

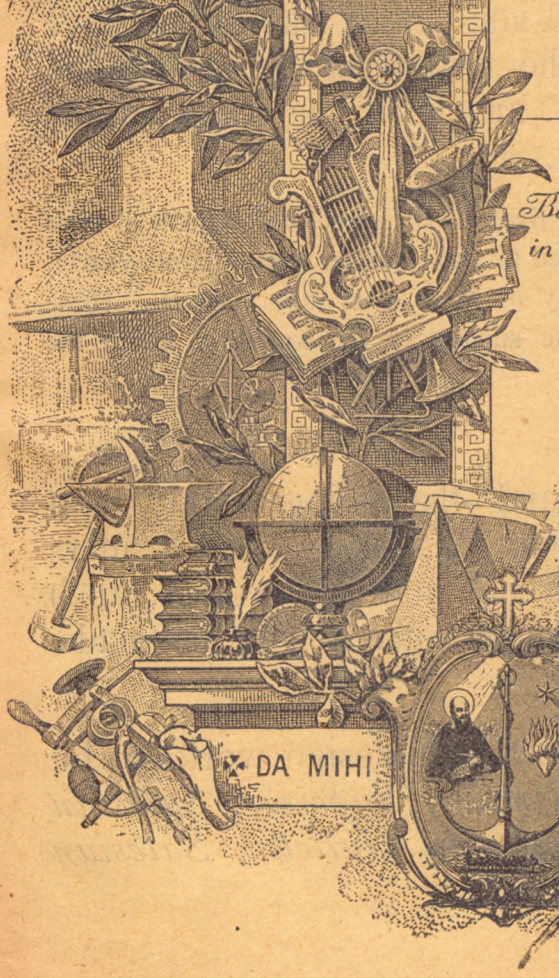
Salesian Bulletin

No. 22 — October — 1910

♣ Vol. VI. ♣

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

Leo XIII.



✠ DA MIHI



ANIMAS 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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The message of Don Rua's Successor to the Salesian Co-operators.

Rome. Sept. 3-rd 1910.

My dear Co-operators,

I have just come from my audience with the Holy Father. Having shared the consolations of those memorable moments with my beloved confrères, the Salesians, I feel that I ought to share them with you, the constant supporters of our work and generous assistants in our labours.

Overcome by the immense responsibility of the burden which was laid upon me by my election to succeed the lamented Don Rua, I could not but hasten as soon as possible to Rome, to prostrate myself at the feet of the Vicar of Jesus Christ, to obtain both the Apostolic Blessing and some comfort and assistance. I arrived yesterday, and was immediately informed that the Holy Father would receive me this morning at a quarter to ten.

It would be idle for me to tell you that I was received with that special kindness and cordiality, which is so attractive to all those who have the good fortune of obtaining an audience with the Holy Father. He was not content with having sent to the Salesians a much-treasured autograph, with having shown his complete satisfaction at the unanimity of the election of the Superior of our Pious Society; His Holiness Pius X. wished to show, further, what confidence he entertains regarding the future of our work. May Almighty God fulfil the ardent desires of the Supreme Ruler of the Catholic Church, and make us walk in the footsteps of the Venerable Don Bosco, and the much-revered Don Rua, as he has so warmly recommended to us.

Nor did the Holy Father forget that, if it has been given to the Salesians to perform some little good, it is owing, after the grace of God, to your generous and active charity, our worthy Co-operators. To me therefore he gave the obligation of exhorting you in his name, to continue to the new Superior General that benevolence which you so readily showed to Don Rua. This will be an evident sign that you are attached not only to the persons, but especially to the Works of the Pious Salesian Society.

The Holy Father also deigned to send a special blessing to each individual Co-operator, and this he sends as a manifestation of the great affection he bears them. I am sure that this blessing from the common Father of the faithful will be productive of many spiritual and temporal favours for yourselves and your families.

Moreover I take this occasion to assure you that, while deeply convinced of my unworthiness in comparison with that giant of virtue and charity, our lamented Don Rua, at the same time I have the pardonable ambition not to be inferior to him in the affection and gratitude which I profess and shall always profess towards our worthy Co-operators.

Lastly I promise that together with those of my confrères and the boys confided to our care, you will always have a special remembrance in my poor prayers.

May Almighty God grant my prayer and send you happiness both for time and eternity.

I am, Dear Co-operators

Your most devoted Servant

PAUL ALBERA.



The new Superior General of the Salesians.

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The first message therefore that the New Superior General of the Salesian Society sends to the Co-operators is an announcement of heavenly blessings. May they also descend in all their abundance upon him and be with him in his difficult mission.

At **Rome** the Very Rev. Don Albera was also received by His Eminence the Cardinal Secretary of State, by His Eminence Cardinal Rampolla the Protector of our Pious Society, by His Eminence Cardinal Vives y Tuto the Postulator of the Cause for the beatification and canonization of the Venerable Don Bosco, and also by other Eminent Members of the Sacred College, receiving from all the marks of the highest esteem and heartiest good-wishes.

On Sept. 5th he went to **Milan**. The Sessions of the Congress of Catechetical teaching, held at the close of the third Centenary celebrations in honour of St. Charles, were too important in regard to the work of Don Bosco to be missed by his Successor. And his journey was not in vain, for he received many evidences of the esteem in which Don Bosco's Work is held, as well as the highest consideration from His Eminence Cardinal Ferrari who desired him to address the Congress, as well as from His Eminence Cardinal Agliardi the Pontifical Legate, His Eminence Cardinal Maffi, Archbishop of Pisa, His Eminence Cardinal Cavallari Patriarch of Venice, and of many Archbishops and Bishops, some of whom renewed their entreaties so often made to Don Rua, to have the Salesians in their dioceses.

The Very Rev. Don Albera then returned to Turin and entered upon his labours in that very same room of Don Bosco, where for twenty-two years Don Rua worked, and where he died, and whence the spirit of Don Bosco repeats to all the Co-operators:

— As you have assisted me with such devotedness and perseverance so I beg you to assist my Successor! The works which have been commenced by your Co-operation have no longer need of me, but they will continue to have need of you, and of all those who like you are desirous of promoting good works. To all of you therefore I entrust it and recommend it.

One of the matters which calls for most attention in these days on the part of the second Successor of Don Bosco is the providing of another **Missionary Expedition**. Knowing already what a heavy burden of expense this entails, you will do your utmost to share it. Any offering should be addressed to:

The Very Rev. Superior General

Via Cottolengo, 32

Turin, (Italy).

The new Superior General of the Salesians

The second Successor of Don Bosco

IN a cottage of a small hamlet on the rising ground of Becchi was born in 1815 a shepherd boy, John Bosco, who from his ninth to his tenth year was given a mysterious presentiment of the high mission to which God was calling him; he saw "a multitude of children", and a voice which said to him: "Behold the field in which you must labour."

John obeyed at once. He was accustomed to repeat to his brothers and to the household the sermons he heard at Murialdo; then he gave them to his companions, and later on to large crowds of people who gathered round, all attention, whenever he gave his youthful discourses; they were drawn, moreover, by the items of entertainment with which he interspersed his devotional practices, thus, making himself a sort of junior showman *in order to save souls*. After a thousand difficulties he began the necessary course of studies for the priesthood; and again his companions at the Seminary of Chieri, as before those at Moncucco and Castelnuovo, hung upon his words, for he invariably seemed to have ready the timely word, the necessary advice or a merry saying. However even at Chieri, the walls of the Seminary could not restrain his apostolate, for he continued to attract the young boys and lads whom he knew before, and others who were drawn to him now; when the holidays came the young people from his native place and the surrounding districts came out to meet him on the way and to conduct him home. But he had scarcely been ordained when Castelnuovo and Turin began to witness the realisation

of the wonderful presage: crowds of boys now surrounded him and the voice sounds louder in his ears: "Behold the field of your labours! Behold the work you must undertake."

But what could he attempt to do with this number of boys? for neither the hopeless inadequacy of the sacristy of St. Francis d'Assisi, or of the rooms at the Home where he was chaplain, nor the successive expulsions from St. Peter's, from St. Martin's, from the Moretta House and lastly from the field, could damp the ardour of, or succeed in dispersing, the young army. And they go on still increasing in numbers: What shall he do alone?

At another time he is vouchsafed another look at the scene which he saw when he was nine years old; it is still largely made up of crowds of boys in need of assistance and training... but he is no longer alone, for various helpers are running to his aid, and others still are coming..... In fact he sees that help will not be lacking and the very boys that he has trained become in turn his Co-operators.

But the wonders repeat themselves, under more amplified forms: he sees one place of rest give way to another; the lowly chapel at Pinardi's becomes a new Church with Schools and workshops attached, and then he sees in the midst a temple of magnificent proportions, its spacious dome crowned by the statue of Mary Help of Christians... he sees new and strange countries stretching out to his wondering gaze, and there also churches and schools make their unaccountable appearance. In all of these places, too, he sees his

followers around him, and the same effect is produced by their words as by his own when he taught his companions in the country around Becchi, and he blesses the Providence of God who works such mighty changes.

Before anything like a century passes by his dreams are realities. When he has slept the sleep of the just for twenty-two years, lo, there is laid beside him in peace his first indefatigable Successor; but on his very birthday, the 16th August, as though symbolising a fresh impulse of life and new conquests for the Church there rises by his tomb a new Eliseus, his Second Successor, to whom reverent homage is paid by the representatives of the Houses in Europe, Asia, Africa and America; and as a favorable augury, he is saluted also by two boys from the East, one in his festive Indian garb, the other in the robes of the Holy Land, who interpret the feelings of so many in far away countries who would send a greeting to the new Superior-General.

Don Paul Albera—we may say with the fullest confidence—will lead Don Bosco's work on to new triumphs, bringing it ever to greater perfection in the spirit of its Founder: and we, offering him the reverent homage of all our Readers, wish him many years of life, that he may see, as did Don Bosco, "that ever-growing crowd of boys" in all their different garbs, gathered under his sacred banner before the eyes of an admiring multitude who behold the wonderful deeds of the shepherd boy of Becchi.

THE ELECTION.

THE ceremony took place at our Missionary College of Valsalice, in a hall overlooking the tomb of Don Bosco and Don Rua. There were present all those who had the right to vote: the Members of the Superior Chapter, the General Secretary, His Lordship Mgr. Co-stamagna, the Provincials and the Delegates

from each province, the Director of the Oratory at Turin, and by special indult the acting Procurator at Rome and the Pro-Vicars. There were absent His Grace Archbishop Cagliari, the Provincial of Mexico and of the United States who was prevented by illness, and also the Delegate from Matto Grosso. The general chapter thus collected numbered seventy-three.

Called together by the Prefect-general, according to the Constitutions, the Assembly was held on the evening of the Assumption, August 15th. At five p. m. the *Veni Creator* was sung in the Church of St. Francis of Sales, after which Fr. Rinaldi, in his quality of Vice-Rector read out the articles concerning the work of the Chapter, adding a brief exhortation, recalling the memory of Don Bosco and Don Rua and pointing out the importance of the work before them. Benediction of the Blessed Sacrament followed, after which the members repaired to the hall for the first meeting.

Various formalities were first carried out. A precious Autograph from His Holiness Pius X. was read, in which the Holy Father exhorted them to give their vote to him: "whom they judged in the Lord most suited to maintain the true spirit of the Rule, to encourage and lead in the path of perfection all the members of the Institute, and carry on successfully the manifold works of charity and religion" to which the Salesians are devoted.

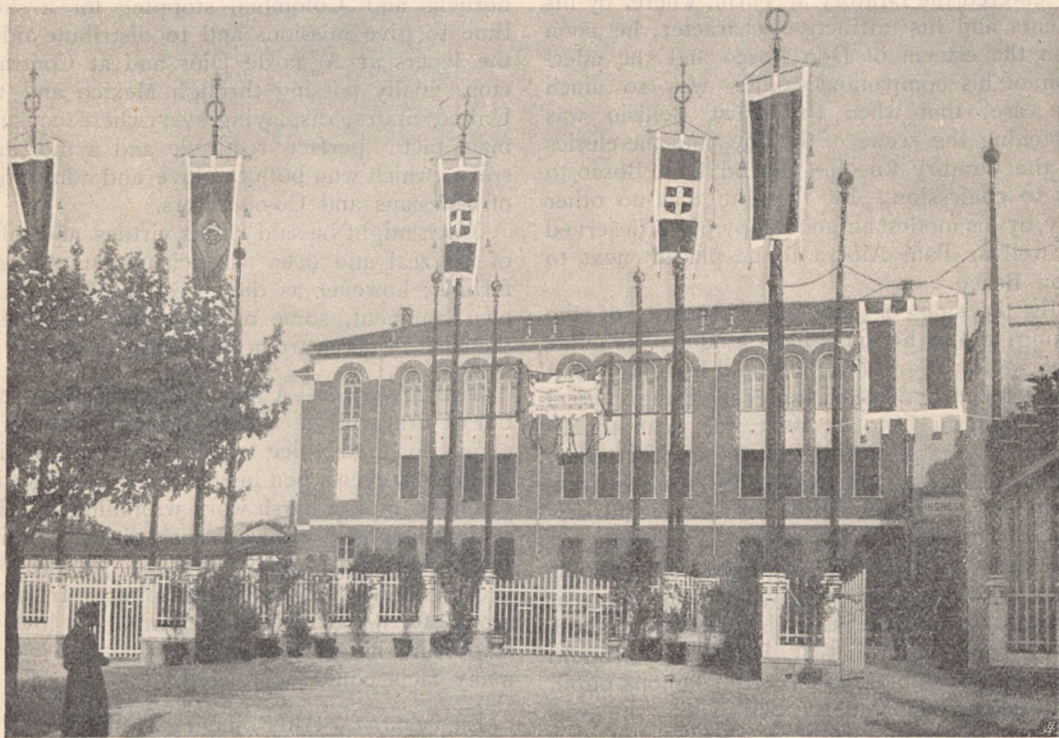
To this autograph of His Holiness there followed one from His Eminence Cardinal Rampolla, our Protector, who in his paternal goodness promised "a worthy Successor to Don Bosco and Don Rua, who would preserve their work with wisdom and increase it by new undertakings."

After a few other preliminary matters the first gathering closed. On the following day, August 16th, the 65th anniversary of Don Bosco's birth, the members were gathered together quite early in the Church for the Solemn Requiem Mass for Don Rua. Mgr. Fagnano, Prefect Apostolic of Southern Patagonia and of Tierra del Fuego, officiated.

In the meantime Fr. Barberis went to His Eminence the Cardinal Archbishop to present the homage of the Chapter. The Cardinal received him with the greatest pleasure and expressed his assurance that the new General would be worthy of his high position. At half past nine the Second Meeting was held. The Secretaries were appointed, and the members proceeded at once to the voting. In proportion to the numbers, the one chosen should have at least thirty-eight votes. At five minutes to eleven the counting of the voting

papers commenced, and it very soon became evident that Fr. Albera would be elected at the first scrutiny. In fact the votes in his favour soon reached the required number, and amid applause all arose to render homage to the Second Successor of Don Bosco, while the newly elected Superior burst into tears. When the commotion had subsided the counting was concluded and Don Albera was elected by a large majority. When Fr. Rinaldi, after paying the first homage, made the formal proclamation, loud and prolonged applause was re-

the Bishop Mgr. Ferré and Don Bosco and a few guests were at table, he heard them mention the difficulties which a young cleric, Paul Albera, had in getting permission from his parish-priest and his Archbishop to become a Salesian; and Mgr. Ferré having asked Don Bosco if his new disciple would be able to overcome the opposition, Don Bosco answered! *Don Albera has not only overcome those difficulties, but he will overcome many others and will be my second.....* and without completing the phrase aloud he passed his



Exhibition of the Salesian Professional Schools — The Entrance.

newed; then the newly elected Superior General, pale and trembling, rose and said in a faltering voice:

—I thank you for the profession of confidence and esteem which you have made towards me, but I fear that you will soon have to make another election.

The applause was renewed at this humble declaration by the new Superior, but it became enthusiastic when Fr. Rinaldi, taking out a sealed manuscript, observed that it contained some precious memories. He related that on Nov. 22nd 1877 he was at our House at Borgo San Martino on the feast of St. Charles. He was then a young man of twenty, and while

hand over his forehead, remaining an instant in a sort of far away vision of the future, and then added: *Oh! yes, Don Albera will be a great help to us.*

Fr. Rinaldi finished his account, declaring that he had never forgotten the day, that moreover he had been all along convinced that Don Albera, and none other, would be the Second Successor of Don Bosco. When Don Rua's death was imminent, he had recalled the conversation, mentioning it to various Salesians, among them to Fr. Lemoyne the General Secretary, so that this prophetic announcement should not be lost by any chance.

The news of the election spread immedi-

ately to our Houses in Turin; it was at once communicated to the Holy Father, to Cardinal Richelmy, to the Prefect and Mayor of Turin. At midday the bells of the Sanctuary of Our Lady Help of Christians rang out as on the great feasts, and numbers of confrères began to flock to Valsalice to pay their homage to the new Superior.

The Newly Elected.

Don Paul Albera was born at None near Turin on June 6th 1845. After his elementary course at home, on the 8th of October 1858 he entered the Oratory at Turin, where, by his talents and his attractive character, he soon won the esteem of Don Bosco and the affection of his companions. This was so much the case, that when the artist Bellisio was sketching the scene of the boys and the clerics of the Oratory kneeling round Don Bosco to go to confession, he thought that no other boy, by his modest air and happy piety, deserved so well as Paul Albera to be placed next to Don Bosco.

By the side of the great Apostle of the young, whom he loved most tenderly, he made such rapid progress in piety and learning, that on October 27th 1861 he received the clerical habit, and in October 1863 was sent to Mirabello to teach in the College of St Charles, while on August 9th 1865, hardly in his twentieth year, he received the teacher's legal diploma at the Royal University of Turin. At Mirabello he had as a pupil the young Louis Lasagna, who subsequently became the great missionary and the second Salesian Bishop. It was only natural that Don Albera should have been the biographer of his famous pupil.

Ordained on August 2nd 1868, he was recalled to the Oratory in October of that year, and acted as external Prefect until 1871. In the last year he was a member of the Superior Chapter of the young Society.

Divine Providence however meant to extend his field of labour. On Oct. 21st 1871 he set out for Genova with two companions, with hardly enough money for the journey. In the suburb of Marassi he opened the School of St. Vincent which was afterwards moved to San Pier d'Arena, where he directed the Institute for ten successful years.

Being next chosen Provincial of the Salesian Houses in France he left the School and Parish, to the great regret of the Co-operators of San Pier d'Arena, and took up his residence at Marseilles; there he was even more successful in the development of the various Institutes,

and his talents and virtues displayed themselves the more.

It was therefore no surprise when, at the General Chapter of 1892, he was elected to the Superior Chapter as Spiritual Director, in which office he was unanimously confirmed in the General Chapters of 1898 and 1904. During these eighteen years, displaying unwearied zeal, he visited almost all Europe, Algeria, Tunis and Palestine; in August 1901 he undertook a visit to our Houses in America, traversing the Argentine, Uruguay, Paraguay and Brasil as far as Matto Grosso, Patagonia, Chile, Bolivia, Peru, Ecuador, Venezuela and Colombia, stopping for a short time to give missions and to distribute aid to the lepers at Agua de Dios and at Contratacion, finally passing through Mexico and the United States, displaying everywhere consummate tact, perfect rectitude and a mortified spirit, which won both the love and admiration of Salesians and Co-operators.

Much might be said of his virtues and gifts, of his zeal and deep asceticism, but modesty forbids; however as the press has made its own comment, some of them may be added; they are all taken from the issues of Aug. 17th.

The Memento.—A man of gentle character, but of firm will, he has the same sweetness of expression and voice as his predecessor. Like Don Rua, even when his heart was wrung with grief, he finds a harsh word with difficulty. He seldom laughs, but always has a pleasant smile. In his look, his smile, and calm gesture his great goodness of heart transpires. In testimony to his zeal and activity, his love of study and his generosity in all good works many facts could be related.....

La Stampa.—After having remarked that the election of the Superior of the Salesians had assumed exceptional importance outside Turin added: The office of Spiritual Director had cast about Don Albera something of a mystic's air; but his work in France and his mission to America revealed him as the possessor of other qualities, of high competence, clearness and largeness of views in guiding the Salesian Congregation in the principles of Don Bosco and Don Rua.

The Italia Reale.—The whole Salesian Family has cause for thanksgiving, not only because it has a new Father in its Superior General, elected yesterday; but also because the choice was so spontaneous and united as to show that Don Albera is indeed the one predestined for the office by Divine Providence.....

The Corriere della Sera.—Don Paul Albera is one of Don Bosco's very earliest disciples and one of those whom he held in the highest esteem..... He is a man of large and up-to-date views, somewhat emaciated, of middle height and of ascetic appearance.....

The Gazzetta del Popolo.—Don Albera, in the province in which he has been engaged, has shown himself of remarkable ability and indefatigable energy.

The Unione.—A perfect uprightness, to-

society, under his administration will continue its triumphs for the Church and Society.

Congratulations.

Following immediately on these opinions of the Press, there came most cordial congratulations from the Holy Father, from Eminent Cardinals, from Ambassadors to the Holy See, from illustrious members of distinguished families, Co-operators, from Associations of every kind. We must limit ourselves to those from



Exhibition of the Professional Schools — The authorities open the Exhibition.

gether with great insight into spiritual things and a most delicate tact in the formation of souls, is one of the principal characteristics of the much revered priest, who has moreover shown special competence and ability in dealing with difficult positions in the affairs of the Society which were confided to him by Don Bosco and Don Rua.

The Osservatore Romano.—It is said by all who have the good-fortune of knowing him, that Don Bosco has transfused a great part of his spirit into Don Albera. It might be added that in France he was designated by the name *le petit Dom Bosco*! The Salesian

His Holiness the Pope, from His Eminence Card. Rampolla, the Protector of Our Society, from His Eminence Card. Vives y Tuto, the Postulator of the cause of Don Bosco, from the General President of the Young men's Association, and from the Mayor of None, the birthplace of Don Albera.

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To the Very Rev. Don Paul Albera Superior General—The Holy Father, having received with great pleasure the news of Your Reverence's election, while sending, through me, his congratulations on such a big and de-

licate office, invokes from Heaven all graces and assistance, that you may be able to correspond worthily to such a difficult and far-reaching mission, following the lines of your glorious Predecessors Don Bosco and Don Rua, who, with admirable zeal and sanctity, gave to the much esteemed Salesian Congregation life and growth, for the glory of God, and for the civil, religious and moral advantage of the young. I add my own congratulations and sincerest good wishes — **Card. Merry del Val.**

**

I heartily welcome your nomination as Superior General of the Pious Salesian Society, and regard it as a happy presage to the continued prosperity of the same under your wise direction. I thank the General Chapter for its expressions of attachment. — **M. Card. Rampolla.**

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I congratulate the General Chapter and all the Associates on your election; I pray Jesus, Mary, St. Francis of Sales and the Ven. Don Bosco, to bless, protect, and preserve in the spirit of their Founder the new Superior General, the Consultors, the Chapter and all the Salesians. — **Card. Vives.**

**

To Very Rev. Don Paul Albera, Superior General of the Salesian Society, Turin—Having just returned from the Congress at Piacenza I learn, with the utmost pleasure of your election. I hasten to congratulate you in the name of the ASSOCIATION OF CATHOLIC YOUTH, for I am certain that your election will be of the greatest benefit to the Salesian work, and to our own Association which was so dear to your lamented Predecessor. — **Pericoli, General President.**

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To the Superior General, Salesians, Turin. — None, honoured as your birth-place, warmly hails your election to your high position, and sends through me, its heartiest congratulations. — **Pittavino, Mayor.**

His Eminence Card. Richelmy, Archbishop of Turin, went to Valsalice on the morning of August 19th. He was received in the Assembly Hall, and welcomed by the whole Chapter. He spoke in terms of the most pa-

ternal goodness and encouragement and gave every mark of affectionate regard to the New Superior General.

On the evening of August 20th Don Albera went to the Oratory. He was hailed with jubilation. The bells of the Sanctuary were rung, the band played a triumphal march. He received some addresses from the boys and Community and expressed his thanks with great emotion and paternal goodness.

The Superior Chapter.

The Superior Chapter of the Congregation after reconstitution is as follows:

As *Prefect General*, Fr. Philip Rinaldi was unanimously re-elected. He is from Lu Monferrato; he has been Vice-Director of the College of St. John the Evangelist in Turin, Director of the Professional Schools at Sarrià-Barcelona, and was the first Provincial of the Salesian Houses in Spain.

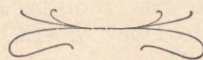
The *Spiritual Director* is Fr. Julius Barberis of Mathi, Turin. He was appointed by Don Bosco as early as 1874 to superintend the formation of personnel; he is the author of several scholastic and ascetical works, and a member of the Italian Geographical Society.

As *Economer*, Fr. Joseph Bertello of Castagnole Piedmont was elected. He has already been Director of Studies at the Oratory, then Director at the College of Bosco San Martino, Provincial in Sicily and for twelve years the Professional Consultor of the Society.

As *Director of Studies* Fr. Cerruti was re-confirmed. He was the first Director of the College at Alassio and Provincial of the Houses of Liguria. He is the author of several literary works, and has had the general direction of the studies of the Society since 1886.

The new *Consultor for the Professional Schools* is Fr. Joseph Vespignani. He joined the Congregation as a priest in 1876. In the next year he went to the Missions in America, where, since 1895, he has been Provincial of the numerous Institutes in the Argentine.

As *General Consultor* Fr. Louis Piscetta was elected. He is the Director of our Missionary College at Valsalice, the author of various theological works, and Dean of the Faculties of Theology and Laws at the Metropolitan Seminary at Turin.



IN MEMORY OF D. RUA

Although the signs of grief at the death of the Very Rev. Don Rua were universal, the sorrow that underlay those outward expressions was most keenly felt in the circles, in the Institutes, where his presence was familiar. To the Superior Chapter, therefore, and to the members of the Congregation it has been particularly consoling to witness or to share in the numerous commemorations, and to receive from distinguished persons marks of thoughtful consideration and condolence.

It was especially welcome to read of the audience granted on June 10th by the Holy Father to the Prefect General and the Spiritual Director of the Congregation, Fr. Rinaldi, and Fr. Albera. To these His Holiness expressed not only his sorrow at the loss, but his assurance of proportionate blessings and comfort in the near future. And indeed it was surprising to see with what eagerness, almost amounting to enthusiasm, numbers of Salesian Co-operators, and of the public at large, flocked to see the local exhibitions of the productions of various Salesian Technical Schools. These were held as preparations for the *Third International Exhibition of the Technical Schools and Agricultural Colonies*; they showed the results of a year's work at the Schools, and served to give a new impetus to pupils and Co-operators. At Rome the exhibition was honoured by a visit from Her Majesty the Queen Mother Margaret of Savoy. After passing round the Institute the august lady heard an organ recital on the new instrument which has just been installed in the Church of the Sacred Heart.

In the same city there was a very appreciative audience for the commemoration of the late lamented Successor of Don Bosco. Many members of the highest families in Rome came thus to pay their tribute of respect and admiration to him who was the head and inspiration of a work in which so many noble Catholics of the eternal city delight to aid. *Don Rua and Don Bosco* was the subject of the brilliant speech delivered by the Marquis Crispolti, a distinguished writer and orator. The meeting was inaugurated by the Senator Baron Antonio Manno, and closed by Mgr. Mariana.

The memorable gatherings which marked the commemorations in Turin were repeated in a hundred towns within a few days of each other.

The City of Rome displayed its concern in no uncertain fashion. At Castro Pretorio there had never been witnessed such an impressive scene as when, on June 9th, members of all classes flocked to the Sacred Heart Basilica for the Requiem. There were seven princes of the Church, Their Eminences Cardinals Vincenzo Vannutelli, Agliardi, Respighi, Vives y Tuto, Rinaldini, Gennari and Gasparri. His Eminence Card. Rampolla was represented by his Secretary Mgr. Rocchi.

Among the Prelates were the Patriarchs of Antioch and Alexandria, leading a numerous and illustrious band of Archbishops and Bishops, of Prelates of the Roman Curia, of Representatives of all the Religious Orders, of parish priests and distinguished laymen. The gathering was representative of all that was highest and noblest in the Holy City.

Beside the catafalque there knelt the Representatives of the Salesian Society, Fr. Rinaldi the Prefect General, Fr. Albera the Spiritual Director (now Our Superior General). Fr. Munerati, the acting - Procurator, the Provincials of Portugal, of Matto Grosso, and several Directors of Houses.

Around the catafalque were placed very appropriately the banners of nearly a hundred young men's clubs or associations; they were a last tribute of affection and respect to such a leader of boys and young men.

The Pontifical Mass and Panegyric.

The Pontifical Mass was sung by the titular Archbishop of Leonia, the proceedings being in charge of the Pontifical Master of Ceremonies, Mgr. Respighi. The music was performed mainly by the boys of the Salesian School attached, they being assisted by singers from the best Roman choirs.

At the end of the Mass all eyes were turned towards the pulpit, for His Eminence Card. Maffi, Archbishop of Pisa was to deliver the discourse of the day.

It may be possible to give this oration to our Readers in full, for it ranks among funeral orations, and is the counterpart of the splendid discourse, so much appreciated by hearers and readers, which he pronounced on Don Bosco on the occasion of the first anniversary of his

being declared Venerable. But for the purpose of this description of the proceedings, only its main ideas can be produced.

When, some two years ago, said His Eminence, the invitation and insistence of my brethren imposed upon me the task of speaking of Don Bosco, who was entering upon his glory, I borrowed from Holy Writ an image, which may now be seen depicted to adorn his tomb, and I said: *Ut palma florebit. — He shall flourish as the palm - tree.* Brought here now to speak of Don Rua, I can do nothing else but continue the verse from the psalm and say for him: *sicut cedrus Libani multiplicabitur. — He shall grow up like the cedar of Libanus.* There is a general decision, admirable and clear in its outline, which declares Don Rua to be the natural and perfect continuation of Don Bosco; and on reciting the Breviary it seemed to me to be neither subtlety nor artifice, but the spontaneous recognition of the truth, to notice, in the order of the psalm, that there is there anticipated and confirmed what our eyes have seen and our lips expressed concerning Don Bosco and Don Rua: thus in the men, as in the words, from the palm to the cedar, from Don Bosco to Don Rua the psalm continues; and there continues a development, as in a new image, so in new forms and measures, the grace, the designs, the work of God! And may God grant me to put this image before you as clearly as I recognise it, and we shall then determine not to cease to offer, in the measure that Divine Providence allows, that psalmody of word and work by which the Church offers unceasing praise to God.

It is no longer the desert of monotonous sand, barren and destructive, where the lonely palm has great difficulty in rearing its head, and commencing the oasis; but instead the double chain of Lebanon in the promised land, with its various formations, rocks, heights, flora and fauna, valleys, precipices leading down to the lakes, and away on the horizon to the Dead Sea, — and upon the ridge, on the El - Erz range, above the regions of the avalanche and hurricanes, the cedar. A noble and majestic tree which withstands the ages — so that even now it is believed the Lebanon has trees which lived amid the darkness which betokened the death of Our Saviour — it grows up erect to a great height, spreading outwards luxuriantly, thick and majestic, always green providing refuge and protection: *pulcher ramis, et frondibus nemorosus, excelsusque altitudine..... in ramis ejus fecerunt nidos omnia volatilia coeli* (Ezech XXXI. 3-6) with fair branches and full of leaves, of a high stature, all the fowls of the air made

their nests in its boughs; it is much sought after, for its wood is incorruptible; its fruits are pleasant to the taste, its essences most precious, its perfume agreeable and powerful against disease.

Then with great detail His Eminence presented the childhood of Don Rua, his first relations with Don Bosco, his early industry, and the beauty of his early priestly life. He then continued:

Let us not forget however that this spectacle which Don Bosco proposes to us with such complacency could not be raised without wide and solid bases: if the branches extended, and budded and blossomed how powerful must have been the roots. Of the grand cedar Ezechiel notices: *aquae nutrierunt illum* (XXX I. 4); the waters nourished him. Even when ill and dying he imposed upon himself a time table, so as to remain steadfast to meditation; but just as to this, which is the chief nourishment of the soul, so to other practices of piety he was most faithful; the Holy Mass even when on his journeys, his Rosary and Breviary he held privileged even though overburdened with urgent business, for which though he might deprive himself of rest, he never allowed any slackness in the exercises of piety. I shall not speak of his modesty, his recollected demeanour, his abstinence, his mortification. When with him on the boat in the afternoon of Nov. 13th 1908 I admired his composure, which was just as though he was in his cell, or in the Church. I see him sick and dying in his modest room, and on his lowly bed, and being asked if he suffers he replies *no or hardly at all*; and heedless of himself, his thoughts are for his neighbour, for his confrères, for the doctor, to express to them his gratitude and to beg an eternal recompense for their charity. Did not his gentle and ascetic figure tell us all this? Pallid, emaciated, recollected, his hands loosely clasped, courteous and careful in manner, in look, in word, to all he gave the impression of familiarity with interior prayer: *eratque pulcherrimus in magnitudine sua et in dilatatione arbustorum suorum*; and he was most beautiful for his greatness, and for the spreading of his branches. What the prophet says here is symbolical of his virtues, and the same prophet tells us also the reason and the secret of it, *era enim radix illius juxta aquas multas*, for his root was near great waters.

Anyone who had occasion to treat with him about persons or affairs will certainly recall, the clearness and aptitude of his explanation the largeness and superiority of his views and judgements, his unbounded generosity concer-

ning good works, and in regard to his sons and confrères whom he ever had in mind no matter what their House or country, he followed with a mother's interest, joy or anxiety, their labours, crosses and the fruits obtained.

Taking then a brief glance at his apostolic programme, revealed in his letters, his visits, the Salesian Congresses, the impetus he gave to the various works and to the Missions, and assisting the lepers, His Eminence continued:

But while solicitous for far-off lands and strangers was Don Rua unmindful of those near at hand? In his love for his native country the true believer is second to none, and he is always first in the works, which attest better than words a real interest in one's native land. What the Salesian Work has done for Italy by its Institutes where study and work proceed with wisdom and virtue, the unanimous consent and applause of the whole nation declares; but passing over this, although it be the greater good, let Italy say when was she smitten by misfortune and Don Rua did not feel it and share it as his own?

In 1854 the cholera was raging in Turin, and although still a cleric, Don Rua with all his own generosity and self-abnegation was spent in the service of the sick, displaying the first ray of that charity which shone out on every public calamity; which gave a home to a hundred homeless boys at the earthquake in Calabria in 1905, and after the example of the munificence of the Holy Father, imitated not emulated, in the terrible catastrophe of 1908, in spite of great losses and deaths to be mourned, to how many boys looking in vain for a home on those desolated shores did he not offer shelter, food and life!

And for those who, whether by talent or fortune, or more frequently from want, have been forced to emigrate, had Don Rua no work to suit their needs? There are not a few indeed who who render aid to the emigrant, and to all who are generous for faith and country let us offer the tribute of gratitude. And what place does Don Rua hold among them? To trace the development of Salesian works on behalf of the emigrant is here impossible, and even facts and figures would be far behind the rapid progress of such an indefatigable and powerful army. Churches and missions, papers and bureaus, clubs and Institutes the Salesians have established for emigrants in all the countries of Europe, at Turni, Alexandria, the Cape, Smyrna, Jerusalem and elsewhere.

The Cardinal then commented on the telling words of Psalm 80. 6, *linguam quam non noverrat audivit*, he (Joseph) heard a tongue which

he knew not; describing the strangeness of it all, and the sense of loneliness which the emigrant feels at hearing new tongues. He dwelt on the means Don Rua had taken to preserve their language abroad, for its associations meant everything to the faith of their early years.

But not only Italians abroad, but other nationalities also met with Don Rua's sympathy and helping hand. In his circulars he recommends to Salesians that they should assist the immigrants, such as the Poles in the East end of London, the Portuguese at Oakland in California, at Buenos Ayres for all nationalities, so that none might find themselves strangers or alone. Who could fail to be struck by such universal charity, which took in the whole earth? By means of his sons the spirit of Don Rua is multiplied; proclaim it then aloud: *sicut cedrus multiplicabitur!*

But it was not enough for Don Rua to be multiplied to all the nations of the earth; he must develop the new forms and needs; he must be a leader in the *back to the land* movement, and in the technical training of the worker.

However in caring for others he did not forget his father (Don Bosco), his Mother (Mary Help of Christians) and the Father of all (The Pope). How jealous he was of the spirit, of the doctrine of the Church of sincere and full obedience to her Pastors, particularly the Pope. I shall not mention the frequent publications for the maintenance of faith and discipline and love for the Vicar of Christ; of the displays of homage to the Holy See, or of the promotion of the good works initiated by it; but I will relate one fact, which apparently insignificant, really, contains much instruction for us all. In the commencement of 1908 I received from Turin some of the volumes which will form part of the monumental life of Don Bosco. I undid the parcel and found that a part of the packing was some leaves of a Mass by Mgr. Cagliero. I asked at Turin for the Mass and learned that since the reform of sacred music, all the copies had been withdrawn and were now refused; and yet it was the work of their own confrères and had been a favourite. Is it a small episode? It does not seem so to me, but to be most eloquent. A lover of the traditions and glories of the Church the execution of the Gregorian Chant was a delight for Don Rua: but a thought must be given to the sacrifice made by him and by by Mgr. Cagliero (and by so many others) who was the author of the music, and which was associated with such a flourishing period of the Oratory and of his life, and then it will be understood what an example and what an

admonition he gave by this act to those who are backward in or withhold their obedience to the Church and to the Pope, and try to hide their idol as Rachel did. (Gen. XXXI. 34). Obey! It was the last command of Don Rua and the secret of the Saints and of the work of the Saints.

And those should be confronted with the conduct of Don Rua who are dissatisfied with the Church because She resists novelty. On his death-bed Don Rua recalled the words of St. Paul and repeated: *Avoid novelty!* But on the other hand who so novel as he! Who more than he sought to know and provide for the needs, the aspirations, the demands of modern times and of the changed conditions of society? To Fr. Rinaldi he said two days before his death: *I recommend you to continue all our works on behalf of the people.* The point is quite clear: it is not novelty in work or in the forms of charity, it is the new spirit of rebellion and pride which the Church combats. Don Rua initiated and completed plenty of novelties on behalf of the young and for society in general, but there was one thing that remained the same throughout — and that was the spirit which animated them. The cedar grows and upon its summit each year a new wealth of leaves appears, rising to ever grander heights; the cedar grows and sends out all around new branches; these grow and develop, multiplying the leaves and flowers and fruits, but all arise from and are nourished by the same sap, the same precious lymph — but from the cedar both branches and flowers, all draw their essence, their aroma, their fibre, and none fall away or wither or become monstrosities; new buds put forth, the new branches harbour the birds which feed on the berries and support their young; amidst a renewal of branches, increasing in vigour, in grandeur, but not its nature the cedar grows and thrives. Thus too the Church grows, as it passes from century to century like the cedar to ever increasing height opening out into new branches and new works — but the spirit and the soul is one and constant — the spirit, the faith, the grace of Jesus Christ which is diffused and manifested in the Saints. And you, Sons of Don Bosco, who see arising and multiplying in Don Rua such a precious example of faith and good works, exult and sing, continue the psalm: *Sicut cedrus multiplicabitur.*

Then passing on to hard trials undergone, His Eminence said: But one must not overlook the fact that on Mt Lebanon, the cedars are in a region of avalanches and hurricanes, and that in like manner avalanches and hurricanes fell and closed about Don Rua.

Proscriptions and suppressions on the other side of the Alps with all the irony of a supposed liberty, and elsewhere and even here (where we should cover our faces for shame) what persecutions and assaults and what base means of calumny, of treachery, of violence, of burning, which the love of country would make us hide and strive to forget.

But there are cedars and cedars: there is the cedar of fine growth, of firm and penetrating roots, and the cedar whose bark belies it, for it has neither fibre nor roots, and the winds easily uproot it. The impious may exalt themselves for a moment and appear to be cedars, but Varazze, not to mention other places, covers them with confusion. The psalm (XXXVI. 35-36). says: *I have seen the wicked highly exalted, and lifted up like the cedars of Libanus; and I passed by and lo he was not, and I sought him and his place was not to be found.* Like Assur, and all the impious, and all calumniators, he falls, and his boughs shall fall in every valley (Ezech XXXI. 12). At another time Amasias, idolatrous and proud thought to equal Israel and to liken himself to Joas; but Joas made this reply: *A thistle of Libanus sent to a cedar-tall saying: Give thy daughter to my son to wife — i. e. give us your Houses, your schools, your Institutions: And the beasts of the forest that are in Libanus passed and trod down the thistle.* (IV Kings XIV. 9). Where are the calumniators? Where are the impious, prickly and insidious like the thistle? *The beasts of the forests passed... and trod them down;* one does not even know where they are, *for their place is not found;* while from the true cedar not a leaf falls, its head is not bent, the trial makes it flourish the more: *cedrus Libani multiplicabitur.*

Both majestic and sublime was the figure of Don Rua during those troubles. A father, with this grief at heart, he holds his sons to his breast and protects them from the fury of the storm; a priest, he casts this glance over the persecutors, he pardons them and begs the mercy of God for them; a superior, he defends his own and demands justice in the proper quarters — and, sure of his cause, full of faith, he commands his sons to bless the hand of God even in the midst of the storms.

While he was on the beat during the return passage from Palestine in 1908, the vessel was caught in a storm: Don Rua took out a medal of Our Lady Help of Christians, blessed it, and threw it into the sea; the storm immediately abated, the sky cleared and the sun shone out. Remarking in his faith and piety that Our Lady was ever bountiful, Don Rua related the fact

at Milan. — Thus the Saints are rejoiced, thus they conquer the storms. In the strong branches of the cedar even the whistling of the winds is music, and the souls who listen can hear the prelude of the hymn of triumph over the victory of God; thus the work and good that Providence accomplishes by his sons is multiplied and his sons may well repeat *multiplicabitur*.

Having then dwelt on the remarkable tributes of affectionate respect offered to Don Rua both in life and death, His Eminence concluded:

But blessing God and exalting Him in the faithful Servant whom He had sent to His people let us bow our heads and adore and pray.

Perchance that soul is grieving over some defect! Even round the king's chariot some dust may gather and dim its trappings of gold! Let us ardore and pray; the incense around this bier and the cleaning water will symbolise our prayers and express our sighs and hopes, and the Help of Christians, ever merciful will present them to the Sacred Heart of Jesus.

Will the day come — of which the lips may not speak, but for which the heart yearns — when by a new expansion of the cedar he will pass to the most sublime majesty, to the brightest light, to the Libanus of the Church, as a shining example, as a continual and ever increasing protection to the people? The answer rests with the Church: as dutiful children we must abandon that to her and here adore and pray.

But this moreover is our duty, and one that during this solemn mourning we should recognise: Sons of Don Bosco, and all that are sons of the Church, and all that are sons of God, all *florete, flores, quasi lilium et date odorem et frondete in gratiam..... et benedicite Dominum* (Eccli. XXXIX. 19). Send forth flowers, as the lily, and bring forth leaves in grace, and bless the Lord. Then indeed according to the prayer of Don Bosco and the last desires of Don Rua, the cedar will be multiplied, and both in good works and in sanctity the psalm will continue. *Sicut cedrus Libani multiplicabitur*. May God vouchsafe to grand it!

His Eminence the Cardinal Vicar then gave the ablutions.

At the new Church of *Santa Maria Liberatrice* several days of solemn mourning and pray were kept. During this commemoration many of the associations in Rome made visits *en masse*, preceded by their banners, to pay their last tribute to him who had been a founder and leader in the young men's associations.

A solemn function was also held at the Institute of the Nuns of Mary Help of Christians in via Appia Nuova, outside the *Porta S. Gio-*

vanni. The Requiem was sung by the choir from the Lateran Basilica, and was assisted at by large numbers, particularly of women's associations.

"In this quarter" writes the *Osservatore Romano*, "the memory of Don Rua is held in blessed memory. When no Catholic life or work yet existed here, he came, and moved by the needs of the people he sent the Daughters of Mary Help of Christians to begin the work of catholic restoration; he went there many times, and only a short time before his death he had visited them. All were familiar with his presence, and today over this crowded church, in all its touching recollectedness there seemed to watch the gentle figure of Don Rua, the first Apostle of the Appia Nuova.

When all Italy was stirred to the heart by the news of Don Rua's death it was only natural that there should be in every town an echo of the solemn commemorations held in Turin and Rome. Hardly any corner of the Peninsula is without some remembrance of his work on behalf of the young, and many places have a permanent reminder in the shape of Schools or Festive Oratories or Clubs or Churches. In all these places and in every town of any importance the chief ecclesiastical and civil authorities followed the example of their leaders in the capitals in assisting at the services or public gatherings.

What a contrast this general manifestation was to what the enemies of the Church expected a year or so ago, when they plotted their campaign of abuse and calumny. Then the onus fell upon Don Rua as the General of the Order, and upon the Institutes in a lesser degree. Now the reaction told in his favour and honour in the first place, and to the interest of the Institutes in general. However it must not be a passing interest. The Catholic education and training of the middle classes and of the masses, which is the main object of Salesian Work, and which opened out as a vast plan in the mind of Don Bosco, is recognised as the only means that can prevent the lamentable defections which the Church and her Pastors mourn. The Ven. Don Bosco and Don Rua were leaders and master-minds in this direction. Their Successor has at his command a complete organisation to continue and to develop their work. But the Co-operators must rally round them with renewed attachment; and if the events connected with the death of our late Superior General gave them an insight into his work and the objects of the Congregation, it must result in making them more attached to it, and more resolved to support its various efforts on behalf of the young.



Salesian Notes and News.

Scholastic.

New Terms are now in full swing, and sullabuses partly under weigh. Most of the boys in the forms have congratulated themselves on last year's success and are confidently grappling fresh problems and traversing untrodden ground on the road to next year's goals. Although some individual results were disappointing, the list of last term's examinations compares very favourably with previous ventures since out of just over sixty entries, fifty-two passed the Oxford Locals or College of Preceptor's.

But not everything is measured by examination lists, nor directed by their lengthening or shortening. Some educationalists condemn them without mercy, but the generality acknowledge their power as incentives to, if not as a guage of, work. During the course of a School Year a boy passes through an important stage in his making, and the various factors that combine thereto must be carefully brought together so that no side of his character or training may be neglected. In order that the boys might have a correct notion of their position and duties, might have a right aim and take the best means to attain it, Our Founder, the Ven. Don Bosco, one of the recognised educationalists of his age or perhaps of any age, made a practice of holding a three days' preparation for the Scholastic year. This was not wholly of a religious character, but the instructions given on each day were partly of a general nature as to ideals and methods and behaviour, and then insisting on the need of help from God, of avoiding bad habits in their beginning, and of forming those good habits of virtue and diligence which will build up a reliable, successful and useful character.

This practice of the Ven. Don Bosco is kept up in his schools all the world over and is usually held in the London School early in October. After it all are in the humour for work and the First Term goes away swiftly enough.

It may be added that for the filling up of vacancies it is desirable that no time should be lost by those who are contemplating putting boys to School; for a little time missed

now means a great deal to a boy's chances. Apply to the Very Rev. C. B. Macey, Principal. Salesian School, Battersea, S. W.

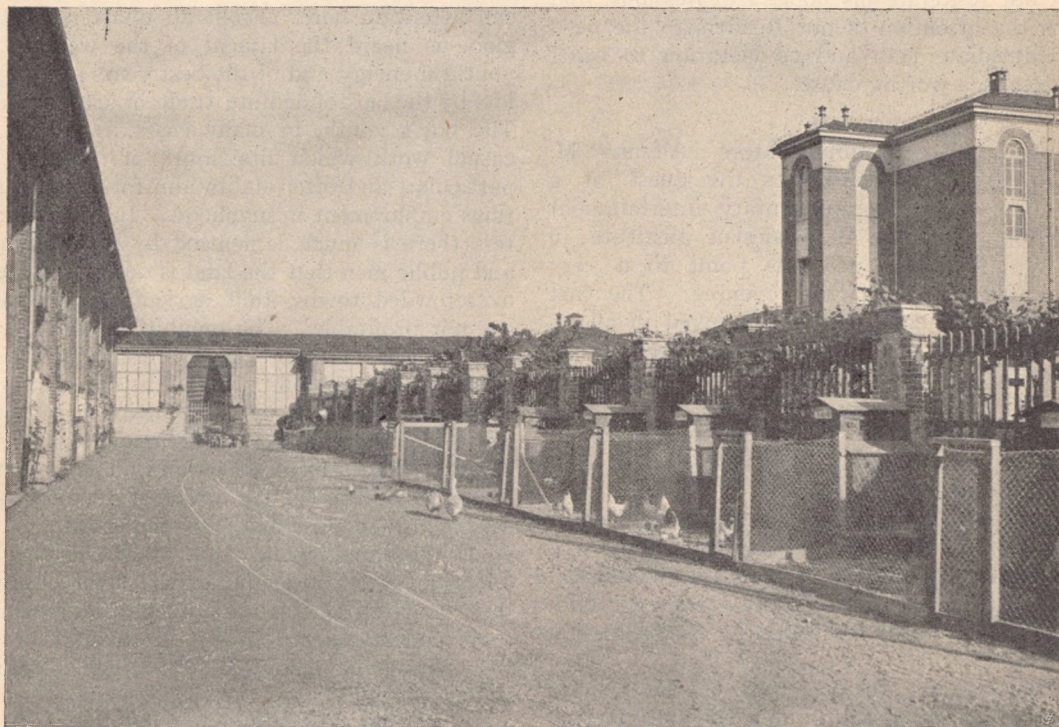
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Making headway From our latest reports we should consider that an era of prosperity is approaching in the affairs of the Cape Town School. We have already announced that the New Institute, so greatly needed, and so ardently desired, has been commenced. The ceremony of laying the Foundation Stone was apparently deferred till the walls were high enough to enable the erection to accommodate a large gathering, for over five hundred citizens, many of them distinguished Co-operators, were present at the ceremony. His Lordship, the Most Rev. Dr. Rooney, Bishop of Sergiopolis, Vicar-Apostolic of the Western District of the Cape of Good Hope, officiated, and the Rev. Sidney Welch, D. D. gave the discourse. Among other things in a remarkable speech, he said: Those who had given much thought to the social problems by which they were surrounded in this city, must have noticed that there was no more important problem than how to deal with the rising generation of young men, young men without the guiding hand of a father or mother, young men who had not the means of taking up, or following some useful vocation in life through no fault of their own..... It was a problem which must be dealt with in the interests of the country, and of the city especially; and he thought that here in Cape Town there were special reasons why they should pay more attention to it than elsewhere. First of all because this was an agricultural country, or was destined to be one, and thus the manual arts would play a very important part in the development of the country, and it was these that were being taught in the Professional schools of the Salesian Fathers. There was a more cogent reason still. They could never forget, no matter how much they might be inclined to do so, that the white population was in a great minority in the country. They were surrounded by many races and colours,

and they should be convinced that a white domination over these races, based on force or based solely on law, was a domination that could never last; and the only solid foundation on which it could rest secure was their superiority in those things which pertained to the moral and intellectual character of the man. It thus became a matter of the utmost importance that they consider the dignity of every white man in the country.

One of the first bodies to undertake that ennobling work had been the Salesian Fathers, and he thought he might say that they were

ted the work which the Salesian Fathers were doing in Cape Town. He assured his hearers that the Fathers instilled into the minds of the young men under their care a true family spirit. The State owed a great deal to the Salesian Institute inasmuch as it not only trained a young man to a skilled trade, but it made a religious man of him in the sense of a man whose religion was based upon the highest morality. In appealing for their support the speaker said the School was dealing with eminently practical matters, and was most beneficial to the country.



Exhibition of the Salesian Professional Schools — *The agricultural section.*

especially fitted to carry on the work in a very complete and very successful manner. ...After some historical points in connection with the founding and spread of the order, he continued: Only a few years ago the Salesian Fathers started work in that city, and when he looked round the gathering that afternoon, and saw various creeds represented, various races, various classes of society to bear testimony to the good which had been accomplished, he felt he had no need to deal more fully with the work. The fact that the Administrator and the Mayor of the city were present, together with such a representative gathering, was an indication of how greatly the citizens of all classes apprecia-

The ceremony was accompanied by the choir of the Salesian Institute, aided by some of the Marist Brother's pupils under their Rev. Superior Brother Valerian.

Besides His Lordship the Bishop there were also present The Administrator of the Cape, the Hon N. F. de Vaal, the Mayor and Mayoress of Cape Town, Sir Frederick and Lady Smith, the Hon E. Powell, Senator, the Rev. W. Leeson, Rev. G. Glynn, the Rev. A. P. Bender, Chief Rabbi, Messrs J. W. Herbert, Liberman, Advocate J. A. Greer, K. Brasser, G. S. Withinshaw, Jupp. T. J. Anderson and a large body of Co-operators.

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A few weeks before the above ceremony was held, a grand concert had been given in aid of the New Institute. From the long list of talented artistes, to whom hearty congratulations and thanks are due, it may be at once concluded that it was a very satisfactory evening.

Sir John Buchanan gave a brief address in the interval; his remarks were illustrative of the work accomplished during the past year and expressed the hope of great things in the near future. In thanking the learned judge, we can but re-iterate his hopeful expressions, and turn the attention of our Readers to the need of immediate help and co-operation to bring success to a worthy cause.

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Honouring      Commendatore Alfonso M.  
a Cooperator.    Galea was the guest at a

complimentary entertainment

recently given at the Salesian Institute in Malta. The local accounts point to a very agreeable and satisfactory evening. "The vast and spacious hall, so well conceived in all its structural proportions was filled, even including the galleries, from an early hour, and by the time Mr. Galea made his appearance the place was packed, some having to remain content with viewing the proceedings from the front of the open doors.

After a warm welcome to the guest the programme was commenced and each item was deservedly applauded. It contained a musical piece in which words and music were specially composed for the occasion by two Salesian priests.

Fr. O'Grady, the Director of the School, made a happy speech in welcome and greeting to their benefactor, whose name-day they were keeping; and in doing so he was voicing, as he said, the sentiments of the Superiors of the Society, and of the distinguished citizens and Co-operators present. Not only did the Institute owe a great deal to Mr. Galea in the past, but he had very recently come forward in a grave emergency and the prospects were again promising. Mr. Galea afterwards briefly thanked the company for the honour they had done him, hoping that the evening's events would be a spur to all for future co-operation.

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Celebrations.      Although he was not in the  
                                         midst of the busy scene, Don

Rua's name was intimately associated with the third Exhibition of Salesian Professional Schools; and it was in every way the best testimony to

the thoroughness and high excellence of his work. The exhibition, as is generally known was to have been a prominent feature of his Jubilee Celebrations, and it was ever a source of delight to him to witness at these successive displays how marvellously the early dreams of his Ven. Predecessor had turned into reality before his very gaze. But more than one sightseer was struck with wonder on viewing this recent display, of which we shall speak more at length in a future issue; for it was more fully representative and therefore more interesting and attractive than previous ones. It is, however, rather to its lesson that we would call attention here. From all quarters of the globe is heard the lament of the wasting of youthful energy and of the best years of a boy's life, by the lack of definite trade or art teaching. The boy's youth, in many cases, is passed in casual work which fits him for nothing in particular, and often unfits him for regular, serious employment in manhood. In other quarters there is much lamenting by governments and public men that the land is deserted for the overcrowded towns, that agricultural pursuits are not profitable. The exhibition under consideration is a sort of object-lesson on these heads. The exhibits there displayed show what some districts at least are doing to remedy or improve the objectionable state of affairs. Trades of all kinds and all stages, not exclusive of the higher forms of sculpture or design are represented by the products of youthful labour while the latest results of scientific agriculture and expert farm produce show that the schools are abreast of everything that modern science boasts in revolutionising the methods of making the land fertile, or improving live-stock.

And yet all this is done under the auspice of that progressive Church which to some is so hopelessly behind and medieval for eminent writers on the Ven. Don Bosco and his work make a strong point of showing that he was the Church's product, an example of that ever-renewed vitality which is so apt to surprise outsiders.

Leo XIII. foresaw the advantages that would follow on such a work as Don Bosco was doing; and the realisation of some of the priest's projects, as they stood forth in the exhibition struck one as an eloquent reply to the question asked by Cardinal Pecci in 1877; *is it true that civilisation cannot bear its fruits in a society which lives on the spirit of Jesus Christ, and in the midst of which the Catholic Church makes herself heard with the voice of a mother and of a mistress?* Don Bosco, at any rate, agreed with the late Sove-



reign Pontiff, in answering that question with an emphatic negative.

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A change of scene. Elsewhere in this issue a solemn scene is described in which His Eminence Cardinal Maffi, Archbishop of Pisa, was a prominent figure. And in the midst of his brother Cardinals and prelates, delivering a famous discourse, he would seem to have been in his element. He is more at home however in his own city where he takes an active part in the work

tages to be obtained through the Oratory, not only in the shape of religious and moral training, but in the way of pleasure and amusement and useful instruction; for the parents regarding their responsibilities towards their children, and for the benefactors regarding the opportunities here provided for doing good in a most satisfactory manner.

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Centenary Festivities.

Public bodies and private citizens in the vast territories of the Argentine com-



His Eminence Cardinal Maffi among the members of the « *Turris* » Club.

which he eulogised in Rome. The Festive or Sunday Oratory of Pisa recently held its annual display and prize distribution. His Eminence was accompanied to the chapel of the Oratory by an escort of young cyclists who belong to the gymnastic section. The main body of the boys awaited their potron's arrival at the Oratory and gave him a hearty ovation, as he proceeded to the chapel to prepare for Mass, which was attended by a large gathering of Co-operators.

After the Mass there was a brief entertainment by the theatrical section, followed by the distribution of prizes. His Eminence was an excellent president, as usual, and made a speech at the end, to the gratification of all, especially his youthful listeners. He had advice for all sections; for the young regarding the advan-

bined to make the brilliant celebrations for the centenary of its Independence. In the vast strides that this comparatively new country has made, a considerable factor has been the educational work of the Sons of Don Bosco, whether by means of their Colleges, Day Schools, Technical Schools, Festive Oratories, or by their clubs, associations, Churches and mission work in various centres of population. Their chief contribution to the celebrations was the raising of a fine Church dedicated to St. Charles, and on the occasion of its consecration there was also held an international meeting of past-pupils. This was to be a kind of general assembly representative of the past student's associations which are in existence nearly all over South America; the states



actually represented were the Argentine, Brazil, Chile, Uruguay and Mexico. Many grades of Society were noticeable, but all had the one link, their gratitude and affection for their former Schools, and their common aspiration to aid in the christian development of their country.

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Don Bosco's  
Politics.

From the organised opposition against the work of the Salesians in certain countries abroad — a persecution which it must share from time to time in common with all good works under the aegis of the Church — it might be imagined that the Society had an endeavour to wield political power, or was in some way antagonistic to government methods. It might not be out of place therefore to hear from Don Bosco himself what his politics were.

On June 24th 1883 he said: The work has accomplished much within the few years of its existence; and I say with emphasis that by the help of God and the protection of Mary Help of Christians it will do more and greater.

Besides the assistance of Heaven, the very nature of the work facilitates the doing of good. Its scope turns to the advantage of all, not excluding those who think differently from us. If anyone is found who really opposes it, it must be because either he does not know us, or he knows not what he is doing. The moral and general education of the young of all classes, and especially the poorer classes, to protect them during their early youth and manhood, to save them from idleness and therefore from ruin, that is the main idea of the work. What man in his real senses, or what authority would desire to impede it?

Lately, as you know, I was in Paris, and I spoke in several Churches on behalf of our work..... There were some among the audience who had come solely to discover Don Bosco's political ideas; some thought I had come to Paris to revive the revolution; others, that I desired to find adherents for my party, and so on; in fact several kind persons were afraid that something untoward would happen to me. But as soon as I commenced to speak their illusions vanished and Don Bosco was permitted to traverse the whole of France.

To be quite plain our work has nothing to do with Politics; we respect the constituted authority, we observe the laws imposed, we pay the taxes, asking only that we should be free in our work on behalf of the young and for the good of souls. If you like we have got some-

thing to do with politics, but only to the advantage of every Government.

Politics is defined as the science and art of ruling the State well. Now in whatever country the Salesian Work has been established it has tended solely to the formation of good, capable citizens, the support of authority and an aid to prosperity and peace. That is all our politics, and by its means we have been able to help the young of all classes and in all countries. Moreover to what purpose would we enter on politics? Even if we strained every effort what could we do? Nothing at all, except perhaps to ruin our chances of accomplishing any good. Modern politics may be compared to a steam engine which flies swiftly along with its load, but may land it over the precipice. Would you place yourself between the rails to stop it? You would be crushed. Will you cry out to arrest it? You would harm your throat to no purpose. What shall one do then? Let it go its way in its careering course, until it either stops itself or is stayed by the hand of an omnipotent God. Of course there must be some who should interest themselves in politics, either to give advice or to point to dangers ahead; but this duty cannot be the lot of such humble folk as we. To us both religion and prudence say: "Live as good Christians, look after the moral training and education of your children, instruct the young of your Colleges and your parishes in the doctrines of the Catechism." There you have all your duty.

\*

**A corroboration.** When the Festive Oratory had been established at Caluso for ten years, it was decided to celebrate its tenth birthday in suitable fashion. The different sections of the Oratory provided most of the entertaining matter, and a firework display in the communal piazza showed that the whole town was interested, in the doings of the Oratory. But we would rather call attention to the words of His Lordship the Bishop of Ivrea. On the front page of a special commemorative publication he says:

The Festive Oratory, for boys particularly, is altogether a providential institution for the children of the people, and in our days a real necessity. The Oratory is a symbol of the moral restoration of society, which ought to be reformed from its foundations, that is, by training its young. Society could not fail to be honest and virtuous, if it were built on the foundation of all morality and justice, which is Jesus Christ. I bless God that He has given such an institution to Caluso; and, I may say, particularly



because He has given it to the Sons of that great benefactor of humanity, the Ven. Don Bosco. May he, who in charity and in the spirit of Jesus Christ found the secret of forming the character to virtue, obtain that his followers, by his methods and example, may gather a large harvest amid our beloved people of Caluso.

Evidently Don Bosco's ideas, as explained above, have been realised in the case of this Oratory, and coming after an interval of twenty-six years, the testimony of the Bishop proves the wisdom of the Man of God.

prominent citizens welcomed Her Majesty to the School. In the reception hall a brief discourse was made by the Director to which the Queen responded, and then a display of ornamental exercises with vocal and instrumental music composed for the occasion, was given.

The exhibits which had been prepared for the exhibition of the Professional Schools at Turin had already been examined, so the visitors went into the Church of the Sacred Heart where an immense crowd had gathered to hear the inauguration of the new organ. Maestro



The Congress of past-pupils at the Salesian Institute of Buenos Aires.

\*


Her Majesty  
The Queen Mother.

The Co-operators of Rome, and indeed the whole Association, should be stimulated by the example of Her Majesty the Queen Mother of Italy, who has always displayed an admiration of, and a practical interest in the work of Don Bosco. At her recent visit to the Institute and Church Her Majesty was even more gracious and kind than on previous visits. The Royal motor-car entered the courtyard of the School at 4 o'clock where the boys, in their smart uniforms, were drawn up in order to receive the distinguished visitor. The Royal March was being played as the Director of the School, the Prefect of Rome, with other

Matthey came especially from Loreto, and according to the *Corriere d'Italia*, he again displayed, to the general admiration, his mastery of all the effects and combinations possible to the magnificent instrument, in keeping with the classical technique of the subject interpreted. Some motetts were also given by the School choir.

Her Majesty congratulated Signor Matthey and the heads of the firm who had come down to assist at the trial of their instrument. She then visited the Festive Oratory departments and those of the young men's association, staying about three hours at the Institute. As her automobile passed out there was a stirring ovation from the immense gathering of people around the gates of the School.





# News From the Missions.

## MOZAMBIQUE (East Africa)

Very Reverend Father,

**A**s our Provincial Fr. Peter Cogliolo has made his visitation here and given you all our news, for some months I have not sent you any report. We are still at a loss how to deal with the vast field of labour committed to our care. When we read in the *Bulletin* an account of the numerous annual departures of Missionaries for North and South America and for other countries, you can understand that we feel somewhat jealous and we pray more fervently to the Lord of the Harvest that He would send some new labourers also to this vineyard!

We have just been celebrating with the greatest solemnity possible, the feast of our Patron. It was preceded by a preparatory Triduum with short sermons on the virtues of the Saint.

At 7 o'clock there was Mass with General Communion; at 9.30 *Missa Cantata* with pægyric preached by Fr. Recalcati. The feast was rendered more solemn by the Baptism of four of our little blacks. I feel sure that St. Frances, the great apostle and Missionary of the Chablais, in that moment smiled upon us from heaven. May God grant them the grace to persevere in the faith and to keep unspotted the robe of baptismal innocence until death.

But a few months have elapsed since the opening of the Mission of *Moscellia* on the banks of the river *Monapo* and we have to thank the Lord for the progress already made in so short a time. Already the *palhotas* or huts have been built and a large piece of ground is being cultivated, part of it being devoted to the European vegetables most suited to this climate and part to the raising of native crops so as to have some food for the negroes who come to the Mission: for, if you will pardon the expression, here more than elsewhere faith enters frequently through the mouth.

However we must live in hope and rely on the prayers of our confrères.

Your affectionate son in J. C.

JOHN BARILARI  
*Salesian-Missionary.*

## CHINA and JAPAN

Yokohama.

Very Rev. Father,

**T**omorrow I shall leave Japan for San Francisco, California, New-York, and Italy. It will be my first duty to see our venerated Superiors and to prostrate myself at the feet of our Mother Mary Help of Christians to thank her for the special protection vouchsafed to me during my long and not always agreeable journey.

If I remember rightly, the last time I wrote to you was shortly before I landed in China.

The Director of our house at Macao awaited me at *Hong-Kong*, and the meeting was naturally a great pleasure to each: Fr. Versiglia to meet a confrère arriving from Europe in the Superior's name and I profoundly touched in embracing the first Salesian Missionaries in China. We betook ourselves to the head quarters of the Catholic Mission, presided over with much zeal and consoling results by the Missionaries of S. Calogero of Milan.

And certainly we owe a tribute of gratitude to these good Missionaries, for since the arrival of the Salesians in China they have shown us a truly fraternal affection, helping our work in every way. The Vicar Apostolic of *Hong-Kong* is Mgr. Pozzoni, a true apostle, esteemed by all for his extraordinary virtues.

*Macao*, the beautiful Portuguese city, once the emporium of all European commerce in China and where so many valiant Missionaries have disembarked, is about four hours by boat from *Hong-Kong*, a pleasant and interesting voyage; for first of all your pass through the magnificent and extensive bay of *Hong-Kong*, and then sail past the numerous small islands scattered along the coast.

At the quay, besides our confrères and their pupils with their band, several friends of our work were awaiting us, amongst others the Vicar General, the Dean of the Chapter, several Parish Priests, the Jesuit Fathers etc, etc.... The Bishop, Mgr. d'Azevedo e Castro, had been so good as to send his Secretary to meet us at *Hong-Kong*.



The Salesians have been working in China barely four years, but they have done much in that time. Our confrères, especially the priests, set themselves at once to learn Chinese, and their progress is most consoling. They can now hear Confessions and even preach in that language, which is not always easy for those who are no longer young.

Our pupils, all Chinese, are bright, intelligent, attached to their Superiors, and in general their piety is edifying. They are divided amongst four work shops, tailors, shoemakers, printers and book-binders. Their instrumental music in the European style is much appreciated and they have many invitations even from non Christian corporations in the villages and towns near Macao.

It was high time that this work, begun with so much affection by the above mentioned Mgr d'Azevedo e Castro, should have a more permanent and suitable abode and that the possibility of opening a field of work for the zeal of future Missionaries should also be considered. With the help of God and the Good will of the eminent Prelate, I trust that we shall soon recognize how desirable this is for the benefit of so many souls still deprived of the light of the Gospel. When one thinks that in China there are more than 400 million inhabitants and that of these scarcely one million are Catholics one cannot fail to be touched and grieved.

And yet the Missionaries are not few in numbers, and all have been working with cheerful self sacrifice for years, even for centuries, to snatch this immense population from the slavery of Satan!

The three dominant religions in the Chinese Empire are *Confucianism*, *Taoism* and *Buddhism*.

*Confucianism*, a system of moral philosophy rather than a religion, is on the whole praiseworthy, drawn from the one and only source of truth, that is to say, besides the natural law, also from that revealed by God Himself and proposed to man.

*Taoism* has more of religion than Confucianism. *Tao* originally had no accurate translation, but it resembles the Greek word *lógos*. Its founder Lao-tze desired to establish the worship of one true God; but in the centuries which have elapsed it has been transformed into a real idolatrous worship.

The other religion is *Buddhism*, imported from Ceylon, which has spread rapidly over this vast region.

But the worship most dear to the Chinese, and general also amongst the Japanese, is that of their ancestors. In their honour and to

obtain their help in their public and private enterprises, they offer sacrifices several times a day, burning incense and spices, and making a thousand prostrations before the tablets bearing the names of their dear ones. And the Missionary finds the greatest difficulty precisely in this: they can be persuaded to give up every thing except these superstitious and idolatrous practices.

In any case this is certainly the moment most favourable for the work of evangelical labourers.

China herself is entering the sphere of modern civilization and persecution is no longer to be feared. The avidity for, and the necessity of instruction, makes them desire schools for intellectual and professional teaching, and those of the Missionaries have always the preference.

If we delay, we shall see in China what has already happened in Japan. In twenty or thirty years' time the Missionary will have great difficulty in founding schools and educational centres, and in making use of this means to bring the influence of Christianity to bear upon the Chinese mind. Then even the Celestial Empire will in great part be transformed and will have its own numerous primary schools entrusted to a band of native teachers; it will have secondary schools and a University, taught by the youths who in large numbers are already making their studies at the principal Universities of Europe and of the United States. Had we only an army of clever and zealous apostles to oppose that of the so-called Protestant Missionaries, above all those from America who, abounding in wealth, are every day spreading further their heretical opinions.

And what shall I say of Japan? Reaching Yokohama on the 20th March, after having touched at Nagasaki and Kobe, I stopped there ten days occupied in making acquaintance with several persons, gaining information and trying to learn hastily something of this country which will soon compete with the most prosperous and powerful nations of the world.

At Nagasaki and in its environs one finds the largest number of Catholics, 45,000. These are for the most part descendants of the first Christians of the time of St. Francis Xavier and so many other holy missionaries. At *Nagasaki* many European religious were put to death for the faith of Jesus Christ, amongst them B. Charles Spinola, a Genoese, and many native Christians.

*Kobe* is the greatest commercial port in Japan, always crowded with vessels of all nations and well protected by modern and entre-



prising works of defence. From *Kobe* starts the central railway line of Japan, which in twelve hours takes you to *Tokio*, the capital. I preferred the sea voyage, though a little longer.

*Yokohama* is one of the principal and most interesting, of the Japanese towns. It has about half a million inhabitants, industrious, affable, clean and elegant in their attire, a characteristic which may be noted in all the Japanese.

The small Japanese houses and shops are both curious and interesting, built chiefly of wood. The costumes of both sexes are beautiful and becoming; here you would look in vain for the devices of ill regulated fashions, still less is there any tendency towards the immodesty of the nude, so much in vogue in other countries.

And this is exactly what I have remarked in India, China and Japan. They are pagan nations, backward as to civilization it is said yet public immorality and obscenity, coarse language, immoral witticisms, failure in respect for the aged, the physically deformed, the ministers of any and every religion, are so far unknown amongst them. Perhaps the old European civilisation will, one day, succeed in carrying to these peoples the discoveries of their Schools without God, without religion, without morality; and then the external forms of natural and simple beauty will destroy that outward decency which is truly an admirable gift in peoples still deprived of the light of the Gospel. And here am I, very Reverend Father finishing the letter which I began to write at *Yokohama* and which I am concluding at 28° 53 degrees of latitude and 175° 34 of longitude in the Pacific Ocean.

At *Tokio*, the great capital of Japan, which is barely an hour's distance by rail from *Yokohama*, I spent four days. It has a population of nearly two million inhabitants. Its area, larger than that of *Paris*, is now traversed in all directions by electric trams and one notices there the activity, the greatness and the wealth of the European Capitals.

There are four parish Churches but few colleges for either sex. The Catholic Missions in Japan are almost entirely under the charge of the Society of Foreign Missions in *Paris*, who having succeeded in establishing themselves in the Empire of the *Mikado* after the cruel persecutions of the Christians, have maintained the good work done by the earlier apostles.

The Jesuit Fathers, the Ladies of the Sacred Heart and a few other Religious Institutes have, in these latter years, penetrated into Japan. And I pray the Lord that the Sons of St. Ignatius,

to whom was given the honour of being the first to evangelize Japan and in a few years to make more than 300,000 converts, now returned to their former field of labour, may renew the glorious achievements of St. Francis Xavier and of his first companions.

In Japan there are fifty million inhabitants; but the Catholics barely number seventy thousand!.... The persecutions, which lasted almost to the year 1870, decimated and dispersed the fruits of centuries of unwearyed toil.

With what fervour one utters the *Adveniat regnum tuum!* May the Lord send many and zealous labourers into His Vineyard! Japan, endowed by the Creator with many valuable gifts, inhabited by an intelligent, sober, industrious and kind hearted population awaits them, promising an abundant harvest.

On board the *Manchuria*.

The day after tomorrow the steamer *Manchuria* will anchor for a short time at *Honolulu* (Hawaiian Islands) and on the 15th April will arrive at *San Francisco*, California. This letter will, I hope, precede, me by a few days. For my return I have chosen the route by the Pacific and the United States, being a week shorter than that by the Indian Ocean and the Suez Canal. An Indian boy from *Tanjore* accompanies me as a representative of our pupils of India and Japan for the Jubilee festivities.

Looking forward to the pleasure of seeing you soon, with the expression of my profound veneration

I remain,

Yours devotedly and obediently

PETER COGLIOLO.

## FROM COSTA RICA

### Amidst the ruins of Cartago.

(Letter from the Provincial Fr. Joseph Misieri).

Panama, June 24, 1910.

Very Reverend Don Rinaldi,

Your valued Missive has come to hand at Panama where I have been but two days. I left *St. Tecla* on the 3rd of May and proceeded to visit the house of *Honduras*, already commenced in the capital: the house of *Granada* in the Republic of *Nicaragua*, offered to and accepted by the late lamented Don Rua: and the house which was, at *Cartago* in the Republic of *Costa Rica*.



I cannot express the grief I experienced on reaching that Cartago formerly so flourishing, so beautiful, so populous and hospitable, the greatest trading centre of the Republic, where the capitalists and principal families of Panama had hastened to establish themselves. When I beheld it razed to the ground and reduced to a nameless heap of ruins, tears fell from my eyes without observing them. I was accompanied by Fr. Guerra and the Director.

Passing over ruins of all kinds, we traversed what a short time ago had been fine streets, charming lanes, pleasant avenues centres of life and joy, now become heaps of ruined masonry and finally we reached the site of the College. A few walls which, contrary to all the laws of equilibrium were still standing, showed us where it had been. The grand façade of the church was split in two from the roof to the ground; and the elegant tower which rose to the skies in the middle lay in fragments on the adjacent street. The side walls of the Church, like two immense pages of a gigantic book were stretched on the ground, one on the outside, the other inside the building, uprooted to its foundations. The arch which divided the Sanctuary from the body of the Church had fallen to the ground broken in two, and in its fall had brought down the roof, the high altar and the side walls of the sanctuary with a portion of the sacristy.

The Madonna alone, in her beautiful niche had remained uninjured, standing up as if to give a last blessing to her sons who in frightful agony there breathed their last sigh! To me it seemed like a heavenly apparition.

At the moment of the catastrophe, the whole Community (about 150 persons) were assembled in the Church for the Month of May service. The hundred electric lamps sparkled; the altar candles were lighted in preparation for the Exposition of the Blessed Sacrament; the priests were vesting when a deafening noise as of a hundred thunder claps, the crash of a thousand cannon, accompanied by the destruction of walls, changed in two seconds this little paradise of light and harmony into a horrible chaos of confusion, obscurity and, death! It was providential that so many escaped. Many were buried under the ruins but we have to lament the death of only two of our confrères Francis Stanga and Joackim Vega, of a servant Richard Solano and of four boys. The others, more or less injured, were in time taken out and had their wounds attended to.

The whole house is in ruins, not a single wall is standing, those that are not demolished lie on the ground so that no portion of the original building can be used. The machinery in the

workshops, the furniture of the classes, of the refectory and the dormitories, the kitchen utensils and all that was in the college was buried under the ruins and destroyed.

The panic amongst the sorrowing confrères and boys cannot be imagined. Their sufferings were indescribable. They spent the night in the open air, under torrents of rain, suffering from the injuries received, but still more from the plaintive cries of those buried beneath the ruins unable to give them any help on account of the shocks which succeeded each other without interruption, of the torrential downpour and the pitch darkness in which they were shrouded. It is indeed, providential that the confrères, especially the Director did not become insane!

And now, what is to be done? At present they have found shelter in the city of Heredia in a house lent us by His Lordship the Bishop. It was my wish to prevail on the Committee of the School to found it elsewhere; but the President of the Republic, nephews of the lady who left the funds for the charitable foundation is determined to rebuild the city of *Cartago* and will not allow the Salesians to go elsewhere. He has even promised to help materially in the reconstruction of the School and the above named Committee has assured us they will hand it over to us completed in a few months.

It seems prudent to make no objection, and already the rebuilding has been taken in hand so that in a short time life may be resumed there as before.

And of *Panama* what shall I say? Here Don Bosco has done wonders, moving the hearts even of those most opposed to us, so that in less than six months a splendid building has arisen capable of receiving more than one hundred boys. It has cost a large sum but has been completed without a farthing of debt. The Co-operators, especially their leader, Signor Obarrio, look upon our work as their own and provide what ever is necessary for its development. How much good might we not do if our Reverend Superiors will give us the necessary staff! Here, in these countries, it is true to say: *Parvuli petierunt panem et non erat qui frangeret eis*.

At present Mgr. Cagliero is in Guatemala; when I left him at Salvador two months ago he was suffering from *marsh fever*; according to the latest news he is now in good health. Accept, very Reverend Father, the expression of my respectful sentiments

JOSEPH MISIERI.





## News in brief.

**Trelew** (Chubut). — The letters we receive from this poor Mission Centre, so terribly devastated by the fire which we have previously described are truly heart rending. It is, in fact, most urgently necessary, not only to repair the damage recently sustained, but also to develop Missionary efforts in those lands where immigration, even of Protestant families is ever on the increase. The despatch, therefore, of an addition to the staff appears indispensable.

**Junin de los Andes.** — The Missionary Fr. Dominic Milanese in a letter of the 13th May 1910 gives us a brief account of a long apostolic expedition undertaken by him in 1909 in the Territory of Neuquén, traversing nearly 100 miles. His Missionary journey lasted three months and he gave 220 instructions and catechisms, administering 230 Baptisms, a larger number of Confirmations and hearing more than three hundred confessions.

"In the colony of St. Ignatius he had the satisfaction of catechizing" — he writes — "twenty five natives, all relatives and subjects of the late Cacique Namuncurá. And it was truly edifying to see the devout attitude of these new Christians at the foot of the altar, listening to the Word of God and repeating the prayers after the catechist during Holy Mass. For five consecutive days I gathered them round me three or four times each day."

"Every morning after a short explanation of Christian Doctrine I said Holy Mass, then I preached a sermon and concluded the service with the singing of a simple hymn. Towards ten o'clock. I gave another catechetical instruction, repeating the same at three in the afternoon, and devoted the remainder of the day to the administration of the Sacraments".

"Every evening the Rosary was said, followed by night prayers and the day ended with half an hour or three quarters of instruction."

"In this way I had the consolation of giving Holy Communion on the last day to twenty five persons, amongst whom were twenty - four natives. The only white person present, a Spaniard, seeing himself alone in that lowly assembly of Patagonians who received Holy Communion so devoutly, being touched to the heart, exclaimed: — It would seem that these natives are about to take our place, and that we Catholics, adopting the maxims of an infidel generation are going to replace them on the stage of their deserts and forests!"

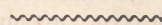
"May God grant that similar functions may

often take place to the great advantage of the new converts and the salutary warning of so many careless Christians who, though born in the bosom of the Church, live without any religion."



## INDULGENCES

which may be gained by the Co-operators.



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

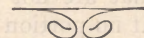
### Every month.

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

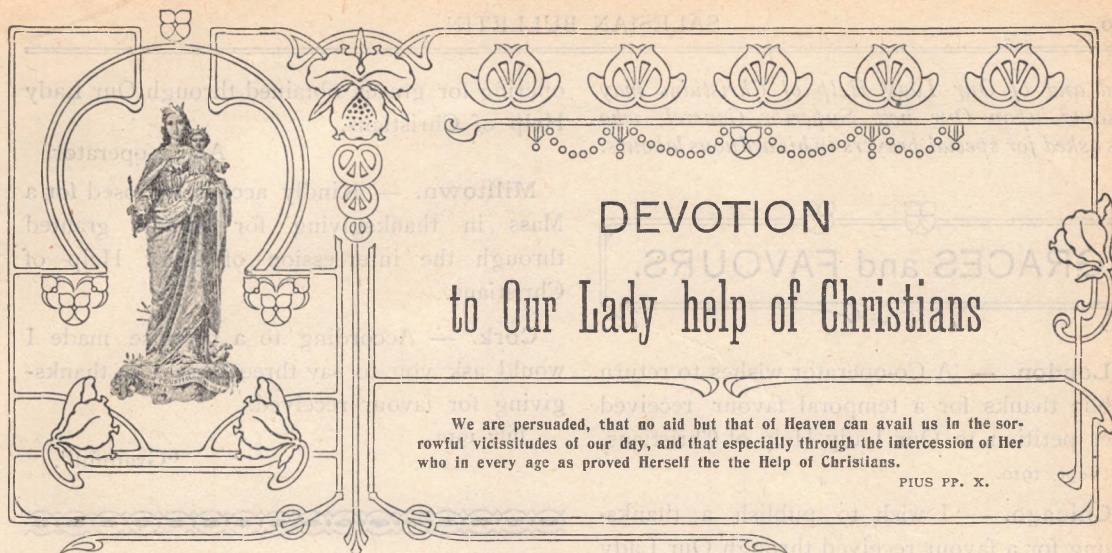
### During October.

1. Oct. 2nd The Feast of the Holy Rosary.
2. Oct. 4th The Maternity of Our Blessed Lady.
3. Oct. 16th The Purity of Our Blessed Lady.

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 CHRONICLES OF THE DEVOTION.

#### The memorial Church of Our Lady Help of Christians IN BUENOS AIRES.

The feasts in connexion with the consecration of the above church were an important item in the centenary celebrations. The most noteworthy of the public demonstrations were carried out at Buenos Aires, the inauguration of the new temple being, in consequence, a well-known forth coming event among the inhabitants. The Church is erected in the district of Almagro.

His Lordship Mgr. Costamagna (of our Pious Society) was delegated by the Archbishop to perform the consecration. At the pontifical Mass which followed immediately there was also held the ordination of four candidates, one to the subdiaconate and three to the priesthood.

On the Feast of Our Lady Help of Christians the Mass for the general Communion was said by the Apostolic Internuntio, His Grace Mgr Locatelli, and among the communicants was a large group of children making their First Holy Communion. On the same day Mgr. Costamagna consecrated the Altar of Our Lady Help of Christians in the upper Church. It must be explained that this building consists of three churches. One in the crypt, a second in the ordinary ground floor, and a third which is formed by covering in the aisles and the apse and placing a fine altar to Our Lady above the High Altar of the lower Church, and in such a manner as to be seen from the ground floor.

But although these ceremonies were very grand they were far surpassed by the demonstrations of piety which surrounded the Pro-

cession. A prominent feature was the pupils' section, in which there were between three and four thousand boys and girls, the pupils of the Salesians and Nuns of Mary Help of Christians in the city of Buenos Aires. The remainder of the procession, which was of great length was composed of various associations, in which were prominent members of the city. The ceremony became more and more like a national act of thanksgiving for the blessings of a century, and a general petition for the protection of Our Lady Help of Christians on the future prospects of a great Republic.

The consecration festivities were completed by a triduum and the holding of the *Quarante Ore* as a termination. The Preachers were the most renowned in the city, and they had raised the congregations to enthusiasm for the Procession of the most Blessed Sacrament which was made in the Almagro quarter.

\* \* \*

Other places continue to send in accounts of their keeping of the Patronal Feast. They form a combined and striking testimony to the increase of the Devotion to the Help of Christians, and to a constantly improving condition of religious practice among the people at large — the one effect which the Ven. Don Bosco had in view and the aim of all genuine attempts at instilling religious fervour. At Santander in Spain there has never been seen a more imposing procession than the one which marked the keeping of this year's festival. His Lordship the Bishop was among the ecclesiastical dignitaries taking part.

\* \*

The general intention for this month, particularly for the 24th, is that the special favour of



*God and of Our Lady Help of Christians may descend upon Our new Superior General, who has asked for special prayers in his arduous labours.*

## GRACES and FAVOURS.

**London.** — A Co-operator wishes to return public thanks for a temporal favour received after petition to Our Lady Help of Christians.

Sept. 1910.

**Chicago.** — I wish to publish a thanksgiving for a favour received through Our Lady Help of Christians, for which a thankoffering is enclosed.

June 1910.

**Mayo.** — I enclose an offering for a Mass as a small of gratitude to Our Lady Help of Christians for a great favour received, and I beg to have my thanks published in the *Bulletin*.

June 1910.

**Roundstone (Ireland).** — I wish to have a Mass in honour of Our Lady Help of Christians in thanksgiving for answer to prayers.

June 1910.

**Sligo.** — I would ask to have a Mass offered in thanksgiving for several favours granted to me, and to have the favour published in the *Bulletin*.

June 1910.

**Milltown (Ireland).** — I beg to have my publication of a favour received and to have a Mass said in thanksgiving.

June 1910.

**Dublin.** — After prayers to Our Lady Help of Christians I have obtained a great temporal favour. I enclose an offering for a Mass in thanksgiving.

June 1910.

**Youghall (Ireland).** — I am enclosing an

offering for graces obtained through Our Lady Help of Christians.

A. Co-operator

**Milltown.** — Kindly accept enclosed for a Mass in thanksgiving for favours granted through the intercession of Mary Help of Christians.

**Cork.** — According to a promise made I would ask you to say three Masses in thanksgiving for favour received.

July 1910.

"Grateful".

## Book Notices.

We would call the Reader's attention to the following recent issues by the **Irish Catholic Truth Society.**

1. **A Life's Ambition.** This is a valuable addition to the attractive *Jona* series. The Ven. Mère Duchesne is drawing many Catholic Readers to her life's story, now that her remarkable virtues are meriting the recognition of the Church's supreme judgment, just after her saintly companion and Superioress has been Beatified. This life, by M. T. Kelly, is written in quite an attractive style which well suits the subject of a great personality like Mother Duchesne. One Shilling (net).

2. **Socialism** by Robert Kane S. J. Fr. Kane presents to his Readers a series of learned lectures given by him. It is a timely publication and supplies authoritative information on the fundamental issues which down-right socialism would revolutionise.

3. **John the Beloved** by M. T. Kelly. A Character Sketch on the beloved disciple. St. John is always a figure of interest and devotion, and the pages of this author's little work will be at once a source of piety and enlightening reading. Price 6d.

4. **Marriage.** Advice on this sacred state by Fr. Charnock. S. J.

5. **Life of the Curé d'Ars**, by E. Leahy.

6. **Intellectual Claims of the Catholic Church** by, Bertram C. A. Windle, M. A., M. D., K. S. G.

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



# APPEAL

## On behalf of the new Salesian Institute.

We appeal with renewed confidence to all who are kindly disposed towards the poor and needy, to all who have at heart the saving and amelioration of that part of Society which is made up of abandoned and neglected youth.

The Salesian Institute at Cape Town is a School of Arts and Trades, one of the four hundred or more Institutes under the care of the Sons of Don Bosco. It includes departments for printing, carpentry, book-binding, shoemaking and tailoring. Boys are accepted irrespective of creed, are trained in one of the above trades, receiving at the same time education in ordinary subjects, and are taught both vocal and instrumental music.

The houses in which the work is at present carried on, are only rented, and were never intended for educational purposes. So far there are eighty-two boys in the School, all in the best of health and spirits, and that number is the utmost that can be accommodated. During the past year some sixty applications had to be refused. This year demands are pouring in, but there is one invariable answer: "No room".

Our Benefactors, and all those who are acquainted with the work, keep urging us to build a suitable Institute to provide for about two hundred boys or more, so that the complete educational system of Don Bosco may be developed in a Model School. A valuable site has been secured in Somerset Road, and the work is now in rapid progress, But that only makes the financial difficulty the more urgent, for the large sum of £ 4000 must be obtained during the next nine months. Confident of the blessing of Divine Providence and the goodness of the cause, we turn for help to both rich and poor—of every denomination and nationality.

Reply to: The Very Rev. E. M. TOZZI,

49, Buitenkant St. CAPE TOWN.

Cablegram from His Holiness the Pope.

*To the Superior Salesian Institute. Cape Town.*

*Holy Father wishes development to praiseworthy work of Salesian Institute and blesses Superiors, Benefactors and pupils.*

Card. MERRY DEL VAL.

Rome. March 13th.



## Education Dept.

The Salesian Institute, Cape Town, has been for about ten years connected with the Department of Public Education; the character of the work done as been most praiseworthy and the devotion of those in the charge has been quite exceptional. With properly equipped buildings very much more good could have been effected, and the Department has repeatedly pressed this view on the authorities. The scheme at present proposed has my very best wishes.

THOMAS MUIR

Superintendent-General of Education.

MY DEAR FATHER TOZZI.

I would offer you a word of encouragement and sympathy in your efforts to advance the interests of your worthy Institute.

Your work has now been twelve years among us. Amid many trials and difficulties you yourself, dear Rev. Father, and your worthy confrères have done a noble and glowing work for the Catholics of Cape Town and the Vicariate, in striving to fit young lads to become at once worthy and useful members of Society and, still more, worthy Children of Our Holy Mother Church. *Prospere procedet!* May your efforts be crowned with marked success. May your Institute soon be located in a House where you can carry out fully the beneficent work of your illustrious Founder, the saintly Don Bosco.

Believe me, Very Rev. and dear Father

Yours sincerely in Christ

✠ JOHN ROONEY.

These letters are eloquent witnesses to the good work that is being accomplished, and ensure that all donations are really assisting in the realisation of a much needed improvement to the existing conditions.

All contributions will be most gratefully acknowledged by:

The Superior, Salesian Institute

CAPE TOWN (S. AFRICA).