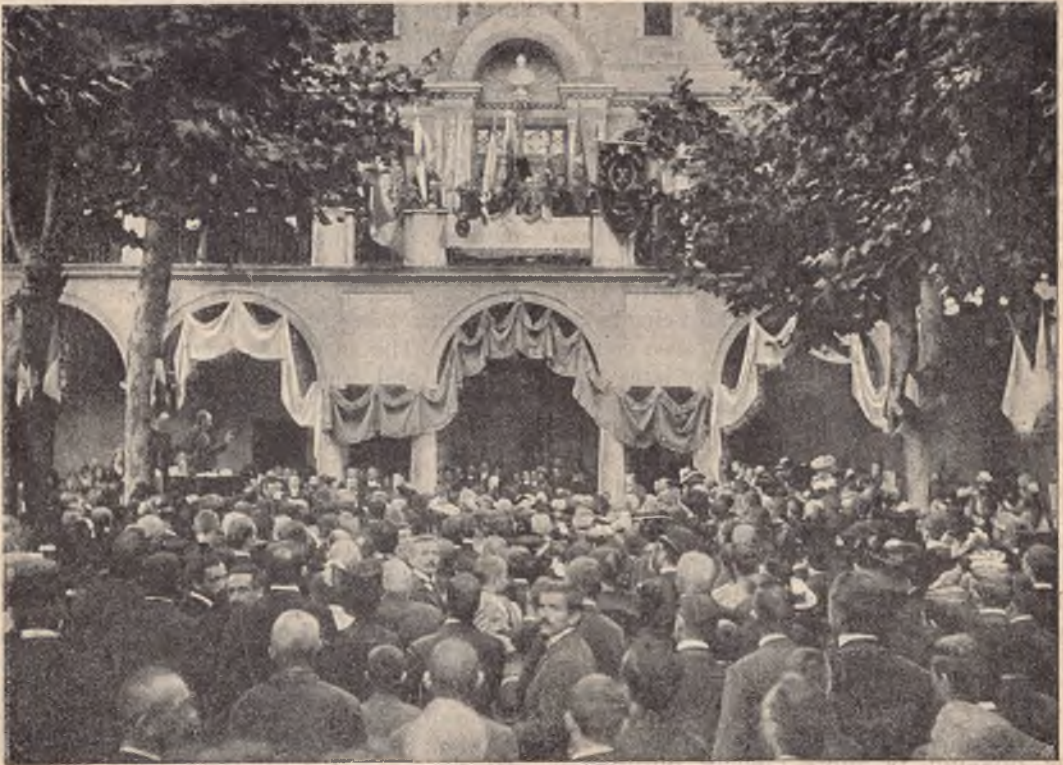
This dream, therefore, was not only a grace, but a true mission, a binding obligation imposed upon him by God which he had to carry out. And I — remarks Lemoyne — would compare it with the vision of the youthful prophet Jeremiah. He, too, answered the Lord: "Ah, Lord God, behold I cannot speak, for I am a child." And the Lord answered him: "Say not: 'I am a child', for thou shalt do all these things I have appointed thee, and whatsoever I shall com-

(1) Biographical memoirs of Don Giovanni Bosco (private edition) Vol. I, p. 126.

mand thee, thou shalt speak. Be not afraid of the presence of those *who are powerful*, for I am with thee to deliver thee, saith the Lord... They shall fight against thee and shall not prevail, for I am with thee to deliver thee...."

And what was to be the Mission of Don Bosco! The foundation of new religious congregations, the Pious Society of St. Francis of Sales and the Institute of the Daughters of Mary Help of Christians; the preservation of youth throughout the world by the Festive Oratories,

powerful means from their lethargy, by the *Salesian Bulletin*, now publishing 268,000 copies monthly in nine languages, making known what great things are done through the help of Our Lord and of the Blessed Virgin: the Society of Salesian Co-operators now numbering about 300,000 members who, whilst they are expected to assist its undertakings by alms, prayers and moral support, may also form a link between the Bishop and his flock, between the priest and his parishioners in every work of charity spi-



At the tomb of Don Bosco (September 29th), during the speech of his Grace Mgr. Spandre.

the Houses and Workshops; by Schools and Agricultural colonies; the fostering of ecclesiastical vocations, preparing for the Sanctuary many youths drawn from various lands, and supplying Dioceses with clergy, where they were needed by means of the Work of the *Figli di Maria* for adult vocations: the founding of innumerable Catholic schools to counteract the poisonous teaching of infidel teachers spreading error and corruption: the propagation of good literature through numerous printing establishments, providing millions and millions of pious books, of works of history, general literature, expositions of Catholic truth, expurgated editions of school books removing snares laid for the innocent; arousing Catholics by these

ritual or temporal: the founding of Missions in all parts of the world, America, Asia, Africa: the defence of the Papacy on many and glorious occasions: so that of John Bosco it may be said: *Constitui te super gentes et super regna.... Dedi te in murum aeneum... regibus... principibus.... sacerdotibus et populo terrae.* This in all its fulness is the meaning of that dream.

At the age of 16 he again foresees his mission.

At the school of Castelnuovo, Fr. Lemoyne continues, John had made friends with a companion called Joseph Turco, who had introduced him to his family. These friends of his possessed

a vineyard in the district called *Renenta*, next to the farm of *Susambrino*. To this vineyard John frequently retired, as it lay off the road through the valley and was consequently more quiet. He used to climb a slope from the top of which he could see any one in his vineyard and in that of *Turco* and without being seen could watch over the grapes, with book in hand... In this vineyard it was that Signor *Turco* and his son one day saw him running towards them full of joy.

— "What is the matter, John?" asked the proprietor.

— "Good news, good news," cried John; "last night I had a dream, in which I saw that I should continue my studies, become a priest and find myself in charge of many boys to whose education I should devote the rest of my life..."

And the following morning, returning from the parish church where he had been to hear Mass, and going afterwards to visit the *Turco* family, Signora *Lucia Turco* enquired why he looked so particularly joyful. He repeated that he had had a happy dream. Being asked to relate it, he told how he had seen coming towards him a Lady leading a very large flock of sheep, and that approaching him and calling him by his name, she had said: "See John, this whole flock I entrust to your care." "And how shall I manage to look after such a number of sheep and little lambs? Where shall I find pasturage for them?" The Lady answered: "Fear not; I shall help you." And she vanished.

This incident related by Signor *Joseph Turco* himself and by Signora *Lucia* is in complete accord with a line of the above-mentioned *Notes*, in which these simple words occur: *At the age of 16 I had another dream.*

The mission is more clearly outlined—

In 1844 he has a perfect vision of the Oratory of *S. Francis of Sales at Valdocco*.

"The second Sunday of October in that year" (1844), writes the Venerable Father in his *memoirs*, "I had to make known to my boys, that the Oratory would be transferred to *Valdocco*. But the uncertainty as to the place, the means and the staff, left me much preoccupied. The previous evening I went to bed with a troubled mind. That night I had a dream which seemed like the continuation of the one I first dreamt at *Becchi* when about nine years old. I think it well to write it down just as it happened.

I dreamt that I saw myself in the midst of wolves, of goats and kids, of lambs, sheep, dogs and birds. All these together made such an uproar and clamour as would strike with terror

the most courageous. I wished to escape, but a Lady, dressed in the pleasing garb of a shepherdess, made me a sign to follow and accompany this strange flock, whilst She led the way: We walked through many places; we made three halts, and at each halt many of these animals changed into lambs, whose number went on ever increasing. After having walked a long time, I found myself in a meadow where these animals skipped about and grazed, without any of them trying to bite or disturb each other.

Overcome with fatigue, I wished to seat myself near a road at the side, but the shepherdess invited me to continue my walk. After going a little further, I found myself in a large courtyard, surrounded by porticoes and at the end was a Church. Then I perceived that four fifths of those animals had become lambs. Their numbers then had greatly increased. At that moment many shepherds arrived to take care of them; but they remained but a short time, and soon went away. Then something wonderful happened. The lambs changed into shepherds who, increasing in numbers, took care of the others. The shepherds increasing greatly, separated and went elsewhere to collect other strange animals and lead them to other sheepfolds.

I wished to go away, for it appeared to me it was time to go and say Mass, but the shepherdess bid me look towards the South. Looking in that direction I saw a field, in which had been sown maize, potatoes, cabbages, beet-roots lettuces and many other plants. — "Look again," — she said. And looking again I saw a splendid and lofty Church. An orchestra, vocal and instrumental music seemed to invite me to sing Mass. Inside the Church was a white scroll on which was inscribed in large letters: — *Hic domus mea, inde gloria mea.* — As the dream continued, I asked the shepherdess where I was, what was the meaning of the walking, the halts, that house, the Church and then another Church.

— "You will understand everything" she replied, "when with your bodily eyes you will see in reality what you now see with the eyes of your mind."

But thinking I was awake, I said:

— "I see clearly, and with my bodily eyes: I know where I am going and what I am doing."

At that moment the Angelus bell rang at *S. Francis of Assisi*, and I awoke.

This dream lasted all the night and was accompanied by many other circumstances. Then I understood but little of its meaning, because distrusting myself, I did not pay much attention to it, but as things developed by little and little I saw what it signified."

It should be noted that from 1844, Don Bosco, a young priest, continued his work for youth, without leaving the Ecclesiastical College of S. Francis of Assisi.

Having finished his third year, by the advice of the Theological professor Guala, and of the Venerable Cafasso, he gave up the idea of the ordinary Sacerdotal ministry, and having been appointed Director of the Hospital at the Refuge, he obtained leave from the Marchioness Barolo to assemble his boys there; and it was to that place, on the Sunday following the above-mentioned dream, the third in October 1844, dedicated by the Church to the Purity of the B. V. M., that he transferred his Oratory. But very shortly afterwards he had to remove his boys from the *Refuge*, so that on the 13th July, 1845, he went to the Church of St. Martin, where he remained until the 22nd December (the 1st *halt* or *station* seen in his dream); driven away from there, he hired three rooms in the house of Moretta (the 2nd *halt* of the dream); being sent away also from the house of Moretta, in the spring of 1846 we took refuge in a neighbouring field (the 3rd *halt* of the dream); until, "having again walked on a little", he found himself in a large courtyard, surrounded by porticoes and at the end a church," and where finally he saw another "splendid and lofty church" inside of which on a white scroll was inscribed in large letters: *Hic Domus mea, inde gloria mea....*" Here was evidently shown to the Man of God a harbour of refuge, the place where he first of all erected the Oratory and the Church S. Francis of Sales, and later on the Sanctuary of Mary Help of Christians....

How many times, during the last twenty years of his life, might the Venerable Servant of God have been seen gazing in rapt emotion on the cupola of the Sanctuary of Mary Help of Christians! In such moments he must, undoubtedly, have thought of the many times when in his dreams he had beheld what was now happily realized. How good is the Lord and how wonderful in His Saints!

The vision becomes clearer—The buildings and courtyards of the Oratory—The Church of S. Francis of Sales—The Sanctuary of Mary Help of Christians—The Salesian Society.

On the 2nd February, 1875, the Venerable Father, related the following to Fr. John Baptist Lemoyne and another Salesian priest (1): and it was the only time he related it.

"I seemed to be on a great plain where was assembled an innumerable crowd of boys. Some were fighting, others blaspheming. Some were stealing, others outraging good manners. The air was filled with a cloud of stones, thrown by those who were fighting. These were young people abandoned by their parents and addicted to evil ways. I was about to retire when I saw beside me a Lady who said to me:

— "Go amongst these boys and labour for them,"

I went forward; but what could I do? There was no place to which I could take them: I wished to do them good: I turned towards some persons observing me from a distance who could have really helped me; but no one would listen to me, or give me any help. Then I turned to the Lady, who said to me:

— "Here is the place."

And she showed me a field.

— "This is nothing but a field," I said.

— "My Son and the Apostles had not a foot of ground on which to lay their head."

I began to labour in this field exhorting, preaching and hearing Confessions, but I saw that it was labour in vain for the most part, unless I could find an enclosed place with some building, where I could assemble them and give shelter to some totally abandoned by their parents and cast out by the other citizens. Then the Lady led me a little to the North and said:

— "Look there!"

And as I looked I saw a small low Church with a courtyard and many boys. I resumed my work. But this church having become too small, I turned to Her again and she showed me another Church much larger, with a house beside it. Then leading me a little apart, in a piece of cultivated land, almost in front of the façade of the second church, she added:

— In this place where the glorious Martyrs of Turin Avventore and Ottavio suffered martyrdom, on this soil watered and sanctified with their blood, I desire that God should be honoured in a special manner."

Saying this she advanced, placing her foot on the spot where the martyrdom took place, pointing it out to me exactly. I wished to place some mark, so as to seek it again when I returned to the field, but I could find nothing, not a stick or a stone; nevertheless I remembered it accurately. It corresponds exactly with the inside angle of the Chapel of the Holy Martyrs, first called St. Anne's on the gospel side, in the church of Mary Help of Christians.

Meanwhile I saw myself surrounded by an immense and ever increasing number of boys; but looking at the Lady, I saw the means and

(1) Biographical Memories, etc., II, 297

the building increasing also, and I also saw a very large church exactly on the spot which she had pointed out as the scene of the martyrdom of the Theban Legion, with many buildings all around and a fine monument in the middle.

Whilst these things were happening, still in my dream, I had with me priests and clerics who helped me a little and then ran away. I made great efforts to draw them to me but after a little while they went away and left me quite alone. Then I turned once more to that Lady, who said to me:

—"Would you like to know how to prevent them running away? Take this ribbon and fasten it round their foreheads."

Reverently I took the small white ribbon from her hand and I saw this word written on it: *Obedience*. I tried at once to do what the Lady told me, and began to fasten the ribbon round the heads of some of my voluntary helpers; immediately I saw the great and wonderful results; and these went on increasing whilst I pursued the Mission assigned to me, for my helpers seemed to have lost all desire to go elsewhere and remained to assist me. Thus was the Congregation founded.

I saw also many other things, but this is not the time to speak of them; suffice it to say that from that moment I went forward securely, whether in regard to the Oratories, or to the Congregation, or as to the method of dealing with externs invested with any kind of authority. The great difficulties which are to arise are all foreseen, and I know how to overcome them: I see clearly what is to happen at every step, and my part is straight before me. It was after having seen Churches, houses, courtyards and boys and clerics and priests helping me and the way in which everything was to be done, that I spoke of it to others and related it all as if it were an accomplished fact. For this reason many thought me raving, and I was looked upon as mad."

In fact, before he had begun his work at Valdocco (in 1846) and when humanly speaking, every way of continuing to assemble his boys on feast days seemed closed, Don Bosco spoke to all with such conviction of future houses, playgrounds and churches, that even his friends thought him demented, and the Clergy of the city, in the interests of priestly decorum, even tried to shut him up in an asylum!.... How this episode ended is known to our readers.

Meanwhile, from what has been said, it is easy to understand the lively and immovable faith which Don Bosco had in the success of his Mission; and one can also understand, that perfect security which even seemed rash in

confronting all kinds of obstacles and facing colossal undertakings, above the power of man, and carrying them through successfully; and all this with his habitual, calm gentleness and with an apparent facility that allowed nothing great, extraordinary or supernatural to transpire.

The Salesian Co-operators consequently may safely conclude:

"In helping the Works of Don Bosco, we are helping a work visibly designed by the Providence of God!"



BOOK NOTICES.

The attention of readers is called to the following very interesting and instructive penny booklets, which are among the latest issues of the Irish Catholic Truth Society Series.

1. *Secularism in Education* by His Lordship the Bishop of Elphin, being the inaugural address given at last year's Catholic Truth Conference.
2. *The Martyrs of Rome (Part I)*. Including the causes of the first two persecutions, and some account of the martyrs who died in Rome itself.
3. *Lough Erne and its Shrines*, by the Rev. J. E. McKenna, M. R. I. A.
4. *The Poor Clares in Ireland*, by Jane Martin. Compiled from their early annals preserved in their Convent of Galway.
5. *St. Philomena. The Thaumaturga of Modern Times*, by Rev. J. A. Dowling; including prayers to the Saint.
6. *Popular and Patriotic Poetry. Part III.*
7. *Savedi. A Tale of St. Francis Xavier.*
8. *The Emerald Library of Short Stories, No. 6.*
(24, Lower Abbey St., Dublin).





Salesian Anniversaries in England

Two of our London Churches kept their Dedication Feasts in October last, the Sacred Heart Church, its fourteenth, and the Oratory of St Mary Magdalene its First. We had already mentioned the former as a forth-coming event, and concerning it we give the following from a contemporary. "Fourteen years have passed by since the Church of the Sacred Heart, West Battersea, was solemnly consecrated and opened, and the anniversary feast of the dedication was duly kept on Sunday last. With the altars profusely decorated with flowers and candles, and lights burning before the consecration crosses round the walls, the church presented a very pleasing and festive appearance, and one's attention was naturally drawn to the many artistic features of this fine building. At the earlier Masses large numbers of the congregation received Holy Communion, following the advice previously given, that this day was a fitting occasion for a general Communion of thanksgiving. Solemn High Mass took place at eleven, at which the music was Cherubini's Mass with the *O quam bonum*, a motet in honour of the Sacred Heart. This latter was especially appropriate, being the Offertory piece for the opening of the Church in 1893. The great feast of the day was the subject of an eloquent discourse by the Very Rev. Father Inspector. In the evening, after solemn Vespers, which were again accompanied by excellent music, Fr. McCourt, S. C., preached the third of a very instructive and interesting course of sermons on the "Marks of the Church." Benediction of the Most Holy Sacrament concluded the services.

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In last month's issue we set
The Holy Father's out at length Our Rector
Jubilee. Major's appeal to the Co-operators. Bearing that in mind, the remarks on the first pages of this number will appear in a stronger light, and will

serve at the same time as a reminder, and an exhortation. As soon as Don Bosco's work was known to the supreme Pontiff, then reigning, (Pius IX), it seemed to have commended itself in some especial manner to the Head of the Church, principally no doubt, because his knowledge (given from above) of the needs of the times, enabled him to see what far reaching effects it would have when realised, not only by influencing the growing generations, but also on the general spirit and tone of the centres, where the work of the Third Order of Co-operators flourished. There was no hesitation on the part of the Supreme Pontiff; his whole-hearted sanction and co-operation went with it, revealed, in some degree, by the inscription of his own name at the head of the Association of Salesian Co-operators.

Frequent communication and sympathetic connection with the Holy See marked Don Bosco's relations with the Popes throughout his whole life, and hence his endeavours to instil the deepest feelings of veneration and filial love towards the Holy Father, in the hearts of his boys. The earliest practical manifestation of this is seen in the incident, well-known to most readers. In 1849, when Pius IX was an exile at Gaeta and in great need, Don Bosco made an appeal to his three hundred boys attending the first Oratory and collected thirty-three francs, which, although the merest trifle, was declared by His Holiness to be most welcome, and he sent a present to the boys in return. Many things have happened since 1849; fifty years sufficed to make Don Bosco's work world-wide, and on the occasion of the last great jubilee, the Pontifical Jubilee of Leo XIII, the children in Salesian Houses subscribed 12,400 francs. But that would not suffice on the present occasion, and Our Rector Major accordingly appeals not to the children, but to the Co-operators in all parts of the world to the number of more than 300,000. The idea, if realised (and Don Rua appears to have no doubt that it will

be) will put the Association in the front rank of those who are taking active part in the Jubilee manifestations, for the Holy Father has personally entrusted the erection of the Church to Our Rector Major, in order that the spiritual needs of the growing and populous district of Rome in which the new church is being built may be well-cared for, and the children especially, the youth of all ages may be carefully instructed in the Holy Faith, which is so much imperilled in our times. If this good

work can be speedily realised it may go a long way to prevent the popular outbreaks of ill-feeling against the Church of God and her ministers, which ignorance and prejudice, and to a greater degree the teachings of socialists and freemasons have succeeded in carrying out.

Notices of this appeal had appeared in other papers, both here and abroad, before we had had opportunity of putting it *in extenso*, and replies should therefore not be delayed.

AUTOGRAPH LETTER OF HIS HOLINESS PIUS X.

TO THE "DON BOSCO" CLUB.

ON THE OCCASION OF THE TURIN PILGRIMAGE TO THE TOMB OF THE VENERABLE DON BOSCO

— ❖ ORGANISED BY THE ABOVE CLUB ❖ —

*Ai Diletti figli del circolo Giovanni Bosco
di Torino col voto, che visitando la tomba del
Ven. Servo di Dio si infiammino alle virtù
delle quali egli ha lasciato luminoso esempio,
al Diletto Don Rua Superiore Generale e
a tutti i cari sacerdoti, fratelli e cooperatori
della Congregazione Salesiana impartiamo
con effusione di cuore l'apostolica Benedizione
Dal Vaticano li 24 Set 1907*

Pius PP. X

Translation. — To our dear sons of the Don Bosco Club of Turin, with the desire, that in visiting the tomb of the Venerable Servant of God, they may be strengthened in the virtues of which he left such a shining example; to our dear Don Rua, Superior General, to all his priests and to the Co-operators of the Salesian Congregation, we impart with the deepest affection the Apostolic Benediction.

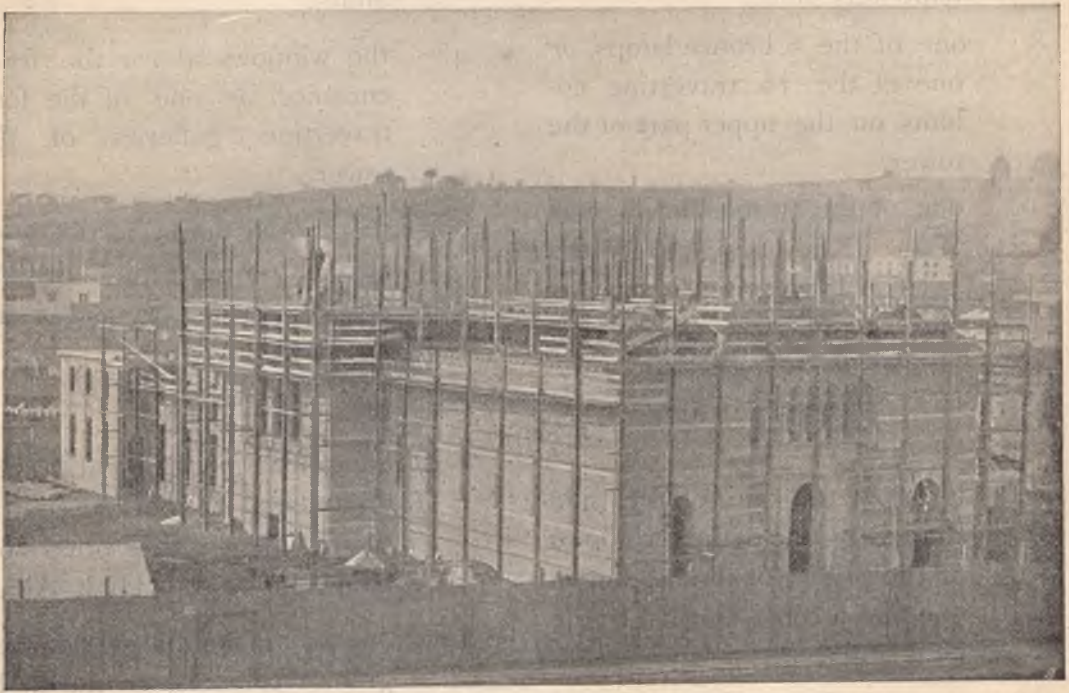
The Vatican, Sept. 24th, 1907.

PIUS PP. X.

Our Homage for the Sacerdotal Jubilee of the Holy Father

To The Co-operators,

As has been already announced, in fulfilment of the express desires of the Holy Father, the Salesian Society has undertaken the building of a vast temple dedicated to Our Lady in the **Testaccio quarter of Rome**, which is to supply the need of a parish church in that industrial quarter. Thanks to ge-




Church of S. Maria Liberatrice (State of work in the beginning of last June).

nerous offerings the works have been carried on to the cornice, but supplies being now exhausted, and at the same time earnestly desirous of completing the building within the year of the *Holy Father's Jubilee*, as the *homage from the Salesians and their Co-operators*, the Successor of Don Bosco renews the appeal he previously made to each one, urging all to speedy and generous co-operation. The Holy Father, learning the pious scheme which we had set on foot for this purpose has deigned to give to each subscriber his apostolic benediction as the accompanying autograph shows.

*Con più vivaci ringraziamenti
per l'opera santa intrapresa di
costruire a tutti i cooperatori l'aposto-
lica Benedizione. Ring. Ap. X
Li 4 8bre 1907.*

Translation of Autograph: With deepest feelings of gratitude for this holy work, We impart most readily and willingly the Apostolic Benediction to all Co-operators.

 To expedite the completion of this spacious and artistic temple before the end of the Jubilee Year, the following list has been drawn up. The items may suggest themselves as suitable offering from the members of a family or committee, or for private individuals. Others may be able to contribute towards any of the undermentioned items as they may think suitable or find convenient.

One may provide, by an offering of:

- | | | | |
|------|---|--------|---|
| £ 7 | for one of the 12 small stained windows, <i>or</i> the tiles for the baptistery floor. | £ 40 | the railings of the baptistery <i>or</i> requisites for the side altars. |
| » 8 | one of the 6 bronze lamps, <i>or</i> one of the 16 travertine columns on the upper part of the tower. | » 48 | the windows above the front entrance, <i>or</i> one of the four travertine galleries of the tower. |
| » 10 | one of the 14 marble columns of the façade, <i>or</i> one of the 4 large holy water stoups, <i>or</i> one of the crosses on the smaller towers, <i>or</i> one of the four balustrades around the galleries. | » 60 | the church doors at the principal entrance, <i>or</i> the Baptismal font, <i>or</i> the lavatory and basins for sacristy. |
| » 12 | the floor of one of the side chapels, <i>or</i> one of the 7 windows of the gallery of the façade, <i>or</i> one of the 6 confessionals, <i>or</i> the altar rails. | » 72 | the pulpit. |
| » 18 | one of the 4 large stained windows. | » 100 | the sanctuary pavement, <i>or</i> the ornamental tiles of the central pavement, <i>or</i> the brass ornaments for the High Altar. |
| » 20 | the altar rails for the side chapels, <i>or</i> one of the four large inside doors, <i>or</i> one of the two large outside doors. | » 120 | one of the four large polished granite columns, <i>or</i> the flight of steps, <i>or</i> the sacristy altar. |
| » 22 | one of the large windows on each side of the cross. | » 140 | clock with four faces for the tower. |
| » 30 | one of the large windows above the side doors. | » 160 | the sacristy requisites. |
| » 32 | one of the two side doors, <i>or</i> one of the eleven large windows of the nave. | » 300 | one of two side altars. |
| | | » 480 | the peal of bells. |
| | | » 600 | the paving of the church. |
| | | » 800 | the Organ. |
| | | » 1000 | the mosaic work of the façade. |
| | | » 1000 | the bell-tower. |
| | | » 1200 | the High Altar. |

Contributions of any amount, whether small or large, will be gratefully received.

CONTRIBUTIONS FOR THE CHURCH OF OUR LADY IN ROME.

THE HOMAGE OF THE SALESIANS AND THEIR CO-OPERATORS
to the Holy Father on the occasion of his Sacerdotal Jubilee.

N°	SUBSCRIBER	ADDRESS	AMOUNT	
			Frs.	Cent.
1				
2				
3				
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9				
10				
11				
12				
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15				

(Date)

Signature of the Collector

Address

IMPORTANT.

Co-operators are requested to note the following points concerning the collection and despatch of contributions:

1. As soon as this *form* is received, to endeavour, even at the cost of a little sacrifice, to send your own offering for this good work.
2. To endeavour, wherever possible, to collect among friends and acquaintances, no matter how small their offerings may be.
3. To bear in mind that to concur in this act of **Homage** is to co-operate in a worthy offering to the **Holy Father**, for, as the site on which the new Church is being built, is already the property of the *Apostolic Palace*, the Church and all the annexed buildings of schools and workshops, and Festive Oratory, will all remain the property of the Holy See.
4. To arrange the offerings as shown on the other side of this form.
5. To all collectors, and through them to all subscribers, a souvenir of this act of combined homage, will be forwarded.
6. Lastly all the subscribers will participate in the good work that shall be accomplished by means of the New Church, in which there will be special, daily prayers for all contributors.

Offerings should be addressed to: **The Very Rev. M. Rua, Salesian Oratory, 32 Via Cottolengo, Torino (Italy)** — or to **The Director, Church of S. Maria Liberatrice, Via Porta S. Lorenzo 42, Roma.**



**The Venerable
Don Bosco**

The welcome news of the introduction of the Cause for the beatification and canonisation of our holy Founder passed round the globe as a message of joy, and the event was celebrated in both hemispheres. In Buenos Ayres (South America) on the 18th of August, the Metropolitan Church was crowded to its utmost when the *Te Deum* was intoned and taken up by all the boys from our schools in the Capital, and by the large congregation, which included many Co-operators. His Grace Archbishop Espinosa, assisted by his Metropolitan Chapter, officiated at this thanksgiving service.

The "Don Bosco" club at Turin organised on a large scale, a pilgrimage to the tomb of the Venerable, at Valsalice, on the outskirts of the city. The large numbers arranged for by the organisation, were increased by sympathisers *en route*, and many of the foremost Turinese Co-operators took part. Accompanying were our Rector Major, Mgr. Catalanotto from Palermo, Mgr. Spandre, Auxiliary to the Cardinal Archbishop of Turin, and His Grace, Archbishop Cagliero.

In 1903, at the close of the Third International Congress of Salesian Co-operators, the Prelates and other members paid a visit to this same tomb of Our Holy Founder. It was perhaps a more imposing pilgrimage than the one just referred to, consisting mainly of dignitaries of the church and Co-operators from all parts. It was not, however, we may venture to say, more favourably regarded by Our Father and Founder, who saw in this latter, a gathering like unto those he rejoiced at seeing in his lifetime, the young of all conditions around their pastors and guides, the ministers of the Church of God. Some of the words spoken by the reverend orator on the former occasion seem to have a remarkable fulfilment in the latter. Among other things he said: "It has been thought that the soul is elevated to great deeds in the presence of the burial urns of the noble sons of the earth; but in a Christian sense it could be well said that the resting place of Don Bosco had become glorious, *et sepulcrum ejus erit gloriosum*; that his memory shall last eternally, *in memoria aeterna erit justus*. To Don Bosco, as the passing ages offer their tribute of fame, those words, might be well applied, which are said in reference to God's saints: *Sancti mei volabunt et non deficient*."

From his tomb a solemn voice is heard. He is dead, but not so his life's work, which he confided to the Queen of Apostles, who was the defence of the primitive church, and is its lasting shield against heresy. His work could not but appeal to Mary Most Holy, who desires

the continual extension of the kingdom of her divine Son. The age infected by the touch of godlessness was in need of speedy cure."

The intellect demanded a remedy for the bane of the spirit of pride, and of the bane of immorality which reduces man to the lowest level. Don Bosco was chosen to carry out God's designs in Turin, which had become through him, the home and centre of this redeeming work, and the seat of a well organised modern democracy.

*

Dominic Savio In the early part of this year another fiftieth anniversary was kept—that of the saintly pupil of Don Bosco, Dominic Savio. Among the various items of the commemorations, was the erection of a new monumental tomb at Mondonio, where the venerated remains were buried, and the raising of a commemorative slab on the wall of the house at Riva di Chieri, in which Dominic was born. The anniversary was not only kept in the Salesian Schools and Oratories with which he had been formerly connected, but wherever Don Bosco's name and the early history of his work are known, for the boy's virtuous life and holy death were the fruit of Don Bosco's counsels and guidance. From Montevideo we learn that the Auxiliary Bishop, Mgr. Isasa, sang the Mass at which the boys made a general communion, and he presided at the *Accademia* which had been arranged for the evening.

*

Visitors Various numbers have made us familiar with the doings of the Salesians who commenced their work in China last year. Macao, the scene of their labours, is a populous place on a small island near Hong Kong, a centre of maritime intercourse, and accordingly likely to stand in great need of the work for boys which the Salesians have gone out to do. A little while back, the zealous prelate who invited the Sons of Don Bosco to his diocese, and has since shown them every mark of esteem, and assisted them to the utmost of his power, paid a visit to the Oratory at Turin, in order to offer his respects to the Very Rev. Don Rua, our Rector Major. The work which he saw going on all around him had a great interest for the bishop, who was especially taken by the methods of technical teaching, and wondered if he would ever be able to accomplish something on so large a scale for his little Chinese. He surprised the boys in the tailoring and shoemaking departments by pointing out that the boots and some of the garments he was wearing had come from the workshops of the Salesian School in Macao, so that the Chinese boys were quickly competing with everyone

else in the various trades. With such an excellent and enterprising Pastor there can be little doubt that development will follow fast on these promising beginnings.

*

His Holiness
and
Catechism teaching

The work of the Congress at Faenza, which had as one main object, the realisation of the Holy Father's exhortations on Higher Classes of Religious Instruction, has already shown itself fruitful in several directions. As one consequence we find that Fr. Munerati, of the Salesian School at Parma, has revised and re-edited Mgr. Dupanloup's "General Method of Catechetical Instruction," and on the completion of reprinting, a copy, in three volumes, was presented to the Holy Father through the Cardinal Secretary of State. Fr. Munerati has since received the following communication:

Rev. Sir.

The Holy Father was pleased with your copy of the General Method of Catechetical Instruction, which has been re-edited under your direction, and presented as an act of homage to His Holiness. This work, so successfully accomplished by you, while it is a mark of your zeal for the spread of religious teaching, also shows the salutary effects of the recent Pontifical instructions concerning this important subject. His Holiness has expressed great satisfaction with this opportune publication, and hopes that it will be the means of accomplishing much good; in recognition of the filial homage he bestows the Apostolic Benediction.

I take the opportunity of expressing my thanks for the copy of the same work presented to myself, and beg to remain

Yours obediently

Card. Merry del Val.

*

Salesian Church
East Hill

It seems scarcely a month or so, says a Correspondent, since we assisted at the Solemn Opening of the Oratory of St Mary Magdalene at East Hill, and yet the first anniversary of that memorable occasion is already upon us. When His Lordship the Bishop of Southwark attended that ceremony, the edifice was not quite so complete in regard to its decorative scheme as it is now; but during the first few months after the opening ceremony the details were gradually filled in. On the first anniversary there was Solemn High Mass, and after the Gospel the Rector put before the Congregation a résumé of what had been achieved during the year towards the fur-

nishing of church and altar requisites. The Co-operative scheme for paying off the debt, the results of concerts, bazaars, etc., were also touched upon, and several ways were pointed out by which the congregation and others could help to extinguish the debt which is still very heavy.

In the evening Solemn Vespers were sung and the discourse was by the Rev. Father Sharpe, M. A. Touching briefly on the feast of the day (the Patronage of Our Lady) the preacher spoke on the scene presented at the Marriage Feast at Cana, showing that our merely natural life needs the revivifying power of divine grace, to make it acceptable to God, as the water was made delicious wine for the guests. The occasion of the anniversary then led the preacher to dwell on the means for bringing about this leavening or revivification, which are supplied by Our Lord in the Churches where He dwells, did we but make the greatest possible use of them.

*

A certain Saint's day that Salesian School, occurs early in Novembr is
Battersea unanimously allowed to be
the great event of the First

Term, if not of the whole scholastic year; and that day is the Feast of St Charles the Patron Saint of the Inspector of the Salesians in England, and Principal of the School. Past years have regarded their commemorations as establishing a record, but those who can look back on a series of them, and have noted the development of the festive commemorations that accompany the occasion, would unhesitatingly award the palm to this year's celebrations.

Beyond the outward signs of mirth, however, the occasion provides matter for reflection. The presence of Superiors and confrères from other Houses, the increasing proportions of the different departments of the school, the large numbers of boys — especially when in company with those from other Salesian Schools — all these speak more eloquently than addresses or verses of the quiet and unobtrusive, but not less apparent and positive development, that has marked the administration of him, to whom recurrence of this his patron's day must reveal many things, as it does to onlookers.

For this occasion the School never waits until the day itself to present good wishes and congratulations. The evening before, accordingly, provides the prologue to the celebrations in the form of a meeting of the whole school, at which both in song and word, in prose and verse, congratulations are tendered. Fr. Inspector was hailed by acclamations at his entrance into the School Hall, and the band immediately com-

menced the programme. The musical pieces included songs by Gounod and Garlaschi, besides the band selections, these being interspersed by addresses from the Houses of the Province. The one from South Africa had this year special importance, as the visit of the Inspector to Cape Town in the earlier part of the year has brought that House into closer relations than before with the central House of the Province, relations which, according to their address, the Community and boys are anxious to maintain, and to strengthen by other visits from the London House. Some

nion, and later in the morning, at ten o'clock, there was solemn High Mass, celebrated by Fr. Inspector, at which the choir sang Gounod's Messe Solennelle (de Paques). The remainder of the day's festivities included a representation of a drama, in which the parts were excellently sustained and which was highly appreciated. On the following day the School was treated to a capital entertainment in the form of a musical play given by the boys from the Salesian School at Farnborough. Where many parts were admirably performed, and where the whole



Visit of the pupils of the Oratory in Turin to the tomb of Savio Domenico at Mondonio.

useful gifts were also presented as souvenirs of the occasion. The Very Rev. Father Inspector finally rose to respond. He spoke on the reasons for keeping the day with unusual festivities, and whatever had been addressed to him in token of gratitude or congratulation, he neatly turned from himself and his own personal efforts, to the members of his Community and Staff who labour under him. When the applause had ceased, the band gave a concluding selection.

On the morrow at the early Mass, a dozen of the younger students made their First Commu-

play both in music and acting was excellently done, it would be difficult to select any leading character, but all deserved the praise and applause which was lavishly meted out to them. The orchestral accompaniment was especially appreciated, and gave some excellent selections. Besides the immediate pleasure of the performance, the play was also a mark of the progress that is being made in that part of the Province, and will go far to increase the reputation and credit of the rising school. The National Anthem concluded the performance.





Matto Grosso (Brazil)

I.

Religious festivals in the Colony of the S. Heart — The Terrible Cayapos — Destruction of an aldeia — Return of the young Indian Michael Magone from Europe.

Colony of the S. Heart of Jesus,
April 14th, 1907.

Very Rev. Don Rua,

It is a pleasure for me to be able to send you some news which will repay your constant interest in this settlement.

In my last I described our celebration of the feast of Mary Help of Christians, which we had to put off till the 21st October. The Feast of the Immaculate Conception, however, was still more consoling. Besides the Confessions and Communions of the boys and girls who had already made their First Communion, there were six other Indian children who approached the Sacrament of Penance for the first time.

The festival was preceded by a novena, which was kept with the extra services and devotional practices customary in all our Houses during this Novena; but that which, undoubtedly, was the most pleasing to the Blessed Virgin must have been to hear the voices of the little forest children joining in the liturgical chant of the Mass, which by long practice we have managed to teach them. Thus were the desires of the Holy Father carried out even in the midst of the forests. In the evening after Benediction of the Most Holy Sacrament, there was the usual illumination, firing of guns, explosion of fire-works, so pleasing to the Indians; followed by the singing of hymns, the whole being enlivened by the strains of our harmonium and still more by the little orchestral band flourishing amongst the neophytes. We realize more and more that

these religious festivals have a great influence on the hearts of the boys, causing them to forget the riotous celebrations and grotesque ceremonies of their ancestors.

The feast of the Immaculate Conception served almost as a preparation for the more solemn festival of Christmas. The novena, the singing of the prophecies, and other preparations seem to have a significance and solemnity all their own, when carried out under the circumstances obtaining here. The celebration of Midnight Mass especially will ever have the character of a special feast in this forest Mission. In that solemn hour, Jesus descended again not only into our lowly chapel, poor as the crib of Bethlehem, but also into the hearts of six more Indian children, who for the first time approached the Heavenly Banquet.

It is with a strange feeling of consolation, impossible for one to express, that the missionary distributes the Heavenly Bread to these children so recently young savages, and now as docile as lambs. I doubt not that the Divine Child, listening to the prayers of these young hearts, will have poured forth heavenly blessings, not only on this Colony, but on all the pious benefactors of this arduous Mission.

The day of the Nativity was one of holy joy. Not only were the boys pleased but their parents also, to see their children in festive garments and seated at our own table! And their joy was complete when they found that we had remembered not only the children, but the parents also, giving to all acceptable presents.

And it would seem as if the child Jesus desired to repay our humble worship; for soon after, three Indians from the Southern aldeas reached the Colony. This visit, in my opinion, may be considered a special blessing, because it is in the South that the principal aldeas are situated, being inhabited by large numbers of Coroados Bororos, who will come to the Mission readily enough when once we have entered into friendly relations with them. They have had to retire from the Northern regions almost entirely, on account of the ravages of epidemics, and also because they were harassed by the ferocious Cayapos. These latter were recently so bold as to approach within a distance of a mile of our houses, and there they killed a mule, which we

found pierced through with one of their poisoned arrows... How we are at some future time to make an effort for the civilization of these terrible Indians, I know not, as they will have no intercourse with any one. As yet the secret is known only to Divine Providence; meanwhile there is plenty to be done for the tribe of the Coroados.

The new-comers gave us important information concerning many *aldees*, and of several which, so far, have had no relations whatever with civilized people; the short time they remained with us they spent in gathering together a hundred articles to take back to their companions; for, as is their custom, our Indians rivalled one another in loading them with gifts. One gave a shirt, another a pair of trousers, this one a blanket, the other a knife, etc. Several came to ask me if they could give away this or that article... solely with a view of getting another later on. I did not discourage their apparent generosity, so as not to vex them, and on the other hand I was glad that the three Indians should go back to their *aldees* well provided, and favourably impressed. In fact they went away well contented, saying that after several moons they would return with pleasure and with more companions.

The day after their departure a youthful carpenter was not to be seen at his work; on going in search of him, it was found that he had no trousers for he had given them to the three Indians and was ashamed to present himself. As soon as he got another pair, he hastened to his work. After him others came, and amongst them Michael's father, who being without a shirt came to me smiling to ask for another. Thus their sentiments of fraternal charity were not entirely free from self-interest, for they knew that they would be afterwards supplied with other garments.

At the same time we received some disconcerting news. You may remember that last year, when I related how a band of ninety Indians had come to the Colonies of the *Rio Araguaya*, I told you also that eight Indians had come from a more distant *aldeia* for the purpose of reconnoitring, and afterwards returned to their own territory. But soon after, some whites, apparently more cruel than the Indians themselves, wishing to be rid of these undesirable neighbours, attacked the *aldeia* of the Indians and massacred them, so that it was with great difficulty that even one woman succeeded in escaping by flight. I was greatly distressed on hearing this news, for had we been warned, we might have sent for these Indians and have saved them from this terrible catastrophe. But God brings good

out of evil, and, in fact, our Indians on hearing this news were more thoroughly convinced that by remaining near the Missionaries they will escape many perils. Nevertheless, such incidents arouse one's indignation, and sentiments of compassion arise in all humane hearts for so many poor Indians who, had they been able to join ours, would in a short time have been won to Religion and civilization! If we could at least gather together all the boys wandering through these forests, instruct them in the knowledge of God and bring them under the protection of our Sovereign Patron the Divine Heart of Jesus Christ! We pray that our hopes may not be frustrated.

Now for some news of a different kind.

The journey which the boy Michael Magone made in Europe, with our Provincial Fr. Malan, will be a great advantage to the whole Mission of the Coroados. In fact, when the news of his return was received, all were anxious to see him again, to hear from him the account of his travels. The Provincial summoned me by telegram to Cuyabà, so that we might discuss together how to provide for the fresh wants of the Mission. This summons was an unexpected pleasure for me and I would have wished to set off immediately, so as to hear the result of his journey to Europe and at the same time to welcome the newly arrived and our Indian traveller, the young Michael Magone.

So I prepared for a speedy departure: I settled all that was to be done in the Colony, exhorted the Indians to behave well, promising that the best should receive presents, and on February 18th I started taking with me three boys destined for our school at Cuyabà. On the 28th I reached the house of Coxipó. More than thirty months had elapsed since I had seen so many confrères and friends! The boys of Cuyabà having been out on a walk to Coxipó, it was there that I had the agreeable surprise of meeting our Inspector. The rest of that day was spent in fraternal rejoicings, and in the evening we all went to the School of Cuyabà, where I was astounded in beholding its marvellous development, and where I had the pleasure of seeing once more so many of our confrères.

After a fortnight spent in these surroundings, which contrasted strangely with my usual field of labour, no longer in the midst of savages, but amongst brethren and friends, I made my preparations for returning to the Colony in company with several of the new arrivals. Having laid in stores, in particular of clothing, for the Indians, for Fr. Malan's luggage had not yet arrived, I left the three boys at the School where, together with the knowledge of instrumental

music and some elementary studies, one might learn the trade of a carpenter, another that of a blacksmith and the third that of a tailor. All three were very willing to remain there, seeing how well they were treated and being impressed with the progress made by Michael, their companion.

In fact, I myself was filled with amazement at the progress the boy had made in less than a year. I found him not only taller and more developed, but having acquired the agreeable manners of the boys in our best schools. He spoke at once with great pleasure of Don Rua and the other Superiors; of the Pope and the Cardinals and Bishops he had seen, of the Sanctuary of Mary Help of Christians and of so many other churches and schools. He described his journey to Rome and Paris. I listened to him with a secret pleasure for my thoughts were ever fixed on the Colony, and I rejoiced beforehand at the favourable impression his return would produce at the meeting with his father and mother, and the pleasure all would derive from the account of his experiences.

So on the 18th March, the eve of the feast of St Joseph, accompanied by two clerics, and two lay brothers and Michael himself, after a farewell to our confrères, and pupils and friends at Cuyabà, we set out for the Colonies. The first night we spent with our brethren of Coxipò, and the following day commending our journey to the Patriarch St Joseph we parted once more with the civilized world to return to the field of labour marked out by Divine Providence.

I omit any account of the usual incidents of these journeys, so as not to take up too much of your time. We were most anxious to reach the Colony of St Joseph on the Sangrador at least by Holy Saturday, but wishes and calculations avail little in these journeys, where all depends on the dispositions of the horses and the mules, of which we had about twenty to manage. In fact, on Holy Saturday we had again to pitch our tent being still nearly twenty miles from the Colony of St Joseph. We had, however, the pleasure of greeting two of our confrères who had come to meet us. The following day, Easter Sunday, I said Mass in the tent, and gave Holy Communion and then, having been successful in harnessing the animals we set off at once so that by midday we reached the Colony, which had made festive preparations to greet the new Missionaries. Having spent a day together, accompanied by one confrère and the young Indian Michael, leaving behind the rest of the party with the beasts of burden, I started very early the next morning for the Colony of the S. Heart. After two days' journey we found

ourselves, at a distance of some twenty miles, so I proposed to my companions that we should try a midnight ride and get home in time for the Mass in the Colony. All agreed and accordingly about eleven o'clock the same night we collected the animals, and having taken a mouthful, punctually at twelve we set off by moonlight. We had already telegraphed to the Colony that we should arrive that day, but they did not expect us so early. At six o'clock in the morning, being scarcely two miles from the dwellings, we saw Michael's father coming to meet us, armed with bow and arrows, with his trousers over his shoulder! Even he did not expect to meet us for some hours, but as soon as he caught sight of us he retired behind a bush and clothed himself in haste; then full of wonder and happiness at seeing his son again, and looking so well in good health and grown taller, he greeted us with a smile, and with much gravity, having stopped his son Michael he began the usual Indian ceremony of sobbing violently and weeping copiously. But the son and I who understood what all this meant, laughingly awaited the conclusion of the ceremony. When it was over, the smile returned to his lips and "*padua!*" he said: "Let us proceed!"

In a few minutes we reached the hill of Holy Cross. From there we were soon descried by several Indians of the Colony, and in an instant, at their shout of "The great Father has arrived, Michael has arrived" the whole place was in motion.

At the entrance we found drawn up in order all the Indians, men and women, with our little band of musicians, who, full of enthusiasm, greeted the arrival of their companion.

I remarked that all were filled with admiration, but hardly ventured to approach him; several boys, after greeting me, went to salute Michael, but he, though only just arrived, whilst I was preparing to say Mass, asked to go to Confession. I celebrated Mass in thanksgiving to the S. Heart of Jesus, and Michael served it and offered his Communion in thanksgiving to God for his safe return. The Indians assisted in perfect silence and with great respect.

After Mass all surrounded their companion, anxious to hear what he had seen in his long journey. Though his accounts filled them with wonder, I believe he could have said with St Paul when he was rapt to the third heaven: that his eye had seen and his ear had heard such things as his tongue was unable to describe!

After a few hours I took him to visit his family, who, assembled in their hut, awaited him with many women full of curiosity to see and hear him. A fine tiger skin was spread on the

ground and there, as soon as he arrived, he was invited to sit; but he declined. The father, following his own customs, wished to begin a little *bacururù* to relieve the fatigue of his journey; but the good youth refused. Then the father, somewhat mortified, turned to me to gain his consent, assuring me that he would only do a little of it; but I replied that Michael, being no longer an Indian, had no need of these ceremonies. Then Michael kissed the hand of his father and of his mother as is the custom in Brazil with Christian boys, he greeted his friends

regularly to the Sacraments. He is of the greatest use as an interpreter, he helps us with the boys and he studies and works on his own account, etc. May the Sacred Heart of Jesus and Mary Help of Christians keep him always good and give him grace to persevere!

He begs me to greet cordially all those who knew him in Europe and especially those who gave him presents, and he promises to pray always for them. Those who knew the three Indians taken to Italy in 1898, and have seen Michael Magone, must certainly have noticed



At the tomb of Don Bosco (September 29th) the authorities present at the Commemoration.

and then after a few words he returned with me to our house.

The following day, by the father's wish, a special feast was to be made for him, but on inquiring the reason I found that it was for the purpose of initiating him into the life of the *hayge*, as I have already explained is done for other boys; but scarcely had Michael heard of it, when he declared frankly he would have nothing to do with it; I also told the father that for his Christian son there was no need of any such thing, and I added that I would take him with me and show him the *hayge* myself, without any danger. This time also he was easily convinced.

Now Michael lives with us as if he were one of ours, keeping the rule of the house and going

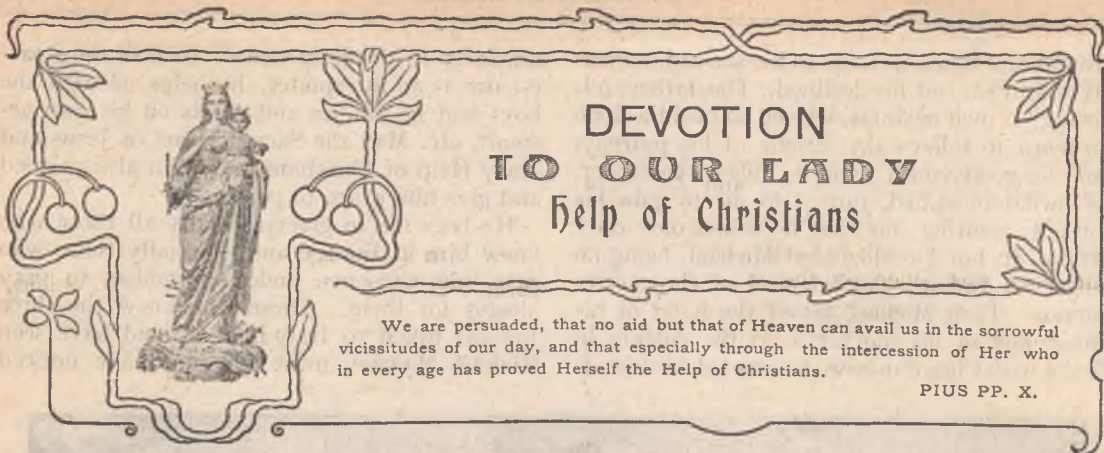
a great difference, and this goes to prove the wisdom of the course we are trying to follow, to direct our efforts mainly towards the young in whom all our hopes are centred: the first were already nearly grown up and spoilt; in the latter case it was not so.

But I must conclude. Do not cease, to recommend this Mission to our good benefactors, and bless us all, but more especially

Your obedient son in J. and M.

JOHN BALZOLA
Salesian Missionary.





Echoes of the Titular Feast

THERE are given here some records of the commemorations of the Feast of Our Lady Help of Christians in distant places. The devotion seems to gain ground every year, for with every step further into the forest or over the plain, the missionaries carry the teachings of our holy Faith, and a knowledge of her who has proved herself in every age the Help of Christians. Accounts from so many and such distant localities bring back to our minds the emphatic words of the Venerable Don Bosco: *There will come a time when every good christian together with devotion to the Most Holy Sacrament and the Sacred Heart of Jesus, will foster devotion to Our Lady Help of Christians.*

Commencing with Spain, the important centre of Salesian work at *Barcelona* was again very prominent in its celebrations. At *Sarrià* many children, both boarders and externs, had been prepared for their First Communion, and the solemnity was witnessed by a very large number of the parishioners. At *Seville* a triduum was kept, and on the concluding evening a procession was made. On the third day the conference to the Salesian Co-operators was given by the Bishop of Lystra. At *Salamanca* over five hundred Communions were made on the morning of the 26th, to which date the feast had been transferred. At *Huesca* the Solemn Mass was sung in the presence of the Bishop of the Diocese. At *Queron*, there was the blessing of a fine statue of Our Lady Help of Christians, the thank-offering for a favour received. At *Ciudadela* in the island of Minorca, His Lordship the Bishop, accompanied by his Chapter, took part in the so-

lemn procession on the evening of the feast. At *Madrid*, *Vigo* and *Gerona*, the feast was preceded by triduums and a Salesian Conference was held on the day itself. At *Cantalapiedra*, *Espino*, *Granada*, *Cantilliana*, *Tarancon*, etc., through the initiative of Co-operators among the clergy and laity the feast-day was kept with unusual fervour and solemnity. In Portugal all the Salesian Churches kept the feast with great solemnity. At *Braga* Mgr. Mariz was the celebrant at the functions and several of the boys of the Salesian School received their First Communion from his hands.

In Brazil there were special commemorations in our Churches at *Nitheroy*, *Recife*, at *Cuyabá*, at *San Paulo*, *Bagé*, *Nova Mantova* where the beneficence of a Co-operator has furnished a new church in honour of the Help of Christians. At *Bagé*, a town mostly of recent date, the devotion has only been known for the last four years, which is the length of the term of the Salesian School's existence in that centre. The School is dedicated to Our Lady Help of Christians, whose statue crowns the façade of the building and thus overlooks the chief piazza of the town. But the School Chapel is hardly large enough to hold the boarders, so that it was quite inadequate to accommodate the numbers of the faithful who assisted at the services on this occasion. An altar was accordingly erected at one end of the school play-ground, and by suitable arrangements of plants and hangings, temporary open air accommodation was provided. The chief families of the town and the local authorities took part, and at the procession the military band of the garrison stationed there played the sacred music. Illuminations brought the day's proceedings to a close.

At Buenos Ayres the various Salesian Churches and Schools kept the feast with great solemnity. For the procession there was a combination of Salesian bands and various associations took part. From *Rosario* and *La Plata* down to *Viedma* and *Patagones* there were special festivities. At Santiago in Chili, the conference was given by the Superior of the Jesuits, Fr. Soler, and on Sunday the 26th, Mgr. Jara pontificated, the service being followed by a general meeting of the Co-operators have been sent from Talca, Valparaíso, Concepcion, Valdivia, and Macul. At Valdivia the committee of Co-operators have already brought about the commencement of a new Church dedicated to Our Lady Help of Christians. Lima and Arequipa in Peru, Cañar in Ecuador, Bogotá, Barranquilla, and Cali in Colombia, Valencia in Venezuela, Guatemala, Sant'Anna, S. Tecla in Central America, all these have sent in similar notices of commemorative festivities.

In San Francisco and New York the solemnity was preceded by novenas, and the Conferences to the Co-operators were productive of great fruit.

This rapid review of the keeping of the patronal feast goes to show that the bond of union among the members of the Association does really exist, and that wherever the Third Order is established the devotion to our heavenly Patroness also flourishes. May it ever be our comfort and protection, and continue year by year to bring succour to a larger number of clients.

GRACES and FAVOURS

Kensington (London).—I beg to enclose a thank-offering, for three Masses in honour of Our Lady Help of Christians. I do so in fulfilment of a promise made some time ago, and would ask you to publish the same in the *Bulletin*.

F. A. V.

Montego Bay (Jamaica).—I wish to give public thanks to Our Lady Help of Christians,

and to the Venerable Don Bosco, for a favour received, through their intercession.

I enclose a little offering in fulfilment of my promise.

McF.

Oct. 10th, 1907.

Tignish (Canada).— Please accept the enclosed offering to Our Lady Help of Christians, for succour granted to us at our examinations. Our heartfelt and public thanks to Our Blessed Mother for Her gracious assistance.

Children of Mary.

November 11th, 1907.

London (Englan). I wish to give public thanks to Our Lady Help of Christians for the recovery of my wife from a severe illness.

Q. B. de F.

October 20th, 1907.

Kilkenny (Ireland). I return thanks to the Sacred Heart of Jesus and Our Lady Help of Christians for favours received, and wish to have the same published in the *Bulletin*. I enclose a small offering.

M. O'B.

November, 4th 1907.

King's County (Ireland). In fulfilment of a promise made, I send an offering in thanksgiving for the cure of a niece through the intercession of Our Lady Help of Christians. Please have this published in the *Salesian Bulletin*.

J. J.

November 4th, 1907.

Portsmouth.—I enclose an offering for the Shrine of Our Lady Help of Christians in loving gratitude for favours received after prayers to the Sacred Heart and Our Lady Help of Christians.

C. C.

Nov., 1907.

Dundalk.—I wish to return most grateful thanks to Our Lady Help of Christians for a great favour received through her intercession, and beg prayers for another favour.

M.

Nov., 1907.

New York.—Some time back my little son, while playing with some fire-works, was holding

in his hand a small box of gunpowder belonging to a companion. A spark however chanced to come from another quarter and the gunpowder exploded, very badly damaging the boy's face and body. Specialists tried their best but with little hope of cure. In my anxiety, a Salesian Co-operator spoke to me of the wonderful cures obtained through the intercession of Our Lady Help of Christians; and accordingly on the following day the blessing of Our Lady was given by the priest, and special prayers were commenced. I now beg to send my thanksgiving for the speedy restoration to health which was granted in answer to our petition.

S. C.

Lisgall (Ireland). — Being very ill a few months ago, I promised if cured to have it published in the Salesian Bulletin and to send an offering to the Shrine of Mary Help of Christians. Thanks to Our Blessed Lady I am now better and hasten to fulfil my promise.

Please say two Masses at Our Lady's altar in thanksgiving.

November 18th, 1907.

County Sligo (Ireland) — Please accept the enclosed donation for a favour received through the kind assistance of Our Lady Help of Christians after promising an offering and publication in the Salesian Bulletin.

S. N.

November 19th, 1907.

London (England). — I enclose an offering for Masses at the altar of Mary Help of Christians in thanksgiving for favours received through her intercession.

K. J. T.

Q. B. de Freitas, M. D.

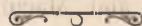
November 19th, 1907.



The Story of the Oratory

OR

DON BOSCO'S OPENING APOSTOLATE



CHAPTER LVII.

He recalled to their minds that, in that place where they were then gathered together, the Council of Florence had been begun, that in those very stalls had once sat the Fathers of the Church, and in that hall had sounded the voice of the Legates of the Holy See; he then continued, referring to the words of praise and encouragement which the Pope had addressed to the Assembly, concluding by saying that he could have no better sentiments than those to express in the presence of so many reverend prelates, and to the illustrious chapter of the cathedral of Florence.

All were in wonder at these words, for his reference to the historical circumstances was at once surprising and complimentary.

But Don Bosco's object in going to Florence had been to obtain aid for the works he had set on foot, and the hand of Providence was not closed against him. I believe it was just as he left the above-mentioned Church, that he met several distinguished ladies and gentlemen who, hearing that he was soon leaving the town said to him:

— Why are you going back so soon to Turin? Could you not stay some few days with us?

— My boys are awaiting my return—he said.

— What does that matter? Let them wait. They will see you when you go back.

— What does it matter! I have to provide them with their daily food. If I do not go back who will pay for their bread?

— How many are there?

— About a thousand.

— But if you consented to remain, your boys would be all right for a few days.

— For my own part I would remain here willingly enough; and if you agree to provide my boys with bread I shall stay till the end of the week.

— And how much would it cost to keep your boys for these few days?

— Ten thousand francs (£ 400).

— And if that sum is found will you stay here?

— There is nothing else to prevent my stopping.

— Well I shall provide the ten thousand francs.

— Very well, then I shall stay.

— Do you want me to bring you the money now? I have not so large a sum with me. If you like, it shall be sent to the Archbishop's House this evening.

— That will do very well, and may God reward your generosity.

In the evening Don Bosco received the sum promised by this benefactress, and he stayed at Florence.

While I am speaking of Don Bosco's visit, to that town, and of his efforts on behalf of his new church, there are some other facts relating to this period, which I have heard from well authenticated sources.

It happened not a few times, as history will some day make known, that he was called to the Government offices on affairs of the greatest importance. It thus happened that Don Bosco was acquainted with the ministers, and as he was once talking to Signor Lanza, Signor Bettino and Signor Ricasoli and some others, the last mentioned said to him:

— But how do you manage to cover all those expenses for your Oratory, and for so many other houses? That is quite a secret, or I should say a mystery.

— Oh I am always going forward like a steam-engine—said Don Bosco.

— I don't understand that. How do you keep the engine going?

— It must have plenty of fire inside and something to feed the fire.

— I quite understand the necessity of that, but to what fire do you refer?

— The fire of confidence in Almighty God, Don Bosco then replied, and without that, empires fall, kingdoms are shattered and the work of man is useless.

These words pronounced in the solemn manner that only Don Bosco could use, made a great impression on the speakers, and convinced them that Don Bosco was indeed a man of God. This minister Ricasoli will be met with again, notably in his mission to the Holy See to arrange for the provision of many vacant sees in the Dioceses of Italy. His prudence and piety, his learning and especially his attachment to the Supreme Pontiff made him acceptable to both parties. On his part Don Bosco was grateful to God for choosing him, a poor shepherd boy, as he styled himself, to accomplish something for the glory of God, for the benefit of His Church and for his country's welfare.

Don Bosco found his days very full during his visit to Florence, and it is wonderful how in the midst of so many occupations, he allowed no details however minute, to escape him, when they were in connection with his work on behalf of youth. In a letter of those times I have found the very counsels which he sent to boys at the Oratory to enable them to prepare well for the approaching Christmas festival, for he did not return to Turin till the opening days of the following year, 1866.

He was occupied during this year in another direction, and this work did a great deal towards making his name known far and wide. In 1854, as I

have remarked, he opened his doors to large numbers of boys who were left homeless by the cholera which raged in Turin and its neighbourhood. In the year 1865 the town of Ancona was visited by the same epidemic and Don Bosco offered to receive a hundred boys. When they arrived, ill-clad and ill-mannered, having been neglected during the plague, Don Bosco saw the necessity of Festive Oratories in that part of Italy and later on he had an opportunity of establishing some.

But at this point I find such a wealth of material that it is difficult to confine myself to the prescribed limits of dealing solely with the Oratory; however, as the story of its first twenty-five years is almost told, I must add a few things of importance. The works within the building area of our new Church went on apace; the walls were already a good height and the advance of the structure placed Don Bosco under the necessity of devising new means for raising the money. In May of that year also there arrived at Turin an exiled Prelate, Mgr. Rota, Bishop of Guastalla; he sought hospitality at several places but was refused; he went to the Cottolengo, but they could not find it convenient, and directed him to the Oratory. Don Bosco was at a loss what to do. His own rooms were then as always very small and poorly furnished—how could he offer them to a bishop? But this difficulty was overcome by the good prelate himself. "They tell me that you receive the poor and abandoned," he said to Don Bosco. "Now who is more abandoned than I. Consider me as one of your boys and give me just the lodging you would give one of them".

Don Bosco's fears being thus allayed he received him very gladly. When it became general throughout the Oratory who this mysterious person was, and why he had come amongst us, every one regarded his coming as a great privilege. "It is a sign of God's blessing", Don Bosco said in the evening, and later on a crowd of boys gathered round the bishop's window, giving him a shout of welcome. He went out very little spending most of his time in the two small rooms allotted to him. What surprised the boys most of all was to see him going every week to confession, and waiting his turn just as one of themselves. When he came into the Sacristy the first time for confession, the boys all got up to make way for him, but he retired to another part of the room and waited for the others to go before him.

He stayed with us till October when several Bishops and Cardinals, exiles from their dioceses on account of hostility to the new regime, were set at liberty. Cardinal De-Angelis who had lived at the *Casa delle Missioni* since 1861, where he had been frequently visited by Don Bosco, had promised that he would visit the Oratory as soon as he was at liberty. He was very interested in the work and always inquired about it whenever he had an opportunity. Don Bosco told us that on a certain day when an audacious proposal was being made in the Senate against the clergy, one of the Oratory boys came and told him to go to Cardinal De-Angelis

and tell him to prepare to go home. As a reply the Cardinal took up a paper and showed him that that was exactly what was decided at the Government House.

— If that is so, replied Don Bosco — Your Eminence had better get ready.

— Well, when I am finally set at liberty I shall not forget to visit the Oratory.

— You will always be welcome, whenever you come.

— Will you show me the young prophet?

— Certainly! I always watch him carefully because no one would take him for anything beyond the ordinary, but I shall bring him out for you to see (1).

One day at last the Cardinal did come, and we had an opportunity of knowing the illustrious prelate who had withstood so many hardships with admirable constancy.

The kindness and gentleness of spirit which characterised his dealings with us were a proof that, if our country had never had any other enemies but him, it would have had no equal in peace and tranquillity. He assured us that when he reached Rome, whither he was going, he would have many things to tell the Holy Father about the Oratory, and that he would help us to the best of his power. Every one amongst us regarded that as a happy day when our House was honoured by the presence of a faithful Apostle who had spent more than six years in prison.

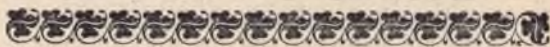
Writing to one of his friends he said: "I always remember with pleasure my visit to that providential oratory under the patronage of St Francis of Sales and Our Lady Help of Christians, and which was brought into existence and is kept up by the zeal of a humble priest."

Mgr. Rota also returned to his diocese after his stay at the Oratory. He had been always occupied, always busy in some work for the good of souls. Count Radicati and the family of the Appiani were of great service to the exiled prelate in many ways and it was principally through them, that when he returned to his diocese, he succeeded in regaining possession of his episcopal palace. The bishop afterwards sent a long letter to the *Unità Cattolica*, in which he referred to the Oratory in the highest terms and especially thanked its Venerable Founder. In that same year Don Bosco made his second visit to Rome to receive a further sanction from the Vicar of Jesus Christ, and in recording that event I must close the History of the first twenty-five years of the Oratory. With the completion of this task, and in wonderment at the work that has grown up around me, I give it a fervent salutation by way of a farewell. I commenced the narrative with the beginnings in the sacristy of St Francis d'Assisi, and God has given me the grace to see it

continued from year to year till 1866, when the twenty-five years, which I proposed to lay before the reader, are completed, and under the magnificent cupola of the Sanctuary of Our Lady Help of Christians whence it has spread continually and wonderfully. If I have given any satisfaction by this history of the marvellous beginnings of Don Bosco's work, I return thanks to God who has given me the grace to live to complete it; and by it I would also show my gratitude to Don Bosco, who received me as a boy, who educated me both to religion and to the priesthood, in which I have been able to be of some small service to others. May my hand wither up, and may my tongue lose the power of speech, when I cease to speak of that home of charity and peace I who have lived there so many years, now I feel that I have but one request to make: *Ut inhabitem in domo Domini mei, omnibus diebus vite mee.*



With these words Fr. Bonetti closes his narrative. Almighty God granted his desire. Within a few weeks he was taken ill, and after a short time amid the general sorrow he was called away to his rest. To him may be applied these words of Holy Writ, concerning certain men "Rich in virtue, lovers of beauty, living at peace in their houses. All these have gained glory in their generations, and were praised in their days. And their seed and their glory shall not be forsaken; their bodies are buried in peace, and their name liveth unto generation and generation" (Eccl. XLIV).



The following lately deceased persons are earnestly recommended to the charitable prayers of our Co-operators and Readers:

Miss Paulina Millien, Arima, Trinidad.

Mr. William Hunt, Waterford, Ireland.

Mrs. Kate Hunt, Waterford, Ireland.

Mr. Michael Fitz Gerald, Waterford, Ireland.

Mrs. Johanna Handely, County Waterford, Ireland.



PERMISSU SUPERIORUM

Gerent, GIUSEPPE GAMBINO—Salesian Press, Turin, 1907

(1) I have never been able to discover the boy who is here referred to. It was a custom of Don Bosco's to change his usual benignity when dealing with boys who were given extraordinary favours, and even to treat them severely. He did this to keep them humble.

APPEAL

ON BEHALF OF THE SALESIAN INSTITUTE.

To all those who are kindly disposed towards poor orphans, to all those who have at heart the betterment of society by the education especially of abandoned or neglected youth, we appeal with confidence.

The Salesian Institute in Cape Town is a school of Arts and Trades, one of the four hundred and more Institutions of Don Bosco. It consists of schools of printing, cabinet-making, bookbinding, shoemaking and tailoring. Boys are accepted irrespective of creed, are trained in one of these trades, while at the same time they receive a good "book" education and are taught both vocal and instrumental music.

The houses in which the work is carried on at present are only rented and were never intended for educational purposes. So far there are seventy-two lads in the Institute, all healthy and happy, and this is all that we can at present accommodate. During the past year close on sixty applications had to be refused. This year the demands are pouring in daily, but the answer is always the same: "There is no room."

Our benefactors and all those acquainted with the work urge us to build a suitable institute to provide for about two hundred boys, where a model school of Arts and Trades may arise and the complete educational system of Don Bosco may be developed. There is every prospect of a valuable site being secured in one of the old Cemeteries in Somerset Road; so it is now necessary to start a building fund. Confident in the blessing of Divine Providence and the goodness of the cause we turn for help to both rich and poor of every denomination and nationality.

A Committee has been already formed for the purpose of collecting subscriptions. While we expect much from the wealthy, we are confident that the labouring classes, who have experienced many hardships in common with our boys, will not deny their mite. A small subscription every month, sixpence, a shilling or half a crown, will prove most effectual in aid of the new Institute.

We wish to promise our prayers to all those who come to our assistance and we feel certain that the Almighty will reward abundantly every one of our benefactors.

For the Salesians:

E. M. TOZZI, S.C., *Superior.*

Feb. 14th, 1905.

Salesian Institute,

49, Buitenkant Street, Cape Town.

I hereby recommend most heartily the foregoing appeal to all the well disposed throughout my own jurisdiction, and to the Superiors of the Missions who have sent, or are likely to send boys to the Salesian Institute from any part of South Africa.

✠ JOHN LEONARD,

St. Mary's, Cape Town.

Feb., 14th, 1905.

(Cablegram.)

To Superior, Salesian Institute, Cape Town. — Rome, 13th March, 1905.

Holy Father wishes development to praiseworthy work of Salesian Institute and blesses Superiors, benefactors and Pupils.


Cardinal MERRY DEL VAL.

L'ANGELUS

Hygienic - Restorative - Digestive

prepared by Messrs GAUTIER

at Aigre (France)



Its inventors. — Until recent years this liquor was placed on the market by the French Salesians, but the original recipe came from the Benedictines at Machecoul, who had it as far back as 1672, the liquor being thus of long-standing repute. The French Salesians, who have for some time had the control of its manufacture, could have continued it, but being on principle adverse to such commerce, especially in a liquor, they preferred to cede the manufacture to Messrs Gautier, who were thus induced to receive it.

Preparation. — Far from being an imitation it is one of the very ancient liquors, and its recipe is carefully followed by the present makers, Messrs Gautier of Aigre (France). In some sense they have improved upon it, by using the finest alcohols of the famous cognac district in its preparation.

Besides being very great buyers of grapes of the Charantes, the makers are themselves proprietors of extensive vineyards in the celebrated cognac and champagne districts. In 1906 they obtained from their own growing more than 130,000 gallons of wine, which after distillation produced some 90,000 gallons of the finest brandy.

Efficacy. — L'Angelus, in whose preparation the best brandies and the finest aromatic herbs of France are used, is thus the purest and most hygienic of all liquors, and superior in appearance and taste. It has a healthy action in promoting digestion, especially when this latter is slow and difficult, according to the statements of medical experts. It has, moreover, the advantage above other liquors in possessing a most pleasing aroma, and in leaving no syrupy taste on the palate. In this lies its chief claim to pre-eminence among liquors.

L'Angelus has already been placed in several exhibitions, gaining in every case distinction and honourable mentions, and has been awarded four gold medals. And three diplomas of merit. Its name is derived from the famous picture by Millet "L'Angelus", and the trade mark for all quarters of the globe bears a reproduction of this well-known masterpiece.

Sold by M. Frères Gautier - Aigre (France).