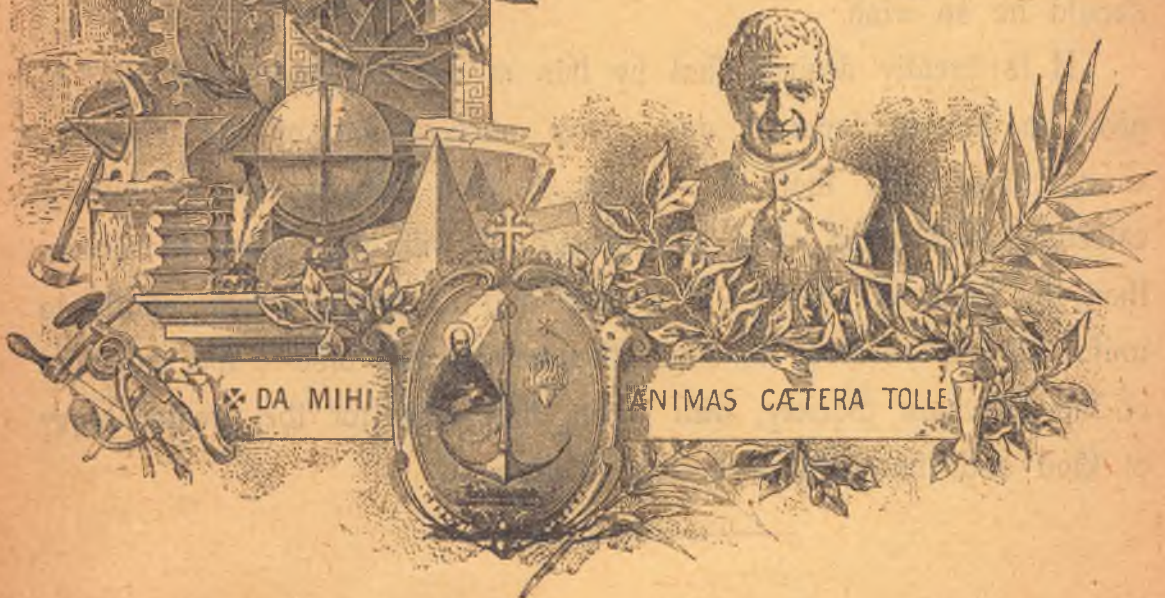


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Vol. VII

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

Sanctus



Important Notice to Readers.

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

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

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

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

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

The Salesian Bulletin

Organ of the Association of Salesian Co-operators

Via Cottolengo 32, Turin, Italy.

CONTENTS.


The Season's Good Wishes	257	News in brief	269
A significant Year	258	News from the Missions — Brazil	271
Book Notices	259	Devotion to Our Lady Help of Christians - History of the Devotion	278
Don Bosco's favourite Institution.	260	Graces and Favours	279
The Foundation of the Society	263	Life of Margaret Bosco	280
Indulgences	265	Obituary	284
Salesian Notes and News	266	Index for 1912	284

The Season's Good Wishes.

The Ven. Don Bosco invariably took the opportunity of expressing his grateful good wishes to his many Co-operators, when the appropriate occasion offered. But when the members of his Association of Co-operators increased beyond all conception, he issued his **Bulletin**, and through its pages he addressed them in touching words, particularly at the advent of Christmas and the New Year. His Successors have inherited his large mantle of charitable works, and also the fine sense of gratitude which in him was of an exquisite kind.

On the return of the Season of good wishes, therefore, Our Superior General, the Very Rev. Don Albera hastens to offer his heartiest good wishes, and in order to make them effective he has all the intentions and the welfare of our friends and benefactors prayed for before the Holy Child, who will reward abundantly those who work together for the little ones whom He so loved on earth.

A significant Year.

HE year that is closing has a special claim to a conspicuous place in our chronicles. Centred round the fact of its being the Jubilee Year of the Salesian Work in England have been many noteworthy events which are yet to find their climax in the Jubilee Celebrations. Unfortunately the absence of His Eminence the Cardinal, who is detained in the Holy City, will necessarily lessen the *éclat* which was expected to accompany these commemorations; but should that eventually be the case, His Eminence will make an official visit at a later date and complete the celebrations. In our next issue we shall be in a position to give details of the festivities, and of those which may yet be prospective events.

During this year we have frequently referred to the Jubilee, but at its close, when a summary glance is taken, it is not out of place to re-state the main facts. It is Nov. 23rd 1889 that goes down in history as the date of the arrival of the Salesians in England. The Ven. Don Bosco, although too rapidly failing in health, had given the new comers his parting blessing, had bid them God speed, and sent them forth with great expectations which surely have not been unfulfilled.

Their principal work on arriving was concerned with the large parish of West Battersea, with all the contingent labours and trials of setting a mission to rights, building schools and Churches, and organising the successful parish work which has since been carried on with unvarying prosperity.

Twenty-five years ago Catholicism

was by no means so forward as at present. It was still emerging into day-light, and the building of Churches was not carried out with the rapidity which late years seem able to secure. It was therefore not a matter to be lightly thought of, to undertake the erection of a large church, such as that of the Sacred Heart at West Battersea, and it is well therefore that it will have an important part in the Jubilee celebrations.

Other work has been on different lines, more closely connected with Salesian educational work. It was seen very early that the main scholastic work would not lie primarily in the direction of technical work, or of Arts and Trades, but that a greater need was to be supplied in the work of secondary education, and the promotion of schools for the training of ecclesiastical vocations. From the very beginning of Don Bosco's Missions abroad, there was a call for English speaking subjects, and this has necessitated the sending of priests and clerics to many parts abroad where the demand was greatest. Parallel, therefore, with secondary school work there has been a steady development of this training ground for ecclesiastical vocations, and it is a department that has made heavy calls on the personnel, and one which we therefore heartily recommend to the generosity of our Readers.

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But coming more particularly to the present year of the Jubilee, the early part was signalised by the visit of the

Superior General, the Very Rev. Don Albera. It happened to be his first visit as Superior General, but it was meant to be in connexion with the Jubilee and was therefore signalised by unusual celebrations. The illustrations given in the issues of the early months of this year showed some of the chief items in the series of events. During his stay he solemnly blessed and opened the new Chapel of the School, which was dedicated to Our Patroness, Our Lady Help of Christians.

Elsewhere in this issue we refer to further additions to the constructional efficiency of the School Buildings, all of which are in their way commemorative of the twenty-fifth year, which itself suggests a sense of completeness and rounding off of the first cycle of years. As we had occasion to say in a recent issue, it is one thing to give an enumeration of accomplished works, but quite another to enable the Reader to conceive the labour entailed in bringing together and developing the various elements which afterwards evolve into fully equipped institutions. And yet it is that precisely that costs. The greatest demands are made upon ability and tact in the formation and moulding of personnel, in the nice adjustment of human elements and considerations, while other combinations of ability and courage and perseverance are demanded to meet the heavy outlays that extensions and developments require. It is for these and other reasons that the occasion of the Jubilee is endowed with special significance and interest.

We do not know what the coming cycle of twenty-five years will bring for us, but we can hardly believe that they will be less productive than the past. Perhaps they will find the work sending out other off-shoots in various directions, and forming establishments

which will have histories and Jubilees of their own. There is much to be done, but various factors must contribute to final success. Under the Providence of God, and the patronage of Our Lady Help of Christians, we look to the wider circle of friends and Co-operators whom Don Bosco intended to be the material support of his work and the promoters of their developments. There is always time to make up for any past remissness in this direction, and the close of the Jubilee Year is surely a suitable time for it. With the hope of a wider and more generous co-operation we shall embark on the new period of our second twenty-five years, which is commencing in quiet confidence.



Book Notices.

Number Nine of the Iona Series, a handsomely bound shilling series published by the Irish Catholic Truth Society, is the *Life of Nicholas Cardinal Wiseman* by Fr. Canavan of the Society of Jesus. For a volume of a hundred and fifty pages it is comprehensive in character and treats of the main phases of the career of the distinguished Churchman, who played a master's part in the re-establishment of Catholic Life in England. Fr. Canavan treats of his Early life, Preparation, Wiseman in England, The New Hierarchy, The Care of the Churches, Last Years and The Man and his Work. It will do good service in preserving the many precious memories of the heroic times which ushered in the present period of comparative peace and equally for the Catholic Church.

Published by the Irish Catholic Truth Society. 24 Upper O'Connell St Dublin



Don Bosco's favourite Institution.

THE FESTIVE ORATORY

The following interesting address was given by a distinguished Co-operator on the occasion of the tenth anniversary of the Opening of the Festive Oratory at Lugano. It gives a modern view of the great work which commenced so humbly in the early days of Don Bosco's priesthood.

The idea of the Oratories is the outcome of a vision of things, at once holy and poetical, vouchsafed to the saintly Founder. The idea is simple in its origin, like that of all other movements, that are elementary or fundamental in their principle, but complex in its development; the main idea can be grasped at once, but it is difficult of realisation: it is wonderfully effective, but the means are arduous in practice. It happens at times, through the disposition of Providence, that under the impelling influence of the force of necessity, the founders of educational works embark upon their undertakings with a fixed determination, caring little for difficulties, and confident, sometimes over-confident, of the assistance of heaven. To draw together so many of the young of different characters, to set them on the paths of virtue, of prayer, of self-sacrifice, to exercise the office of the gardeners of souls, in order to cultivate the flowers of innocence, to rear the tender shoots in the practice of religious and other duties, to prepare them for life, to organise the best elements for the family and for society, in brief, to make the vising generations christian, this is the ideal of the Oratories, and of all those who dedicate themselves to the work in any way whatsoever; it is an apostolate whose very difficulty makes it the more meritorious; for here we are not considering the careful education of any individual soul, but we are dealing with whole gatherings of the young en masse; it is a question of bringing divergent characters into discipline; to direct vitality and energy; to cultivate good habits, to ward off the dangers of bad example and evil surroundings.

To those who have started such a work, society at large owes a debt of admiration and of gratitude; they are in fact bringing to completion and to perfection the work entrusted to parents by God; they exercise thus a sort of parental control, combining rigour with kindness,

piety with enjoyment and discipline with emulation. These aims are highly to be commended, for not only does God appreciate them at their true valuation, but they appeal to men also in general, for every one will agree that there is little to arouse such interest in the children of others, and it must therefore be the outcome of a zeal for their good, and of a desire to co-operate in the triumph of a great mission.

Hence we find hundreds of the young flocking in where they can find a happy and a useful time, where advantage and pleasure, the *utile et bonum* may be attained, where the chapel is ready for their devotions, where the playground provides every means for physical enjoyment and developments, where youthful vivacity and energy sharpen the desire for emulation and for joyful weekly diversions.

You might think them disorderly, but perfect discipline is maintained; you might imagine that they would endeavour to escape the eye of those who are in charge, but they are like little birds caught in a snare; instead of seeking to avoid the practices of piety or prayer, they come with a willingness which results from the example of hundreds around them, and from the recognised authority of prudent directors.

It is seldom that a boy does not feel attracted to the Sunday exercises, for he is drawn by the desire to see companions, and to play with them, by the wish to fulfil his duties, since they may be done with such ease and advantage, the chance of obtaining rewards in due season, his desire to take part in the plays or gymnastic displays, and other considerations that commend themselves readily to juvenile minds. Hence it is that the swarms of boys adapt themselves without noticing it to the various demands that the rules of the Oratory must necessarily make, and they seem to take to them with a natural pleasure; and this is a good training or preparation for those habits of duty and religion, that complex of dispositions which composes the good catholic mind, and supply it with the necessary bias towards a high ideal. However this desirable combination is not achieved without persistent effort, but anyone who knows the Oratories, knows also that there is generally an ease of adaptation about the characters to

be dealt with since they are still primitive and malleable and docile. Advantages are reaped all round; by the individual, the family, society, religion and country.

Where so much nowadays is of a corrupting tendency, these oratories are places of safety and cure, where a pure and vivifying atmosphere may be breathed; they are the preserves or nurseries where the young plants take a firm root and put forth their early leaves; they are schools of physical and moral training, where one sees in strange fellowship the altar and the

ted even here? The reply is found in the simple fact, that a good plant produces good fruit. It is the Salesian Work which is ever extending its branches under the care of Divine Providence and Our Lady Help of Christians; it is that work which makes its fruitful ramifications pass from mountain to desert, from east to west.

That such a work should so rapidly extend itself in an age of egoism, indifference and atheism, and above all in an age of materialism, when, as the poet says, the love of gold and aggrandisement is in such contrast to the hu-



ARGENTINE REPUBLIC. The gymnastic section of the Bahia Blanca College.

gymnasium, piety and enjoyment, devotion and muscular exercises.

Is it not desirable to share in the working of such an Institute? To bring one's quota to the building of such a monument? And yet it should hardly be a matter of choice if the young generations are to be brought up to religion and piety, and if the state is to find that she has growing up around her a family of sons on whom she may rely, and not over-grown children without character or religion.

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And now, in connection with today's celebration, how is it that the Work of Don Bosco, the creator of the Oratories, should have penetra-

mility and charity of the gospel is not without explanation; and the reason is that the inspired apostle could gauge with accuracy the defects of his age, and has overcome them by proclaiming the opposite principle that immortality, and a place in heaven are worth more than all the gold of the earth; the attack of evil found itself opposed by a phalanx of endeavour working for good; the opposition of wicked men had aroused the energy of apostolic souls; unsound principles had produced a gangrene in the youthful system for which a remedy had to be found; but the evil was general, and therefore not even the confines of Europe were to limit the remedying influence, and thus Don Bosco became the legendary apostle of two hemispheres, and the

gift from Providence for the nineteenth century. Charity, as a product of the operation of Divine grace, appears in every century, and it manages to flourish amid the thorns, nourished by faith and hope. And then note its results; there are hundreds and hundreds of voices answering to its call, hundreds and hundreds of the young generations raising their voices to God; there are churches rearing their towers and domes towards heaven, and shining in the sun; there are thousands of bells ringing out for prayer, work and sacrifice; bands of music in the School, the theatre or ball; there are studies of all sciences; industry and art under cultivation; there are always new followers of Don Bosco going out, apostles and virgins of an ardent charity; sons and daughters of the Church devoted to a life of sacrifice; among all classes the movement is afoot; men women and children, all partake in the new spirit of devoted charity which is leading them back to Jesus Christ. And whence comes this new apostolate? From the lowly instrument chosen by God; himself of obscure origin, Don Bosco, the great apostle of youth, is transformed, renewed, multiplied in his own wonderful work; it is he who has in some way run an electric current through the youthful generations, revivifying the spirit of christianity, and thus provided an important factor in the restoration of the reign of Jesus Christ upon earth.

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Now this electric current has, in a sense, penetrated to our own town, where it has produced the Festive Oratory. Even here, as everywhere else, impiety had succeeded in injecting its poison; we must stifle, it said, in the minds and hearts of the young the idea of a divinity, of a God, an old and obsolete idea, in fact an idea already dead and putrid, not at all compatible with modern renovations; the spirit must be democratised like everything else; all prejudice must be banished; reason must be elevated, dogma put down; put religion out of the School, and substitute the modern novel; make the Church into a freemasons lodge, substitute free-love for the altar, and the modern romantic literature for the Bible; this made up a perfect revolution in education, resulting in the abolition of a moral standard, in fatal misdirection of reason and good sense, to crime and to unheard of tragedies. But the Festive Oratory was instituted; and with it there arose a new dawn, and a new sun, distilling in its rays a vivifying oxygen which restored to the system the practice of prayer and the exercise of Christian virtue.

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In naming this place of assembly the Oratory, it must not be taken that it is only a place of prayer, as its name might signify; but its *Festive* character is shown in the recreative side, recreation of body and mind, and the elevation and training of the mind by means of juvenile enjoyments. And certainly you would not have the Oratory become dull or over-serious. It is convenient, as you know to combine the useful and the good. It is also well-known that honey is used to catch certain little insects, and something sweet is always preferred to a bitter pill. The Oratory is well compared to a beehive. Three hundred of you and more! Good gracious what an uproar you must create.

You therefore that are still young, who have a species of innate electricity, which manifests itself in movement and life, in games and sport, why should you strive to put the soul in a sort of exile and amidst severe things. Here is life and motion; joyous you enter, joyous you go out. Your courses of games, or of gymnastic exercises are a training for the harder course which is to lead to heaven; for all these things have a material and spiritual side, and the one must lead to the other. Thus recreation is inseparable from the Oratory; *Servite Domino in laetitia* is its motto. At the same time there will always be difficulties to overcome, but they must be taken in hand in the spirit of cheerfulness. The Oratories have been called the gardens of the faith; and faith is indeed the most precious of the virtues to be cultivated; take it from those who have experience; you have not yet had the opportunity of noticing all its bearings and manifestations; but faith is necessary to the life of the soul, as a substantial and indispensable element. Without faith it is impossible to please God, St. Paul tells us, and it must live and produce good works. It must also be deep down in the heart. What happens to a plant that is not deeply rooted, or what use are leaves once they are off the branches? The plant is only good for the fire and the leaves to be trodden under foot. Thus it is like the silently flowing stream. It may not be noticed by the passer by, but it is fertilising and draining the surrounding country. Thus unobtrusive may be the faith of our hearts; but it makes all the difference to our lives. *In fide salus* should be our motto. Thus it is that the Festive Oratories have become such an important factor in preserving the Faith, in re-awakening the practice of Religion and in saving so many from falling away into one or other of the many snares that the enemy of souls has laid.

The Foundation of the Society.

 In previous issues, there has been given a series of articles, dealing directly with the Ven. Servant of God, Don Bosco, and the extraordinary Mission confided to him so unmistakably by Divine Providence, for the benefit of the Church and of the human race at large. These articles were written by one of the few who possess a complete knowledge of so wide a subject, and were undertaken with a twofold end in view; first to carry into practical effect the words of the Cardinal Postulator of the Cause of the Venerable Don Bosco, written at the time of the official Introduction: they were, that the Sons of Don Bosco should make known the life and marvellous accomplishments of their Founder, so that many more might participate in his work and might extend the spiritual and temporal benefits ensuing therefrom. The second motive was to have a printed memorial for the occasion of the fiftieth anniversary of Don Rua's ordination; but, to the grief of all, his ebbing life, consumed in years of toil on behalf of others, was not destined to reach that length of days. The memorial however was subsequently published, and its valuable contributions to the life of the Servant of God have been substantially reproduced in our issues. The concluding notes deal mainly with Don Bosco's greatest task, the Founding of a Religious Congregation.

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The circumstances under which Don Bosco founded the Society which was to aid him in his already overburdening tasks, and to perpetuate his work, differed widely from those under which others have been founded. He had not a band of followers or companions, as has been generally the case; but he sought among the most capable and devoted of his boys, the nucleus of his future Congregation. It has become almost a commonplace to compare the rapid and extended growth of the Salesian Society to the growth of the Mustard Seed. Fifty years ago the Society existed only in the designs of God, and in the thoughts of the priest inspired by God.

In the year 1858 Don Bosco went to Rome to present the draught of the Rules to the Holy Father. His Holiness, Pius IX., was heartily in favour of the proposals; He gave them His Apostolic Blessing and made various sugges-

tions. In the following year, 1859, the foundations of the Salesian Society were solidly laid, and the Institute had its definite beginning on December 18th 1859. In the evening of that memorable day, Don Bosco assembled the clerics and young men who had been assisting him, and who had manifested the desire of placing themselves permanently under his guidance. They were seventeen in number. Having invoked the light of the Holy Spirit, Don Bosco said they should proceed to the election of superiors and form a Council of seven Directors. The two priests among them were elected first: Don Bosco as Rector Major, Fr. Alasonatti as Prefect; the five clerics were elected as assistants, and among them are two very well known names, that of Don Rua, of holy memory the first Successor of Don Bosco, and His Grace Archbishop Cagliero the present Apostolic Delegate to Central America. A third Fr. Bonetti is also well known, and was the co-founder with Don Bosco of the *Salesian Bulletin*.

Ten years later, 1869, the Society received a formal approval from Rome; on April 3rd 1874 it received the definitive approbation of all its Rules; on June 18th 1884 it was crowned, in a sense, by the Communication of the *Privileges*, which place it on the same footing as that of the great Religious Congregations, side by side with the most ancient and esteemed Orders. Immediately after the definitive approbation of the Congregation (1874), Don Bosco had an audience of the Holy Father, and made known to him that he had need of certain dispensations, in regard to the lately approved rule. "How can that be?" asked the Pope, "the rules are but just approved, and you are already seeking for dispensations?" "The matter is very simple," replied Don Bosco; "according to the Rule, it would be necessary for the priests to be thirty-five years of age, before they can be elected Superiors, and I have no one who has reached that age." The Holy Father smiled as he answered: "It is very clear that Don Bosco is always surrounded by boys; well, well; I grant you all the dispensations necessary."

Having obtained the final approbation of his work, Don Bosco continued his apostolate more ardently than ever. Some who looked on and saw his scarcity of means and the serious difficulties into which he was continually falling, suggested that he should restrict his endeavours and go more cautiously, but his reply was characteristic: "When the devil stops or slackens in his endeavours to ruin souls, I will also abate my efforts in doing good; but so long as he is indefatigable, we shall not cease to

labour for their salvation; we shall take our rest in Paradise."

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His Eminence Cardinal Mauri, Archbishop of Ferrara, speaking at the first Congress of Salesian Co-operators, Bologna 1896, said: "It is not my purpose to preach the panegyric of the Salesian Institute, nor of its illustrious and saintly Founder; but it is impossible not to admire the variety and extent of the ministrations of these new evangelical labourers. They embrace within the scope of their work both religion and civilisation. They are apostles among barbarous and savage tribes, consolers and healers among the unfortunate lepers. They are preachers, confessors, catechists; in the Schools and Colleges they are professors and teachers of all classes; whilst by writing and the diffusion of good literature they are general educators, and in their Schools of Arts and Trades they make intelligent and hard-working artisans. How opportune is this variety of works; how well they correspond to the conditions and needs of the various localities!

Mgr. Manacorda in his work on the *Roman Pontificate and Christian development of life*, gives an appreciation of the Salesian Society. 'Don Bosco, the faithful and prudent servant (*fidelis servus et prudens*) was rich in lofty and great ideals, though destitute of pecuniary means. As yet unknown and appreciated, he was consumed with zeal for great undertakings on behalf of mankind among whom the cunning of sectaries had long been at work. His Holiness Pius IX. understood him thoroughly, and desired that his ideals should be realised, so as to raise a strong barrier against the tide of evil "The spirit of monasticism, divested of the garments of the cloister, according to the needs of the time, was not lost or weakened. Prayer, work and sacrifice were the arms with which he fought and conquered: Pius IX. placed entire confidence in him, and he, on the other hand poured out his soul to Pius IX. as the Vicar of Jesus Christ. The Salesian Congregation is the result of that intimate union and conformity of sentiment between the Pontiff of the Immaculate Conception and the Apostle of Our Lady Help of Christians.

To recount the undertakings of Don Bosco, his labour and sufferings is impossible; to speak of the affectionate solicitude of Pius IX. for him is not easy. He frequently spoke of him in his general conversation. "The Congregation of Don Bosco does much good; we must ensure its permanence". "The approbation of a Religious Institute", Mgr. Manacorda continues, "is like

the infusion of the soul, the communication of the instruction and education of the young, and barbarous nations by the missionaries, are phenomenal, and humanly speaking inexplicable; but not if one considers the manifestation of the charity of Jesus Christ. The voice of Don Bosco and of his sons has gone round the earth: *In omnem terram exivit sonus eorum*. The *labora et noli contristari* of St. Benedict accurately describes the spirit of Don Bosco

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Don Bosco had not long to seek for an appropriate motto to distinguish his works, or for emblems to characterise his Institute. Being consumed with a desire to save souls, he had, from the earliest days of his work in the Oratories, inscribed in large letters on a card placed over the door of his room: "Give me souls; take away everything else;" these words gradually became his guiding motto, and he therefore adopted them for his Congregation: *Da mihi animas, caetera tolle*.

He desired to have St. Francis of Sales represented in the coat of arms, he being the Patron of the Society; the Sacred Heart of Jesus to whom it is consecrated; the star indicating devotion to Our Lady Help of Christians, its Protectress; hope and charity under the emblems of the cross and anchor: Piedmont, where the Society originated, is indicated by the mountains in the distance

The words form in themselves an epitome of the life and work of the Venerable Don Bosco, who could never be suspected of any other motive than that of saving souls; the soul of the child who is the hope of society, that of the man who is its strength, of the poor who are the representatives of Jesus Christ and of the rich who should be their generous stewards; to save these souls he sought every means that Jesus Christ might be glorified, both in the nobler sciences and arts as well as in the humbler trades; glorified in word, spoken and written, in the church, workshop and school.

The famous preacher Father Semeria, in a conference during the Third Salesian Congress in 1903 dealt with Don Bosco's work as being Providential, National and Social. "It was" he said, "the work of God who raises up men work according to the needs of the time. It is to the Finger of God which shows itself in the disproportion to our eyes between the beginnings of the Work itself and the extraordinary development it has attained in our days. To the narrow dimensions of the Oratory where the children of the working classes were weekly gathered together has been added the vast and

powerful organisation of a veritable army whose unlimited activity has become world-wide, and is found wherever the word liberty is rightly interpreted. The chapels have become large and magnificent churches, the small band of boys and students has increased to a large army of priests, students and artisans labouring in the same cause. It has been like the multiplication of the loaves in the hands of Christ. It was Divine Providence who made use of Don Bosco as an instrument for Its own work, the results of which surpass our understanding.

The Providence of God is admirable with regard to all Founders of Orders, in the great disproportion between that which man proposes and the end to which God leads him. Don Bosco was also the man of Providence because he was endowed with characteristics which rendered him dear to God and beloved by men, for he was a man of great faith and generous heart. Faith is the strength of the Saints to whom the consciousness of the help of God is a sustaining power in every undertaking. He was a man of generous heart, because his love for God made him burn with love for mankind. His work accordingly has its social side. The social question is among the burning topics of the hour. As the people were fighting yesterday for liberty, today the struggle is for a more equal distribution of the good things of life. But as in the political problem there was a division into two camps, pagan and christian, so now pagans and Christians are contending for their solution of the social problem.

The exclusive and oppressive domination of the higher over the working classes in past ages excited a powerful reaction, tending to a general overthrow; an incessant struggle to supplant the ruling class by the victory of the more numerous working class. Christian activity, equable and just because it is Christian, desires also to raise the working class, it seeks a social amelioration, but not by the oppression of any order, not by a division between the rich and the poor; it does not look to a fusion of classes — an impossible task, but it seeks to establish such a harmony between them, as to result in a mutual union and co-operation. The work of Christianity is not only to instruct the people in the use of material things, but in the spirit that strengthens, that vivifies, the spirit of Christian charity. Beside the workshop of the Artisan, Don Bosco would erect the College for he desired to unite in harmony, those who, when they attained to manhood, would be either employers or workers, and would thus begin in early life to maintain harmony between the classes. To a Pagan democracy he opposed

Christian democracy: and this he accomplished by deeds of kindness and self sacrifice, not by the noisy eloquence or ingenious arguments of professional democrats. Thus Don Bosco found a remedy of his own for social evils, and yet it was hardly his own, for he was but making practical and conformable to his day the long-standing and self-convincing arguments of the charity of the Gospel.



INDULGENCES

which may be gained by the Co-operators.

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

Every month.

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

From December 15th to January 15th.

1. Dec. 25th the Nativity of Our Lord.
2. Jan. 1st the Feast of the Circumcision.
3. Jan. 6th the Epiphany.
4. Jan. 19th the Feast of the Holy Name of Jesus.

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

Salesian Notes and News.

London. We regret that we go to press too early to be able to chronicle the complete celebrations for the Jubilee, which occurred last month. At the time of writing, we are in hopes that the heavy responsibilities on the shoulders of His Eminence the Cardinal will not detain him too long in Rome to prevent him from presiding at the celebration. There is no need for us to point out how befitting the presence of the Cardinal would be in these special circumstances; for he would not preside only for the sake of adding lustre and dignity to the proceedings, but, as he has been personally connected with the work, particularly in its opening stages, so also does he participate in its jubilee celebrations, and his enforced absence would be the more regretted.

But as we write we do not anticipate such a source of regret. The preliminary event, the Bazaar in aid of the Schools, was certainly a good commencement, and quite attained the standard of popularity and success looked forward to by its zealous promoters. In regard to this, the *Tablet* of the following week reports thus. A three days bazaar was brought to a close on Saturday at West Battersea, the proceeds of which have been devoted to an important educational work undertaken by the Salesian Fathers in West Battersea. Twenty five years ago this month, the Sons of the Ven. Don Bosco took charge of the mission, and the first to welcome them was the Rev. Francis Bourne, now the Cardinal Archbishop, and the event is to be commemorated in a befitting manner before the expiration of the present year, when His Eminence the Cardinal has promised to assist at the Jubilee celebration in the Church of the Sacred Heart.

The Bazaar, which was under the patronage of Lord Walter Kers, Viscount Curzon, Major

General Sir Alfred Turner, Lady Turner and Viscount Llandaff, was organised for the purpose of paying the balance of five hundred pounds on a total expenditure of two thousand five hundred pounds, for the rebuilding of the



LORENA. Distinguished personages at the accademia.

Girls' and Infants' Departments after a disastrous fire; there is reason to hope that a large portion of the amount required has been raised. Unfortunately, Lady Turner, who was announced to preside at the opening ceremony on Thursday, was unable to be present, but her Ladyship has given practical proof of her sympathy with the endeavour of the Salesians to signalise the completion of a quarter of a century in the river-side parish by liquidating the debt upon the schools.

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In regard to the festivities and celebrations within the closer circle of the Salesian Community and School, much will depend upon the power of His Eminence to keep the appointment above referred to. It will also be remembered that in the early part of the year we held

combined festivities for the coming of the Superior General and for the Schools' Jubilee. In connection with those, there was the opening Ceremony of the New School Chapel, which, forms the chief item, in a monumental way of the commemorative work. Those interested in School News will also be pleased to hear of the erection of a new ambulatory or large covered way, extending from the Calvary to the Day Schools. It is backed by a newly built wall of considerable height, replacing the wooden construction which has stood since the opening of the School; and the combination of

Feast of St. Charles. Its traditions were adhered to, with the added importance and interest which continual developments must bring, and this time moreover it was impossible not to allow the twenty fifth year to enter into the considerations. On the preceding evening, at the meeting of the school for the purpose of presenting congratulations, there was even greater enthusiasm than formerly, doubtless owing to the increased number of throats producing the combined cheers, and the proportionate increase in the number of hands engaged in clapping. On such occasions, one cannot refrain



NAPLES. Gymnastic section of the Salesian Oratory.

increased width, height and constructional ornament has resulted in a handsome addition to the School premises. For the entertainments inseparable from Jubilee celebrations, the New School Stage will be used for the first time, while the building itself, of which it is a part, is also the production of our *annus mirabilis*. In a quiet way, therefore the Jubilee year is earning distinction, and will establish itself in the annals as having brought several additions to the School, enhancing both its scholastic efficiency and its constructional solidity.

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Amid these changing scenes, and events of general interest, there occurred the great-day of the First Term — the Rector's Day — the

from indulging in feelings not so much of admiration as of wonder at, the mysterious treatment of time as it passes almost imperceptibly along but leaving unmistakable proofs of its passage. On returning after even a few years absence much is found altered, advanced from tentative efforts to solid developments, and thus too each year the Rector's day becomes of more consequence, and has a message for a constantly increasing number of present and past.

On this year's feast-day there was again a wealth of congratulatory addresses, spoken in various languages, and assuming various modes of expression, but through all the connecting vein of loyal feeling and gratitude. When the music and song had given a graceful touch to the harmony of sentiment, the Rector ad-

dressed the School in a very appropriate speech, dwelling briefly on the lessons of the event, and on the progress that had been made.

Next day at the Students' Mass there were five first Communicants, and the whole School, to the number of about two hundred, joined in the General Communion which is one of the features of this celebration. Later on in the morning there was solemn High Mass and Benediction, and the remainder of the day was occupied with the customary festivities. The evening was to have been honoured by the First performance of the School Play, but various circumstances had retarded the preparation, and the School cinema was accordingly put into requisition to provide the entertainment. Amid cheers and applause the Feast of St. Charles 1912 passed all too soon.



**St. Mary
Magdalene's
Bart Hill
Wandsworth.**

Many signs of catholic activity are in evidence at St. Mary Magdalene's, the Salesian Church in Wandsworth. During the month of October Fr. O'Connor delivered a course of sermons which drew very good congregations; he treated of the worship paid to Almighty God, to Our Blessed Lady, and to the Saints and Relics, and considering that the last Sunday of the month was the Feast of the Dedication of the Church, where this worship in its various manifestations is chiefly paid, his theme was at once suitable and instructive.

The anniversary above-mentioned was the fifth of the New Church. There was Solemn High Mass, and at the Gospel the Very Rev. Father Brownrigg addressed a large gathering of the parishioners. He showed the advantages Catholics had by having a House of God in their midst, and how much such a shrine of the Real Presence ought to be venerated. He mentioned how the first great temple to the Living God was erected and adorned primarily by the contributions of all the chosen people, and that when this great House of God was profaned, Our Lord showed His indignation, by using physical violence on the offenders, that being the only occasion when He did use such measures. Incidentally he mentioned the debt on the Oratory which could never be the real home of God, until that incubus was lifted from it, and apologetically referred to the too frequent but necessary appeals that had to be made in order to secure the paying off of the loan. From the High Mass onwards there was Exposition of the Blessed Sacrament and a procession closed the day's celebrations.

The Guild of the Blessed Sacrament is also

continuing its zealous activity. It had invited the neighbouring guilds to a meeting for Oct. 24th, to hear Father Fletcher, the Master of the Ransom Guild, in his lecture on: "The Man in the street", and a very successful evening resulted. The Rev. Lecturer's discourse was full of interest, particularly when he showed the contrast in the bearing of Protestants towards Catholics in 1800 and in 1850, about the time of the restoration of the Hierarchy, and again in 1900. The former was aptly illustrated by a beautiful passage from Cardinal Newman's "Second Spring". Then came in 1850 the riots and the outcry against the Church and against its Chief in England, Cardinal Wiseman. In direct contrast with this was the quiet and respectful demeanour which is assumed by the crowds in the streets during processions or other religious functions of the Catholic Faith. Views illustrating pilgrimages were shown on the screen, and the whole made an extremely interesting lecture for which Fr. Fletcher was deservedly cheered.

The clergy attached to the mission are also endeavouring by social evenings at the Battersea Town Hall to place the financial status in regard to the Church debt on a sure footing; and for their co-operation in this movement, as in others, the parishioners are to be congratulated on the increasing success which is attending their efforts.



New York.

The work of the Salesians in New York has been successfully carried on for some years, and there are frequent notices in the local papers on topics connected with the various forms of zeal and labour. A correspondent tells us that the Ven. Don Bosco is proving the world-wide character of his Apostolate, and that America is beginning to show signs of appreciation for his efforts on behalf of the young. An article in a recent issue of a New York Catholic paper emphasises one side of Don Bosco's work, namely his wonderful influence over the class of boys that is generally regarded as too far down to be regenerated. Much is made of the point that his schemes were thought wild and not at all feasible..., "but," it continues, "some there were who could read the future, and see the blossom and fruit of this seed Don Bosco was planting. Cavour, the Italian Statesman, was no doubt preparing his plans for the unification of Italy, the destruction of the temporal power of the Pope, and the suppression of convents and monasteries. He took a different view of the work of the young priest. The children of

this world are wiser in their generation than the children of light. Cavour deserves praise for his keen insight.

"It has been said that Don Bosco was a man sent by God to do a certain work, that he was a genius: but no matter how divinely inspired and divinely supported, it is certain that Don Bosco worked with a will and determination to succeed, as though all depended on himself; it was a personal work. The trials he had to bear, the obstacles he had to overcome were astounding, yet he persevered. Genius and inspiration are pretty terms, but it is only after hard work and patience that genius and inspiration show their value...."

We need only add that we are in complete accord with these expressions, and we hope that many will be found to emulate the patient endeavours of Don Bosco in his work among the boys.



The Missionary Expedition.

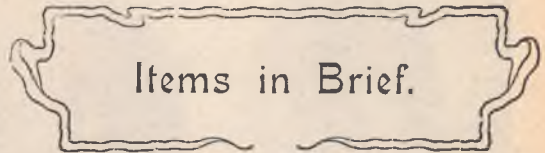
A great scene was again witnessed in the Church of Our Lady Help of Christians when this year's ceremony was held for the departure of the new Missionaries. The meeting was addressed by a missionary of many years experience in the Matto Grosso district of South America, who had consoling news to give of the beneficent results of the missionaries' labours, both among the uncivilised tribes and among the white populations of the plains and in the rising towns.

His Eminence Cardinal Richelmy gave the Benediction of the Blessed Sacrament, and then recited the prayers of the Church for the missionaries, to whom he distributed the Missionary's Crucifix. He also addressed them in words of encouragement and congratulation. Our Superior General then gave the final farewell to each and they departed for their destinations in the various parts of the Lord's vineyard.



In the Holy Land. The rule of the Turk is not at all inimical to the progress of the schools directed by the Salesians in the Holy Land; but the protracted conflict between Turkey and Italy made it unwise to hold public demonstrations in which European influence was prominent. Therefore in Jerusalem the Salesian School postponed its customary display at the close of the Scholastic Year; but the lowly spot of Bethlehem was considered to be old-world enough, to be out of touch with the conflicts of belligerent powers. The Salesian

School in the Birth-place of Our Saviour accordingly held its distribution of prizes and accompanying entertainment as though nothing was happening, and a large gathering of mixed races found enjoyment at it. The prizes were awarded in the intervals of the programme and showed that the young folk of the ancient city are becoming accomplished in various departments of the technical school. The boys are of mixed races, chiefly of Egyptian and Arab stock, but are industrious and quick to learn.



Items in Brief.

The Band of the Salesian School of *Trieste*, having been invited by His Eminence Cardinal Nagl, was at Vienna during the recent Eucharistic Congress and took part in various functions. On the final day it gave a concert in the Archbishop's Palace from one o'clock till four, in the presence of the Cardinal Archbishop, His Eminence the Cardinal Legate, His Grace the Apostolic Nuncio, and a very large gathering of the distinguished Viennese citizens. After the concert a photograph was taken including the eminent prelates, and it makes a valuable record of an important and perhaps unique event in the School's Annals.



At the same Congress many references were made to the Ven. Don Bosco and his teaching in regard to frequent Communion. The recent recommendations of the Sovereign Pontiff are identical with those of our Venerable Founder, when he began his work some sixty years ago, and it was by these means that he worked the wonders he did. Among others, Father Hofmann S. J. spoke of Don Bosco's methods at some length and showed the intimate connection between the frequentation of the Sacraments and the working of his preventive system.



The College of Don Bosco at Bahia Blanca in the Argentine Republic has been distinguishing itself at the gymnastic contests in which all the Schools of the neighbourhood contend, for it carried off the highest honours. In fact the School is among the first in every way having some seven hundred students on its books, and of these nearly five hundred are day-scholars. For the benefit of its scholars and of the young

generations at large, the Community publish a weekly paper entitled: *The friend of the young*, and its importance may be judged by its weekly output which reaches five thousand copies. This year a new Chapel is being built, as the present cannot suffice for the boys, even though they are divided into two sections, having services at separate times. The work of the pioneers in these far southern states is evidently bringing forth fruit in due season.

At a recent visit to the Sunday Oratory at Trieste the Archduchess Maria Josephine was welcomed by no fewer than eight hundred boys, all arranged in their sections in the courtyard. Without dwelling on the reception given to Her Royal Highness, or the festivities in honour of the occasion, it is worth remarking that Don Bosco's first and favourite work,



VIENNA. The Salesian School Band at the Archiepiscopal Palace.

At Lorena in Brazil the College of St. Joachim is pursuing a like flourishing course, and on the occasion of its Patronal Feast a great gathering was held, and a very select *accademia* was given before a distinguished audience. The most important item was a paper by one of our confrères, on Egyptian Archeology and the Ancient Inhabitants of the Nile district, the lecture being illustrated by views of those interesting places.

the Festive Oratories, continue to prove their utility and popularity, and are doing good to immense numbers of the young.

During the feasts for the celebration of St. Januarius' day at Naples, a mass meeting of the boys' sodalities of the town was organised to form a public pilgrimage to the Cathedral; among them was a section from the Salesian Oratory, who attended in their uniform of the gymnastic section of the School.

News from the Missions.

BRAZIL.

Amongst the Bororos of Matto Grosso.

A VISIT TO THE COLONIES

An excursion to "Rio das Mortes"

Coxipó da Ponte, March 25, 1912.

Very Reverend Don Albera,

I have now to fulfil my promise of sending you an account of our official visit to the native settlements. By taking a band of native Boróros to the National Exhibition of Rio Janeiro, our Provincial had demonstrated most eloquently that the subsidies allotted to these Missions by the Government were well employed but he was anxious that some person in authority should see the flourishing state of the Colonies, and the daily difficulties of those employed in the evangelization of the tribes.

An official telegram was received announcing the coming of Lieutenant Colonel Rondon, Director General of the Department for the Protection of the Indians and for the Establishment of National Industries, formerly head of the military Garrison, when the Colony of Teresa Cristina was under our care. Active and enterprising, he had presented to the Federal Government a plan for telegraphic communication between Cuyába and Acre, and now, in returning to his own place of residence, he had arranged to visit the Colonies.

At the Colony of Immaculate Conception.—Festive reception.—Dawn of civilization.

The Provincial met him at the telegraphic Station *General Carneiro*, where he invited the Colonel to visit the Colony of the Immaculate Conception, situated at a little distance on the banks of the river *Garças* and of the torrent *Aracy*, which is, moreover, the name of one of his daughters. The Colonel accepted the invitation and descending the *Barreiro* which here joins the *Garças*, he crossed this river to reach

the other bank which was crowded with the natives of the Colony, accompanied by the Salesians in charge of it. Scarcely had they caught sight of the boat in which he crossed when a shout of joy went up from all, and the greeting was accompanied by songs of rejoicing. The Director Fr. Salvetto welcomed him, and two sons of those Indians, who but a few years ago were a danger to travellers, now offered this representative of the Government respectful greetings, one in Portuguese, and one in Bororo.

At night the *Official Gazette*, of which I spoke in my last, described the man and the impression produced by his arrival.

The next morning, after a visit to the Residence of the Missionaries, the Provincial, requested his guest to accompany him as they assisted at the distribution of the food, meat, flour, sugar cane etc. etc. to all the Indians who, in festive garments came joyfully to receive their share.

The distribution over, the little detached cottages were visited one after another, all the dwellers receiving some sweetmeat or *rapadura*, and some encouraging words from the visitors.

In the afternoon the quarters of the Daughters of Mary Help of Christians were visited, where much admiration was aroused in the work room of the little Indian girls, several of whom were busy carding cotton, others employed in spinning it, and others weaving it with great skill.

Signor Rondon also visited the fields under cultivation, and at the end he wrote in the *Album* of the visitors to the Colony a page full of admiring commendation.

Before leaving he wished to make presents to the Indians of some trifles he had brought with him, but they were not backward in enquiring of what use these could be, since these things were of no use for eating or drinking!

At the Colony of the S. Heart.—A speech from the Head Cacique.—What will you pay us?—Inauguration of the new Meteorological Observatory.

From the Colony of the Immaculate Conception, by some hours on horseback, we

reached the Colony of the S. Heart. At the first appearance of our cavalcade the inhabitants of the *aldeia* assembled, and, in very good order, the band of musicians, the boys, the adults and lastly the Indian girls and women accompanied by the Daughters of Mary Help of Christians, came forth to meet the Visitor. On his arrival the band intoned the National Anthem, then the Director Fr. Colbacchini greeted him, saying how much pleasure he felt in presenting to the Indians not only an admirer but an ardent friend of their race. Loud and prolonged applause!

In the name of the Indians a speech was made by the youth Modesto, an excellent musician and a diligent assistant at the *Meteorological Observatory*. The Colonel thanked him with great kindness.

Lastly the Chief Cacique made a speech, with a calm and self possessed manner, as one used to public speaking expressing in his native tongue the following sentiments:

"This is not the first time that I and several of my people behold thee, for many seasons ago we saw thee working at the wire which passes here (*pointing to the telegraph wires*). Then we were not living here, but wandered hither and thither, remaining by preference on the banks of the Great Water (*Rio das Mortes*). Soon after the Missionaries came here and I also came with my people; and we did not remain with idle hands, for all the wooden furniture thou beholdest both in our houses and those of the Fathers have been carried on these shoulders. My people, taught by the Fathers who surround thee, have constructed the road thou hast passed over, they have tilled not only the fine fields thou didst see on arriving, but others also hidden here and there in the forest, which give us in abundance the necessary food. Therefore we are well content to remain here, because we have enough to live on and because the Fathers are kind to us and give us a just remuneration for our labour. My people wished to go hunting at this time, but knowing from the Father that thou wert coming I did not send them, so that they might be here to meet thee. The Father has told us that thou art good, therefore my people wish me to ask of thee axes, scythes, socks, shirts, blankets, etc. etc." and the list lengthened out, finishing thus: "I and my assistant ask also for a gun; other things we will ask for later on!"

The distribution ended with the announcement that on the following day there would be a feast, as all were to keep themselves tidy and put their cottages in order as in expectation of a visit. All the cottages were visited as well

as our residence and that of the Daughters of Mary Help of Christians, the admiration of the visitors increasing at every step. In the afternoon they went through the schools, and noted the slow, but consoling progress of the pupils.

I say the slow progress because the poor Indian boy, unlike the civilized, finds himself in an entirely new environment, without preparation of any sort, with diametrically opposite desires and ideals. No present or future benefit consoles him, and he regards as an injustice from an higher power the obligation which confines him, even for a short time, within four walls and prohibits the free enjoyment, like a bird, of the forest air. Nevertheless, though the most advanced had already — as a reward — been passed on to the School of *Cuyabá*, and the Agricultural School of *Coxipó da Ponte*, it was a pleasure to examine many specimens of writing, of arithmetic, of dictation etc, etc. and several read correctly.

There was no time left to see the making of bricks and tiles for the buildings on the Colonies, nor the place where the Indian women prepare the manive flour.

The old Captain had concluded his speech with a long series of demands; so the Colonel was obliged to satisfy him to some extent, so as not to hear him say: "What sort of a captain art thou, if thou bringest nothing? I am generous with my people." He distributed therefore various objects, knives, handkerchiefs, and other useful articles, which the Director offered him for that purpose.

Very amusing was the scene when the photographer who accompanied the Colonel prepared to photograph the group. "Here, let all meet here! all here!" they shouted, and the group was almost complete when, beholding the tripod with a black head and a single eye, all dispersed to one side or the other. Finally, at the request of the Missionary: "Stand still for one moment, boys!" some muttered "What does he want with us? Is he going to bewitch us?"

--"Ready; one, two, three!" And the group was taken.

—"And what are you going to pay us now?" they enquired one after another, breathing more freely.

Truly a photographer would not make his fortune amongst these people.

In the evening there was a short entertainment with the magic lantern showing, besides several scenes of the beauties of nature, interesting and amusing types of the *Parecis* a native tribe living to the North of Matto Gross, divided into four groups, one of which appears to be extinct

Of the other three, called in their language *Tiariti*, *Frânces* and *Cozârini*, the last is the more numerous and industrious. Interest was also aroused in the representation of several large huts of the terrible *Nhambiquâras* who are also found to the North of Matto Grosso; these were met with during the arduous undertaking of laying the telegraphic wire from Cuyabá to Acre. Escaping from their dwellings, they had on several occasions attacked and wounded several of the staff of the Commission.

On the following day there took place the inauguration of the new "Meteorological Observatory of the Colony of the Sacred Heart." It is situated on a pleasant eminence overlooking the Colony. Many speeches were made, pointing out the addition to meteorological science which might be expected from this new station; and at the end of the ceremony all took leave of the Colonel and of his companions, who were to continue their journey to Cuyabá, whither he had been preceded by the Provincial Fr. Malan, to ensure the attendance, of the Indians at St. Joseph of *Sangradouro* on his way there.

At Sangradouro.—A touching scene.—Visit to the Colony.—Captain Perigo.

The Indians of this Settlement were at the time in mourning, but not one was absent from the reception. Fr. Malan and Fr. Balzola with the native staff, went out to meet the Lieut-Colonel at the neighbouring telegraphic station; and when he reached the spot where the Indians were waiting, Fr. Balzola bid him welcome. The Colonel replied, greeting the veteran missionary unwearied in the work of civilization, and paid a tribute of praise to the prudent and skilful direction of Fr. Malan ever indefatigable in his apostolate.

Here also a small boy, in spite of bashfulness, succeeded in uttering an affectionate greeting whilst presenting a bouquet of flowers. The Colonel, appreciating the efforts of the child, embraced him affectionately, and to encourage him said he welcomed in him all his Indian brothers there present. Not understanding these words the little boy blushed and smiled.

The reception having ended amidst enthusiastic cheering, our Indians received more abundant rations than usual, in token of rejoicing, and they then returned to their homes.

Being in morning for the death of a child, some did not wait for their share, but hastened away at once to begin the singing and the usual funeral ceremonies. The Secretary of the Colonel arranged that their share should be taken to them, but they received it without a word

or sign, entirely absorbed in their sorrowful ceremonies.

Here also the outlying buildings were visited, as well as the neighbouring fields, where the eye was agreeably surprised in beholding the growth of the necessities of life the well-trellised vineyards, plantations of sugar-cane and many kinds of fruit-trees, which render this Colony (blessed with excellent soil for agriculture on a gentle and sunny slope) like an extensive garden, a veritable oasis in the midst of a monotonous desert. Much attention was paid to the large furnace for burning tiles and bricks, where the Indians also labour, preparing the materials for the buildings in progress, the plans of which have been marked out, and the work has been already begun.

Then we went on to visit the temporary huts, which, on account of the Indians arriving unexpectedly on the eve of Fr. Balzola's departure for the special expedition to the central, *Aldeas* of the tribe, were quite in the primitive style, from lack of the Missionaries' help, and the urgent need for their construction. A species of small pox was prevalent at this time and not a few had taken it, and had their faces covered with black spots.

Entering the hut of the famous Captain *Perigo*, he received us standing, most unusual for an Indian who, naturally indolent and indifferent, usually receives his guests without moving the position in which he finds himself.

Tall and strong-limbed, agile and rapid in his movements, *Perigo* was never still an instant whilst speaking. A born orator, he could terrify or captivate with his words; he was feared but not esteemed by those who lived with him. God knows how many deaths he has on his conscience! False and double-tongued, rarely was the truth on his lips; an enemy of good, he sought by an almost diabolical instinct, to hinder it, by his example and his words. In short, he was the reverse of the medal, compared to the good and truthful Major Michael, whose son was welcomed at the tables of several families of high position in Europe and in America.

Two years ago, after breaking up the camp, he left the banks of the *San Lorenzo* and came to the Colony of the Sacred Heart with eighty natives. Having contracted a chronic catarrh, he perceived that he had no longer the prestige due to his former strength, and yielding to better instincts he was conquered by the charity of the Missionaries. Before receiving a formal invitation, he arrived with his people at *Sangradouro*, and took up his abode with us.

The next day Signor Rondon left us. He had been greatly impressed with all that he had seen.

He had frequently expressed the same sentiments to us, and the praises written by him in the *Albums* of the Colonies could not have been more flattering.

A prospective journey amongst the Caiamos.—Prayers to obtain the Divine Assistance.—Sad memories—On the banks of the Rio das Mortes.

After this visit our Provincial returned without delay to the Colony of the Sacred Heart, determined to make an expedition to the terrible Indians roving through the Northern region of the Colony. Being declared enemies of our Indians, they perpetrate a massacre among our colonists when they find it convenient. These are the *Caiamos*, so called by the *Bororos*, but known to the whites under the name of *Chavantes*.

The Indians, hearing of our approaching departure said:

—“Shall we also go in search of the *Caiamos*?”

—“The Father is waiting for a word of the wire! (a telegram); then he will start.”

During the period of waiting, the Major and his inseparable Joachim, came to our house to enjoy the coolness of the evening, conversing familiarly with the Provincial. They talked of what had been sent to, or was expected at Cuyabá, the gifts of generous souls and seizing the opportunity they said: —“Will there be something for us?”

—“Yes, yes” — replied Fr. Malan — “but it is still at Cuyabá, so that for the present you must be satisfied with expectation.”

Sometimes the conversation was of the *Caiamos* and the object of our visit to them: then the old Major interrupting, said:

—“Father, do not go there, they are wicked, they will kill you.”

—“If I do not go there, they will not cease to molest and kill your people.” — And he related how a Missionary, who being in peril from a tribe of Indians who sought to kill him, had blinded their eyes by lifting up the Crucifix, and was thus saved; and also how the Venerable Anchieta had not been wounded by the arrows which the savages shot at him; and so, concluded Fr. Malan:

—“You see that if God wills, they can do nothing, but will listen with docility to our words.”

—“Yes, yes,” replied the cacique, as much as to say: “We are agreed, but you cannot persuade me.”

The poor man was not entirely in the wrong, if in his almost invincible ignorance, he remained somewhat doubtful and again resumed the discussion:

—“They will not listen to your words, they are people who take no heed; they are very wicked, they will conceal themselves and then kill you with arrows. Do not go, you will never return!”

—“We are not afraid of death; if God wishes to take us that way, we are ready and will go soon to Paradise; if not, we will return to you. When we were going in search of you, many said to us; “Do not go, they are bad people, they will kill you!” but we were not afraid, we came in the Name of God, and we found that you were not bad! And now you have had and have learnt so many good things, and other things you will get and will learn, until it pleases God that we should part.”

Another says: —“Yes, yes, Father!” — meaning, “I am almost convinced.” After such-like talks, and after receiving the orders for the following day they went away to continue the evening conversation, repeating to all the others their words and our own.

It had been decided to take with us some Indians, not only to enable us to get through the woods, but also on account of their superior knowledge of the localities inhabited by the above-mentioned *Caiamos*. Considering however the inveterate hatred and the lack of moral energy in our Indians as well as the instinctive and brutal thirst for blood of the *Caiamos*, if they met, even if ours were disguised, might provoke a conflict, it seemed more prudent to dispense with their assistance and to start with a more homogeneous band.

So on the 26th of July, the feast of the Apostle St. James, not one Indian being absent from the religious service, after the chanting of the prayers of the Itinerary, the Provincial gave the Benediction of the Most Holy Sacrament, and in a few touching words, explained how in the service just ended they had implored the help of God on an undertaking which was entirely His and therefore a holy one. Recommending himself and his companions to the prayers of his brethren, he reminded them of the large number of pious persons who in these days were praying to God and to Mary Help of Christians for the same intention. And he added: —“If the last day of our life awaits us there, that would be the greatest grace that God could bestow on us!”

The grave and touching speech of the Missionary, and his attitude, rendered more imposing by the sacred vestments, made a great impression on the Indians, who, crowding round the door of the chapel, listened to his mysterious words without entirely grasping their meaning. Some in the crowd whispered: “You people must be mad!”

The function was followed by the parting. Our Provincial, with Fr. Colbacchini, Director of the Colony, Brothers Gabet and Bussi, a guide, several pack-horses, and the writer of these lines made up the party. After a fraternal and silent embrace, one set watched quietly the departure of the little caravan, the other disappeared slowly into the forest.

We were going in search of the *Caïamos* and they were naturally the subject of our conversation.

—“Here, said Fr. Colbacchini, on this spot, about five years ago, one of our pack horses was killed by an arrow! — A little farther on about a mile from the house he said: “It was from this hill that we first caught sight of the Colony. If we had any doubt as to who had killed the horse, they were quite removed by the marks of the scuffle, which we then saw around us.”

“We have a mournful recollection of what happened three leagues from here, when two workmen, who had gone out in search of fruit, were murdered. The two bodies almost unrecognizable, giving forth a putrid odour, skulls fractured, cruelly mangled, and lying near the heavy clubs with which the brutes had perpetrated the crime.”

Heart-rending was the slaughter in November 1910.

The wood alternated with the denser forest and we, leaving the one, were about to enter the other; we were in a lofty spot whence, in the distance we had a view of the Colony, when Fr. Colbacchini said: —“Here the savage wanderers lay in ambush and massacred a good Christian family. Here, at the side of the path lay the man and in that ditch fell his wife, probably in an attempt to escape. When I arrived to verify the occurrence, the birds of prey were already assembling.”

We could not help shuddering at the recollection of the ghastly scene and continued our way in silence.

Meanwhile we had reached the spot where we were to spend the night.

Other lands boast of their forests, but the Brazilian forest surpasses all in the excellence of its timber, the richness of its innumerable medicinal plants, the many curious and rare varieties of its parasites and micromiceti little known yet to the studious explorer. Here the vivifying sap is not arrested by the change of seasons, but circulates irresistibly through the vigorous fibres of a varied and luxuriant vegetation.

It is said that the sea teaches men to pray, and this is no less true of the prodigious sea of

vegetation found in the forest, for although each arouses different feelings, both lift up the soul to the Infinite. The mysterious penumbral light penetrates the soul with sentiments both pious and terrifying. One advances, and, as in the catacombs, it seems as if that extended canopy weighed down and oppressed one with mystery. Then there is an unceasing chorus of sounds, of voices, far off or near at hand. Now a sweet warbling, now a disagreeable croaking; to a cheerful whistle, succeeds a lugubrious hissing; near at hand the turtle-doves are cooing and in the distance the wolf and jaguar howl: now there is a duet, now a trio, which succeed each other mingling their harmonies in a fascinating manner. So also, if a disagreeable odour arises from matter in decomposition, on the other side you are gratified by aromatic perfumes cheering one's melancholy mood.

It is said that the Brazilian forests are less perilous than those of India from the general absence of wild beasts still one who spends the night there does not escape a feeling of dread, but the Missionary closes his eyes in sleep trusting in the fatherly care of God.

The following day, having traversed monotonous woods and extensive forests, we reached the banks of the *Rio das Mortes*.

After the tents were pitched, we made from there several excursions along and upon the river by means of a small boat covered with oil-cloth which the Provincial had brought from France for that purpose which it fulfilled admirably. But the river was more than three hundred yards wide and its bed in some places bristled with sharp pointed rocks and in others was very deep with an impetuous current. The animals would have been in danger of injury or of being carried away by the strong current, and it was providential nothing happened to us who might easily have perished in the waters.

Seeing the impossibility with the means at our disposal to get the animals and provisions across we, succeeded in exploring the opposite bank in the direction indicated by the Indians, but we found nothing but woods and forests ever more dense and impassable without any traces of human inhabitants — only those of wild beasts roaming at liberty. Not a human foot print owing to the torrential rains and the vegetation which covers everything with surprising rapidity.

After long explorations up and down to see if it were possible to discern any trace of smoke in the distance, we returned to our encampment before the night overtook us.

But the provisions were giving out, and reluctantly one had to think of returning.

However this first exploration will be of much use in the next, from which we hope for happier results.

So we left the banks of the *Rio das Mortes*, i. e. River of the dead, so called not because its waters a region infected with deadly miasma or malaria, but because it swallowed an entire boat load and several members of other exploring expeditions. The thermometer early in the morning gave a minimum of 50 degrees Fahrenheit rising to a maximum of 115 at two in the afternoon, and going down to 68 degrees in the evening, with an average of over 80.

The plentiful supply of water, the fertility of the soil and the mildness of the climate include the principal and indispensable requirements for colonizing this place, when roads for traders have been constructed.

Returning more speedily than we went, the road through the forest having been opened with blows of the hatchet, we perceived a land of hills and valleys, and a large space surrounded by dense forest seemed to indicate the site of an ancient lake. What a fine place for a Colony, was heard on all sides!

Arrived at the Colony, we were overwhelmed with enquiries.

—"What is it like? what is over there? is the river broad? did you ford it? did you see the *Caïamos*?"

Some of the Indians who had seen from a distance the approach of our caravan, abandoned their work and came up with their usual salutations. The reception was most cordial and fraternal.

**Five couples to be married.—The procession.
—Eight Baptisms.—The nuptial Banquet.**

Another ceremony, not entirely new, for it had already twice been celebrated awaited us this time at the Colony: the celebration of several marriages. There were five of these happy couples.

The first consisted of a new captain of the family of the Baaddag'eba, who does very good work for the Colony in the rearing of cattle and the transport of crops and stores. He was to marry a woman named Ignatia, somewhat obstinate in superstitious traditions imbibed with her mother's milk, but not destitute of good sentiments. Her son fell ill one day. She was afraid of losing him and she ran at once for the Father that he might pour the water over him — "Because", she said, "I do not wish my son to die before you have baptized him." — The Missionary, pleased with such sentiments, hastened to satisfy her.

The second was Ambrose Keakarepa. He is a middle-aged man, and undoubtedly the best in the Colony for moderation and gravity. He is the elder brother of the unfortunate man killed by the *Chavantes* and was to have his marriage regularised with *Anna Kidd'ekureudda*, who was likewise one of the best of the Indian women, who came away from *Rio das Mortes* when the fever was prevalent. In danger of death she had received Baptism and like a good mother she had brought up all her children well and continued to do so (a rare thing!) without having killed one.

The third husband was a young man who had been left an orphan. He is now in the flower of his age, a clever driver of carts and pack-horses who went with Fr. Balzola in 1908 to meet the little Bororo Musicians at S. Paulo, where he was solemnly baptized. His bride bore the name of Florisbella Okugara. She had been baptised by Fr. Balzola, when she was once in danger of death, and God had granted, with the health of the soul, that of the body also. She is now an excellent domestic worker.

Biaggio, a good-natured youth but very apathetic and careless who came to the Colony more than a year ago, wished to marry one of the best girls, who had been educated by the Daughters of Mary Help of Christians. Seeing that these two hearts so differently brought up, were attracted to each other, one hoped that the goodness of *Susanna* would help to open the heart of *Biaggio Ceractoghiare*, to the influence of Divine Grace.

Lastly, there was Vito Gioku. He is the second trumpeter in the band, and is clever in handling the axe, the saw and the plane. He had been baptized when the band went to *Rio Janeiro*. He now wished to marry an excellent girl who was likewise a Christian and had been very well educated like the above-mentioned *Susanna*. These seemed the happiest couple.

All the Christians went to Confession on the eve, and at last the happy day dawned, bringing back to the mind the history of ten years spent amidst hard trials and sacrifices, varied (why conceal it?) with the truest spiritual consolations.

The men came to us, the brides went to the Sisters and all were clothed in festive garments. Here no one fears the criticism of the native dressmaker, all are certain of appreciative comments; so with the greatest freedom as in a family one arranged the hair, a second look to the cleanliness, whilst others fastened a button, or adjusted a neck-tie.

The Sisters, like true mothers, settled the combs, fixed the pins to render the folds more

elegant, even providing veils and simple necklaces.

When the five couples appeared on their way to the Church one heard from the spectators scattered in the square such phrases as the following:

"How beautiful! What fine clothes! this is the way all should be dressed! oh how smart you are! oh my coat! ask for one for me, I wish to marry so as to have a fine coat!"

This is too true; give an ignorant Indian some article he desires and he will let himself be baptized, confirmed... And what about the obligations contracted? These he will escape saying to his native superstitious neighbours:

—"I am not civilized!"

All went accordingly to the little Church adorned for a feast, to the music of the band. The chapel was soon crammed with all who could enter and the rest crowded round the door.

The ceremony began with the Baptism of five adults and three children.

The Indians, though they had already assisted several times at the administration of this sacrament, still showed great attention and admiration of the various ceremonies. It is a fact that the outward signs of supernatural grace exercise their mysterious and beneficent action on these poor souls, still plunged in the darkness of vice and superstition. As an echo of the heavenly joy, when the Baptismal water flowed, the melodious notes of the band resounded through the air!

Then followed the ceremony of the Sacrament of Matrimony which would awaken in the hearts of the adults but now regenerated in the Grace and Holy Fear of God, desires of the purest reciprocal love. After the Mass and the nuptial blessing, Fr. Colbacchino, speaking energetically in the Bororo tongue, explained the meaning of the foregoing acts and exhorted these happy couples to render thanks to God, admonished them to invoke His help in the time of danger, and made an earnest appeal to all present who had not yet been baptised, to follow the example of those now kneeling at the foot of the altar, in order to obtain similar graces.

Going outside, the distribution of wedding

presents was made: no clocks, or bracelets, no earrings or other costly gifts, but blankets, hats, trousers, shirts, axes, spades, scythes, knives, in short, articles of clothing and all the principal implements of labour.

This ended, followed by a numerous company and to the cheerful strains of the band, the Provincial and the Director accompanied the newly married people to their new dwellings, which under the direction of the Missionaries had already been prepared for them.

Then, as it was the dinner hour, in a shady arbour the newly married with the Captains Major Michael and Joachim were assembled for a festive meal.

"When we feasted you and your companions in Baptism" — said Fr. Malan to Mayor Michael — "you were but few, now the numbers have increased, another time they will be greater still?"

—"Yes, yes!" replied the good old man with lively satisfaction, "not only enough to fill this and others, but all our arbours."

—"Huh!" cried all the happy guests.

After dinner, as had been previously arranged they went to the Residence of the Daughters of Mary Help of Christians. "Show us," they said, "the machine with which you make the cloth."

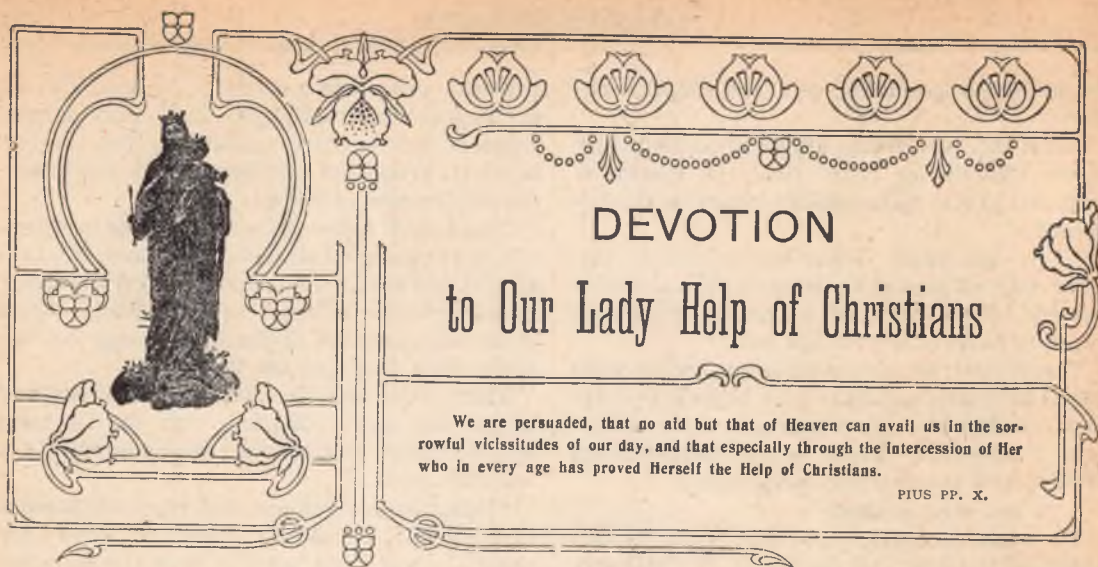
They are brought in and much at their ease they visit the work-rooms and watch the working of the machinery with approving gestures and speech: "That is well, it is thus it should be done."

This visit was interesting and not without good results, for taking the first steps in civilized life they will become enamoured of progress and social life. In fact, from that day a brighter future opened before them, for the Administration of the Colony opened on the book of accounts a page for each family, assigning to each a certain sum for the household work. The missionary afterwards devotes himself to the completion of their religious instruction, so that they may share in the other means for securing their eternal salvation.

JOSEPH PESSINA,
Missionary.

(To be continued).





The Co-operators are invited to practise some particular act of devotion in honour of Our Lady Help of Christians on the 24th of the month. On that day special prayers are offered in the Basilica for all the Co-operators, and their intentions are particularly recommended at the High Altar of the Church. The idea is for a combined act of intercession to be made, recommending the general and particular intentions and thus to make the 24th a day devoted to Our Lady Help of Christians.

The History of the Devotion.

In explaining to his readers the main features of the Church of Our Lady Help of Christians at Turin (since raised to the dignity of a Basilica) the Ven. Don Bosco supplied a public demand. Many hundreds, nay, even thousands had come into touch with him, either through his work, or through this devotion propagated by him, and therefore one of the most popular of his small publications was the history of the devotion and of the central Basilica connected with it. In preceding issues we have given the salient points in this history, and now take it up where Don Bosco describes the chief altars of the Church.

He mentions St. Joseph's altar first which is in the left arm of the cross. The painting is by Lorenzone the same artist that executed the more famous picture over the High Altar. The design is symbolic. Our Divine Saviour is re-

presented as a child who offers flowers to the Blessed Virgin as though saying: *flores mei, flores honoris et honestatis*; Our Lady, however, directs the holy Child to give them to St. Joseph so that by his hands the faithful may receive the graces which they are shown awaiting, and this fulfils the words of the Church applied to St. Joseph: *Constituit eum dominum domus suae*.

But the chief glory of the Basilica is the famous picture over the high Altar. It is about eighteen feet high and twelve broad. The Queen of Heaven is shown in a brilliant sea of light and majesty, with luminous clouds for her throne. Her mantle is sustained by a band of angels, who form a crown about her and offer homage as to their queen. In her right hand is a sceptre symbolic of her power, and interpreting her own prophetic and inspired words in the Gospel: *Fecit mihi magna qui potens est*, for He that is mighty hath done great things to me. On her left arm she has the Divine Child who with open arms is dispensing his favours and graces with all freedom to those who have recourse to His Mother. The figure of Our Lady is crowned, as being the Queen of Heaven and Earth. We may here add that it was this figure which, in the name and by the authority of His Holiness Leo XIII., was solemnly crowned on the memorable day of May 17th 1903, by His Eminence Cardinal Richelmy, Archbishop of Turin, in the presence of a large gathering of the Episcopate and of an immense concourse

of people, who filled even the adjoining streets and piazzas. Above the figure is seen a ray of brilliant light which comes from the Heavenly Father and rests on the head of His chosen spouse. On the rays are written: *Virtus Altissimi obumbrabit tibi*; the power of the Almighty shall overshadow thee. Other rays descend from the Dove, symbolising the Holy Spirit, and on these is written *Ave Maria gratia plena*. Down lower in the foreground are the

GRACES and FAVOURS (1)

London.—For some time I had been subject to acute rheumatism, and was beginning to despair of being cured, since all remedies were in vain. On making my distress known, I was advised to make a Novena to Our Lady Help of Christians and the Ven. Don Bosco and to



ARGENTINE REPUBLIC. The College of Don Bosco at Bahia Blanca.

holy Apostles and the Evangelists St. Luke and St. Mark. The group is shown as in admiration of Our Lady who appears to them as the Queen of the Apostles, and the patroness of their work. At the bottom is seen the city of Turin with some devout people who offer thanks for favours they have received, and beg her to continue her patronage as the Help of Christians.

publish the favour if granted. I followed these recommendations and was delighted to find that all rheumatism disappeared, and has left me quite cured. I now desire to fulfil my promise of publishing the favour.

November 1912.

Anon.

Viedma (Patagonia).—During the month of March of this year, a lady was in great pain

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

and distress on account of the proposed amputation of her foot, which operation the doctors declared to be the only means of saving her life.

On the evening before the day of the operation, the lady who could not reconcile herself to the idea of this extreme measure, had recourse to the assistance of Our Lady Help of Christians. She promised to publish the favour and to have a Mass of thanksgiving offered in the Chapel of the Convent in this place. A medal was given to her and she placed it on the foot that gave so much pain. An extraordinary thing then happened. After so many months of torture, of restless nights and agony, at the touch of the medal of Our Lady Help of Christians all pain ceased, she fell asleep and slept all through the night, and when the doctors came next day they found to their amazement that there was no longer any need of amputation. The recovery was rapid and the lady has now been to Mass and desired to have the favour published in the *Bulletin*.

July 1912.

D. B.

Cuneo.—A Jesuit Father writes: while I was giving the Retreat to a large Community I suddenly lost my voice completely, and could not speak at all. As it was useless for me to try to proceed, I had recourse to Our Lady Help of Christians, promising to have the favour published, if She obtained the restoration of my voice. Wonderful to relate, after my prayer I was able to speak and to go on with the preaching, and continued till the close of the Retreat.

After such success, I hastened to put another petition to Our Lady and was again successful. My thanks to the maternal goodness of Our Lady.

Sept. 1912.

P. D. (S. J.)



LIFE OF MARGARET BOSCO

Mother of the Ven. Don Bosco.

By the Rev. J. B. LEMOYNE

PRIEST OF THE SALESIAN CONGREGATION.



CHAPTER XXIV.

Margaret's spirit of poverty.

"I was born poor, and I wish to die poor," Margaret Bosco had one day said. She remained faithful to her resolution. She bore every privation joyfully with her eyes fixed on Jesus who had so divinely practiced Holy Poverty.

When she came to the Oratory she had seen no reason for changing her habits. In spite of the visits she received from the great and rich who were benefactors of the Work and also admirers of her devotedness; in spite of the visits she had to make them in the interests of the Oratory; she would never exchange her peasant's dress for a less coarse material.

"They know that I am poor: they will easily excuse me."

Cleanliness, however, was in her eyes the sister of poverty: she made a virtue of it and her simple clothing was always spotless.

Nevertheless, as years passed by, the same dress — in spite of all the good mother's care and patching — ended by changing its colour and identity: it became indeed pitiable to behold:

Don Bosco took a resolution.

"Mother" he said, "For my sake please get another dress. Yours has had its time and got beyond it."

"My dress does not please you any longer my son! I think it is very fine."

"No, Mother. It is no longer presentable. You cannot receive the gentry who come to the Oratory dressed in that way. One does not see such shabby clothes even in the street."

—"But we have no money."

—"We will do without a portion of wine and you will buy a dress."

—"Very well, it must be so! I want to obey you in everything."

—"What will be the price of it?"

—"About twenty francs."

—"Here they are."

Margaret took the twenty francs.

A week, a fortnight, a month passed, and the costume was not changed.

Don Bosco questioned his mother.

—"Where is your new dress?"

—"Oh! There were so many necessary things that somehow the money all disappeared. One poor boy had no shoes and another no trousers. I know you understand!"

"Yes mother, I understand, but please, for the sake of my honour, dress yourself properly."

—"But I have spent the money you gave me!"

—"Here are twenty more francs, but do not begin the same thing again. God sends us this money, so please take it."

Margaret could not resist the habitual temptation. The twenty francs went in the usual way, and the old dress was unchanged. Don Bosco had to resign himself to the situation.

In the latter years of Margaret's life, several young priests came to join Don Bosco's household.

Till that time the principal meal used to be of extreme simplicity. Don Bosco now caused another dish to be added to it.

Margaret did not accept this amelioration herself: cold polenta, and a few vegetables were enough for her frugal repast.

If anyone complained in a friendly way she would answer them thus:

"The poor do not always have as much. Indeed I want nothing and I feel quite well off.

Persons of distinction, bishops and priests, used frequently to come to the Oratory and converse intimately with Mother Margaret.

They would sometimes offer her a pinch of snuff, and even advise the use of it, as a distraction while she worked at her mending.

She neither accepted the snuff nor the advice. There were enough things to bring into the Oratory without introducing snuff.

An illustrious personage once offered her his snuff-box.

"Thank-you Sir," she said "I am afraid of the temptation."

At her death nothing was found, but the signs of the most perfect forgetfulness of self.

Her advanced age was not enough reason in her eyes, for allowing herself the little comforts necessary to the old.

The good ladies who came to lay her in her shroud, asked Don Bosco as a favour to keep her poor clothing as a remembrance.

The permission was granted but it was futile: there was nothing left. The little she had had of linen and clothing had been passed on for the use of the Oratory.

Her only garment enveloped her mortal remains.

In the pocket of her dress they found twelve francs which Don Bosco had given her several days before to buy some necessary articles: she had not had time to spend it.

"I wish to live and die poor" she had said to her son.

CHAPTER XXV.

The Spirit of Prayer and Simplicity.

To know Margaret was to be attracted to her, and in order to know and love her, a quarter of an hour's interview was enough.

If she had to deal with a duke or a work-man, with a marquis or a beggar her way of behaving was the same; full of frankness and simple cordiality.

Persons of high rank were never offended by her. On the contrary, noble visitors and grand ladies, benefactors of the Oratory, never came to visit Don Bosco without a few words of greeting to Margaret: her goodness her frankness, and her common-sense always delighted them.

If Don Bosco was absent or engaged they used to converse with Mother Margaret without ceremony.

The outside hall did not yet exist, and visitors, in order not to stay in the cold or damp air, in the rain or sun, used to knock at the door.

"Come in," the mistress of the house would gladly say, "Come in, gentlemen, and may God bless you."

And, disencumbering the chairs from the stockings and shirts which were piled upon them, she invited her distinguished visitors to sit down. The presence of learned or influential men did not trouble her at all, and when she had begun a prayer she asked permission to finish it.

"Go on" the guests would say smiling, and and charmed by her simplicity.

If conversation failed she would pray in a low voice, but generally the talk was animated enough. Her replies were prompt and seasoned with proverbs or embellished with beautiful sayings. Nothing astonished her from philosophy to theological argument.

Her replies showed neither presumption nor lightness: common-sense and the Catechism were her best auxiliaries.

The recital of some fact that she had heard related, or of which she had herself been the witness, provided her with a subject, and when the conversation got beyond her reach, she used to laugh good humouredly at her own ignorance. Visitors used specially to admire the calmness readiness and wit of a woman who had never left her native village till she consented to come to the Oratory, with the humble but manifold works of its large household.

Thwarted in the noblest projects by influences hostile to the Work and to her son, provoked by insolent words, a butt to equivocal or evil jokes, she never lost her imperturbable tranquillity.

The benefactors of the house, and her son's friends were the subject of unchangeable gratitude to her heart.

Words are insufficient to express the depth of her feeling. She had but small means of showing it externally, but such as they were she used them with gladness and amiability. If a rare bird or beautiful book was sent to the Oratory by Joseph, it did not long remain there, but was used as a thank-offering.

Under pretext of the cold, the heat, the rain, or the fine weather, every visitor had to accept a cup of coffee. If he would plead "But I have had some," that *but* was useless. There were no such things as *buts*, and he was obliged to resign himself to please her.

A priest would come in the middle of the day. He could not refuse the invitation to dinner, for she declared it would give the greatest pleasure to her son. And they dined like anchorites. Necessary things were not always there: "If one had only known, or if one could have foreseen!" But of what consequence was it, if they were contented?

When these little means of expressing her gratitude were wanting, Margaret used the greatest means of all, and laid her heart open before God.

"I pray our Lord" she would say to the friends of the Oratory, "I pray our Lord earnestly to bless you and to repay you with all his divine generosity."

In fact she prayed much, prayed indeed without ceasing. She heard holy Mass every day, went often to Holy Communion and made her visit frequently to the Blessed Sacrament.

Her prayer was, so to speak, uninterrupted. When it was necessary to give an order, to administer advice, or to ask something, as soon as the order or advice was given and the question answered, she would resume her *Pater* or *Ave*.

From the window she would tell a child to do some service, such as, for example, to pick up a blanket which had fallen down. This



TRIESTE. Section of the Festive Oratory.

done, she would go on with her prayer or one of her favourite hymns.

Nevertheless, when it was necessary, she knew how to sacrifice her love of prayer if charity required it. She would give herself up entirely to those who questioned her, listen patiently to the most tiresome details, give as satisfactory a reply as she could, and then recommence her devotions.

She would pray in an undertone if anyone was present, but as soon as she was alone she prayed aloud joyfully.

From his room, Don Bosco would hear her speaking with such warmth that he would sometimes say to her:

"Well Mother, who have you got there?"

"You know very well, I am talking with God. I am praying to Him for our children."

Whenever her occupations would allow her to escape for a moment, she would hasten to kneel in adoration before the Blessed Sacrament.

How can one express her devotion to Mary and her transports of piety when she recited the Rosary. Don Bosco made a practice of going every year, with a party of chosen boys, to celebrate the Feast of the Holy Rosary at Castelnovo.

Margaret, with a basket on her arm, would accompany them. Through the streets of Turin she would talk with her son on the means of entertaining the joyful band: but as soon as they came to the lonely road, she began to say the rosary aloud and everyone would reply in chorus. Margaret's piety, which might, to some seem inopportune and excessive, sprang from her intimate union with God.

The expression of her face, the frankness of her look, and her perfect naturalness, demonstrated this sufficiently. It gave the pious woman inexpressible consolation to see a child praying fervently.

"You have some beautiful souls at the Oratory," she said one day to Don Bosco, "but there is not one more pleasing to God than that of Savio Domenico."

"How do you know that, Mother?"

"I have seen him pray and that is enough. He forgets the hours of meals and recreation for prayer. When he is before the Blessed Sacrament he seems to be ravished in extasy. He is an angel of paradise."

In short, she only hoped in prayer for the conversion of difficult and unruly natures.

Some undisciplined boy, would not conform himself to rules or to work. She would try to approach him, and if he ran away she would call him by his name:

"Very well then. You do not wish to earn your bread, and you prefer to eat what belongs to others. But if you go on so, nothing will remain for you as a livelihood except the trade of thief: that will be a beautiful future for you!"

If the boy did not seem to feel this rebuke she would insist:

"Do you see the *rondo*," she would add showing him the place where capital sentences were

executed. Well, first the prison and then the gallows will be your destiny if you do not change you miserable boy."

After having dealt the blow, Margaret would take up a caressing and more maternal tone.

"Listen to me. Do not delay. Today is the time for you to alter. But we must pray together, and you will see how our Lord will make your work easy and sweet."

The boy was usually moved by such an appeal and by the end of the day he would become more obedient and industrious: the cause was won.

In 1851, Don Bosco acquired Pinardi's house. The number of boys gathered together, increased day by day. The place where our Lord had dwelt up to this time, was but a miserable shed, and it was urgently necessary to build a more decent house.

One evening Don Bosco turned suddenly to his mother and said without any other preamble:

"I want to build a church in honour of St. Francis of Sales,"

"Where is the money? You know that nothing remains, of our little property. Before building a church you would do well to think twice and to be sure it is the will of God."

"Undoubtedly, Mother, undoubtedly. But, if you should have the money would you give it me?"

"Yes indeed with great happiness."

"Well" replied Don Bosco "Is not God better and more generous than we? He has enough money for the whole world: the question is one of a work undertaken for his glory. He will send me the money I hope, at the right time and place."

"Well" concluded Margaret "We will pray, and we will get the children to pray, and God will come to our aid."

Thanks to these prayers the foundation stone of the new church was laid on the 21st July of that very year, 1851, and on the 20th of June 1852 it was built and opened. God had heard the prayer of faith.





Mrs. Kolendei Ammal Knolalanapore. — *South India* (Penang).



INDEX FOR 1912.



General Articles.

Activity in Co-operation 25. Proposals for visit of Our Superior General 50.
The women's association 52. Sacerdotal Jubilee 108.
Fr. A. Beltrami 110, 156, 214. Educational Progress 149.
Twenty-fifth Year 177. Christian Education 179, 201.
The Holy Father and First Communion 185.
The Holy Father and the protection of the Indians 206.
St. Joseph 25, 49.
The General Conference of the Directors of the Co-operators 230.
A significant Year 258.

The Ven. D. Bosco.

His Vocation 8, 76, Article by Shane Leslie 29.
His methods and modern demands 32.
Tributes to the genius of 53, 79, 128, 152, 237.
Don Bosco and the Sacred Heart Church in Rome 126.
Favours obtained through his intercession 208, 234.

The Very Rev. Don Albera.

Annual Letter 1.
In the Austrian Empire 12.
In England 74, 98.
To the Co-operators 190.

Notes and News.

London, 16, 35, 58, 85, 113, 133, 158, 189, 212, 243, 266. Malta 17, 37, 39, 61, 85. Barcelona 17.
Capetown 35, 135. Farnborough 35, 104, 134, 160, 189, 213. New York 36, 61, 268.
Buenos Aires 39. Varazze 60. Archbishop Franchi 75. Rome 116, 191. Chertsey 160.
Bologna 161. Falklands 213. Belgian Congo 17, 197. Trieste 39, 215, 269. Holy Land, 269.

News from the Missions.

Magellan 21, 60, 120, 163, 217, 249. China 40, 193. Chile (Punta Arenas) 66.
Patagonia 88. Argentine 91, 167, Brazil 271.
Flowers and Fruits 89, 139, 222. Meliapor, 248.

Devotion to Our Lady Help of Christians.

The Archconfraternity 23. History of the Devotion 23, 70, 199, 225, 253.
Basilica 70, 97, 123.
May Celebrations 145.

Festive Oratories.

56, 113, 135, 260.

The Past Pupils.

London 59.

Federation of 84.

Daughters of Mary Help of Christians 28.

Life of Mother Margareth.

Ch. XIV. 45; XV. 46; XVI. 47; XVII. 94; XVIII. 94; XIX. 146; XX. 173; XXI. 175; XXII. 226; XXIII. 255; XXIV. 280; XXV. 281.






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