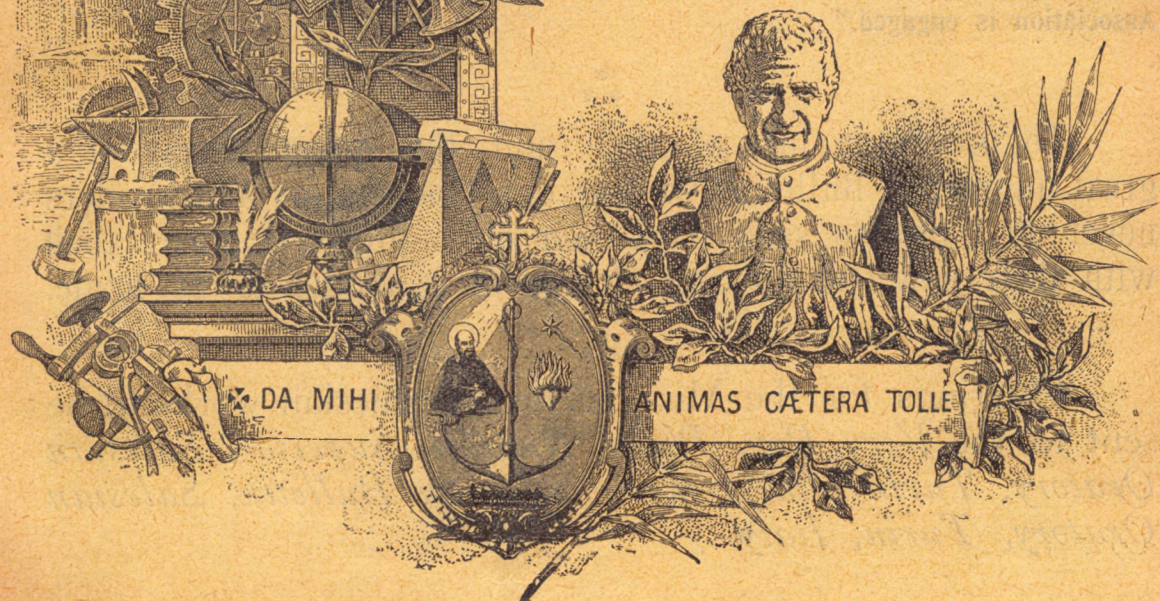


No. 20 — AUGUST — 1910

♣ Vol. VI. ♣

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

Sanctus



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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THE SCHOOLS

Although August is the holiday month, parents and others are frequently occupied during it, in arranging Scholastic matters. Their attention is accordingly directed to the Salesian Schools mentioned in this issue under the **Notes** column.

It has been customary to include in the issue of the month of August a summary of the prospectus of the School in London, which is typical of the others, but as a notice generally appears on the cover, it has not been inserted this time. However, a complete prospectus with other details regarding examinations and extras may be had from the **Very Rev. C. B. Macey, Principal, Salesian School, Battersea, S. W.**, to whom an early application should be made. The Schools open in the beginning of September, and in order to avoid losing part of the term, it should be arranged for new pupils to commence with the new classes.

The results of examinations will be published subsequently as well as being despatched to parents or guardians.

AN AFTERTHOUGHT.

ow that all the Co-operators have in their hands the special commemorative number, it has doubtless come home to them with much stronger conviction, and in a clearer light, that what is technically known among us as *Co-operation* is indeed participating in a work, which is worthy of all our best effort and constant endeavour.

No one could fail to be impressed by the widespread and heartfelt character of the sense of loss manifested at the passing away of Don Bosco's Successor. It is true that the circumstances were not normal. His approaching sacerdotal Jubilee, which would have occurred on July 29th, but was to have been slightly anticipated for the general convenience, made it all the more imperative that he should be spared; for in such a case his presence was a *sine qua non*. As a matter of fact, practically all the preparations were sorrowfully suspended and then abandoned; the one feature which was brought to conclusion being the Exhibition of the Professional Schools' productions, which had an inherent interest and importance apart from attendant circumstances.

From the members of the Italian Royal Family to the Calabrian peasant, from the centre of Europe to the ex-

treme shores of South America or China, from old and intimate associates to the furthest Co-operator, from the thousands who have come under his influence through the schools, there came the expression of spontaneous regret accompanied by a sense of personal loss. The most untamed of the Bororos or Jivaros became aware that the great father who sent their missionaries or supplied their needs had gone to that reward of which his messengers have given them some idea.

But it is when this universal accord is viewed as a whole that its effect is most telling. When the Ven. Don Bosco, before passing to his reward, penned his last words to the Society and to the Co-operators, he said among other things that though the Society had no longer any need of him, it did not cease to have need of them, the supporters of his work. Concerning the first part of this remark doubtless those to whom he wrote thought differently; but just as God raised up the founder, so He provided the successor, and in the ready acknowledgement of the vast strides made under Don Rua there must be recognised the finger of God. The Ven. Don Bosco had no misgiving whatever in leaving the fate of his congregation to the hands of his successor knowing full well that he was the one sent to take up the inheritance.

The fruitfulness of his last blessing has verified his forecast, and the testimony rendered to the worthiness of Don Rua is but a realisation of both. No doubt the Jubilee celebrations, had they been accomplished, would have been a striking proof of this, but scarcely any demonstration could have been so effective, as that which took place when he was called away. A Jubilee he was destined to have, but not on earth.

From these considerations the Salesians and the Co-operators may very well take courage. When God takes away the Instrument that has served Him for an appointed time, He does not fail to provide another, and He shows in various ways that he makes up for the apparent loss by gain in other ways. Many high ecclesiastical dignitaries, referring to Don Rua's death, have said that now we have another intercessor in heaven. We should find consolation and comfort in that thought. But in the meantime our efforts must not be relaxed. Don Rua's farewell words are as insistent on this as were Don Bosco's own. While thanking those who had so generously co-operated he pointed out the necessity of continuing and increasing support; moreover while reading the account of his last illness we cannot but be struck with the thoroughness with which he fulfilled his part to the end; it was a lesson in constancy and perseverance. It was one of his characteristics, and one that he urged upon the Co-operators. He more than once held up the example of cer-

tain associates who had so faithfully given their assistance even from Don Bosco's time. That example we leave to our Readers, particularly under circumstances so unique as the present.



The Very Rev. Don Rua

The Successor of Don Bosco.

(Continued).

From the day of his ordination till the death of the Ven. Don Bosco, Don Rua passed twenty-eight years of continual labour, a period of quiet but immense application to the work of his apostolate; at the same time drinking deep of the spirit of his Master, realising his aims and ideals so that later on, as his Successor, he could reproduce them exactly.

His diploma for teaching.

Every wish of Don Bosco was a command to Don Rua.

In 1863 the Apostle of youth was preparing to establish his first School outside Turin. It was the College of Mirabello, which was later on superseded by the School at Borgo San Martino, on account of the demand for greater accommodation; but he stood in need of qualified teachers. He had arranged that the school should be considered as a Seminary for young students and that it should be immediately subject to the Bishop of Casale, but this did not simplify the appointment of the Staff.

Don Bosco had only just succeeded in getting his three candidates recognised as students of the University of Turin, but a four years' course had to precede the taking of a degree. It was utterly out of the question for him to wait during all that time, for in the space of four years he had many things to accomplish. Affairs seemed to be at a standstill, and just when things seemed hopeless, there was issued, to the general surprise, a University decree appointing a special examination to be held in september for the conferring of Teachers' Diplomas. This examination had fallen into abeyance, and its unex-

pected revival was regarded as providential by Don Bosco, who directed several of his assistants to take it. There were only two months for preparation, but two of the clerics and three priests presented themselves. Among these was Don Rua, notwithstanding his load of work, and all of them were successful. So ably indeed did Don Rua give his practical teaching that, after the examination, one of the Directors immediately offered him a post in a Government School.

But Divine Providence had other schools for him to teach. It should be added here, that a little later, Don Rua again presented himself to the University examiners for a higher diploma and in this he was again successful, although his time for study consisted of only the brief moments snatched at intervals from his active work.

Superior at Mirabello.

After such brilliant successes Don Bosco no longer hesitated. The news of the opening of a College soon spread from the Festive Oratory already established there; very interesting were the guesses and reports as to who would be appointed Director, but the great majority were agreed, that no one could reproduce the spirit and ideals of Don Bosco except Don Rua, at least in the degree required for one who was to be another Don Bosco at the new College.

And as a rule the common opinion is well-founded.

"Since Divine Providence has disposed," wrote Don Bosco, "that we should open a House at Mirabello for the training of the young, I have thought it most conducive to the glory of God to confide it to you.

But as it would be impossible for me to be often by your side, to repeat what you have so long seen in practice, I have thought it best to put to writing some few rules which may be useful in your new position.

I am speaking to you now as a father does to the best beloved of his sons. Take therefore what I am writing as a pledge of the affection I bear you, and as a manifestation of my earnest desire that you should win many souls to God."

And having given some wise directions concerning his management of every department of the House, he concluded:

"Charity and courtesy should be the characteristic traits of a Superior.

In questions concerning material things, be as condescending as possible even at the cost of some loss, as long as charity is preserved. If moreover you are treating of spiritual things, or simply matters of conduct, all differences of opinion should be settled in the manner which

will best turn to the greater glory of God and the good of souls. Considerations of self-love, of honour, of pride, of petty revenge should all be sacrificed when such questions arise....."

To the programme here sketched out, Don Rua conformed under all circumstances.

Another Don Bosco.

Don Rua at Mirabello (we read in the chronicle by Fr. Ruffino) was a reproduction of Don Bosco at Turin. He was continually surrounded by the boys, who were attracted by his gentle manner, and by his inexhaustible fund of entertaining conversation. At the commencement of the scholastic year, he recommended the masters not to make too great demands on the energies and application of the boys, and to make allowances for their liveliness. At the recreation after dinner he played with the boys, or assisted at their walks, there being about ninety pupils.

On Sundays and feast-days he preached twice. He explained sacred and moral subjects in a simple pleasant manner. The boys came soon to regard him as another Don Bosco, who in a letter he sent to all his children in the School at Mirabello said:

"I thank you for the affectionate regard you have for Don Rua and the other Superiors."

The two years passed in this occupation were a proof of the wisdom of Don Bosco's choice, and of the excellence of his system of education.

His Mother.

By the thoughtful arrangement of Don Bosco, Mirabello became the home of Don Rua's mother. This pious woman had been assisting Margaret Bosco at the Oratory, and the latter died in 1856, the former filled the vacant place at the Oratory, by the request of Don Bosco, and also of her son.

When, however, Don Rua went to Mirabello, his mother desired to help him in his new work. Don Bosco read the good woman's heart and arranged for her to go to Mirabello.

Although now advanced in years she was still robust and hard-working; she had a solid practical mind, admirable patience, a love of christian mortification, a careful but not scrupulous conscience. When the college of Mirabello was moved to Borgo San Martino in 1870, she returned to the Oratory and continued to work for the boys until June 21st 1876 when she died a holy death.

By a pious legacy she arranged for an annual Mass on her anniversary. Don Rua always said this Mass himself in the Sanctuary, without any outward show or pomp.

Back again with Don Bosco.

In October 1865 Fr. Alasonnati, the first Prefect of the Oratory, died. Don Bosco accordingly recalled Don Rua to Turin, and though the College at Lanzo had now been opened, and its first Director had also died, both these Colleges awaited new Superiors. But Don Rua had given an example to all of what a Director should be, and others could now follow. His place was rather at the Oratory where he could act for Don Bosco, particularly as the latter was frequently out, either on his works of charity or visiting the other Houses, or arranging for foundations, or at some scheme for the benefit of the Church at large.

He was necessary also in a sense on account of his exemplary conduct. He had a singular exactitude of behaviour in his own regard and unflinching justice towards others; he was a personification of the observance of the rule, and in the development which the Society was just then manifesting, he seemed, in a manner, and if the expression may be allowed, necessary to complete the incomparable gentleness and forbearance of the Founder.

In the multiplying of Institutes it became necessary that all should have a plan to work upon, so that they might preserve their distinctive character and have a sound practical organisation. Don Rua was eminently fitted for these various tasks.

In 1865 therefore he returned to the Oratory, and never again left Don Bosco's side, aiding him in all his work, participating in all his joys and sorrows.

Don Bosco's permission.

In 1868 Don Rua fell ill and, as the sickness was a very grave one, he thought death was near. Don Bosco was absent. As there was no improvement Don Rua desired Fr. Lazzeri to give him Extreme Unction; but he replied that he thought it not yet time, and that in any case they should wait for Don Bosco to return.

As a matter of fact Don Bosco came back that evening, and as the boys were coming out of the refectory they flocked around him, to tell him of Don Rua's serious illness. Some of the Superiors also approached and asked him to go up to Don Rua's room. But Don Bosco smiled and said!

—Don Rua will not go without my permission! Let me go to supper; and he entered the refectory.

After the meal he went to see him.

—Oh! Don Bosco, said the patient in a weak voice; give me your blessing and the Holy Oils, for I feel that I am dying.

—Don't worry about that, replied Don Bosco; you will not go without my permission; you have no idea what an amount of work you have yet to do.

And when Don Rua persisted in his request, Don Bosco repeated:

—Calm yourself; you surely know that Don Rua would not do anything without Don Bosco's permission. In fact Don Rua regained his health and was soon, at his arduous labours.



Don Rua's mother.

A merited eulogium.

The Salesian Society having been approved in 1869, and its statutes definitively sanctioned in 1874, Don Rua remained all the time Prefect General, that is to say he held the first place after the Superior General.

Anyone who came at all in contact with him during that time, cannot do less than testify to the able manner in which he filled Don Bosco's place when he was away, and to the humility of his self-effacement when Don Bosco was present; and how he fulfilled his part with the

utmost fidelity, working unceasingly during the day and even during a great part of the night. In all this he was an example and a stimulus to everyone, to labour more and more ardently for the glory of God.

And what did Don Bosco think of him at this time? He had such admiration for him that he said:

"If God had spoken to me and said: 'Imagine a young man adorned with every virtue and endowed with natural gifts greater than you could desire, ask me for him and I will give him to you,' I could not have imagined the splendid combination which Don Rua personifies."

Vicar General.

In 1884, when he was very enfeebled in health, Don Bosco determined to appoint a Vicar, who could be his representative in everything; for he desired most of all that when the time should come for him to die, there might be no disturbance whatever, nor any change in the government of his works.

While he was contemplating this step, Pope Leo XIII., quite independently, proposed to him the question, as to who he thought could take his place in the supreme direction of the Salesian Society.

"In thanking the Holy Father," writes Don Bosco, "I proposed for my vicar Don Michael Rua, because in order of time he is one of the very first members of the Society, because he has already discharged that office for several years, and because this nomination will be accepted with pleasure by all the associates."

Through His Eminence Cardinal Alimonda, the Holy Father signified his ready acceptance of the proposal, and Don Michael Rua was nominated Vicar General on Dec. 8th 1885.

"From henceforth..... he will take my place in the entire government of the Society, and whatever I am able to do, he will now have full power to do also."

It might be thought that this office would bring him into closer contact with Don Bosco, either for a more frequent interchange of ideas, or to act more closely in combination; but in reality it made hardly any change, except to give him established authority; for he had already completely assimilated the spirit and ideals of Don Bosco.

Accompanying his Master and Father, now almost worn out and failing, he spent some time during these latter years with him in France, Spain, Lombardy, Genoa and Rome, a witness of his splendid triumphs; and this was just as it should be, for he who had laboured so long, so assiduously and so successfully for the develop-

ment of the Society, had a sort of right to be a witness of the brilliant and spontaneous honours bestowed upon the Founder in all directions.

The last blessing of Don Bosco.

After a life consumed in the promotion of God's honour and the good of souls, in the saving of the young and benefitting civil society, Don Bosco fell seriously ill in December 1887; and while the anxious eyes of all the world were upon him, he passed gradually to the point of death.

During the night of Jan. 30th his agony commenced, and in a few moments his room was crowded with priests, clerics and laymen. All are kneeling. Mgr. Cagliero is making the recommendation of the soul, and Don Rua, leaning over the bed, whispers to the dying Father:

—Don Bosco, we are here, your sons. We ask your pardon for all the displeasure we have caused you from time to time, and, as a sign of your forgiveness and fatherly goodness, give us once more your blessing. I will guide your hand, and pronounce the formula.

It was a touching and sorrowful scene. All bowed down, and Don Rua, making a great effort to overcome his grief, pronounced the words of the blessing, raising the paralysed arm of Don Bosco. He invoked the protection of Mary Help of Christians on all the Salesians present, and on all those in other parts of the world.

Don Bosco died that morning at 4.45. Even in dying he kept his word to his pupil, when he had said he would share his work with him, for even his last blessing had been given by his help.

(To be continued).



Book Notices.

The Irish Catholic Truth Society are continuing their interesting series. To the former issues of *Earl or Chieftain* by Patricia Dillon, *Peggy the Millionaire* by Mary Costello, and the *Isle of Columville* by Shane Leslie, which we have previously reviewed, there has now been added: *The Golden Lad*, a story of child life by Molly Malone. It is well sold and will carry interest right through whether to young or elderly readers.

Price, One shilling, net. With frontispiece.

24 Upper O'Connell St. Dublin.



Reminiscences of the School at Cape Town.

The present situation.

Amid the bustle of the city's commercial and industrial life there are various phases which might easily escape the public eye. The newly arrived visitor, passing from the harbour up through *Buitenkant St.*, might perchance notice the name *Salesian Institute* on the front of one of the older left-hand houses; but here as elsewhere there is an immediate query as to the meaning of the name, at least in the case of the large majority of cases, until on stepping in they come into contact with a new phase of life and charitable activity.

Members of Parliament, of the Senate, of the Government have honoured with a visit our humble school-buildings which accommodate about a hundred persons; all of them have expressed their wonder that so much could be done in such cramped premises, and have augured a great development in the coming era.

Our teaching department includes classes for printing, book-binding, carpentry, tailoring and shoe-making; the boys who are going through their apprenticeship in one of these trades also pass through the seven standards of the ordinary teaching. Both departments are approved by the Government and are examined by its Inspectors.

The boys that have reached the fourth standard are bound to have five hours a day of school-work, and for another three are initiated in the first steps of some trade. After the fourth standard the boys have three hours lessons, one in the morning given always to arithmetic, two in the evening divided among English subjects, geography, drawing, music. During the rest of the day they are engaged in the theoretical and practical work of their trade.

Our printers and compositors are always busy: the style of their work is more practical but hardly as artistic or varied as that demanded in Italy for instance. Proportionate distribution, the relief given to main characters, and an ornamentation at once quiet and in good taste are the main criteria for a good compositor to go by.

Among the works done in the shops are *The*

Catholic Directory for South Africa, edited and published by the Institute every January. It gives notes on each Catholic mission, the addresses of the clergy, of communities, of schools, the times of services etc., etc. it has a part for a chronicle of chief events, and some illustrations of the principal Catholic works. The synopsis for 1910 shows a very consoling résumé of the state of the Church in South Africa, as compared with sixty years ago. At that time from the Cape to the Zambesi there was only one Bishop, assisted by two priests, while today there are seven Bishops with a Prefect Apostolic, 286 priests, 2022 religious, 298 churches or chapels and 300 schools.

Another of our publications is the *Catholic Magazine*, a monthly Catholic Review for South Africa. It is already in the twentieth year of its life and shows historically the development of the Catholic Church in these countries, from the first efforts of courageous Portuguese navigators, who planted the cross wherever they made a foothold, to the final establishment of British dominion, with its complete liberty to the Catholic Missionary.

It is interesting to note the part played by some prominent Italian gentlemen in the general development. In 1872 when England granted a representative government for Cape-Colony, with two Houses of Senators and Deputies, it was an Italian gentleman Mr. John Molteno (1874-1886) who formed the first Cabinet, being Prime Minister for several years, and then Minister of the Interior, was knighted by Queen Victoria for his services to the State, particularly for his organisation of the state railways. Today one of the Provinces and its capital bear the name Molteno, while many other institutes or streets recall the name of this great man. Two of his sons are members of Parliament, the eldest, James Jennant Molteno, a distinguished lawyer and President of the Chamber of Deputies. Again Mr. A. Chiappini, for many years a deputy to Parliament, has left four sons who are known and respected throughout South Africa for their ability and good work for the State. The second son Mr. Charles du Plessis Chiappini, the Government Commissioner for agricultural exportation, has rendered good service to England in this capacity, and is at present engaged in the United States. Among the Clergy, Mgr. Strobino Bishop of the Eastern Vicariate (1891-1896) was a past-pupil of our Oratory at Turin. He

was a fine Orator and full of zeal to which he died a victim; for after fording a river to carry the consolations of Religion to some Catholics at a distance, he contracted a fever of which he died.

After this digression we must return to the workshops.

The book-binders who can boast of having many of their bindings in Government and private libraries, gained special distinction at the Cape International Exhibition.

The cabinet makers have also earned a high reputation; in 1905 they gained the second prize offered by the Government for furniture, and in 1909 in a competition by various schools, the Gazette of Public Instruction assigned the first place to our school. Not long back, their master and teacher having to go out into the town on some business, and not having anyone else at my disposition I stepped into the workshop myself. After a few moments a boy came hurrying up to inform me that Dr. Muir, General Superintendent of Public Instruction for Cape Colony had called, and was in fact already in the Carpenter's shop. It was the first time that this high official had come to the Institute. I immediately went forward to welcome him and explained the master's absence.

—What I was most pleased and surprised to see, he answered, was to find the boys so intent upon their work and in perfect silence..... Does the Government give you a grant for the teaching of carpentry?

—We have not yet been favoured with one, I replied, but it would be most acceptable and opportune.

—Tomorrow I shall send you the official information of such a grant.

I thanked him to the best of my power, and it was a new motive of encouragement to the boys.

The tailors are also well to the front in their work. If they cannot boast of having worked for the Governor's house, like the carpenters, they do not forget that on two occasions they served the Duke of Norfolk while he was in Cape Colony during the war.

There are about fifteen shoe-makers, who can produce work of a high finish, and durable make. At the last Exhibition they obtained the gold medal, and one of the exhibits most admired was a pair of shoes made of one piece of leather.

These sections complete the Institute. They are at present very inconveniently housed, but

we are putting our hand to the work of the new building, which is being erected upon land given to us by the Government.

As we are in a Protestant land, and our Catholic Benefactors are not many nor rich, although indeed they have supported us nobly, the School can only just maintain its position. It is for this reason, that, through your means, I am putting its needs and prospects before all our Co-operators, so that this work, on the far shores of South Africa may attain its development.

I remain, Very Rev. Don Rua,

Your devoted Son in J. C.

E. TOZZI.

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 cooperators shall say five.

In the month of August.

1. The Transfiguration of Our Lord. August 6th.
2. The Assumption of Our Lady. August 15th.
3. The feast of St. Roch. August 16th.
4. The Sacred Heart of Mary. August 28th.

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.



Salesian Notes and News.

London.

The events of the past few months have made the law School Term glide rapidly away. At its very opening there were the solemn commemorations for the death of our venerated Superior General. As the School, in common with the whole Congregation, was preparing for his sacerdotal Jubilee, the news of his death came as a great blow and as a surprise to the greater number who were unaware of his critical condition.

The Very Rev. Don Rua had been several times to our London School and was always greatly interested in its development. The occasion of his requiem Mass in the Church of the Sacred Heart brought to the School His Grace the Archbishop of Westminster, who had known Don Rua very well, and has always been a prominent Co-operator; and also the Right Rev. His Lordship Bishop Amigo, who stayed some time at the School. Perhaps we shall be honoured before very long with the presence of the new Superior General of the Society.

School matters were very pressing, as usual in the last term. Larger numbers than before went for the College of Preceptor's Examination, and the Oxford Locals. The Diocesan Religious Inspector gave his examination in June. He expressed himself as eminently satisfied and his report will be given in our next issue.

The bigger boys had the opportunity of witnessing the London scenes in connection with the funeral of His Late Majesty Edward VII. They were accompanied by masters on the day of the funeral, and many saw the imposing and memorable sight which manifested to the world the unique position of Our late king as a Sovereign, and incidentally the grandeur of the Empire and its Capital.

Notices concerning the holidays and the re-opening are sent to parents with the reports. A punctual return is desired. For terms etc. apply to the Very Rev. Fr. Macey, Principal, Salesian School Battersea, S. W.

Other Schools.

We are pleased to be able to report progress from the Schools in the Provinces. The Farnborough

School is sending up a considerable number for Oxford Examinations and its numbers have been keeping high during the last term. For boys in the South of England, there could not be a healthier spot for school-life, and the South Western train-service is admirable. A letter to the Superior, Salesian School, Queen's Road, Farnborough, Hants, will receive prompt attention.

At Chertsey, too, steps forward are the order of the day. The numbers are increasing, and efficiency is advancing, for the girls are also embarking on public examinations for the first time since the recent opening. Though of modest pretensions as yet, it won popularity among the people at Chertsey, several non-Catholics being among its patrons of the day-school. To both we wish a high measure of success in the coming new Scholastic Year.

Malta.

There is no slacking in onward movement at Malta. The work of the Festive Oratory both at the *Juventus Domus* and at the neighbouring Oratory has been so successful, and become so deservedly popular that other parts of the Island are now eager for the work to be extended to them. On the First Sunday of April a large contingent of boys from Birchircara joined those from Sliema for a general Communion, for they were keeping the deferred feast of the Director. In the address they presented to Fr. O'Grady, they expressed themselves as most eager to share in the advantages, which they saw other parts of the island enjoying from the Oratories. Fr. O'Grady thanked the boys and said he already regarded Birchircara as part of the field of labour of Don Bosco's Sons.

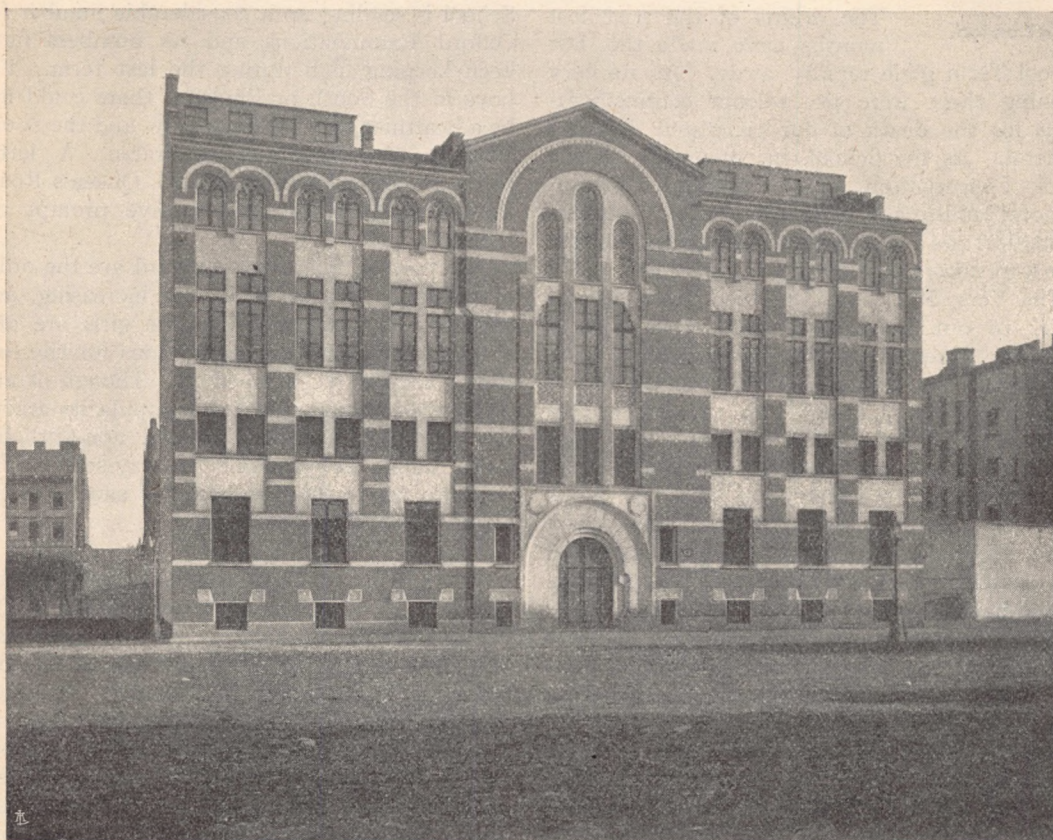
In the evening a grand entertainment was held in honour of the Director. The large hall of the *Domus* was packed with an enthusiastic audience, who not only thoroughly appreciated the various items, but were hearty in their congratulations to Fr. O'Grady on the success that had attended the efforts of the Salesians in the few years of their work.

But previous to these events the same Hall

had been the scene of a far more brilliant, but not more enthusiastic gathering. The local papers say that never before, since the Union Jack has floated over the island, had there been such a gathering of Irishmen and Irishwomen as filled the magnificent Hall on the night of St. Patrick's day. The concert was under the distinguished patronage of His Excellency the Governor, His Grace the Archbishop, Admiral, the Hon Sir Assheton Curzon Howe

is one of the finest and most spacious buildings of the kind in the island, and was particularly suited for the occasion, not only because of its association with St. Patrick's, but because it could accommodate such a vast number of persons.

But the Hall is only one of the many apartments which constitute this admirable building for juvenile training; others are used for libraries, reading-rooms, debating rooms, gymnastic



VIENNA.—The new Salesian Institute.

and other very prominent residents. The best talent in the island had been obtained, and according to reports, the high standard of the items was in keeping with the distinguished character of the Assembly.

It may not be clear to all our readers, particularly those who have only recently become acquainted with the periodical, that the *Juven-tutis Domus* (The Home of the Young) is a thoroughly modern and well appointed Institute for the improvement of the young men of Malta. Referring only to its theatre Hall, a writer on the spot says: The Hall, which is a model of refined architecture and is elaborately decorated,

as well as class-rooms. It draws the best of the Island's young men who find in it a centre for general culture, and especially for religious instruction and training. It has now been in working order for more than a year and has in fact lately held the celebration of its first anniversary. The booklet produced as a souvenir is an attractive production from the Salesian Press of the Institute of St. Patrick's, and its contents, by skilful pens, reveal the high ideals of the Founder, and the zeal of those who have dedicated their talents to it.

There is a pathetic note in the preface by Professor Boselli, when he touches on the admirable

work accomplished by Father Urso, and the blow that fell upon the Institute when it became known that he lay among the dead at Messina. But that loss seems to have been compensated for in the subsequent development and progress.

In closing the meeting above referred to the Archbishop of Malta said: It is a particular pleasure for me to be in your midst today, when you are celebrating the inauguration of this splendid Institute, which is due to the munificence of a distinguished Benefactor who has immortalised his name amongst us.

However it is incumbent upon me not to look so much at the outward grandeur, but to endeavour that its scope should be attained, viz, the formation of the young. To be thoroughly instructed in the truths of Faith, to be prepared to combat the popular errors, to be able to give a reasonable account of the Faith that is in them, according to the Apostle, this is the primary scope, the *raison d'être* of this good work, and it is to be effected principally by the classes of Religion. Then it is to gather in the children of the people, to facilitate the practices of piety, to provide attractions and recreation which will keep them from the street or from objectionable places of amusement—this is the secondary object and is to be obtained by means of the Festive Oratory. If all this is a source of consolation to the good, it would naturally be a cause of rejoicing to me, the Pastor of this Diocese, and particularly in these days, when there are such dangers to the young.

Honour, therefore, to the Sons of Don Bosco who are so successfully realising the ideal of this illustrious Benefactor of humanity, to whom both Religion and Society are indebted. I bless this Institute and its associates, its Co-operators, and particularly its great Benefactor and his noble wife, and I pray that the whole work may have great increase and prosperity.

Cape Town.

Now that the building of the New Institute has been set on foot, the work of the Sons of Don Bosco in South Africa receives a further impetus and a new lease of life and vigour. And indeed, in order to carry to completion the task they have set themselves, there is great demand for energy, courage and perseverance, for a very small proportion of the £. 3000 required has as yet been found.

There is no lack of interest among the local Co-operators, for they have stood the school in good stead during years when financial difficulties were nearly overwhelming; and if there were any apathy, it ought to be removed by the articles

which the local papers have published concerning the work, its merits and its needs. The *Cape Argus* recently put the case in excellent fashion under the title: *Citizens in the making*. After describing the object of the work and methods, its practical results, already achieved, its proposal for the future etc. it added: It is to be hoped that early next year the institute will be in its new quarters. There are still wanting however £. 3000. Not much of the money for the Institute has been raised here; we still look to the old countries (with plenty of problems of their own) to furnish us with funds for even our small beginning of statesmanlike work here. It would be no bad thing if the Union Government began its life by making a grant of this sum to the Salesian Institute."

The *South African News* also makes out a good case and urges it upon its readers in its foremost columns: "There will be commenced very shortly in the Somerset Road, a building which will not only be a marked addition to the scholastic architecture of the Peninsula, but will be the seat of a great expansion of most valuable educational work which has been done in the quietest and most unassuming manner in the city for the past thirteen years by the Salesian Fathers. Mr. Merriman is never tired of impressing upon people that it is a finer thing, and a better thing for the country, to do good, honest skilled manual labour than to go behind a counter, and in that opinion the Salesians are with him..... When it is considered that under the cramped conditions under which they have hitherto been labouring, the devoted band of Salesians in Cape Town have turned out over two hundred trained citizens for the good of South Africa, some conception can be formed of what work they might be capable under improved conditions..... That they have made progress is shown by the fact that they are about to commence their new building, but unfortunately for the present, it can be but a commencement. For the funds in hand do not permit of more than half the building being erected, and while this will enable some 100 boys to be accommodated, instead of just over eighty as hitherto, the completion of the whole building would mean that several hundred boys would continually be passing through this veritable manufactory of good citizens. It is earnestly hoped that this magnificent work will, under the Union, receive the support it so richly deserves.

An exhibition.

Just subsequent to these favourable notices in the press the Superiors of the School decided to hold an exhibition of work produced in the various de-

partments. It was in reality a preparation for the General Exhibition of Salesian Schools of Arts and Trades to be held in Turin, but the specimens having been prepared it was natural to have a previous display for the benefit of the School and its Co-operators. With the accompaniment of music, and drill displays put in, the visitors were well entertained and their appre-

They were in admiration at what they saw and it is hoped that their approval will be influential in high quarters.

What the Press says. Anyone who has turned over the pages of the special June number, which was intended as a souvenir of the Very Rev. Don Rua, cannot fail to be struck by

the really magnificent references to Our late Superior General and his work in the press. Those quoted were representative of all the best papers in Italy where the work of Don Rua was well-known. Among our own Catholic papers the *Tablet*, *Catholic Times*, *Catholic Herald* and some of the Irish papers contained prominent notices. The *Catholic Standard and Times* of Philadelphia reviewed Don Rua's work as Superior General. Among other remarks it said: During these twenty-two years the Salesian Society has flourished in a truly wonderful way. It has been specially singled out for the fiercest assaults by the anti-clericals of Italy, who have at times secured the closing of some of its schools... But in the end truth has always triumphed, and Don Bosco's sons have been enabled to enlarge the sphere of their holy work, of which for nearly a quarter of a century Don Rua has been the Providential guide.....

Just about the time of Don Rua's death, the *Southern Cross* (Argentine Republic) said: The State owes a heavy debt of gratitude to the Salesian Fathers who are co-operating with such splendid success in the building of the Nation. We have heard a great deal of talk lately about industrial education, but the only



His Eminence Cardinal Gruscha, Archbishop of Vienna.

ciation was a great encouragement to both boys and Community.

Not only that; the Government Education Committee informed the Director that they desired to send a deputation to visit the Institute and inspect its work and methods. Three gentlemen, two being members of the Legislative Assembly, came about 9.30 on the Saturday morning. They watched the boys at work and lessons, heard the singing and saw the drill, and were treated to a few select pieces by the band.

place in which this class of education has been an undoubted success and has borne golden fruit is in the Salesian School. There are about thirty in this country (Argentine), in which all trades are taught, and in which, moreover, the boys have the advantage of a sound moral training which leaves an indelible impress upon their minds. In this country, where a great portion of the press is barely tolerant of, if not hostile to everything in any way associated with the Church, Catholic Schools receive very little fair-play.

The work done by the Salesians, however, has won recognition from many quarters and it is with pleasure we find the leading Argentine paper praising it and recommending the Salesian Schools of Arts and Trades to the attention of Government and to the provincial Executives.

In the State of Minas (Brazil) the Salesian Missionary **Brasil.** Fr. Fia is making successful efforts to keep the Faith alive in the settlers and to implant it in the natives. Making periodical incursions he instructs, baptises, administers other Sacraments at every opportunity, and endeavours to cope with the amazing ignorance of religion to found in the settler's children or their children's children.

At one of his early visits he rode from farm to farm to bless the cottages according to the Holy Saturday ceremony, expecting to find that it will cause the struggling district of scattered establishments to develop into a prosperous town. His work is apparently appreciated and fruitful, for a good number of boys and young men regularly attended the preparations he had been giving in the neighbourhood for those who had not yet made their first Confession and Communion. On a recent occasion too he had to go nearly an hour's journey through the forest to take the Holy Viaticum to an old colonist. It was taken processionally through the forest, boys, girls and adults all taking part. They had no bell the missionary remarks, but the song of the birds, which were surprised at such an extraordinary sight, amply supplied the deficiency. No doubt, if aid can be sent the missionary will succeed in establishing a prosperous Catholic centre, where before the zealous Archbishop had to lament a good deal of indifference and irreligion.

Vienna. The Salesians have been particularly useful at the Austrian Capital since their arrival a few years ago, A number of influential and generous Co-ope-

rators have done excellent work, and quite recently the Government has sanctioned the inauguration of a new Institute, a fine building with every modern equipment, for the accommodation of students and artisans. Moreover the Cardinal Archbishop has also appointed a Salesian to the Direction of the junior section of another work in the interests of boys and young men, which already existed in the city.



His Lordship F. S. Nagl, Coadjutor Bishop of Vienna.

A Bishop's The industrial parts of Milan striking discourse. form the scene of much activity on the part of those who are endeavouring to promote an anti-religious and irreligious warfare. Hence the corresponding energy on the part of the Sons of Don Bosco and their Co-operators both clergy and laymen.

The conference held in the Church of *Santa Maria Segreta* was eminently successful, mainly because the chief part was taken by His Lord-

ship the Bishop of Cesena, a well-known prelate and orator.

"When, on Jan. 31st 1888," he said, Don Bosco slept in the Lord, with the words: *viva Maria* on his lips, his loss was mourned in Turin, in Italy, in Europe and throughout the whole world; but the sorrow was calmed by the assurance of having another protector in heaven; invocation immediately began as to one who was already among the elect of God. Hence, when hardly twenty-two years have passed away, we are now gathered together to commemorate Don Bosco, to consider his providential mission in the Church and in the world and to what our own part should be in the work he established. Not a leaf falls but in the Providence of God; but we are wont to regard as Providential by excellence those men, those performances and those occurrences in which the intervention of God is particularly manifest; and in that sense the work of Don Bosco is clearly providential. A glance at its development will suffice to convince one of that.

It would be enough, for example, to consider the state of things in 1846 to have some idea of the insurmountable obstacles which stood in the way of the young priest; the ingenious and persistent efforts of the sectaries, the revolution, the upheaval in the social and political world and the transformations in the economic and intellectual conditions; but in this precisely the *finger of God* is seen; in that abundant foresight of Don Bosco which enabled him to forecast, to discern, to penetrate, to grasp the position; and his work accompanies the historic and inevitable transformation and saves in it all that can be saved of faith, of religious feeling and of morality.

At a time when anti-clericalism rose up in combat with the Church, denouncing it as devoid of vitality, as an old, decrepid and impotent institution, which strove in vain against the waves of time and of progress, as they swept away the old order to prepare for the coming age, behold a man whom many of us have known, a saint in the Church and for the Church, a saint in the world of our own day and in contact with all the elements of modern life.

Holiness therefore is possible, holiness according to catholic doctrine can be in harmony with all the well-being of actual life, in all its modernness and can contract the evil in it. The Church


is the *Mother of Saints* and her fecundity can never cease. Nor is her action confined to the powerful influence she exerts over the consciences of men; it extends and penetrates into social life. See here before us a work of colossal proportions, yet designed by a man of lowly station, and to all appearances without means to accomplish it; nevertheless he initiates a social movement of a wonderful vastness and profundity, and develops it continually by drawing from the Church, from her doctrine and her sacraments its guidance and energy; and moreover it goes on extending and acquiring a social dominion such as no other man or institution of our century. Every year thousands of young are assumed into its influence and numbers of Co-operators take part in the work of promoting the influence of Religion.

But the great argument alleged by many for the social impotence of the Church is the supposed irreconcilability between her and the elements of modern civilization. Well, here we see Don Bosco pressing into his service all the forces of modern civilization and all its innovations in regard to what concerns education and the spread of scientific and literary culture among the masses, to sanctify them and to endow them with a new life from that old spirit of the Church and to lead them towards the old christian ideals.

He influenced his times in three directions: in the *school*, in *labour* and in the *press*; the *school*, by his educational system, by his publications, by work and writing, and through his disciples he ranks with the great champions of reformed education; in *labour* by the formation of the artisan in the Schools of Arts and Trades and by agricultural colonies; the *press* by his adoption of printing and erecting machines in his schools, so that while the boys were being taught, millions of copies of sane, moral and intellectual works were distributed and periodicals were diffused.....

The Bishop then went on to show that Don Bosco's reformation was indeed a Catholic reformation, and that it proved the falsity of the claim that Church and progress were in antagonism with each other; he concluded by urging the Milanese Co-operators to maintain their wonted generosity so as to develop their good work more and more.





News From the Missions.

CHINA.

In the Isle of Sam-tciôu.

(Letter from the Rev. John Fergani).

II.

Sam-tciôu (China).

Dearest Father.

The majority of the population here is almost entirely pagan. The Christians are but few, indeed the exceptions, whilst the pagans are everywhere, pagans in the city, pagans on the boats, in the fields, on the hills, everywhere. Alas! if we glance at China alone, it seems to me that we are still far from being able to exclaim in strict truth, that the whole world is Christian.

In such regions the zeal of a St. Francis Xavier is not needed to awaken in the heart an indescribable sadness, accompanied by an ardent desire to lead these poor unhappy creatures into the way of salvation.

Truly unhappy, a thousand fold unhappy! groping like blind men in profound darkness, they have no desire even to seek the light. When their hunger is assuaged they have reached the goal, the supreme ideal of their miserable existence. And when you would present to them the sacred torch which would enlighten them, they cover their eyes with their hands so as not to see it.

Reconnoitring the ground—Pleasing incidents
—The head of the village—"Super senes intellexi."

A year has passed and I find myself once more in the same place, the circumstances almost identical. But one step forward has been made. A room has been placed at my disposal, which

has the advantage of being near the scholars whose acquaintance I had already made.

This time I preferred visiting these shores alone, accompanied only by one of our pupils, wishing to test by practical experience if the education given will, in time, furnish us with good catechists.

Beholding once more these shores, my heart was filled with hope that these people may be won to the Faith. But I knew, and experience has taught me that such a victory must be entirely the work of grace. What influence can a man, for whom they have a natural antipathy, exercise?—An abyss separates the Chinese from Europeans; and were it not for political exigencies, they would gladly despatch you to another world without requiring a passport; avoiding any breach of good manners.

Nevertheless, one must take courage; what is, humanly speaking, impossible, God almighty can achieve.

So we wandered on, to reconnoitre the ground, from house to house, from one village to another. I must confess, everywhere we were cordially received; the little cup of tea, sometimes not larger than a nutshell, and the offer of the pipe never failed, though I never took more than the first of the two.

In the open country the peasants were still more amiable.

—"A hông, hó mhô? Grand father, how are you?"

—"Very well, thank you. And you, my grand children, how are you?"

I may remark that these new grandchildren were often toothless and bald—Nevertheless, it was the length of my beard which entitled me to so much respect.

The isle of Sam-tciôu is populous, as I said before, and the village I chose for my abode was again that of *T'in-sam*. One of my first visits was paid to the leader of the village. Scarcely

had we seated ourselves in front of his house when I saw myself speedily surrounded by a troop of little friends. Friends in what way? Last year I was disappointed to find that the children fled from me shrieking, as if I were a wild beast. Then I bought some pieces of sugarcane, which soon wrought a change in the ideas of their frightened brains.

Whilst I was teaching these children the Holy Name of God, I listened to an animated conversation between the old man above-mentioned and my pupil. To any one over hearing this conversation, the Psalmist's words *super senes intellexi, I have had understanding above ancients*, would have surely come to his mind. For notwithstanding the vast erudition of the old man who was explaining in detail how many and which divinities had created the heavens, the earth and the rest, the pious youth triumphantly confuted all his absurdities with a flow of language which gave no breathing space to the learned pagan.

The first Mass in the island—Another visit to the hills—Curiosity and indiscretion of my interlocutors.

Early the next morning I had the happiness of saying Holy Mass. Having arranged as well as possible a devotional portable altar, I was greatly moved in reflecting that this was the first Sacrifice of peace offered to the Creator, in a land hitherto entirely under the dominion of Satan.

I thought the server only would have been present, but, many drawn by curiosity, came to the door and struck by the solemnity of the sacred mysteries, scarcely dared to breathe, marvelling at the colour of the vestments and filled with admiration at the devout ceremonial.

I had scarcely finished saying Mass, with what sentiments you may easily imagine, when the crowd, filled with curiosity, hastened to enquire of my server what it was all about, and he was well able to satisfy them.

This year again I made an expedition to the hills and from the summit cast a glance of envy at the numerous villages scattered over the island. What verdure and what peace in that

land, and how reposeful are the cottages hidden amongst the thick foliage! I will not recall the childish wonder of the mountaineers and the laughter issuing from the woods at the sight of my beard.

In the afternoon we returned to the plain.

The most favourable moment for conversation is in the evening when, after supper, the peasants assemble to speak of the wind and the rain.

Today there was a fresh subject of conversation: "You must see the European and talk with him, for he understands our language."

Behold me then surrounded by a crowd of pig tails who examine me at their ease without having even to pay a penny for admittance. I must acknowledge that it was a critical moment for the dignity of the white race.

—"How old are you?"—began one of the boldest.

As they calculate age by the length of one's beard, probably some thought I was nearly eighty years old.

—"Is it possible? So young with such a long beard!"

Another, investigating more closely, asked me:

—"And how have you such a long thin nose?"

—"Oh that is a mark of beauty! and why is yours so short and flat?"

These are moments, when one needs the patience of Job and a great love of souls to bear with the rudeness of these coarse natures.

Sometimes indiscretion went too far and in truth there was a moment when my good resolutions of forbearance were on the point of vanishing like smoke, when my good pupil came to my assistance; nevertheless there was one I could not put up with, an odious sort of clever buffoon, who sought to make a joke of me by ambiguity of language; an art in which the Chinese excel. Had he succeeded, he would greatly have increased his reputation for cleverness.

Without looking at my interlocutor, I merely asked those present, (full of curiosity to see how the affair would end), whether he who had spoken to me was, or was not, a Chinese.

The one in question pricked up his ears at the

bare idea that I could take him for a *jan kudi*, a hated European devil.

—"Well then, repeat the last word you said."

He repeated it exactly.

—"See, you do not pronounce it rightly, for at Canton (the Florence of Honangtong) it is pronounced thus."—The general approbation disconcerted my stupid opponent who retired in confusion amidst the laughter of his companions.

Woe to him who in certain circumstances does not confound the coarse effrontery of some impudent persons.

How pleasant, on the other hand, was the company of a troop of simple children, who drank in with pious eagerness the more important ideas about God, the soul and the future life. I trust that in time Our Lord will foster the growth of these seeds sown in a soil so well disposed.

Have you eaten?—Your God is a European!
Shipwreck of the faith—Unexpected consolation—Insuperable difficulties.

This morning there was a recurrence of the unfortunate experience of last year; rain and contrary winds absolutely hindered us from embarking.

There was no remedy but patience. In a miserable room, open to an inquisitive crowd, we made ready to spend one of those days most unpleasant and yet most coveted by the Missionary as it provides a favourable occasion for the good seed.

It rained! therefore no one went for a walk, and my hut was filled with persons of every age and size.

—"Pray, take a seat!... Have you eaten?"

The latter enquiry corresponds to our phrase: "How are you?"

With the Chinese the best proof that you are well is the fact of having eaten. You have eaten, then you have something to live upon, first point: in the second place it is a sign your appetite is good. The logical consequence being: he who eats, is well; he who does not eat is either ill, or else suffering from poverty.

Still I quickly perceive that my affability is wasted, for already they are throwing them-

selves down in every corner, and, space failing, lie down on my bed, with the manners of a rhinoceros, their feet in the air, chattering, smoking, snoring.

I begged Our Lord to give me patience and that I might profit by their amiable visit to speak a word in season. There were, in fact, some who listened; but the greater number seemed to be saying: "Your God is a European, what has he to do with us? Have we not plenty already in China?" Were they required to adore this European God, at the most they would not refuse to place him amongst their own. What an honour! But to banish the divinities of their ancestors, the *puisât*, to accept a stranger, oh! that will never be!

This, is all too true; were it not for our unalterable trust in that omnipotent European, for whom we labour and for whom we would gladly give our life, one might despair of this old unchangeable China ever surrendering to the attractions of the Faith.

Another and sharper thorn pierced my heart that day. Amongst the chief motives which had brought me back to *Sam-tciôu* was the desire of visiting several Christian families, who had returned to their own country from their enforced exile. Without priestly help, mingling with an entirely pagan element, what would happen to their Faith?—I had my doubts, and indeed I saw only too clearly that the visit of the Missionary, instead of cheering them, was a cause of serious embarrassment. It needed but one glance at the walls of the house, disfigured with idols and idolatrous inscriptions, to realize the complete shipwreck of these unfortunate souls.

They were ready with an excuse: "We still have pagan relatives; what else can we do?" but none of them came to Mass, which confirmed my suspicions that they had regained their fatherland at the cost of their Faith.

Still I think it was by a disposition of Divine Providence we had to remain longer, so as to give us an unexpected consolation.

Late in the evening, our friends came in greater numbers than ever. Contrary to my expectations they seemed to take a more serious

interest in religious questions; a rare occurrence amidst Chinese indifference. Would to heaven they could understand that the first condition for learning the truth is to listen, *fides ex auditu*, as St. Paul says.

The camp was divided: one portion listened attentively and overwhelmed with questions my brave little catechist who at certain moments seemed directly under the inspiration of God.

For instance, the difficulty of how God can see all things at once being propounded, the good youth, with marvellous readiness, raised his eyes to heaven and with a dignified gesture replied:

—"Look at the sun. To your eyes it seems but a small thing, does it not? And yet from that lofty position in an instant it sheds its rays upon the earth, nor is there a corner so remote that its light cannot penetrate there! Thus the all-seeing eye of God is upon you all...."

I had no time to hear any more, for already a portion of the audience surrounded me.

Having established by many proofs the unity of God, the foundation of all, a multitude of objections were raised, some of them very childish.

—"If, as you desire, all man went to Paradise, how would there be room enough? Are there not enough there already?"

—"And if after death, there is no one to lead me there," said another, "how can I find the way?"

Placed in the dilemma that he who mocks at the idea of Paradise, will go to hell, a rough fellow burst out:

—"But if I do not wish to fall into hell, I should like to see who will force me?"—And he doubled his fists in a menacing attitude.

I answered:—"A hundred devils, laying hold of your pig-tail, will drag you there against your will."

The heretic was silent, lowering his head thoughtfully.

In fact one had to work hard to combat the most common difficulties, which to these poor pagans, entangled in error for so many centuries, seemed insurmountable.

The discussion was long and animated, and

though I was very weary, I regretted our approaching departure, for it seemed that already, afar off, dawn was breaking through the sombre darkness.

Other duties imperatively recalled me to Macao; but in the depths of my heart there remained an earnest desire that the day of light and salvation might speedily dawn for so many poor pagans.

I have finished.

Having nothing better to offer, be pleased to accept this miserable bunch of leaves, joined to the earnest wish to send you reports of abundant and consoling fruits when Divine Providence is pleased, in this immense field to confide also to us a little vineyard to cultivate by our labours.

Birds of passage, having set foot on the edge of this illimitable China, we raise our heads, impatient to wing our way to wider horizons. When? where?...

With respectful affection

I remain, your devoted son in Our Lord
JOHN FERGNANI.

OBITUARY

The Salesians in India have lost a great Co-operator by the death of *Mgr. Cavadini* of Mangalore. During his early student days he had made a retreat under the direction of the Ven. Don Bosco, and since cherished the memory of our Founder and admired and promoted his work. (R. I. P.)

Mr. Douglas E. Kelly of Kimberley, S. Africa.

Mrs. Turner. Walton-le-Dale. England. Very Rev. Canon Flatley, Ashagower, Westport, Ireland.

Annie Hooney, Queen's Co, Ireland.

Michael Dooley, Ballyoran, Kilcormac, King's Co., Ireland.

Sister Bernan, Sainte Union des Sacrés Cœurs, Bath, England.

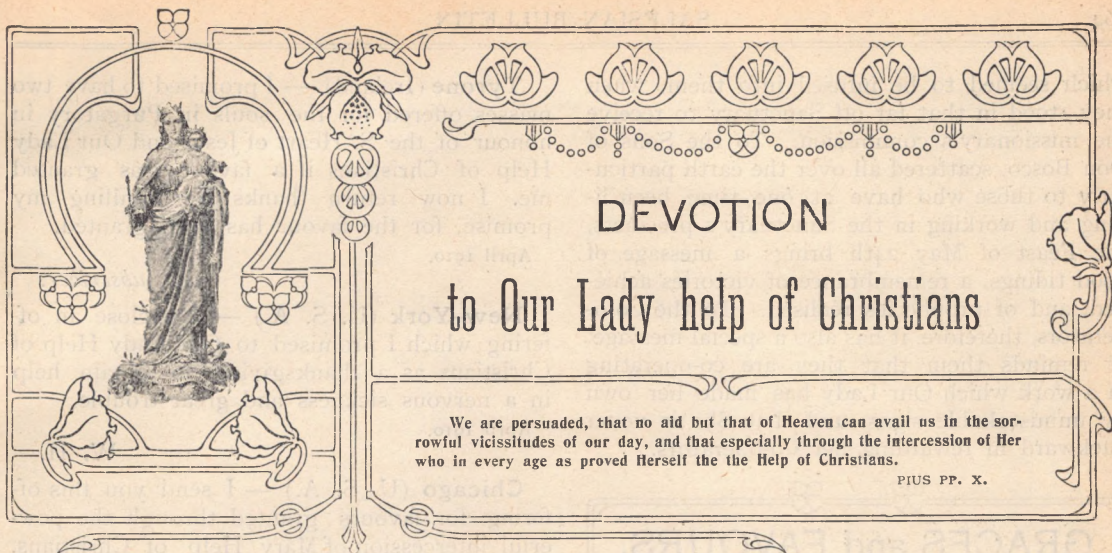
Ellen Carroll, Kilmallock, Ireland.

Very Rev. Canon Mc Isaac, Halifax, Canada.

Mr. O'Connor, Chicago, U. S. A.

Mr. Blais, North Ham, Canada.

R. I. P.



The Co-operators and all those who are making novenas or special requests are exhorted to keep the 24th of the month as a day consecrated to Our Lady Help of Christians. On that day the services in the Sanctuary at Turin are offered for the intentions of the Association in all parts of the world, so that it is very advantageous to be able to avail oneself of the spiritual assistance of the whole body of Co-operators, and to participate in the prayers offered in the Sanctuary.

The members, moreover, are asked to pray for a general intention as well as for their own particular needs, and the intention this month is the welfare of the Congregation, whose General Chapter is about to meet for the election of the Superior General.

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* *

The celebrations this year for the Feast of Mary Help of Christians were to have been of a unique description. There have been in the past many scenes of religious enthusiasm and fervour, enacted in and around the Sanctuary at Valdocco; notably those which attended the Congress at Turin and the Coronation of the Image by Papal command in 1903. But from the magnificent scale of the preparations, and from the widespread enthusiasm, it was justly anticipated that in connexion with the Jubilee of the late, lamented Don Rua, the celebrations for May 24th would have been unique in the annals of this devotion. As it was, there was a note of sadness rather than of jubilation; for while Don Rua himself had long appeared convinced that he would not live to see the day, the Co-operators, particularly those in Turin and its neighbourhood, would not consider the possibility of disappointment.

On the other hand the immense crowds that

were drawn to the funeral of Our late Superior were by that sad event brought into closer touch with the Sanctuary, its object and message, and were made to realise more fully the influence of the devotion to Our Lady Help of Christians in the work of Don Bosco and his successor.

Many that came to look, came afterwards to pray, for all the townspeople had shared in the disappointment, and came on the 24th for the celebration of the feast in spite of what it might have been. That there was no lack of devotion is evident enough from the fact, that no less than 7 000 approached the Sacraments in the Sanctuary on that day, forming but a part of the numbers that assisted at the principal services.

The Feast of Our Lady Help of Christians is no ordinary or even extraordinary occurrence. It has long come to mean something far deeper and more appealing to thousands of hearts and minds, both near and afar. There is something strange in the fact that what, only a few years back, the Ven. Don Bosco was instilling into the hearts of his first boys and early Co-operators, is now practised in the uttermost parts of the earth, and that the dusky denizens of forest and prairie turn in spirit to the Sanctuary from which the saving message has come to them. The words: *Hic inde gloria mea, hence shall my glory flow*, have indeed proved prophetic, and wonderfully so.

But what significance it must have for those who behold in the transformation of the savage, the founding of churches and missions the work of their hands, that is the realisation of the apostolate entrusted to Don Bosco! To them it is not only a source of infinite consolation and assurance, but of encouragement and inspiration, a re-encouragement of that apostolic vigour

which seemed to be infused into them, when they stood in that far off Sanctuary to receive the missionary's commission. To the Sons of Don Bosco, scattered all over the earth particularly to those who have at one time been living and working in the Sanctuary's precincts, the Feast of May 24th brings a message of good tidings, a remembrance of victories achieved, and of prophecies realised. To the Co-operators, therefore, it has also a special message. It reminds them that they are co-operating in a work which Our Lady has made her own by unmistakable signs, and that She is never backward in rewarding her Co-operators.

GRACES and FAVOURS.

Devonport, Tasmania (Australia). — Some time ago I asked a favour of Our Lady Help of Christians which has been granted me. I enclose offering for one pound and ask you to offer a mass in thanksgiving. I also ask your prayers for another favour which I am greatly in need of.

March 1910.

J. L.

Fort Canje, Berbice (Br. Guiana) — I forward offering in thanksgiving to Our Lady Help of Christians for favour received through her intercession.

April 1910.

A. B. F.

W. Kirby, Cheshire (England). — Enclosed find offering for a great favour received through Our Lady Help of Christians.

April 1910.

A. B.

Preston (England). — I beg to send an offering for a mass in honour of Our Lady Help of Christians in thanksgiving for a temporal favour received through her intercession and imploring her assistance in obtaining another favour.

April 1910.

E. de M.

Westmeath (Ireland). — A Co-operator begs to return thanks to Our Blessed Lady Help of Christians for a great favour received through her powerful intercession after a promise to have the holy sacrifice of mass offered for the souls in Purgatory in honour of Our Blessed Lady.

April 1910.

M.

Tyrone (Ireland). — I promised to have two masses offered for the souls in Purgatory in honour of the S. Heart of Jesus and Our Lady Help of Christians if a favour was granted me. I now return thanks by fulfilling my promise, for the favour has been granted.

April 1910.

A subscriber.

New-York (U. S. A.) — I enclose an offering which I promised to Our Lady Help of Christians as a thanksgiving to obtain help in a nervous sickness and great trouble.

April 1910.

W. H.

Chicago (U. S. A.) — I send you this offering for favours granted through the powerful intercession of Mary Help of Christians.

April 1910.

A Co-operators.

Leicester (England). — I beg to enclose an offering in thanksgiving for a temporal favour received through the intercession of Our Lady Help of Christians, and after promise of publication. I also beg her powerful intercession for another special favour.

Figlia di Maria.

Cork (Ireland). — I enclose a thank-offering for favours received through the intercession of Our Lady Help of Christians and would ask you to publish the favour.

E. G.

Dublin — I wish to return most heartfelt thanks for many favours received through Our Lady Help of Christians and on promise of publication and novena.

S. M.

Belfast — Would you kindly publish in the *Bulletin* my thanksgiving for a great favour received. I enclose an offering towards your good works.

A. M.^c M.

Columbus, Ohio, U. S. A. — Some time ago I promised to send five dollars in honor of Mary Help of Christians for a special favour. As the favour has been granted I fulfil my promise.

April 1910.

F.

Chicago (U. S. A.) — Please accept enclosed offering to Mary Help of Christians for favours received through her intercession.

May 1910.

W. R.

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.

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


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

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

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

Single copies, cloth covers, Four Shillings.

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