

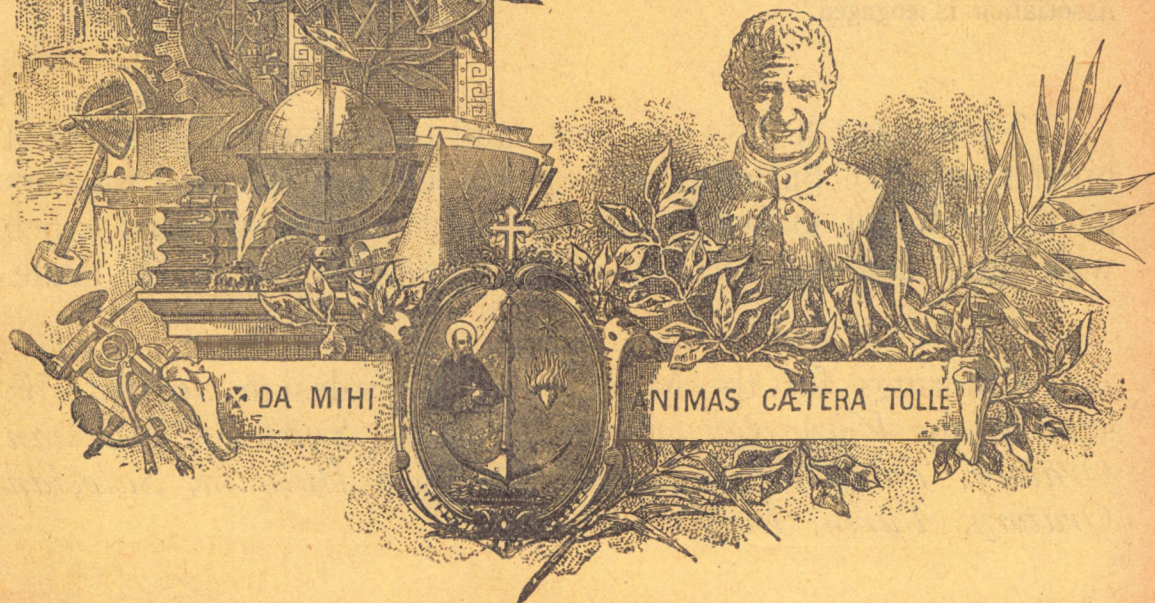
# Salesian Bulletin

No. 17 — MAY — 1910

Vol. VI.

*Beatus qui intelligit super egenum et pauperem:  
in die mala liberabit eum Dominus. [Ps. XL. 1]*

*Leo XIII.*



DA MIHI

NIMAS CÆTERA TOLLE



## Important Notice to our dear Co-operators and Readers.

We beg to express our deep gratitude towards so many zealous Co-operators and Readers who, aware of the amount required for the printing and the postage of the "Bulletin" and desirous to help us in our work, send us annually their offering which for us is a real Providence. We thank them most heartily for their charity and we pray to our Lord to reward them with His choicest blessings.

Other kind Co-operators and Readers not having the means to help us in the same way, write to us excusing themselves not being able to send their mite and even requesting us to withdraw their Bulletin, although they read it with great interest, and this to save us postage expenses. We admire the noble sentiments of these Co-operators and Readers, but we shall not suspend the sending of the Bulletin on such grounds; of course every one must do one's best, if you can not help us now you may do so later on and you can at least let us have the charity of your prayers for the welfare of the association.

We beg to mention here an article of the Rules of the Pious Association (Chapter VI. Art. 3):

"For the Co-operators there is no sum fixed as the prescribed amount of their contribution, but they are supposed and expected to make, either monthly or yearly, an offering of such an alms as the charity of their heart may suggest. These offerings will be sent to the Superior for the support of the works in which the Association is engaged."

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\* \*

To prevent a loss of time and the going astray of a great number of Bulletins we beg our Co-operators and Readers never to forget to send back their old address (printed label) with their new one for any change or correction to be made.

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\* \*

Offerings for the Missions or the Salesian works to be sent to the *Very Rev. Philip Rinaldi, Superior, Salesian Oratory, Turin (Italy)* or the *Salesian Bulletin, Salesian Oratory, Turin, Italy.*



# The Salesian Bulletin

Organ of the Association of Salesian Co-operators

Via Cottolengo 32, Turin, Italy.

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## DON RUA IS DEAD!



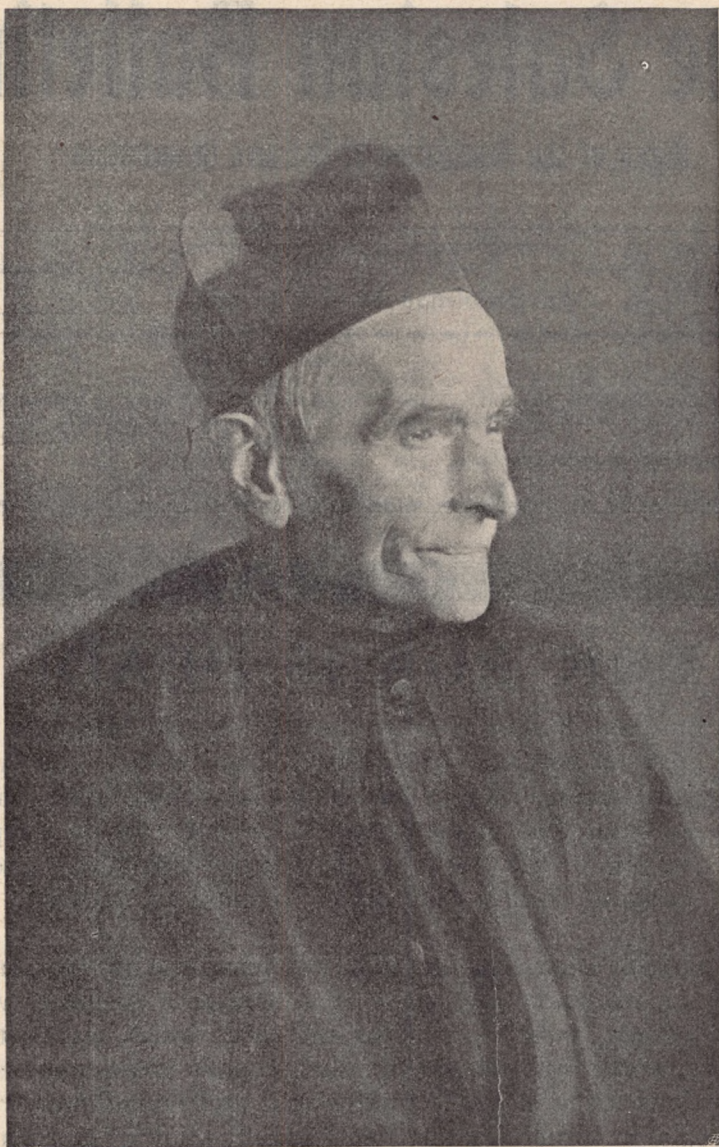
ur good Father flew to heaven on the morning of the 6th of April at 37 minutes past nine. The hope of still having him in our midst for some time vanished only in that instant: we knew not how to adapt ourselves to the thought of losing him and have been praying with a faith which seemed to us would obtain

a miracle!

God wished otherwise, but did not leave our prayers unheard. His death, as we shall fully show in subsequent numbers, was that of a saint, serene, sweet, enviable: the grief which was felt in all parts of the world was immense: the funeral procession assumed the proportions of a magnificent triumph; and immediately resignation and calm returned to our hearts, and what is more an inexplicable joy diffused itself therein.

His remains were interred the evening of the 9th of April at the Tomb of Don Bosco in Valsalice. This has been the vivid desire of our hearts, and God has graciously granted it; by the side of Don Bosco sleeps placidly in the sleep of the just his most beloved son. May the Lord grant that his spirit also exult beside that of our common Father in paradise!





DON RUA.

Last photo taken in January, 1910.



## Death of Our beloved Father Superior General.

For many months the wonderful constitution of Don Rua had been declining, but not until the evening of the 15th of February did his strength surrender to the onslaught of the malady.

On the morrow the doctors were amazed at seeing him so prostrated and gave the alarm. The sad news was communicated to all the Salesian Houses, and spread everywhere procuring a plebiscite of prayers for his conservation.

The first danger over, the period from the 25th of February to the 25th of March was one of continual hope, now happy and smiling, now almost vanishing. A source of hope for all was the ever high spirits of the venerated invalid, to whom it was necessary on certain days to piously give way, and allow him to occupy himself for a short time with one or another of the Superiors in affairs regarding his office. But following the days which gave promise of a new infusion of life in his exhausted members came others of a desolating prostration.

He, however, always calm and smiling, never allowed a single day to pass without hearing Holy Mass, which his fellow disciple Don John Francesia celebrated in the adjacent chapel, receiving every day Holy Communion and fulfilling with edifying piety his other devout practices.

From the very beginning of his sickness he received with profound gratitude *Cardinal Richelmy*, who had hastened to bring his blessing; then *Cardinal Mercier*, Archbishop of Malines (Belgium), who, accompanied by his Auxiliary Bishop, after having visited Rome and the cradle of the work of St. Benedict, wished to betake himself to the Mother-house of the Salesians to impart to Don Rua the special blessing of his Holiness, who was taking daily interest in the state of our beloved Superior; *Cardinal Maffi*, Archbishop of Pisa, who had for him the most sweet expressions of encouragement and comfort; his Grace, the Archbishop of Vercelli; his Grace, the Archbishop of Smyrna; Dr. Marengo, Bishop of Massa Carrara; Dr. Castrale, titular Bishop of Gaza; Dr. Spandre, Bishop



of Asti; Dr. Ressia, Bishop of Mondovì; Dr. Tasso, Bishop of Aosta; Dr. Gavotti, Bishop of Casale; Dr. Filipello, Bishop of Ivrea; and other numerous personalities of the Clergy and catholic laity, being in a special way most dear to him the visits of his fellow disciples

Having been informed of the many prayers which were being offered up for him, he said: "Tell the Co-operators that I am very grateful! I know they are praying earnestly for me, and I also pray for them all. As regards my health, I am in the hands of God; if it please the Lord to heal me, I promise to consecrate that life, which He will give me, to the benefit of youth, as I have always procured to do till now, and to all those works of charity that the Salesians have in common with the Co-operators. And if it please the Lord to call me to Himself, I promise to continue to pray for all from the other world."

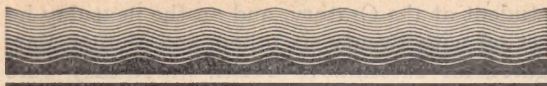
On Holy Thursday he desired to receive solemnly the Viaticum; and in that same circumstance he addressed to the Salesians present some words of affection, with such firmness of voice and lucidity of thought, that all were astonished.

But on the evening of Easter sunday a new alarm made us again lose almost all hope. On the morrow he wished to receive also Extreme Unction and at night Benediction *in articulo mortis*. After that the conditions of the invalid became more and more grave; and on the evening of the 4th of April the doctors, who assisted him with every care, announced that the end was at hand. In fact, after having had the comfort of a visit from Mgr. Morganti, Archbishop of Ravenna, and of a special blessing of the Holy Father, on the 6th of April he rendered his soul peacefully to the Lord.

It is useless for us to express to the Co-operators the anguish we feel and the need we have of their prayers!







## The Very Rev. Don Rua

The Successor of Don Bosco.

THE early days of the venerable Successor of Don Bosco were passed in the very locality where he was afterwards to find his portion of the Lord's vineyard; for just to the North of Turin there formerly stood the homestead to which Divine Providence entrusted the child who should grow up to be the heir of a mighty inheritance. The boy was Michael Rua.

His parents were of the homely, hard-working class, devout Christians; but the father died when Michael was very young. It was the mother, therefore, who undertook his early training, and she afterwards joined him at the Oratory, where she spent the rest of her life toiling for Don Bosco's boys.

### His first meeting with Don Bosco.

One day the eager look of the young Michael was attracted to a smart neck-tie, worn by one of his play-mates.

— Oh, he said, how is it that you are wearing such a fine tie, since it is not Sunday.

— I won it in a lottery at the Oratory, said his companion; I thought you knew all about it.

— At Don Bosco's Oratory! exclaimed young Rua in surprise. He was then only seven years old, and had just been confirmed in the private Chapel of the Archbishop of Turin, Mgr. Franzoni; but he was determined not to miss the Oratory on the following Sunday. In fact on arriving in good time he saw many boys at play, and near by, some small buildings which were used as a temporary chapel. In the midst of the boys there was a young priest, and as Michael approached, he turned and came towards him; Don Bosco placed his hand on the child's head and keeping it there for a moment he spoke a few words which went to the boy's heart.

### A souvenir.

Don Bosco had no harder year of sacrifice and anguish than that of 1845-1846. It was the time that saw him chased from one district to another, from one house to another, till finally he had nowhere to gather his boys around him. The small band of zealous workers who had previously assisted him, now found the sacrifice above their strength, and gradually abandoned

him. But God had not departed from his Servant, and during those darkest days, he had strangely and frequently placed before his gifted vision the future scenes of his labour, and the development of the much-contradicted work; with these before him, he bade his flock be encouraged, for although they seemed abandoned, it was not really so.

— Be not afraid, my children, he said; we shall yet have schools and playgrounds, churches, clerics and priests.

The circumstances were undoubtedly singular. The boys believed him, and had implicit confidence in him, while their elders went about saying that Don Bosco was mad. Little Michael was leaving his home just about this time when some one said:

— Do you still go to the Oratory?

— Yes, sometimes.

— Poor Don Bosco, replied the other..... Do you not know..... he has gone mad.

On other occasions he heard various people say:

— Don Bosco is so taken up with poor boys that he has lost his head over them.

Michael was not yet old enough to grasp the circumstances fully, but he was aware that, whatever might be said, Don Bosco's wonderful influence over the young continued to increase and his work to grow.

### What can he mean.

About that time the boy commenced to frequent the Schools in Turin, directed by the Christians Brothers. Don Bosco was a well known figure at the school of Porta Palatina, for he heard the boys' confessions, preached and gave the instructions. The boys, in fact, showed quite a preference for him and were always around him in great crowds. There also the Servant of God had his eye upon Michael Rua, who was always ready with his answer to Don Bosco's questions. Pious, serious and diligent, the boy was admitted to First Communion when only nine years old, and as he was always exemplary, it was natural that the Brothers should give him particular notice. In fact one of the masters had frequently said:

— Rua shall become one of us!

But the designs of God were otherwise.

It thus happened that the boy had many opportunities of meeting Don Bosco, and no sooner did he see him approach than he felt drawn to him, so that he invariably ran up to the priest to salute him, showing his joy in his face. The youngsters were never tired of receiving little medals or pictures from Don Bosco, and as Michael asked for a medal Don Bosco stopped and



talked a little with him. Then stretching out the palm of his left hand to the boy and pretending to cut it in half with the right, he would say:

— Take it Michael, take it!

And Michael would take the fingers, and kissing them as was the custom would go away thinking, and saying to himself:

— What can he mean?

### He commences higher studies.

At the end of his elementary course it seemed to be fairly settled that young Rua was to become one of the followers of St. John de la Salle; but when the examinations were over and Don Bosco had met him again, he called him aside and asked if he would like to become a priest.

— Very much indeed, replied the young Michael.

— Very well, you must begin to learn Latin.

In fact shortly afterwards Don Bosco confided Michael to the care of Father Merla under whom he soon learnt the rudiments of Latin. Don Bosco had intended to teach the boy himself, but as his occupations made this impossible, he sent him to a private school which had been opened by Professor Bonzanino, in a house belonging to the Pellico family, and in which the famous Silvio Pellico had written his well-known *'Le mie prigioni'*. This school had obtained a high reputation and the sons of the best families of the town frequented it. Don Bosco was thus enabled to give some of his first boys the best of opportunities.

Michael's remarkable talent for industry and application enabled him to make rapid strides and his examinations were most satisfactory. He attended other courses besides the classics. The evenings he passed at the Oratory, as well as the Sundays; the rest of his free time was spent at home.

Having opened a second Oratory, dedicated to St. Aloysius, Don Bosco now sent young Rua there on Sundays to help the cleric who was in charge of it. As the two were walking along one Sunday, the cleric said:

— Michael, Don Bosco has told me that he has great designs in store for you, and that you will be a great aid to him. He has said this several times, and he has also said, that he is certain that he has found in you the one, who will continue the work of the Oratory! If these words were not prophetic they were at least very wonderful.

### He receives the clerical habit.

Don Bosco was right. On Sept. 22nd 1852, after having consulted the Venerable Don Calfasso concerning his vocation, Michael became a

student at the Oratory, and on the next day he set off with twenty-six others and Mother Margaret, for Castelnovo d'Asti, where they were to spend some days as a holiday in Don Bosco's native place. Under such a guide as Don Bosco the boys reaped more benefit than they would have done from the most formal of spiritual Exercises.

It was in the humble Chapel at Becchi, that, on Rosary Sunday, Oct. 3rd Michael Rua received the clerical habit. The ceremony was performed by Father Cunzani, Provost and Vicar of Castelnovo, who had also given the habit to Don Bosco. Fr. Bertagna, who afterwards became titular Archbishop of Claudiopolis assisted at the ceremony.

At dinner, afterwards, the Vicar turned to Don Bosco and said:

— Do you remember when you were yet a cleric you said to me: "I shall have clerics and priests and students, boys at their workshops, a Church and choir and the rest?" And I replied to you, that you were mad? Now it seems that you knew what you were talking about. Evidently his dreams were being realised, and he could now say:

— This cleric is mine!

### We must share the work.

When they had returned to the Oratory the young cleric put some questions to the Servant of God:

— Do you remember, Father, he asked, those meetings we had, when I was at the School of the Christians Brothers, and you pretended to make me take half of your hand? What did you mean by that?

— Oh my dear son, replied Don Bosco with particular affection; by this time you should have understood it, but you will understand it better as time goes on; and then he added;—Don Bosco meant to say that one day he would share his work with you.

It is certain that Don Bosco saw in the young cleric, a soul that could observe and study him, so as to imitate him. And if it is one of our chief privileges to be able to say in almost every circumstance: "We ought to act in such a manner because Don Bosco did so," being convinced that the life of Don Bosco will supply us with ever fresh vigour and new wisdom, the chief merit of this is due to Don Rua, who by his example and word has always urged us to the study of our Founder's life.

### A characteristic incident.

In those early days the Oratory was like a large family, and boys and clerics were quite



intimate with Don Bosco, and strove to gain the privilege of waiting on him.

One morning, one of the boys and the cleric Michael Rua had taken in Don Bosco's coffee, and while he was drinking it, the two began to examine Don Bosco's watch which lay on the table. It was very natural that they should do so, for it was the only one in the house. But in less than a moment it had fallen to the floor, and at the sound of broken glass Don Bosco smiled and said in a joking manner.

— Now, in compensation you must go without breakfast for a month! Some days later Don Bosco was out in the morning, accompanied by the cleric Rua, and as they passed the house of Signor De Maistre, Don Bosco, who was very well known there, went in to say Mass in their chapel.

After the Mass one of the Count's sons, Eugene said to the cleric:

— Let us leave Don Bosco to Father and Mother. Come out with me to another room, and he took young Rua away to where the young people awaited him at breakfast.

— Oh, excuse me, said the cleric, with quiet self-possession, I really cannot take anything.

— At the Oratory, answered the young Count, you can do as you please, but here you must be one of the company.

— No, pardon me, I cannot, I cannot.

At this refusal Eugene arose and went into the other room to appeal to Don Bosco, who, quite surprised, asked the cleric the reason of his not taking any breakfast.

— You know already, Father....

— What do you mean?

— The other morning.... about the watch....

— Oh I see, exclaimed Don Bosco, laughing—and he sent him away to his breakfast at once; he related the incident to his host and added:

— There is no joking with young Rua; one must always measure one's words, for his obedience is of a character quite extraordinary!

We are in a position to add this continual exactness, almost heroic, in the fulfilment of every duty was and is the characteristic note of his life.

#### In what esteem he was held.

It was such qualities as these that won him the regard of Don Bosco and of all his companions. As the Oratory had now become the training school for numbers of clerics from all parts of Piedmont, Don Bosco made a special study of their education. He had made a particular point of his weekly instruction in Holy Scripture, and when his labours increased so much, he appointed the cleric Rua to take his

place in this class. In 1858 Don Bosco went to Rome for the first time, to consult the Supreme Pontiff on the formation of the Salesian Society; it was an event of great importance in regard to the Oratory and he chose the cleric Rua to accompany him to Rome and to the Vatican.

On Dec. 18th 1854 the foundations of the Society were laid, and those first members, having elected Don Bosco, by acclamation, for Superior General, and Fr. Alasonatti (the only

CASELLE, Turin - Chapel of St. Anne, where Don Rua was ordained.



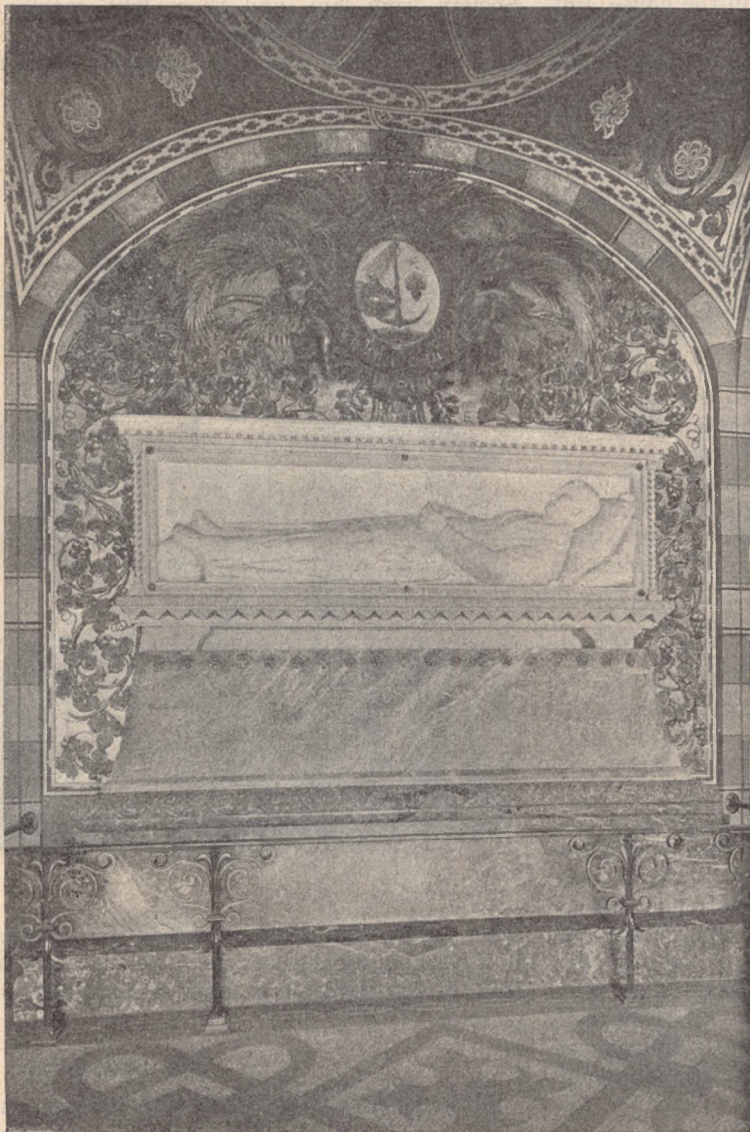
other priest then at the Oratory) for Prefect, they unanimously elected the subdeacon Michael Rua for the third office, that of Spiritual Director.

#### His Ordination.

Although richly endowed with virtues and merit, yet it was with the humility of the specially chosen souls that he approached the priesthood. He was ordained on July 29th 1860 at Caselle, Turin, in the Chapel of St. Anne, annexed to the country villa of the Baron Bianco di Barbania, by Mgr. Balma, as Mgr. Franzoni was in exile. There was no special display about his first Mass in the Oratory Chapel next day, but in the evening he took Don Bosco's place at the brief exhortation given after the night prayers. It was a few words of thanks and a



request for prayers. However, on the following Sunday, the Feast of Our Lady of Snow, there was a great gathering at the Oratory. A general Communion preceded the day's festivities, which were marked by unwonted joy. At the end of the evening's entertainment his words of thanks



VALSALICE — Tomb of the Ven. Don Bosco, Founder of the Salesian Society.

were full of good sense, and he aptly turned all that had been said in his favour to the honour of Don Bosco. A mighty chorus of applause arose when he had finished, and from that day Don Bosco and Don Rua shared the labours of the Oratory, as well as the applause and gratitude of the juvenile world which they governed.

(To be continued).

## 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

### In the month of June.

1. St. John the Baptist. June 24th.
2. Commemoration of St. Paul the Apostle. June 30th.

It must be borne in mind that the present Holy Father has prescribed the daily recital of the *Our Father, Hail Mary and Glory be to the Father* for the intentions of the Sovereign Pontiff, and the

invocation *St. Francis of Sales, pray for us*. These prayers are the ordinary ones undertaken by all Co-operators at the time of their enrolment.



## THE TOMB OF OUR FOUNDER

### The Venerable Don Bosco

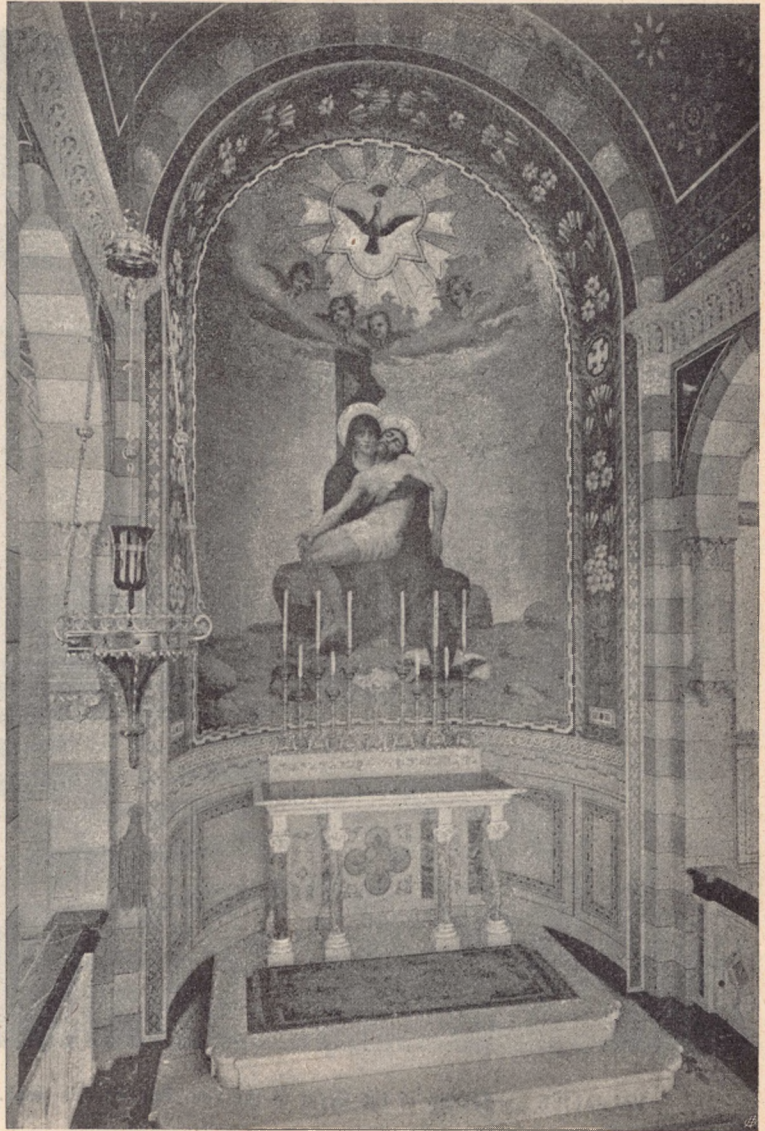
As soon as the decree declaring Don Bosco Venerable had been issued it was immediately felt that all signs of mourning should be at once removed from his tomb, and that it should be made to assume an appearance which would befit the joy of our hearts. The decoration was put in hand without delay and has now been completed. It is therefore possible to give the reader some idea of the tomb which contains the mortal remains of the Ven. Servant of God, as well as of the mausoleum which is built over it.

This latter is mainly in the romanesque style though it is inclined towards Gothic in its details. The crypt lies beneath and has been treated in the byzantine style, which was considered most capable of representing the aspirations of the soul. The designs have been worked out in colours on a gold back-ground.

Against the wall opposite the entrance to the tomb, a new block of fine marble replaces the former one of inferior stone, and bears the inscription: *Hic compositus est in pace Christi — Joannes Bosco sacerdos — Orphanorum Pater — Natus Castrinovi apud Astenses XVII Kal. Sept. MDCCCXV — Obiit Aug. Taurin. pridie Kal. Febr. MDCCCLXXXVIII.*

Upon this, at the same height as the case containing the body, rests the figure of the Venerable carved in Carrara marble, and above this again is the Coat of Arms of the Salesian Society in bronze and mosaic. The whole is surrounded by a carving of combined palms and vine branches

with the bunches of grapes; the branches are artistically interwoven and adorn the whole of the sarcophagus. The palm was chosen as commemorative of the striking discourse pronounced by His Eminence Card. Maffi, Archbishop of Pisa on the twentieth anniversary of



VALSALICE — The altar of the chapel at the Tomb of the Ven. Don Bosco.

the death of Don Bosco, and the first of his being declared Venerable; his text was *Ut palma florebit* *He shall flourish as the palm tree*; a vine was introduced because the first gatherings of the boys were around a vine in the play-ground of the first Oratory.

Above this is a Greek cross, whose gilded arms stretch out in protection, and whose central



parts are surrounded by a laurel wreath, a symbol of the celestial reward merited by a life of good works. The cross is itself surrounded by designs in bold, which are suggestive of the decorations in the apse at St. Clement's.

The tomb itself is somewhat raised and is reached by a number of steps whose side walls

*Bosco—their Father and Founder—rejoicing at the introduction of thy Cause—XXIV July MCMVII.*

Other parts are decorated in design surrounding a central mass of roses with golden rays, symbolising Don Bosco's love for souls. Others combine the vine and ears of corn, emblematic of Don Bosco's devotion to the Most Holy Sacra-

ment and his zeal in spreading the practice of frequent Communion. It seemed not only befitting, but necessary that the crypt should be decorated in as gorgeous and brilliant a style as possible, since the remains of the *Venerabile* are resting there.

#### THE CHAPEL.

Two flights of steps lead to the Chapel of the Pietà. The walls along the steps are broken by a row of windows, which are tinted so as to allow a softened light to pass through. The decorations here are also elaborate and the border includes the figures of doves, symbolic of peace and of the tranquillity of spirit which never abandoned Don Bosco all through his life, not even in the most trying circumstances. Beneath the windows hangs a richly decorated curtain, among the ornamentations being the



VALSALICE — Section of the Crypt of the Ven. Don Bosco's tomb.

contain two white Verona stones; one of these was given in 1894 by past students of Valsalice and is designed by the Artist Molli, in the style of the 6th century. The other is beautifully decorated; the upper part has a design of olive leaves and lilies enclosing the motto: *Justus ut palma florebit*; the lower part bears the inscription of Fr. Cerruti, commemorating the introduction of the cause: *In this readorning of thy chapel — The Salesians and Daughters of Mary Help of Christians—pay homage to thee—Don*

radiant star, the anchor and the heart which are the constituents in the coat of arms of the Society, while a rich border gives it finish.

The Pietà is after the celebrated work by Hébert and was painted by the artist, Rollini, a past-student of the Oratory. Beneath it is the altar of Verona marble, the face being inlaid with various coloured stones, while the table itself is supported by four alabaster columns. The predella is ornamented in mosaics. The candelabra, the crucifix and lamps are in gilded

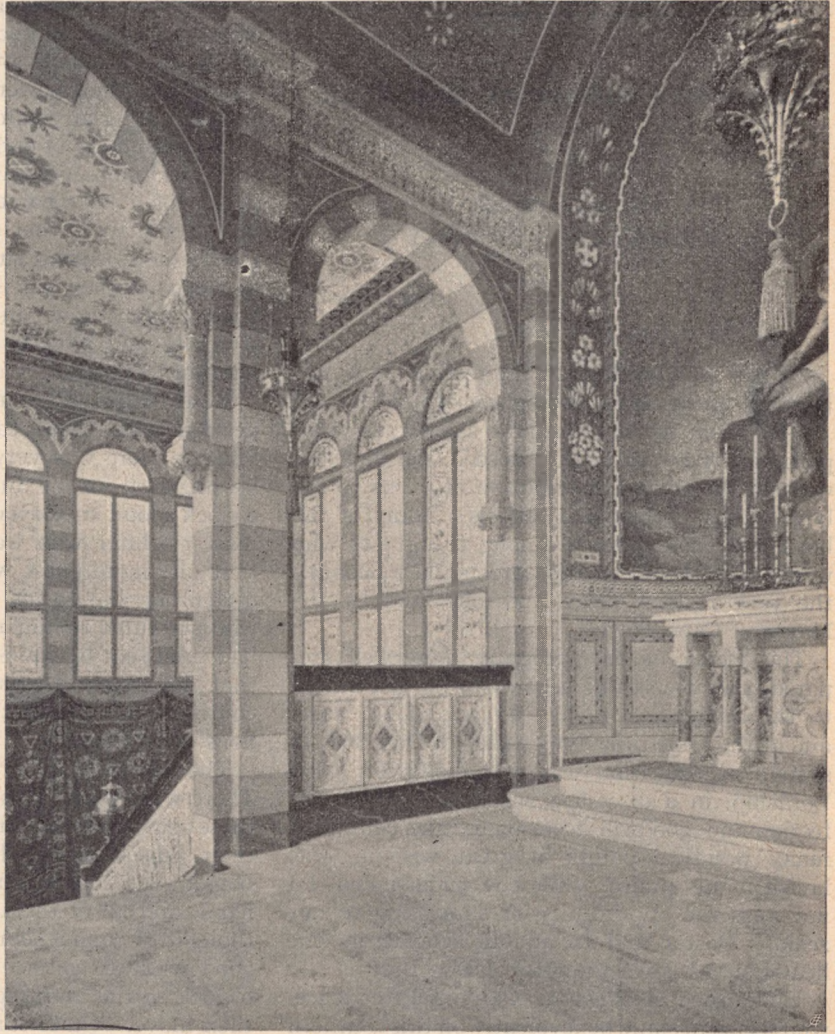


bronze and were presented by the Houses in Belgium.

The base of the apse is divided into panels in colours corresponding to the marbles of the altar. Above those to the height of the altar is some ornamental tracery, above which commences the effective border of the picture of the Pietà. The wider border commences in two vases out of which spring lilies which go round to meet at the top of the apse; this work is interrupted at the base of the curve on either side for the insertion of byzantine crosses. Rich decorative work surrounds the arches of the nave and suitable coloured windows ensure a pleasant and religious effect.

The outside of the chapel has also undergone restorations, and in the front, in place of the former inscription, there is now a mosaic work bearing the motto "*Ave Crux Spes Unica.*" The ground has been re-laid and a balustrade fixed along the terrace.

The idea of this renovation came from the community of Valsalice and it was readily taken up by all the Houses, the Daughters of Mary Help of Christians and by the Co-operators. It was done to celebrate the introduction of the Cause of the Ven. Don Bosco, and was to be completed in time for the Jubilee of his Successor.



VALSALICE — Tomb of the Ven. Don Bosco; Section of the chapel.

## Reviews of Books.

1. *The Iona Series*, N. 5. *The Isle Columbcille*. A pilgrimage and a sketch by *Shane Leslie*. A book, whose every page is deeply in-

teresting, not only to those who claim a kindredship by nationality with the famous founder of famous monasteries, but to all who appreciate a well drawn picture of a noble life, especially when it possesses the charm of long-ago religious fervour. Mr. Shane Leslie's narrative powers carry the reader rapidly through the va-

rying scenes of the life of a royal monk and Saint.

2. Numbers 3 and 4 of the same series are excellent stories by well-known contributors: — *Peggy the millionaire* by Mary Costello, and *Earl or Chieftain* or the Romance of Hugh O' Neill, by Patricia Dillon.

Each volume contains a frontispiece, and the series is published at 1/-net.

Irish Catholic Truth Society

24 Upper O'Connell St. Dublin.





## BRITISH SOUTH AFRICA.

### The Salesian Institute of Cape Town.

#### I.

#### Reminiscences.

(Letter from Rev. Fr. Tozzi).

Cape Town.

Very Rev. Don Rua,

ON Sunday last an interesting, and promising event took place, which showed that the city has quite a generous sympathy for the work of Don Bosco. On that day we held the annual distribution of prizes to the boys of our professional schools. Many of the boys had their parents among the guests who were presided over by His Lordship Mgr. Rooney the very zealous Vicar Apostolic, and by the Mayor of Cape Town.

The items of the program were well prepared, and everything seemed to be just suited to the audience who had no lack of applause, and at the same time, the efficacy of Don Bosco's system of education was well displayed. His Lordship, in a discourse which showed his affection and goodwill towards us, and contained many practical points of great wisdom, was lavish in his praise; while the undersigned did not miss the opportunity of expressing to our zealous Pastor and to all our benefactors the heartiest thanks of the Sons of Don Bosco.

Under the fostering care of Divine Providence, who seems to smile benevolently on this southern land from the splendid constellation of the *Southern Cross*, five Salesians landed, thirteen years ago, on this extremity of the continent to open an Institute of Arts and Trades: the Superior, a cleric and three masters of trades, a carpenter, a printer and a book-binder.

On a first glimpse of this land; struck by the twelve mountains which stand out as advanced forts, and are called the *procession of the twelve apostles*; and, proceeding from the port to the city, both attractive and modern, with fine streets and splendid buildings, which would do honour to any European city, a new-comer is

impressed by all the appearances of comfortable prosperity.

But in strange contrast to this was the wretched condition of the House which had been obtained for the Salesians; it was without bed, table or chair. Our present zealous Pastor, who was then Co-adjutor to the Vicar Apostolic joined with the Superior in gathering together the barest necessities, and some good Catholics who soon came to know of the extremities in which the Salesians were, hastened to supply what lay in their power. In fact it is even now a source of great comfort to look back on the charitable efforts of early benefactors.

We had moreover our *Mother Margaret*, in the person of a lady named Mrs. Grath, who was most attentive in her assistance, and was the means of procuring such indispensable articles as linen, clothes and even bread for the first boys. Even now, in mentioning the early struggles and poverty the good woman cannot restrain her tears.

Many deeds of charity are recalled in connection with those early days. On the first Sunday there was very little in the kitchen to be prepared for the dinner, when just at twelve o'clock a loud knock was heard at the door. The master-printer who was acting as cook feared that one more guest was about to increase his difficulties; but to his relief it was a young girl who presented to him a large covered dish which had been sent by the Sisters of Nazareth. From that day, until provision was made, the nuns continued to provide the Sunday dinner for the Sons of Don Bosco.

The House was gradually put into order. There were some boys awaiting admission, and these same nuns had arranged for us to take over their biggest lads. The Superioress told the boys of the coming change, on the day beforehand, and all of them were in high glee at the thought of commencing a trade; it took them a good while to get to sleep at all, and by five o'clock in the morning they were preparing for their move. Quite early they were let out with their bundles to go to the Salesians in Buitenkant St. — Where are the Salesians? they asked among themselves, and without wondering at their own thoughtlessness, no one could reply with any certainty.

They reached a fine building with a noble front, and without more ado one of them rang the bell. As the response was not an immediate one, they pulled the bell again, and made besides quite a clatter on the pavement. Presently the door opened and a cross old man appeared with stick in hand. They saw that they were mistaken and took to flight. More cautious now



they made fresh searches. Noticing a smaller building lit up, they approached. Prayers were being said.

— It is here...they exclaimed, and knocked.

It was indeed the House of the Salesians, and those were the first boys received, the nucleus of the present school.

Then the long Boer War kept the country in a state of suspense, and prevented development in any direction. At one time the Boers were within fifty miles of the town. It was a period of panic, for it was feared that many who favoured the Boers would rise at their appearance.

these difficulties and the prospect of future struggles made us think seriously of closing the School, as being the wisest plan under the circumstances. But in that case we should have had to find homes for the boys, and it was decided to remain. Under the protection of Our Lady Help of Christians, and keeping in mind Don Bosco's recommendation during the cholera of 1884, not one of the inmates of the House was attacked by the fever.

While taking part in last Sunday's distribution of prizes, it was impossible not to go back in spirit to those times of trial, and to thank God



Cape Town — S. Africa — Pupils of the Salesian Institute.

The war passed over the land like a devastating hurricane, and its disastrous effects are still being combated. If the school emerged successfully from that trying period, we owe it to some generous benefactors, among whom the first was Mr. Nannucci, who having come to the Colony quite young had succeeded, by his energy and capability, in founding a dyeing establishment, as well as a soap-factory with branches in various parts of the colony. The profits of this extensive business he has used for promoting works of charity.

After the war came fever. There were cases of it all around us. The anxiety caused by all

for so many pledges of his assistance and encouragement. In fact we entertain the hope that our next distribution of prizes will be held in the new Institute, which is to be begun in the near future.

We beg you to remember us and our benefactors in the prayers at the Sanctuary of Our Lady, and with the assurance of our constant endeavour to accomplish the ideals of our Venerable Founder.

I am

*Yours most devotedly in Jesus Christ*

E. Tozzi.



# News From the Missions.

## ECUADOR.

### An episode in the life of the Jivaros.

(Letter from Fr. Michael Allioni).

Gualaquiza.

Very Rev. Don Rua,

THE following is an account of the latest event in *Jivaro* contemporary history for there is now staying at our House one of the heroes, *Katipi* by name. It is one more proof of the warlike spirit of these people and at the same time gives us a well grounded hope that the Religion of Jesus Christ will at last triumph over these poor savages.

In one of his letters Fr. Santinelli told you that the Kivari of *Pachicosa* had assassinated a family at *Junganza*.

One of the slain was a relative of *Chiriapa*, who lives here on the banks of the *Bomboiza* and he, warlike by nature and full of vigour, has been going about during these last months visiting all the houses to excite the inhabitants to revenge those who were slain last December.

From the houses in this neighbourhood, three only responded to his appeal. But with only these, *Chiriapa* did not dare to attack *Pachicosa*, so he and his brother went on another expedition among their acquaintances hoping to assemble a good many for the end in view.

So on the 3rd. of August eighty men arrived at *Gualaquiza*, fully equipped for war and commanded by six Captains, among them being the terrible *Maganshi* of *Macas*, (a giant, who I was told, has already celebrated six times the feast of the *shanza*). They did not come by the ordinary road for fear of being seen by the Missionaries and thus hindered in their undertaking; and the same evening they reached the house of *Chiriapa*, who had killed some pigs in their honour.

But ten days before, a messenger had preceded them to make preparations for their reception, and he, meeting some friends near the Mission-house, entered into an animated con-

versation with them. At that time there was with us a little Kivaro, one of our former boys at *Riobamba*, who heard all that was said and set off the same day for his home to warn his people of the impending danger.

Thus it happened that on the morning after the coming of the band from *Mendez*, there arrived a messenger affirming that all the Kivari implicated in the former murder had taken flight to other settlements.

If what the messenger said was true, or only an artifice to hinder the attack, I have not been able to ascertain: however several explorers pushed on as far as *Pachicosa* but could get no information; they accordingly decided to suspend the expedition. They dispersed amongst the houses in the territory and most of them came in parties to the house of the Mission to get presents and hear the explanation of the Catechism. It seems to me that very few of them are really bad: and all promised me they would not fight and would also dissuade the others from fighting.

And so to our surprise it ended. After remaining there four days, in spite of the eloquence and the rage of *Chiriapa* the greater number set out on their journey home, and on the eve of the feast of the Assumption the last recrossed the mountains, so that for the present the danger, which might have had disastrous results, has vanished.

Truly admirable was the conduct of the greater number of the Kivari of *Gualaquiza*. The Captain of the Indians there, after having said all he could to dissuade the household of *Chiriapa* from their project when he heard that the Kivari of *Mendez* were coming, sent to tell them that he would not receive one into his house and would not even speak to them. Several others not only refused to fight, but sought to inspire others with peaceful sentiments.

This undertaking having failed, we must hope they will remain quiet for some time. All the turbulent party, with the exception of *Juan Chiriapa*, came to the Mission to make some excuse, — a sign also that in many of them some Christian conscientiousness is slowly developing; but it is absolutely necessary to establish



more Missionary centres, though the difficulties in the way are for the moment insurmountable; and the conviction is general that we cannot proceed further until an immigration strong and sound, physically and morally, takes place.

This plan has been frequently discussed but so far without any result. At the present moment it would seem that something positive may be accomplished. On the 15th of this month all the principal settlers of *Gualaquiza* assembled here at the Mission to decide on concerted action. They set down the basis of a detailed program which was circulated through the district to obtain the adhesion and the support of all interested in the subject. There will also be sent to the Chamber a *Solicitud* signed by all and supported by all the deputies of the *Aznay*. The petition makes three special demands; the separation of the canton of *Gualaquiza* from *Sigsig*, the colonization of the territory by means of foreign immigration, possibly belonging to a Latin Catholic nation; a law placing the *Kivari* under the care of the State. By the time this letter is read, this law may have been passed, to the great advantage of our Mission. We are expecting great help just now from our Patroness, Mary Help of Christians; but do you also bless us and particularly the poor children of the forest, still ignorant of civilisation and who wander in the shadow of death

I am

Your affectionate Son in Corde Jesu

M. ALLIONI.

## CHINA.

### In the Island of Sam-tciôu.

Macao.

Dear Rev. Father.



am now able to send you some details concerning our first attempts at missionary work in the celebrated land of Confucius.

During the month of September of last year, I sailed for the island of Sam-tciôu, on a beautifully calm sea, hardly rippled by the pleasant breeze. Steering between several picturesque islands there was a great deal to enchant the eye of the traveller, and it seemed that the voyage was all too short.

After a few hours we arrived. The eight or ten boatmen who accompanied me, veritable athletes of Neptune, did not manifest any joy in breathing, once more, their native air. How-

ever, in their company I proceeded to cross, bare-footed, several fields of open country and stretches of woodland. At last we arrived at the village; the curiosity on beholding a foreigner in the place is inconceivable. The greater number of these good peasants have never in their life seen the face, and still less the beard of a European. You can therefore imagine what a strange figure I appeared in their eyes! Above all, the children were never tired of staring at the length of my nose, which they compared with their own, measuring it with outstretched fingers. To the women I gave the impression of a clown, for in China only old men and actors are allowed the chin's deccration real or false.

My escort, meanwhile, passed silently from one street to another; and pointing out several houses, some in good condition and others in ruins, whispered in my ear: "That is ours, and that other also..."

I must explain the mystery.

Fifteen years ago in this village, called *T'in-sam* there was a sanguinary battle. It is to be noted that in the whole island, which is not a small one, there seems to be no mandarin, soldier or authority of any kind, with the exception of the tax-collectors who, with punctual exactitude, appear to collect the taxes.

The inhabitants of *Sam-tciôu* are governed on the patriarchal system, which frequently is incompetent to restrain the passions of the multitude. In fact in the above mentioned quarrel, whilst the stronger party left three dead on the field, the others had to lament twelve victims, and in addition the loss of their land, and the destruction, or confiscation of their goods.

About a hundred of the vanquished took refuge at *Taipa*, a Portuguese possession, where they embraced the faith, or to speak more accurately, they took this step through self interest, hoping to gain the help of the Portuguese in which hope they were disappointed.

The hardest of the conditions imposed upon them was that of never setting foot again in their own country, under the penalty of paying a large sum or worse.

This was the explanation of my friend's unhappy and anxious appearance. However my presence, as a European, was a guarantee of their safety. And, in truth, despite sombre prognostications before starting as to personal risks, I must confess that not only was I free from any unpleasantness, but on the contrary in all villages I passed through we received generous offers of *c'iā* (tea): in accordance with the most scrupulous etiquette of Chinese politeness.



## A mandarin without pigtail — Variety in Chinese repasts.

But after walking so long on an empty stomach, towards evening I was quite exhausted; I had forgotten that the Chinese are accustomed to take only two meals a day: one in the morning, the other at night. However I consoled myself that so far, that was the only ground for complaint, and I had moreover received universal respect. This was partly due to my golden beard, which caused me to pass for an Englishman, somewhat stout, [exploring the country in order to take possession of it. Hence an attitude of respect and dismay. As you may guess I made no effort to undeceive them, but proud of my new dignity, I was able on that day and during those that followed, to live in safety as an autocratic Mandarin.

Thus the first day had passed, or rather I should say until at last we sat down to supper.

You must forgive me, if I descend to certain details, indispensable if I am to give you a complete idea of my life in the island.

The table is literally laden with dishes of various sizes, containing a great variety of food. I was glad to recognize that the Chinese, contrary to the opinion formed of them in Europe, have excellent taste. The poultry, the fish, the eggs, pork, rice, crayfish and vegetables, together with many appetizing sauces, would stimulate the appetite even in other countries.

The meal was therefore abundant and we were all in condition to do justice to it. My friends, experts in the art, seized upon the chopsticks and never missed a mouthful. Whereas I could not make use of them properly. One of them is held with the first three fingers of the right hand like a pen when writing, the other is brought near to the first so that it rests on the end of the fourth finger, opening and shutting like the blades of a pair of scissors. As I was accustomed only to European implements, it was a hopeless undertaking, for with the slightest movement the chopsticks slipped from my fingers.

Do not imagine however, that I lost courage; I devised a method of overcoming my enemies. Having eaten nothing since the morning, after four hours on sea and a journey of the same length on foot, it was not likely that I should own myself vanquished.

In a word, with all the care and precaution possible, I extended the five fingers of the right hand and assisted by the left I made as good use of my opportunities as my companions at table.

Thus ended to my satisfaction an affair which I could not regard with indifference especially

on such a day. Here it may be added that, in spite of the variety in food, the moderation of the Chinese is remarkable. For although they put on the table an extraordinary number of meats, still, as the dishes are so tiny, the amount consumed is but small.

Reaching out with their chopsticks (about as thick as a pen holder, but much longer) they pick up from the dishes here and there what suits their taste.

And it is really wonderful to see the dexterity with which they pick out from one dish or another the tiniest morsel!

As to the rice, their favourite food, which they reserve to the end, they gobble it up without scruple. With the left hand they raise the full bowl to their lips and then, with their mouth wide open, by means of the chopsticks vigorously wielded the bowl is emptied in the twinkling of an eye.

They never drink water, and they do well, thus avoiding many a malady; but tea is always ready, though they have wine, or rather several kinds of strong brandy, generally unpalatable to Europeans.

As with the tea, methods of smoking are abundant; cigars, cigarettes, pipes with long stems and tiny bowls; pipes in which much metal is used, so arranged that the smoke is purified and cooled by passing through water, lastly pipes which are nothing but enormous bamboo canes with one end on the ground and the other in the month, these can be conveniently sucked with long-drawn breaths.

Amidst the prevalence of aromatic smoking so common in the far East, we keep faithfully the promise made to you, before our departure, to leave smoking to the domestic chimneys and the funnels of steamers.

**Primitive architecture — Unusual splendour — A collection of undesirable friends — Prayer in the midst of devils — A disturbed night.**

The twinkling stars, but still more the weariness of our limbs led us to seek a house where we could rest. This house, like all the others in this island, was original in its architecture. The entrance gate leads into a small courtyard open to wind and rain, with two kennels at the sides, one for the domestic animals, the other, opposite, for the kitchen. In the middle, facing the entrance gate, is the door of the largest room, indeed of the only room to be seen, for at each side there are two small chambers without any light dignified with the name of a room.

We, however (the man of the beard and his



Chinese master) are fortunate; two bare wooden couches await us in the central apartment.

On entering I was astonished at the bright light illuminating the place, such splendour seeming out of proportion to the state of these people who were not rich. Against the wall opposite the entrance was a long altar, on the front of which in mystic disorder were inscribed the names of several divinities mingled with those of the ancestors of the family. Under the altar I caught sight of a demon more devilish than the rest, depicted in the act of grinding his teeth, with his eyeballs starting out of their sockets, fists clenched, kneeling down as if ready to spring out on some one.

Notwithstanding the devotion lavished upon him, as the chief of devils, capable, if he wished, of swallowing up all the others together, I could not forbear casting an uncomplimentary salutation in his face.

Before lying down on my soft couch, I felt obliged to ascertain with what kind of new friends I must pass that night.

On the left a large figure: *Koung*, the first ancestor, the head of the human race, Adam. On the other side, *Shao*, an old woman, signifying long life. And then along the walls, various lists of names of divinities or of deceased relatives, all written on red paper, in fine, not one, but thousands of devils together. And I had to pass the night in their company!

As soon, however, as I knelt down in this strange place which looked more like a pagoda than an ordinary house, to offer my homage and thanksgiving to Him who is the only true God, considering the blindness of so many, who ignorant of their Creator and Father make to themselves gods of wood and of stone, I was struck with sorrow and pity.

Unhappy brethren! When will your eyes be opened to the light of faith?.... Then, I reflected how I had seen the poor woman, who gave us hospitality, bowing down with a feeling of true piety before these horrible monsters. And when I pointed out to her that this was a useless ceremony, she looked at me with dismay, scandalized that I, a stranger should be an unbeliever refusing the prayers that in all good faith she had offered for my health and prosperity. Who can fathom the depths of the human heart? And can one condemn the simple faith of so many millions who, having lost the clear idea of the unity of God, and yet at the same time feeling the absolute need of Him, have devised so many species of idols, under which perhaps is faintly and imperfectly shadowed the idea of one Supreme Creator?

And I prayed that in the end, light may chase away darkness and the true sun may shine on this people, in whose heart the sentiment of religion is so deeply rooted. I comforted myself with the thought: that once brought to the true faith, these same persons, now so rooted in their attachment to their false gods, will adore enthusiastically the King immortal and invisible, *cui soli honor et gloria!*

But before pulling down and destroying, they should be taught the Catechism, and then, if they do not resist the operation of divine grace, a wonderful metamorphosis will soon be an accomplished fact.

Having finished my prayers, I hastened to extinguish the candles burning before those sacrilegious divinities, and was then better disposed for sleep.

I perceived however, that I was not yet inured to the life of the robust missionary. In fact, though I was prostrated with fatigue, I lost all hope of sleep on that hard wooden couch. The pillow was the worst torment; it was nothing but a varnished brick, which the Chinese place under their thick pig-tail, sleeping comfortably thereon.... Unfortunately, I have not such a pig-tail, and thus, not only the muscles of the neck but all the bones of the skull refused absolutely to adapt themselves to this cushion, which possibly had all desirable qualities, except that of softness. Pushing away the block I tried to lie flat, but that made me feel quite unwell.

Without blankets, or sheets of any kind, I searched all the corners for some article of furniture more commodious than this stone, but could find nothing. Finally the bruises on my head kindled a spark of intelligence. I took off my coat and wrapping the brick in it, I succeeded in smoothing the sharp edges. This did not change the stone's rigid nature, but I settled myself as well as I could with the hope of getting some sleep. But not yet; for immediately I perceived, in the quietness of night, the strange and mysterious buzzing of large insects which dashing themselves against the walls, tumbled on to my face. What shudders of disgust passed through my frame at that moment! But more crafty and more philosophical than I was some mice profited of the darkness to gnaw the candles offered to the gods. These were devotees of another kind! Finally I became oblivious of moths, of mice and the bites of gnats and I went off to sleep.

At break of day I was awakened by the crowing of a cock and the squeaking of a pig. The latter was so polite as to enter my room to bid me good morning, asking in his own



language for his early meal. The following morning brought me a bitter disappointment. Having attained the object of my mission to that place, which was, to help these Christians to revisit their own country, I now hoped to go back. However the wind was contrary and the sea high. With the same escort I made a short excursion amongst the hills which divide this beautiful island in two. It was an interesting view. The foaming and roaring waves lashed the coast, whilst the inland valleys were brightened with verdant pastures and about thirty villages half hidden amidst the dense foliage. It would be a noble work I thought to devote one's energies to the conversion of these country folk, who still observe their simple and ancient customs.

Would that my voice were powerful enough to reach the ears of so many generous souls who are filled with pity for the spiritual destitution of so many people, without God, without a priest! I would cry out to them: here is a fertile field ready for the out-pouring of your bounty! Come, the isle of Sam-ticiôu awaits you!

I was obliged to spend the whole day on the island and the following morning as it rained I had to resign myself to pass the time as a prisoner shut up in a sort of cavern. The room was soon filled with curious visitors, friends and enemies, who in their rustic simplicity, stretched themselves at full length in every corner, smoking their ever lasting pipes. For half a day I spoke to them of God and of the soul, but my audience did not prove very enthusiastic. I went down to the sea; it was still tempestuous. Returning to the village, I went into a school, where I soon made friends with the master and the scholars. Moreover, as the former now wished to give a practical lesson to his pupils, by lying down on a couch and smoking opium, I took great pleasure in teaching my little friends the five vowels and the numerals up to ten in the European method, to the admiration of many others, who, catching sight of my beard through the doorway, remained there staring open-mouthed, at the stranger. On Sunday my Christians brought me the good news of a favourable wind. Once more we were upon the

water sailing pleasantly; but our happiness did not last long. The previous day there had passed over that sea a typhoon the terror of these districts of Southern China, leaving it greatly agitated. The intrepid fishermen soon perceived this and lowering the sail, they set to work with their oars. The waves became billows, running mountains high. To strength of muscle the stout boatmen united confidence in God.

— "Father," they cried — "pray to God to help us!"

I need not say that I prayed with perhaps greater fervour than I had ever done in my life before.

The spectacle grew every moment more terrifying. From time to time a bigger wave, attacking our frail bark, washed over us, threatening us with the danger of foundering.

Then these men of iron nerve, redoubling their efforts, cried out once more:

— "May God help us!"

And even now, whenever I recall with horror the mountainous waves on which we were carried and then cast into the depths below, I seem to see once more those strange men making their way through the contrary currents and hear from their lips their challenge to the waves and to death. — "God help us!"

Our prayer was heard. After many hours of prolonged agony, we reached our residence safe and sound.

One last word. I gathered accurate information on the question which, for so many years has divided these Christians from their compatriots. If Providence should open a way to pacification and they return to their fatherland, the isle of *Sam-ticiôu* would thus receive the germs of the faith, which, fostered by divine grace, might spread amongst all the inhabitants of that land. But for this three things are indispensable: *prayers, generous souls* who would devote themselves to this pious undertaking, and *money*; prayers especially from our children, missionaries from our Superior General and funds from our Cooperators.

I remain

Your most devoted son in Jesus Christ

JOHN FERGNANI.







# Salesian Notes and News.

## Death of the Very Rev. DON MICHAEL RUA

Superior-General of the Salesians.

(from the *Catholic Times*, April 15th).

### SOLEMN REQUIEM MASS

In the S. Heart Church, Battersea.

Rarely have hopes been more bitterly disappointed than has been the case with regard to the Salesians, who have recently sustained a heavy loss in the death of their Superior-General, the Very Rev. Don Michael Rua, the successor of the Ven. Don Bosco. For months past the Salesians, with their pupils and co-operators, have been making preparations and looking forward with eager joy to celebrating in June next the golden jubilee of Don Rua's ordination. However, a short time back a serious illness overtook their Superior-General, and, in spite of all the hopes and prayers, it soon became evident that his end was near. After a long illness, borne with heroic patience, the Very Rev. Don Rua passed away on Wednesday, April 6th.

On Monday last a solemn Requiem Mass was sung in the Salesian Church, Battersea, for the repose of his soul. At 10-30 the Office of the Dead was chanted by the community, and the church rapidly filled, so that by eleven o'clock there were few vacant places. Amongst those present were his Grace the Archbishop of Westminster, and his Lordship the Bishop of Southwark, both of whom occupied thrones in the Sanctuary; the Rev. Fathers Jackman, D.D.; De Wiart and Daly were in attendance on the Archbishop; and Fathers Allanson, D.D. and Cunningham accompanied the Bishop of Southwark.

There were also present the Rev. D. Skrimshire, Very Rev. Canon St. John, Very Rev.

Father Brugnoti (Provincial of the Servites), and Father Benedict, C.P. The Salesian House of Farnboro' was represented by Revs. A. Sutherland, T. Giltinan, and A. Gicquel, whilst Fathers Brownrigg, Mulholland, and McGinity came from the Salesian Oratory of Wandsworth.

The Mass was sung by the Very Rev. Francis Scalone, S.C. Provincial of the English and Belgian Salesian Houses; he was assisted by Rev. G. Fayers, S.C., as Deacon, and Rev. Vincent Walsh, S.C., as Sub-Deacon. Zulueta's Requiem Mass was beautifully rendered by a choir composed of the priests and Brothers of the Salesian House of Battersea, who were under the direction of the Rev. E. Rabagliati, S.C.

At the close of the Mass, the Archbishop delivered a noble and affecting eulogy of the deceased. His Grace referred to the ardour which he manifested in all his many undertakings, and to the courage and zeal which characterised his labours. He was not concerned merely with the government of the Salesian Society in its general outlines, but he devoted himself zealously to the formation of the spiritual character of each member of the Congregation, for he realised that in this, more than in any other way, he could ensure the future and truest welfare of the Congregation. And in those visits he paid to the various houses, it was affecting to see how entirely he was at the disposition of his children; ever ready to hear their confessions, to counsel or help them. "It was only a few months ago," said his Grace, "that I saw him last, during the centenary celebrations in honour of St. Anselm at Aosta; and I grieved to see how frail he had become".

His Grace spoke of the great development of the Society's work of Christian education under the late Superior General, who had left a memory to be cherished and revered by all who had known him.

R. I. P.



### The Season's Football

It is always pleasant to record successes. They imply long continued effort and difficulties overcome. During the past few years we have had impressed upon us from various quarters that the Salesian Schools have obtained records and honours and prizes and medals at important athletic gatherings; and in these displays both the Colleges and the schools of Arts and Trades have been prominent. Some of the Schools on the Continent are developing strong combinations of football elevens, but it is probably safe to say that their prowess in this department would be sorely tried were they to venture across to the native place of the Association game. That may not be an impossible event in future years, and is one to be looked forward to. In the meantime we submit to them the results of St. Joseph's Eleven at Battersea, London, that they may be in no doubt as to the task before them.

The *Football Evening News*, in chronicling results of the Amateur Teams, refers to St. Joseph's thus: "Very good work has been accomplished by this Battersea Club who for two seasons (1905-6 and 1906-7) were undefeated, and in seasons 1907-8-9 won 41 matches out of 46. During the present season they have improved wonderfully, so that the record is better than ever it was, reading as follows to date: — Played 22, won 22, goals for 120, goals against 15, points 44. The chief goal-getters are: R. Pomphrey 45. J. Lanagham (captain) 30, and G. Carroll 21. Great praise is due to their manager and trainer, who has done wonder for the club in the last four years." At the close of the season the team was still undefeated, winning all its twenty-six matches by large margins.

\*

**Conferences.** In these days Conferences and Congresses are becoming quite usual events, but so useful did our Founder consider them in promoting the general good that he made them the great feature of the organisation of Co-operators. Although he fixed two general ones each year, they are held oftener in many centres and have invariably added zest to the work and widened its scope and usefulness.

Those called together in the early part of this year had an extra topic to discuss and another motive to stimulate them—that of the Jubilee.

The Archbishop of Vercelli was the principal guest at the Oratory on that occasion, and the boys quickly organised a theatrical display in his honour. A new feature, however, was introduced into the conference given by a well-known Salesian priest, preacher and speaker Fr. Carmagnola. He dealt with Don Bosco's work in its various phases and development and illustrated them by two hundred and fifty projections. The theatre hall was crowded with Co-operators who thoroughly appreciated the new method of putting the case before them.

In our Church of St. John the Evangelist, the Rev. Dr. Luigi Olivares, himself a zealous Co-operator, gave the official thanks of the whole society for such continued beneficence on the part of friends and benefactors. He dwelt on the good that is accomplished through their means, a good that is not confined to the individual case or work which is assisted by co-operation, but has a lasting and ever increasing effect as time goes on. He pointed out, too, that this gratitude is not mere sterile thanks, but that as in Don Bosco's own days, the prayers of the whole Salesian Family cannot but draw down particular blessings on the benefactors.

At *Faenza* and *Ravenna* the zeal of that great Co-operator, His Grace Archbishop Morganti, was responsible for two enthusiastic gatherings which were of great service to the Institutes in those towns.

At *Verona* the discourse was given by Mgr. Grancelli, who very appositely interpreted the Salesian coat of arms: *the wood*—the picture of St. Francis—the heart—the star—the anchor—the motto: *Da mihi animas caetera tolle*; showing how their combination is really interpretative of the program of the Society and its Co-operators.

*The wood* (bosco) symbolises the Ven. Founder, the instrument in God's hands of so many wonderful deeds; it suggests his own name, but it points to the spreading of the trees of the wood till they cover the whole earth, and under whose shade the young without number will find shelter.

*St. Francis of Sales!* As Don Bosco, on Dec. 8th 1844, dedicated his first chapel to the Saint of Geneva, so he wished to make him the Patron and Protector of his Society, that meekness and zeal might be their weapons against the enemies of Religion. Don Bosco's meekness is displayed



in the motto of his educational system—to *prevent but not to repress*; while his zeal led him to attack the strongholds of the sects, bringing persecution on himself and his Institute, and to fight the liberalism which was then drawing to itself all the enemies of the Faith.

*The Heart* is the Sacred Heart of Jesus, the source of and example for the charity which was to signalise the Sons of Don Bosco. The outcome of that charity is seen in the sacrifices made by the Salesians in all parts of the world, even to the service of the lepers.

*The Star* is Our Lady Help of Christians. The work of Don Bosco is the work of Our Lady Help of Christians from its inception until now. That which Pius X. proposed in his Encyclical of Feb. 3rd 1904, *ad Jesum per Mariam*, completing thereby his programme of Oct. 4th 1902 of restoring all things in Christ Don Bosco had done and wished to be continued by his sons. Our Lady is his royal road to lead souls to God.

*The anchor*, the last constituent is the symbol of constancy and hope. Don Bosco maintained his constancy against all opposition because he did not waver for a moment in his trust in God.

Finally around the coat of arms is read the biblical legend—*Da mihi animas, caetera tolle!* "Let us seek only the salvation of souls." Don Bosco had the intimate persuasion of the value of the soul so characteristic of the saints; precious by its origin, by the price of its redemption, for its destiny, and hence in order to save it no sacrifice must be too great for him or his sons. The impious also claim the motto, and their means are to abolish religious instruction, and thus to banish all knowledge of God, and to provide instead matter from romances and suggestive literature in irreligious papers.

*The Economist General of our Pious Society*, Fr. Joseph Bertello, gave the conference at *Perosa Argentina*, and it was a masterpiece in its way of lucid argument and convincing illustrations. No one could put the case better than he, when dealing with some of the fallacies which prevent many from coming forward to assist; and his presentation of the work that has to be accomplished showed that there was never more urgent need of material help than at present. He incidentally pointed out that the Society and its Institutes and Schools have increased five-fold during the period of the government of

Don Bosco's Successor—a period of twenty-two years.

\*

The Autograph In a previous issue there was from His Holiness occasion to refer to the celebrations for the Episcopal Jubilee of His Grace Archbishop Cagliero, of the Salesian Society, now Apostolic Delegate to Central America. We give here the letter addressed to His Grace by the Sovereign Pontiff, Pius X., whose Episcopal Jubilee occurred almost on the same day.

*Venerable Brother*

*Health and Apostolic Benediction.*

The special merits which you have acquired in the Church, and which have already called forth many recognitions from Us, demand yet this further proof of Our affection, which according to the great distance separating Us draws Us nearer in spirit to offer you Our sincerest congratulations on the recurrence of the fiftieth year of your consecration to God in the Pious Society of St. Francis of Sales, and the twenty-fifth year of your consecration to the Episcopacy.

In fact it is impossible that a father should not take part in the joy of his son, or that the son's happiness could be complete if it were not fully participated in by the father.

Therefore, from the midst of Our cares in the government of the Universal Church, We turn to you in mind, and We rejoice with you at your good fortune that God has enabled you to celebrate with a two-fold felicity on one and the same day two such gifts from divine bounty; the first by which you have united yourself, through evangelical perfection, to God who has called you to Himself; the other by which you were endowed with the fullness of the Priesthood so as to bear the name and teaching of Christ to the peoples of the southern States of South America. For both of these We rejoice with you and send Our heartiest congratulations.

But so that nothing may be wanting to the affectionate regard We have for you We add Our most fervent desires and prayers, so that God may preserve you as long as possible to the Church, which you have served as a good soldier of Jesus Christ so long in such important positions, and to Us who hold you so dear.

An assurance of divine favours and a pledge of Our particular regard will be the apostolic Bless-



sing which with all affection, Venerable Brother, We impart to you.

Given at Rome, at St. Peter's, on 10th Nov. 1909, in the 7th year of Our Pontificate.

PIUS X. Pope.

To Our Venerable Brother

John, Titular Archbishop of Sebaste  
Apostolic Delegate at San José, Costarica.

And as though to confirm this, His Holiness sent the following telegram to Mgr. Cagliero on the day of the celebrations:

*Beatissimus Pater peragenti tibi vigesimum quintum anniversarium ab initio episcopali honore ac quinquagesimum a suscepta sacrorum votorum religione gratulatur, feliciter ominatur ac amantissime in Domino benedicit. — Card. Merry del Val.*

The most holy Father congratulates you on celebrating the twenty-fifth anniversary of your receiving episcopal honours, and the fiftieth of your making the vows of religion, wishes you all happiness and blesses you most lovingly in the Lord.

\*

The Festive Orat. Deep interest has all along been shown by the Princes of the Church in the welfare of the new parish entrusted to the Salesians in Rome. In this however they are but seconding the efforts of the Holy Father himself who proposed the new work and exerted his influence in realising it. It was above all to come to the assistance of the young generations. To this end the Salesians immediately commenced the work of the Festive Oratories for Sundays and for the evenings of the week, and have now opened an extra recreation oratory in the neighbourhood. The boys from this Oratory recently gave a dramatic and musical entertainment in honour of his Eminence Cardinal Cassetta, who was celebrating his twenty-fifth anniversary of episcopal consecration. For this purpose the boys went to the Clemson Hall attached to the Institute of *Santa Maria Libe-*

*ratrice* and gave His Eminence a royal welcome by means of their band. From half past three onwards a most entertaining program was given, introduced by a brief complimentary discourse spoken by the young captain of the athletic society.

The *Osservatore Romano* remarked that His Eminence could not have desired a more appropriate celebration of his jubilee, than this one given by the boys of the quarter in which he has displayed such interest. There seemed the widest divergence between the venerable, white-headed Cardinal and the boys who were just entering on their teens; but there was the complete harmony between them of father and sons.

At the close of the entertainment the gathering proceeded to the Church for the *Te Deum* and the Benediction given by His Eminence. The Festive Oratory attached to the new Church of Santa Maria Liberatrice brought out the first copy of its periodical, devoting its first pages to an article on the Cardinal himself, their patron and protector.

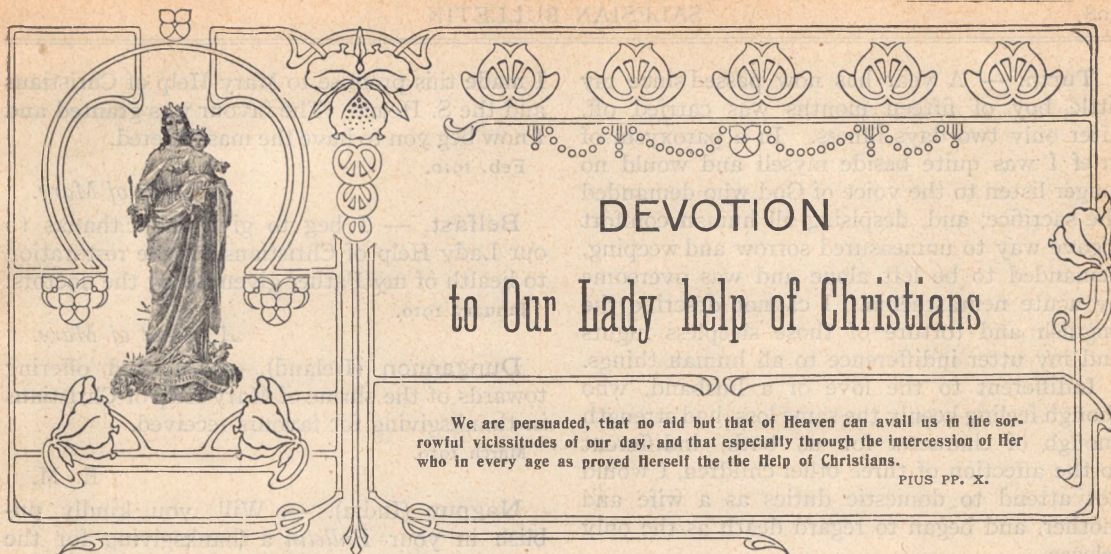
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The Far South *Punta Arenas* is on the furthest extremity of the South American continent, on the Magellan Strait, and yet even there the devotion to Our Lady Help of Christians flourishes, and increases with the religious prosperity of the rising town. A whole month has been kept in honour of Our Lady's Immaculate Conception and it was to be brought to a close by a general Communion and by a procession through the town.

The month's devotions were most successful, but the procession appeared to be a doubtful event, for the notorious winds about the Strait had been blowing with unaccustomed fury, and a surprising constancy. In fact on the evening of the day before the close, and during the night, the wind had increased to a hurricane; yet, strange to say, the succeeding day was quite calm and pleasant, and the Procession was more than usually imposing and inspiring. It seemed to have been granted as a reward for the devotion of the people.







## The 24th of May.

If the Month of May always has a special message to the Readers of the **Bulletin**, it should appeal to them this year with greater force than ever. The Feast of our Patroness on the 24th is always an occurrence of more abundant graces, especially as the fervour of the faithful is fostered by devotions called forth by the circumstances. By participating in the prayers offered in the Sanctuary, before the miraculous image of the Help of Christians, all Co-operators can share in the devotions performed there.

The Month of May claims special attention from all those who desire to practise true devotion to the *Help of Christians*. It is not only the time when the experience of the faithful in all ages of the Church proves that She is most gracious and merciful; but, in connexion with this title it has always been a period of abundant favours to her devout clients. Moreover on the 24th of the month occurs the Feast dedicated to the Help of Christians and the principal festival of the Society. It should be preceded by a Novena of prayers, in conjunction with that which is solemnly kept at her Sanctuary in Turin. To this novena the Ven. Don Bosco attached great importance. Whenever he or his clients were in need or difficulty, sickness or misfortune, his recommendation was to make a Novena to Mary Help of Christians in

the following manner: On each of nine successive days certain prayers were to be said. These were usually the *Our Father*, *Hail Mary* and *Glory be to the Father*, three times, in honour of the Most Holy Sacrament, and the *Hail Holy Queen* once. The invocation *Mary Help of Christians pray for us*, was also to be added three times. On one day during the Novena the person should approach the sacraments.

In order to show that the petitioner was ready, on his part, to make some sacrifice, Don Bosco also recommended an offering according to one's means, to some one or other of the good works which are being done in honour of Our Lady or under her patronage; or to perform some other act of devotion.

This was his method at all times, but particularly in the month of May and in preparation for the Feast.

## GRACES and FAVOURS.

**Co. Sligo.** — My child has been miraculously cured, through the intercession of Our Lady Help of Christians of a dreadful malady which had afflicted her for over eleven months. I hasten to publish her cure according to promise.

Feb. 1910.

*A grateful client.*

**Kimberley S. Africa.** — After great difficulty in finding work, an anxious mother placed her son's case under the patronage of Our Lady Help of Christians. She now sends a thank-offering for the obtaining of her request.

Feb. 1910.

*Anon.*



**Turin.** — A year has now passed since my little boy of fifteen months was carried off, after only two days illness. In a paroxysm of grief I was quite beside myself and would no longer listen to the voice of God who demanded the sacrifice; and, despising all human comfort I gave way to unmeasured sorrow and weeping, demanded to be left alone and was overcome by acute neurasthenia. I cannot describe the anguish and torture of those sleepless nights and my utter indifference to all human things.

Indifferent to the love of a husband, who though feeling keenly the same loss, had strength enough of character for us both, indifferent to the affection of three other children, I would not attend to domestic duties as a wife and mother, and began to regard death as the only release.

The quiet of a country-house next displeased me; I was taken to the sea-side, but the noise of the sea appeared to accentuate my sadness and I wanted to return to the quiet of the country.

On the day of my departure from the sea-side I chanced to take up a copy of the *Salesian Bulletin*, and read through some of the graces published in it. A ray of sunlight seemed to pass through my soul. Arriving at Turin I visited the Sanctuary where I shed many tears; but I then felt relieved and a new confidence awoke in me. I went to the sacristy and asked for a novena of prayers, and then journeyed on to the country. By degrees my nights were less disturbed, my days less sad, and before retiring to rest I found courage to say a prayer to Our Lady Help of Christians. In short, by the ninth day a calmness and sense of general well-being had arisen in me, a dark veil seemed to have been lifted from my mind, a new energy replaced by former lassitude. I felt a need of repairing the past by a new faith and hope and resignation.

I beg you to publish this favour as an encouragement to others who are oppressed by grief and suffering, that they too may have recourse to the Mother of Consolation.

Feb. 1910.

M. A.

**Ireland.** — I enclose an offering for masses in thanksgiving to Our Lady Help of Christians for a cure obtained through her powerful intercession asking the prayers of the Co-operators for another favour.

Feb. 1910.

M. C.

**Makeny, Co. Fermanagh. (Ireland).** — I promised to have a mass offered for the souls in Purgatory if a certain request was granted me;

I made this promise to Mary Help of Christians and the S. Heart. The favour was granted and I now beg you to have the mass offered.

Feb. 1910.

*A Client of Mary.*

**Belfast.** — I beg to give public thanks to our Lady Help of Christians for the restoration to health of my Father given up by the doctors.

January 1910.

*A Client of Mary.*

**Dungannon (Ireland).** — Enclosed offering towards of the shrine of Mary Help of Christians in thanksgiving for favours received.

March 1910.

E. M.

**Nagpur (India).** — Will you kindly publish in your *Bulletin* a thanksgiving for the success in examination and other spiritual favours granted through the intercession of Our Lady Help of Christians.

Feb. 1910.

Sister A.

**Beckenham (England).** — I enclose postal order for masses for a great favour obtained through Our Lady Help of Christians. Kindly ask your community to pray for another temporal favour.

March 1910.

N.

**Falcarragh (Ireland).** — Kindly have a mass offered at Our Lady's Shrine in thanksgiving for a special temporal favour received.

Feb. 1910.

*Unworthy Client*

**Port of Spain (Trinidad).** — I send you an offering in thanksgiving for a great favour mercifully obtained by Our Lady Help of Christians and ask you to pray for me that I may every day become more and more worthy to be numbered among the clients of our Lady.

Feb. 1910.

B.

## OBITUARY

The prayers of the Association are asked for the repose of the soul of Mr. J. W. Campion, of Cape Town.

Mr. Wesharp, Chicago, U. S. A.

Sister Teresa Keane, Galway, Ireland.

A. Jeganada Pillai, Salem, India.

R. I. P.

PERMISSU SUPERIORUM  
Gerent, GIUSEPPE GAMBINO — Turin, 1910  
A. I. S. for the diffusion of the 'Good Press'  
176, Corso Regina Margherita.





# History of the Ven. Don Bosco's

## EARLY APOSTOLATE.

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

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


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

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

Single copies, cloth covers, Four Shillings.

Single copies, paper covers, Three Shillings and Sixpence.





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