



Salesian Bulletin

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Vol. VI.

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

Sanctus Dominus

✠ DA MIHI

ANIMAS CÆTERA TOLLE

Important Notice to Readers.



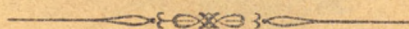
As announced previously in the **Bulletin**, the Rules of the Association of Salesian Co-operators, together with a summary of the Indulgences and spiritual favours, and appendices, have been reprinted and bound into a neat volume or manual.

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

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

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

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



The Salesian Bulletin

Organ of the Association of Salesian Co-operators

Via Cottolengo 32, Turin, Italy.

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The Co-operators.



WHETHER a constant or a casual reader, anyone who peruses this periodical meets on almost every page a term whose meaning as applied here, is not as evident or as simple as the word ordinarily conveys. It is the term *Co-operator*, or in its complete form Salesian Co-operator.

Although the word here retains a great deal of its primary meaning, it has in our pages so much special significance, that it is necessary to have at least a correct, if not a complete idea of what it denotes; otherwise it will frequently happen that reference and allusions are made, in which too much is taken for granted for them to be clear to Readers. It is therefore proposed to outline the purpose or

design of the Co-operators, their position in the Church and in the Work of the Ven. Don Bosco, their achievements and privileges; and to do this some references will be necessary to events which have from time to time been described in this periodical.

Facts have amply disproved the statement that the Church is not abreast with the times, or that She cannot adapt her methods to the conditions created by modern needs and aspirations. Few parts of her organism would seem perhaps so outworn as the Tertiaries or Third Orders attached to the Religious Communities in former times. Yet the Third Orders were in their day a proof in themselves of the Church's progressive spirit. In medieval times, (1215), St. Dominic and his followers

were considered anything but backward. The rule he formed, says an esteemed author (1) showed the greatest wisdom in its construction. "The Society was divided into three parts, two for men and women engaged in their convents, the third for men and women living in secular employments. The Third Order was of immense service to religion. By its means St. Dominic was able to touch and transform — what so much required touching and transforming — the souls of persons dwelling in the world. By joining them in holy union, not so severe as to interfere with their domestic duties, and yet sufficiently strict to remind them what they were, he elevated them, and strung them together in the interests of Religion. Men and women of every class, from polished ladies of the first courts of Europe, to the ignorant and poor were here bound together in a spiritual sodality which seemed to partake of the sanctity of monastic life."

With very little alteration these words may be applied to the Association of Salesian Co-operators. It is an authorised and privileged Third Order of the Church; by its means the Ven. Don Bosco *strung together*, as the writer has it, men and women of every class from Royalty to the peasant. It differs, however, in not having so pronounced an element of strictness, and also in not being what one may call so self-centred. The object of the old Third Orders was self-reformation and the saving of one's own soul. The

Ven. Don Bosco did not omit this necessary object, but he rather supposed it as a qualification, and designed his Association to co-operate in the salvation of others, principally the young. Thus it has the more modern spirit of federation, of organised effort, and is essentially the outcome of an active and zealous charity towards the needy, the helpless and the young who are without instruction and may be in moral and material necessity.

In origin the Association is practically co-existent with the Salesian Society. No sooner had Don Bosco shown what marvellous effects his work had produced in the boys whom he had gathered together, than generous persons desired to partake in it. Even while there was still great opposition on the part of authorities, both ecclesiastical and civil, there were a few friends in need who came to give assistance in the management of the boys, or in their religious instruction. These he naturally welcomed, and without being so-called, they were actually his first Co-operators. Others found it impossible to give any personal service, and they accordingly provided the means, by their contributions, for the support of the fast-spreading work. They were not then known as Co-operators, but Don Bosco regarded them as his benefactors and supporters and frequently applied to them for aid.

Later on the Ven. Don Bosco commenced the building of the famous Sanctuary in Turin. The history of that period is inseparable from the wonders worked by the Mother of God in favour of her servant; and as the

(1) Dom Jerome Vaughan. Life of St. Thomas of Aquin.

news of these occurrences travelled with incredible rapidity, numbers begged to be enrolled among his Co-operators and to participate in his works of charity. He already had a rule of guidance for them. The Church in many lands was sorely in need of combined effort against the attacks of heresy, indifference and irreligion, a state of things which had brought about a widespread ignorance of the Church's doctrines and commandments. By gathering together the young and the neglected poor boys, Don Bosco had indirectly drawn the masses over to their duties to God and the Church, had set on foot the spirit of real reform and had already given great consolation to the Sovereign Pontiffs by the returning loyalty and devotion of so many of their children.

This work was eminently one in which co-operation was needed, and the Popes were not slow in recognising that Don Bosco had created a new force in the Salesian Co-operators, who were coming forward in many directions and large numbers, to provide, promote, organise and support the work of Don Bosco on behalf of the young.

The Pontiffs again were ready with their encouragement. They established the Association as a Third Order and enriched it as such with extraordinary spiritual favours. "We have long since been aware," says the present Holy Father in his autograph letter, "...how wonderfully the Salesian Society has increased not only in the number of its associates who live a community life, but also by the addition of those who on account of the help they render

and the spiritual advantages in which they participate are called Co-operators..." To train the minds and hearts of our children and of our young men and women is, We think, the most weighty problem of the present time, the condition of which is such as ought to arouse the zeal of all Christians to help by every means in their power, as it has always been indeed an object of solicitude to us. Those who become members of the Association of Salesian Co-operators will do a most excellent and beneficial thing... and since Our two predecessors Pius IX. and Leo XIII. of happy memory were always most ready to confer with lavish hand their favours upon the Salesian Co-operators, We are pleased to repeat and renew these tokens of good-will, and also all the privileges which have hitherto been conferred on this excellent Institute.... Let the Apostolic Blessing, which We impart most lovingly in the Lord to each one of the Associates, testify to Our special good-will towards the Society...

This Association, addressed in such cordial terms by His Holiness, is now spread all over the world and has done an incalculable amount of good both for religion and society in general. Its work and privileges will be treated in a subsequent issue. Enough has been said to make it clear that the body of Co-operators is a complete and recognised organisation in the Church, working in conjunction with the Salesians and sharing in their labours, as well as in the merits of the good works accomplished, and the prayers of the thousands under their care.

FIRST INTERNATIONAL CONGRESS of our past pupils.



Through the initiative of the Federation of the Association 'Union and Clubs of past pupils' there will be held at the Salesian Oratory, in Turin, on the 8th, 9th and 10th of September next the First International Congress of our past pupils.

Thus gathered around our beloved Superior General, Father Paul Albera and the other Superiors of Don Bosco's works, the past pupils will strengthen the ties of brotherhood which are to unite them all, and while honouring with their presence the Salesian works to the influence of which they owe their education, devise the means to attain — by united efforts and a well settled programme — the high ideals of faith, country — love and brotherhood of which Our Ven. Founder is such a great example.

Several Houses, not only in Italy, but in France, Spain and even South America have already promised to send representatives.

In our next number we shall give a detailed programme of the congress and the informations communicated by the Committee.

Meanwhile we beg all our Co-operators to pray earnestly to Our Lady Help of Christians, that this First Congress of past pupils may be blessed with abundant fruits and may prove of great benefit to our dear pupils both for their spiritual and temporal welfare.

IN MEMORY OF DON RUA.

The first Anniversary of the death of the lamented Don Rua was the occasion of renewal of suffrages for his soul and of honour to his memory. In many places Solemn Masses were celebrated, in others affectionate commemorations were held and the Press also recalled the melancholy date in suitable terms. The following selections give an idea of the general tone of the comments of the leading journals.

Solemn Requiem.

We shall confine ourselves to the one celebrated in the Sanctuary of Valdocco.

"The pious remembrance"—says the *Momento* of April 7th—"kept alive by grateful affection in the citizens of Turin for Don Michael Rua, drew a large crowd of the faithful weeping and praying, around the catafalque erected for the anniversary of one truly great in kindness and affectionate zeal for the good of the people. The streets were muddy with soft snow, the morning, cloudy and cold, threatened fresh storms of rain and snow. But the affectionate remembrance of the priest so greatly regretted in many families spiritually knit together by his goodness and charity, overcame the obstacles of bad weather, and at 10-30 a. m. the sacred edifice was literally crammed with citizens hastening from the most distant quarters of the city; the representatives of the Clergy secular and regular, of the Catholic Associations, of the Religious Institutes, of the aristocracy and of the people all united in imploring the reward of the just for the soul of Don Rua.

"The Church was handsomely draped in black. Around the catafalque knelt the members of the Superior Chapter of the Salesian Society and the representatives of the Daughters of Mary Help of Christians, surrounded by the numerous inmates of the Oratory, and by the industrial population of Valdocco.

"The *Schola Cantorum*, under the able direction of Cavaliere Dogliani, sang the "*Missa pro defunctis*" of Palestrina and Anerio, the gentle modulations of the harmonious voices adding to the emotion of the pious crowd assembled to pay their mournful tribute of tears and prayers to the memory of the lamented Father."

The celebrant was our Very Reverend Superior General Don Abera who, the same evening in the inner church of St. Francis of Sales gave a touching discourse upon the 1st Successor of Don Bosco to all the Salesians of the Oratory.

The Voice of the Press.

(*L'Unione* - Milan, April 6th 1911).

To-day is the anniversary of the death of Don Rua. The whole Press of all parties recalls it to-day, as a year ago it gave an account of his holy death and of the imposing funeral of world-wide fame. This is a fact which must not be overlooked, for it is an evident sign that there is a virtue before which the small enmities which divide us, disappear; there are men before whom each forgets party and feels obliged to bow down. This is the more remarkable because the man, who departed a year ago, was a genuine representative of that dogma against which to-day is waged the bitterest and fiercest war; he was a man who, flying from all worldly honour, had no other end in the world to gain, and pursued indefatigably the realization of a dream; to demonstrate the wonderful vital power for good in Catholic Christianity. It was a purpose whose value is denied, and against which is directed the irony of all those — and they are legion — who, either in science or in political parties, but not in religion, expect to find the powers which may contribute to the progress of the human race.

Don Rua trusting to his faith, to that identical faith which had animated the immortal Don Bosco, went on his way; and it will be his lasting glory to have known how, whilst the learned disputed in their professorial chairs the politicians shouted in Parliament and the declaimers in the public squares struggled to found a new form of social arrangement corresponding to the wants and the frantic aspirations of the crowds cast down by the old liberalism, to have known, I say, how to direct the excellent works undertaken by the followers of Don Bosco, founded and supported by faith and by an interior religious spirit, and with promise of a splendid future.

Enter a Salesian work shop, one of those large Institutes which the indefatigable hand of Don

Rua has planted in all the largest centres of population throughout the world, and you will be filled with astonishment. Here is work that does not abase but perfects the mind with the hand; you will hear no word of blasphemy, no word of rebellion; a cordial peace, a pious brotherhood unites great and small; you will admire the zeal for learning amongst the little ones, the love of teaching amongst the elders; God is here held in honour, but authority is also held in honour and so is youth which is being trained to an industrious life.

The Work of the Salesians has always filled us with a lofty and consoling astonishment for therein we discern the characteristic work which Divine Providence has decreed as an admirable solution of as many thorny problems of the present time in a strictly Christian sense. It gives us great, ineffable consolation to affirm this our conviction on the day sacred to the memory of the great Salesian who has passed away

The "Standard" of Cuneo.

...If the world did know the heart he had....

Twould deem the praise, it yields him, scantily dealt.

Dante. *Parad. C. VI.*

The echo has not yet died away of the supreme honours rendered to that great man, Don Rua, the Requiems and solemn obsequies for that blessed soul are scarcely over, when the months rolling by have brought us to the first anniversary of his death.

Who Don Rua was, what works did he accomplished in his multiform industry, in his apostolic charity has been told and will be told by his sons and by the Press of all shades of opinion; it was declared even by the Parliamentary Deputies; it was proclaimed enthusiastically by hundreds of workmen of whom he was the protector; it was acclaimed by thousands of children, who knew and loved him as a father.

Who Don Rua was, we shall state in a few words; not to make him known, which would be unnecessary, but to revive for a few moments his memory amongst us, to admire his great personality and to confirm ourselves in the belief that if true saints and great heroes have been numerous in all ages, the century in which we live does not take the lowest place...

The "Momento" of Turin.

Time is not time, but eternity to one who realizes that he is immortal: and time which is a terrible destroyer of ephemeral fame, which makes the laurels of glory fade, which corrodes marble monuments, which obliterates the sen-

timents expressed in bronze, which destroys, disperses, reducing to dust the records of thought and imagination; that same time increases and purifies the glory of those who are deserving of honour for their virtue and charity.

We live in the moment that passes; too often we take complacency in varieties of the press, in the applause of the multitude in the theatre or the square, and we do not realize that this does not contribute to civilization or true glory for ourselves or our brethren. Castles in the air, vanity of vanities! Yesterday we celebrated in our city and in all lands where his work is living and immortal, the first anniversary of the death of Don Rua: no flowers, no idle talk, but the heartfelt, fervent prayers of the people.

We call to mind that a year ago the whole of Turin received, with tears, the notice of the decease of Don Rua, that man of God who, standing above all parties and human contests, had carried on serene and confident even during the raging of the destructive tempest, the wonderful Work of Don Bosco.

Don Rua, who was the glory of the Church of Italy and of civilization, passing from this painful exile to immortal happiness has shown to the greedy and sordid multitudes, to the sages of scepticism, to the perplexed who delight in doubt, to those who deny, to the haughty reformers that the greatest and most useful human industry, that of *doing good* — may be and is perfectly accomplished — whilst remaining faithful to Religion, to its rites and its dogmas.

This man ready for every species of activity, who in the twentieth century lived like an ascetic and attained the heights of sublime prayer and renunciation, whilst socialism raged in the streets and materialism was corrupting everything — the schools and the arts, the theatre and the family, books and newspapers — assembled in the houses, the Oratories, the Schools, the workshops of the great Salesian Institute, a multitude of boys, of the working classes and gave them the benefit of a trade, the consciousness of their rights and of their duties.

The work of Don Rua lives: his heroic figure is present, admonishing and consoling not only in the houses where his spiritual sons, carrying on his colossal work, are living, but in the houses of all those who, believers or unbelievers, admire work, honour and truth. Marble monuments and exterior signs are not needed to immortalize men like the one whose memory was celebrated yesterday. The love and gratitude of filial hearts suffice: the ever active charity of those who, a year ago, received from his dying

lips his last wishes, Christian and civilizing, is his best monument. Words are useless, for words only hinder work.

And we who, ever ready in the battle for the right have striven to correspond to his secret wishes, who have recorded what part of his hidden virtues appeared to the world, whilst we lament his death, we rejoice in pointing out to the enemies of God and of Religion this immortal testimony to the eternal youthfulness of the Church.

The Don Bosco of Milan.

...Don Rua is not dead! — We see him once more before us, present to our eyes and our heart, as in those happy days when we were so fortunate as to have him amongst us, to gladden our feasts and fill our souls with deep sentiments of joy and love. We see him still before us, amiable and smiling as was his wont, and from his lips we hear again his words of kindness and blessing, we see still his beloved countenance with that expression of mystical sincerity and gentle superiority.

Those who saw him are still impressed by his kindly, ascetic appearance, the outward expression of his abiding habits of holy thoughts, of prayers, of penance; all who spoke with him are still struck with his words so kind, reliable, full of faith, wisdom and consolation; all who went to him on business still admire the prudent superior, possessing such a wonderful knowledge and memory of men and things, humble when honoured, calm amidst trouble.

Don Rua is not dead! More especially to-day thousands and thousands of hearts who had been privileged to approach him, to know him, thousands and thousands of hearts who loved him as much as it is possible to love the tenderest of fathers rise up towards him, they feel his great and gentle spirit near them and they do not weep at his lowly tomb, but they pray as one prays to a saint; feeling sure that the man of God, the apostle of religion, the angel of charity, the father of the young, the benefactor of humanity, watches over and blesses them from heaven....

Other Tributes.

A SHORT BIOGRAPHY.

Last month there appeared in our *Catholic Readings*, an article: — *Don Michael Rua: Recollections of Father John Baptist Francesia, Salesian.*

"The short notices which had been prepared for the celebration of his Jubilee" — writes the Author — "had stimulated the desire, and

what the Lord had done to enable his faithful Servant to accomplish so many great works during his pilgrimage was read with wonder and pleasure.

But it will readily be understood that these were but as a few ears of corn gleaned by the way almost without his knowledge, who tried in a thousand ways to conceal what he was doing and what the Lord willed should be done by him.

"We, however, who lived with him, who heard him speaking so frequently, who had intimate and confidential relations with him, found it all natural and in no way remarkable: *"I ought to act thus"*, he would say, *"thus Don Bosco would have done: What is there extraordinary about it. I see nothing in it."*

And yet in reflecting on it, one would have been constrained to say that simplicity which accompanied all his actions, that constant saying "all for Our Lord and nothing except through Our Lord," roused our admiration, as it will ever be the highest praise of the laborious and humble yet noble and holy life of Don Michael Rua.

A writer, who occupies a high position amongst right thinking journalists spoke of Don Rua immediately after his death as: *A sovereign of kindness.* And how could One think differently? He acknowledges that he saw him once only at Florence!... What then should we say who have known him for the space of sixty years?

Don Michael Rua, ever equal to himself, never turned aside from the path God traced out for him by means of Don Bosco; and whilst others of his temperament and capacity might have gloried in making a career for themselves, his one ambition was to follow in the footsteps of his great and saintly Master.

I will confine myself to simple recital of those things which in the course of so many years I have myself seen; being convinced that we cannot have a complete life of Don Rua for several years, because the desired reminiscences have not yet been all collected; and also because one or more years would be required to examine diligently and co-ordinate the accounts already received.

Nevertheless the little volume I now offer may for the present satisfy the ardent desires of those who, having known Don Michael Rua, await the account of his wonderful life."

The little book is written in a popular style and though it is a brief record of the principal works undertaken by the successor of Don Bosco, it has many pages so full of affection that it will be read with pleasure.

Here, for example, is how the Author relates his first meeting with the youthful Michael Rua.

"It was a feast day in the month of July 1857 and I had been attending the Oratory regularly for a little while, and so far scarcely knew any one. The religious services were not enough for me; often after hearing Don Bosco preach I remained to pray. I know that I was reading the little chaplet of the S. Heart and concluded with that of the Most Pious Heart of

stions, amongst others why I did not go to Confession to Don Bosco.

—If you only knew what a good Confessor he is! one has scarcely to say anything. He says it all himself!

—Oh! does Don Bosco also hear confessions?

—Yes, as I told you, and very well too.

—But when?

—Any time that he is wanted. Generally however, he hears confessions on Saturday evening and Sunday morning.



LONDON — Polish Church, 1st Communicants.

Mary. I was reading, but I did not yet fully understand the meaning of those solemn words: however that which chiefly attracted my attention was the final ejaculation: *Sacred Heart of Mary, help me to save my soul!*

After a few Sundays I found myself near a boy, whom I did not know, but whose aspect was so devout that it filled me with admiration. In going out he stopped and after having given me Holy Water and made the Sign of the Cross, he said:

"—What is your name?"

"—My name is Francesia. And yours?"

—Michael Rua.

And here he began to ask me several ques-

"—Thank you, I thought the Oratory was open only after dinner.

—And from that moment I confided so fully in Don Bosco that I never left him, thanks to the pious solicitude of that incomparable friend.

And how great was my surprise, when on his death bed, in suggesting some pious thought as he had asked of me, I remembered that ejaculation and repeated it to him. Perhaps he also remembered our first meeting, for he raised himself up as far as his weakness allowed and it was the last effort of that holy man, and he repeated devoutly:

"—*That is every thing! that is every thing! to save one's soul, to save one's soul!*"

FROM A GERMAN PERIODICAL.

The widely circulated German weekly *Monika*, in its 4th and 5th numbers of this year has two weighty articles on Don Rua, from which we extract the following:

When on January 31st, 1888 Don Bosco, that great Apostle of youth and founder of the Salesian Society, closed his eyes for ever, many were perhaps asking with anxiety: — Will it be possible perfectly to replace that holy man, of unshaken confidence in God and of such wonderful organizing power?

But it was only those at a distance who made this faint-hearted inquiry. All those who, animated with the apostolic spirit of Don Bosco worked with him and under him, in spite of the tears in their eyes, at once turned them full of gratitude towards the one whom the Founder had called friend, to whom he had made known all his thoughts, all his ideals and whose heart was inflamed with the same enthusiasm for the honour of God and the same zeal for souls. This man was Don Michael Rua!

With his death on the 6th April 1910 was quenched a life so venerable and holy and so lavishly poured out, that it is a debt of honour in the Catholic journals to raise a monument to this great Catholic priest.

Happy the Salesian Society which rests upon two pillars so solid and supported by Divine power as Don Bosco and Don Rua! Tempests may assail with violence this solid edifice; its foundations have struck deep root in the field of the Church, in the Most Sacred Heart of our Redeemer, in the protection of the Help of Christians. This Society is vivified with the warm breath of the love of God and its neighbour which came forth from these two Apostles of charity; therefore the freezing wind of indifference, of doubt in matters of faith, of class-hatred must retreat before its lofty mission of indefatigable labour, of constant prayer, of unalterable peace.

In all places and at all times may God bless the Works of Don Bosco and of Don Rua, so necessary in our times.

A SPLENDID PANEGYRIC

delivered in the Court of Appeal of Turin.

".....It is always painful to be obliged to acknowledge that the mere legal protection which our public regulations, and in particular the Civil Code, provides for the protection of childhood and youth, is insufficient for its object, and that it remains always one of the

gravest and most urgent problems of this age, and this not only in Italy, but in all civilized countries.....

Whilst awaiting fresh legislation, private initiative will always be necessary to prevent evil.

A noted social worker, giving a conference packed with facts and estimates, relating to the protection of destitute children, made a fervid appeal to the enthusiasm of all, but more especially insisted on perseverance, an essential condition for securing satisfactory results; for too often, he said, many begin, but afterwards they withdraw, either after the first gratification of success or after the inevitable discouragements of a difficult undertaking.

An admirable enthusiast and a truly persevering one, whose name is justly honoured as an example of beneficent and social work, was the humble priest, Michael Rua, who died last year to the great regret of all. Of his work Cesar Lombroso says, that it was the only one organized on a large scale for the protection and training of destitute youth.

Along distant shores, across the seas, in the boundless forests the other side of the Ocean, in populous centres, but especially within the walls of this city, in refuges, in workshops, in technical Schools, where labour is untinted and charity is industrious, are heard lamentations for the guide who has piously passed away; and even the pessimist who will not acknowledge virtue when he sees it, shows reverence to the friend fallen at his post.

In that departed personality, the people, less sceptical than is said or thought, found the true view of life, and in the grief surrounding that lowly bier recognized the great union of humanity assembled under the stimulus of an all embracing charity, the perennial torment and secret remorse of a boasting egotism.

He was not a potentate, but full of modesty and humility; he did not procrastinate amidst difficulties and discouragements, he did not scorn his age, nor was he a theorist of progress, nor a debuter in the war of classes, nor a clamorous tribune nor one who inflamed the proletariat; nor was he a logician of sociology; but he understood the miseries, the needs, the deficiencies, the hopes of his time and animated with his love the great law of redemption and of labour to the advantage of all classes of sufferers, and to whom were supplied, especially to poor abandoned or unruly children the material help of work, spiritual comfort for the soul and the benefits to be derived from the conquests of science and the intellectual ardour of the new civilization. And the thousands

of destitute children, who owe to him their moral life, the families who through him have regained happiness, the wanderers who owe to him a shelter, occupation and the restoration of human dignity, reconciliation with themselves and with Society which they perhaps had execrated, form a total of good deeds which explain the unanimous regrets of all, Princes and People, over the departure of their Benefactor.

Confronted by these wonderful yet obscure lives, devoting all their energies, not to gain personal satisfactions, riches or power, but to lavish them in helping those in want or trouble, a weighty question arises: Who are these chosen souls and whence do they come? whence do they derive that knowledge which enables

them to comprehend so fully the needs of man, of the spirit and of the body, and present themselves with confidence, defy hostility, conquer suspicions, attract sympathy and strengthen the will?

Their gaze is fixed aloft; in their mind and heart faith is deeply rooted, their life's mission their active virtue and their thoughts penetrated by the religious spirit, are directed with confidence towards God."

(From the Report of the Administration of Justice in the district of the Court of Appeal of Turin in the year 1910, delivered before the General Assembly of January 5, 1911, by Louis Pulciano, Advocate General, published at the Royal Press.

FATHER ANDREW BELTRAMI

Of the Salesian Society.

(Died at Valsalice-Turin Dec. 30th 1897)

It was a pleasure for us to announce in a former issue that the examination, preliminary to the introduction of the cause of Fr. Andrew Beltrami, had been begun by the ecclesiastical authorities of native diocese. In connection with that investigation, it will be of interest to become acquainted with one who died in the odour of sanctity, by means of some outline notes of his edifying career.

I.

General Notes.

Father Andrew Beltrami, concerning whom the First Canonical Process has been initiated at Novara, was born at Omegna on June 24th 1870. He was the eldest of nine children, and very early displayed a remarkable firmness of character, an excellent disposition, a most active and eager temperament, and entered on the ways of virtue from childhood.

At nine years of age he made his First Communion, and four years later he entered our College at Lanzo, where he completed a three years' course with brilliant success. As he had expressed the desire to enter our Society, he was received by the Ven. Don Bosco to a year's probation and this he passed in the new house just opened at Foglizzo in the Autumn of 1886.

That year made a deep and lasting impression upon the young man. Having decided to

walk in the footsteps of the Saints he made four resolutions: 1st. To be quite open with his Superior, so as to be directed by him; 2nd, to let no recommendation pass by without profiting by it, regarding every exhortation as coming from God; 3rd to observe even the slightest rule with exactness; to devote all his energies to the fulfilment of the practices of piety, offering all his actions for the greater glory of God, and the good example of his companions. And to these he remained faithful.

According to the testimony of his fellow-scholars he left Foglizzo quite transformed. When we met him for the first time after his stay there, says one of these former companions, such was the impression made by the change that we hardly dared salute him. His recollected and devout manner, his humble bearing, his gentle, tranquil speech convinced us that his virtue had reached a far higher degree. Talking about the meeting amongst ourselves we were of one opinion, that if at Lanzo Beltrami had been most exemplary, at Foglizzo he had become a saintly cleric.

On the 2nd of October 1887 the novice, Andrew Beltrami, made his perpetual vows into the hands of Don Bosco; at once he entered upon the study of philosophy with intense ardour; and in this next period of his life his advancement in piety, and in learning was even greater and more manifest than before. He gained

particularly in the spirit of mortification. He had taken to heart the words of the Sacred Text: *Agonizare pro anima tua*: Strive for justice for thy soul. (Eccles. IV. 33); and the words of St. Paul. *Nondum.... usque ad sanguinem restitistis*: For you have not yet resisted unto blood.

He had gained such confidence with his superiors, that they now entrusted him with an important class at the Oratory; later on, as he had obtained his diploma, he was sent as professor of literature to Foglizzo; while at the same time he was an undergraduate at Turin for the degree in Arts. His pupils as well as his fellow-students (among whom he established a Catholic University club), were unanimous in praising his assiduity and extraordinary ability. But when this precious lily, given by God into Don Bosco's care, was commencing to put forth its blest blossoms, it gave alarming signs of bending on its stem. Attacked by a serious illness, Beltrami had to abandon his studies, his teaching, and to remain confined to his room at Valsalice. What was the cause of the illness?

Later on the cleric wrote: God seems to have given me a constant union with Him, nourished by a burning love. I believe that the need I have of remaining out in the cold during Winter, or even of eating ice and snow, my need of cool air arise from this union and burning flame which consume my soul and body. This union with God before his illness was intense, almost impetuous.... It is probable that was no other cause for illness than this intense union and love, which during the few months preceding the collapse, reached so extraordinary a degree that I thought I should soon die. I used to come from the meditation in an exhausted condition; and after receiving Holy Communion I was worse still. The cold and ice and snow (for that winter was extremely severe) could not temper the burning within my heart. Not even my feet suffered from the cold, and indeed the freezing only seemed to make me hotter...

However, a slow consumption made its presence known. He knew it himself and never had any illusions about it. He even thanked God for it, and this gratitude was one of the features of his remaining life.

II.

His characteristic virtues.

It has been noted that three different attitudes are taken up by men in regard to suffering. There is the attitude that regards

sorrow as inevitable; and this resignation is practised by the pagans. There are those who submit to it as being the will of God, and they say "May the will of God be done!" This, is christian resignation. There are finally those who make the Will of God their own, fashioning their own upon that of the Most High; who say: since it is the Will of God it is my pleasure and delight, while at the same time they have a severe agony to bear. It is not only a resignation to the Divine Will, but a submission of one's own desires to God's, an identification of one's own will with that of Almighty God, by which one wills what God wills, and therefore even a life of suffering; such was the resignation of the Saints. Fr. Beltrami reached this standard of perfection. After six years of acute suffering, he wrote to Don Rua in June 1897.

"I am quite happy and contented, and am keeping a perpetual festival. Neither to die, nor to be healed, but to live to suffer; in my sufferings I have found real happiness."

In fact he considered the Apostolate of suffering as not less fruitful than that of an active life; and while others would have considered those long years sufficiently occupied in suffering, he sanctified his pains, offering them to God as a sacrifice in conformity with the Divine Will, with a generosity that brought happiness.

But amidst such great sufferings, his spirit of prayer and his zeal for the good of souls were equally striking. Having been ordained priest on Jan 8th, 1893, he used to say Mass with the devotion of an angel. As long as he had the strength, he used to drag himself to the tomb of the Ven. Don Bosco, to celebrate in the Chapel of the Pietà; but after a short time he was constrained to say Mass privately. To give vent to his devotion, moreover, he always remained some time in contemplation of the Sacred Host, just after the Consecration. Sometimes and particularly during his last year, his Mass lasted two hours, and it was never less than an hour and a half; most of this time was taken up between the Consecration and Communion. It was also very remarkable that, while outside the Holy Sacrifice he could scarcely remain a minute on his feet without assistance, and coughed almost continually, yet, during the celebration of the Holy Sacrifice, he remained erect, motionless, with his arms outstretched and without any need of support, while at other times he always needed assistance; he was able to make all the genuflections and never coughed at all. He seemed quite another being. He must have received some very

extraordinary aid from God, during those precious moments.

Concerning these and other intimate connections with Our Lord he wrote on March 24th 1896:

"Here in my little room, under the shadow of the altar, or before the Most Holy Sacrament, I am the happiest man on earth: only just the faintest sounds of the world reach me, and the first harmonies of heaven are almost audible; they are the foretaste of the everlasting joys which it is not given to the human heart to conceive."

Nor did he remain satisfied with prayer. A Salesian in the highest sense of the word, Fr. Beltrami had an ardent zeal for the salvation of the young, and managed to satisfy it. With mental gifts of the highest order, enlanced by years of hard study, he took his pen and gave himself to writing. Fluency and elegance were natural to him, and his bodily ailments did not dim the lustre of his mind, but he rather seemed to gain in the gifts of the spirit as his bodily strength failed.

III.

His Writings.

His first work was a popular life of Blessed Margaret Mary, the great Servant of the Sacred Heart of Jesus, towards which he himself bore such a tender love. This little book—says the critic Mioni,—one feels drawn to read right through at a sitting, and it had, like his other works, the honour of many editions.

In 1895 he wrote a life of St. Francis of Assisi, dedicated to his parents, and into its pages he transfused all his own intense love for the Seraphin of Assisium. During the same year he prepared, for the series of *educational literature*, a life of Joan of Arc. The volume shows a high admiration and appreciation of the great heroine and is written with fine elegance. It is one of the best biographies of the *Maid* that has yet been written, and is the life of a

saint, written by a saint, and no one is better fitted to write of the great Servant of God than one of their own number.

Another book followed, which without any pretence to a masterpiece, gave him great consolation in its composition. It was the life



Father Andrew Beltrami.

of a Dutch Saint, Saint Ludwina, who had been stricken down with illness for thirty-eight years and had borne unspeakable sufferings. Fr. Beltrami was much devoted to this saint, for long illnesses gave a similarity to their lives; he dedicated the work to the suffering, and it had a rapid diffusion.

The last year but one of his life, besides being

rich in virtue, in which he made giant strides, was also very productive of new works. He wrote a collection of seventy Readings for the young, entitled *Pearls and Diamonds*, containing accounts of such great figures as Napoleon, Louis XVI., Charles V., Frederik II. and others, and having insertions dealing with the work of Fr. Unia among the lepers, the holy death of Dominic Savio and some interesting passages on the history of the Patagonians.

Then his unwearied pen was busy with a work, which almost breathes of Paradise: it was entitled: *Where there's a will there's a way; or The path of sanctity, to him who truly desires it*. It consists of familiar examples and considerations, in which he shows how powerful is the will, and what prodigies it has worked. It does not consist of academic discussions, but describes the vigorous efforts demanded, the means adopted, the discouragements occurring, the constancy needed for final victory.

During the last year of his life, he yet managed to continue his apostolate of the pen. Thus he completed a small work, which though one of the least in bulk, is generally considered to be his best work. It deals with *Venial Sin*, and is one of the best books that have appeared on that subject. It is inspired by his own intense love for God and his ardent desire to bring others to that love; it displays the extreme dread he himself always had for venial sin, a dread which moved him to write on a card above his bed the words: *However terrible or painful death may be it is a far less evil than venial sin*.

Shortly upon this followed another small work, entitled: *Hell exists: Proofs and facts*. Its arguments are not many, but are solid and excellently put, and are more than sufficient to prove this dogma, against which the mind of man so often rebels, and which has been so efficacious in the salvation of souls; for although many are saved by their love for God it is equally true that many are saved by fear of Hell and its pains.

He also wrote a play: *Thomas More*, one of the results of his incessant prayers for the conversion of England.

The filial love he bore Don Bosco led him to make a selection from the most practical maxims left us by the Venerable Servant of God, and these he arranged as maxims for every day in the year, as a sort of daily spiritual exhortation for the faithful. The preface of this work is dated December 18th 1897, only twelve days before his death.

His largest work is the History of Napoleon, the preface of which is dated December 19th

1897. The dying priest dedicated this production of his genius "to the revered memory of his beloved Father Don Bosco, the great conqueror of souls, a genius of philanthropy and true civilisation, leader of the army of St. Francis of Sales, a victorious hero in the battles of the Lord, Founder of the Empire of the Gospel in Patagonia and Tierra del Fuego," and therefore a Napoleon in a spiritual sense, equal in activity to the great Corsican. This is a bulky work, as treated by our confrère. Not a detail escapes him; there is no event which he does not examine in the light of history, revealing fine critical powers, and a profound knowledge of the matter to be treated. Few popular biographies can claim an equal exhaustiveness, and it is admirably adapted to the young.

As though this were not enough, he sent to the press and partially corrected another volume of the series of *Readings*, in which he describes the youthful days of thirty-three personages, illustrious and exemplary in various stations of life, including Leo XIII. and the Ven. Don Bosco. It is entitled: *The Dawn of the Stars*.

It was published five months after his death and the editor points out that in describing Saint Benedict, Fr. Beltrami had unconsciously described his own hidden life during his illness. For he says of St. Benedict: he lived a life more angelic than human, giving himself up to the delights of contemplation. Who knows how often his prayers were changed into blissful ecstasy? How often he caught the sound of angelic harmonies, and his soul tasted the joys of Paradise! God rewarded his penances and sacrifices abundantly; and the more a soul is detached from earth, the more it is received into his welcome embrace.

Fr. Beltrami left some other works as well, whose publication he did not live to direct. They are doubly posthumous, for not only did they appear after his death, but he had no idea that they would be published; whereas the life of Napoleon and the *Dawn of the Stars*, and others above mentioned were sent by him to the press and partially edited by him, although he died before their publication.

The most noteworthy among his posthumous works is the life of St. John Baptist de la Salle, Founder of the Brothers of the Christian Schools, the Don Bosco of the Seventeenth Century. It was the great resemblance between the two heroes of charity that led Fr. Beltrami to undertake this work. It was written in 1896, and was published four years later. In the same year he completed the lives of Saints Julius and Juliana, whose names were venerated in

the locality where he was born near the lake of Orta, and were connected with the islet which had been a favourite haunt of his.

Lastly he commenced a new translation of the works of St. Francis of Sales, wrote the life of St. Benedict, still unpublished, and in collaboration with Professor Ferri he published a volume of *Studies and Examples of Foreign Literature*. To give a general judgment on the works of Fr. Beltrami — says a well known critic — it must be said straightway that they bear the stamp of practical usefulness. In a very readable style, facile and clear, they make no pretence to literary eminence, or to carrying off an empty popularity, or to presenting masterpieces of prose, or providing entertainment for an idle hour; they tend above all to edify and educate, to do good to others.

The author never loses sight of this aim, and thus he endeavours to educate, quite as much in the works of an ascetic turn, as in those which are historical and instructive. He makes practical applications; he entices away from evil, from sin and urges on to virtue. Everywhere there is apparent the skill of an educator convincing and moving, and enforcing a correspondence on the part of the reader. A writer who had these gifts in a high degree, and promised such good work, must be regarded as a great loss through his untimely departure.

IV.

His death.

Death came to him at the end of 1897. The last three days brought an increase of his already acute sufferings, but on December 28th and 29th he insisted on rising to say Mass. As a presage of his approaching end, he made his Confession on December 29th. During that night his sufferings were intense, but he repeatedly offered them to God and declared his willingness to endure them for all eternity.

In the early morning of December 30th, he felt that the great day had arrived on which he was to present himself before God. He desired his customary washing to be performed, for, he said, "the victim is about to be offered, and it should be as worthy as possible to appear before the Divine Majesty." A little while after a sudden palpitation of the heart brought his earthly life to a close.

Although long expected, the death of Fr. Beltrami caused consternation through the House. There was but one expressed opinion: *A saint has died!* Fr. Piscetta the Superior gave the same opinion when he sent his letter announcing the death to all the Houses. *We*

have lost a saintly confrère, and gained a new protector in Heaven.

At the request of his relations the body was taken to Omegna and buried in the cemetery there. His memory has remained ever fresh amongst us, and the aureola of sanctity that attached to his name during life has increased in splendour since his death.

Fr Barberis who for many years was his spiritual director wrote a fairly complete life whose second edition is now in the press. It is hoped that its diffusion will not only spread the knowledge of the life of this exemplary religious, but draw others to the imitation of the virtues which he practised in so eminent a degree.

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 the month of August.

1. The Transfiguration. August 6th.
2. The Assumption of Our Blessed Lady.
3. The feast of St. Roch. August 16th.
4. The feast of the Sacred Heart. August 27th.

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



Salesian Notes and News.

London.

As in other Houses of the Society the Feast of Our Lady Help of Christians was kept with special solemnity at Battersea. All the month of May had been a preparation for it, and all the aids to devotion were requisitioned to give it fitting commemoration — elaborate decorations, select music, imposing ceremonies; — and, since the Sacred Heart Church has a high reputation for these, it is no mean eulogium to state that its fame was enhanced by this year's celebrations.

Large numbers attended the early Masses and approached the Altar Rails. There was solemn High Mass at half-past ten, while at the twelve o'clock mass, Fr. de Bary gave to a large congregation a most earnest and appropriate exhortation to devotion to Our Blessed Lady. The evening discourse on the occasion of the Feast was impressively delivered by Fr. Jeffery. Special music had been rendered at all the services and solemn procession and Benediction brought the Feast of Our Patroness to a close.

* * *

It was however quite an unfamiliar ceremony that was performed within the walls of the above Church on the Feast of Trinity Sunday; for never before had the solemn rites of an ordination to the Priest-hood been carried out there. His Lordship Dr. Amigo kindly came to raise to the priest-hood one of the Community, the Rev. Fr. Conway, who is thus to be congratulated not only on his promotion to the sacred ministry, but on being the first one for whom the Sacred Heart Church was thus honoured. A large congregation gathered to witness the solemn proceedings, which indeed are more than sufficient to impress anyone who has a slight spark of Faith, and who has any grasp at all of the real significance of the Sacrament of Holy Order. A recent convert, a former Anglican minister was raised to the priesthood at the same time. The ceremony was carried out with great impressiveness and was closely watched by the congregation to whom such a sight was for the most part quite new and extraordinary.

The Rector, the Very Rev. Fr. Macey, Fr. Kelly, Fr. de Bary and Fr. Hosford assisted His Lordship, while Fr. Simonetti was in charge of the ceremonies.

On the following day, Fr. Conway said his First Mass in the Sacred Heart Church, in the presence of the whole school, all the members of which, whether young or old, teachers or taught most heartily wish him *ad multos annos*.

**Historical
Sidelights.**

On Oct 15th 1899, in the Convent of the Sisters of Charity at L'Hay in France, there passed away a fervent religious who had been in the world the Countess of Saint Martial.

She was born at Berne of a noble family, which had been long of an extremely Protestant type, but later on, as a Catholic, she succeeded in bringing her husband to the faithful practice of Religion. After ten years of happy life he was carried off by illness, and this loss she felt so keenly that she thought of abandoning the world. Two years later she entered the Congregation of the Sisters of Charity.

There have since been published two volumes of her correspondence, which show her to have been endowed with great intellectual power united with keen spiritual perception and delicacy of soul. The second volume contains various references to Don Bosco. On Sept. 4th 1885, the Countess wrote to a relation of her departed husband complaining that she had forgotten to give her Don Bosco's address, for, she says: "one word from so noble and elevated a soul would have given me great consolation."

In a letter to another relative she says: "A word just to you alone; you know that Don Bosco is a saint, and has worked numbers of miracles; I know of striking examples of things that he has said, and they have come true. As I am much puzzled and anxious as to the course I should take — for you know my desire to become a religious. I asked him what I ought to do under the circumstances. In reply he has told me to make a retreat in a convent and that I should then know positively whether I had a vocation

or not. I have absolute confidence in him and therefore I hesitate to follow his advice, for the result frightens me. At the same time I feel more and more convinced that there alone I shall find peace. I desire it, yet I fear it."

A little later she writes: "I have seen Don Bosco twice; my cousin knows him very well, but he seldom comes here on account of his age and increasing weakness. He is quite a saint; his mortified appearance makes an indelible impression. He still has a wonderful clearness of mind and memory; his look has something altogether supernatural about it; one seems to

of Cartagena, which was going on at the time, and interesting though it might be to readers. I was intent on finding among the group of priests the Successor of Don Rua and Don Bosco, who had now been entrusted with great inheritance left by them. I had been told that Don Albera was among the group, and I had been inclined to imagine him an imposing figure, filling his great position with becoming importance. I found him to be of average height, in the full vigour of life, with a quiet dignity united with a humility and modesty which at once revealed the School from which he comes. His look



TURIN — The 5th Congress of the Festive Oratories.

feel that even while he is talking to you he is contemplating higher things."

Writing from a villa near Berne, the Countess tells the Lady de Marcé that she had received from him a little work entitled: "The Sentiments of St. Thomas of Aquin and of St. Alphonsus on entrance into religion," and she remarks:

"Is that not a *hint*, as they say in English?"

This Countess of Saint Martial was a distant relation of Count Camillus of Cavour, who also held Don Bosco in the highest esteem.

Don Rua's Successor An impression. A writer in the *Unione* of Milan says: "Last Sunday afternoon I went to visit the new Church of St. Augustine, attached to the Salesian Institute. I shall say nothing of the brilliant discourse by Mgr. Brioschi, Archbishop

has a native gentleness about it that immediately attracts and invites confidence. I had conjured up a different figure, but while he spoke to me I felt that the Successor of Don Rua was far superior to what I had imagined, and that his greatness arose from his attractive humility. There is nothing in voice or gesture that could be taken as in the least assuming, but a calmness and an air of unworldliness that reaches to one's heart.

News in brief. The Fifth Congress dealing with the Festive Oratories was recently held at the Oratory at Turin, almost on the exact spot where the Ven. Don Bosco organised his first Sunday Oratory. The changes of time were never strongly in evidence, than when one considered the opposi-

tion to Don Bosco's methods even from the Episcopate, in contrast to the array of Bishops and Prelates who formed the presiding body at this Congress. The Holy Father sent his blessing and approbation.

* *

There was also recently held at the Oratory the Fourth Congress of Catholic University Students. Great efforts have been made in later years to give the young men attending the Schools an opportunity of keeping in touch with their former masters, and with the religious influences which formerly guided them. This has been promoted by the Federation of University Students among whom are a large numbers from our Schools in Italy.

* *

The Salesian School at Quito has been visited by the Minister for Italy. He spent several hours at the School, witnessed a gymnastic display, given in his honour, and was photographed in the midst of the assembled School.

Festivities at Farnborough.

The *Catholic Times* gives the following account of the celebration of the Feast of Our Lady Help of Christians at Farnborough, the Salesian Church of that town being dedicated to our Patroness.

"The solemnity attaching to the occasion," it says, "was enhanced by the presence of His Lordship the Right Rev. Wm. Cotter, D. D. Bishop of Portsmouth. At eleven o'clock the Bishop was received in procession by the Rector the Rev. Fr. Sutherland S. C. He was conducted to the altar with the usual ceremonies prescribed for the canonical visitation, and vested to assist pontifically at the Holy Sacrifice of the Mass, the Rector being the Assistant Priest. The Celebrant was the Rev. I. Giltinan S. C., the deacon being the Rev. J. Noonan and the Subdeacon, Rev. O. Tierney. His Lordship preached, explaining the unity of the Catholic Church, calling attention to the Feast of Our Lady Help of Christians which they were celebrating. At the end of the Mass, His Lordship explained the meaning of the canonical visitation and proceeded to carry out the various ceremonies of inspection prescribed by the rubrics.

After lunch with the Community His Lordship paid a hurried visit to Flect, to see the little church erected there by the Very Rev. Canon Scoles and which is served by the Salesians. The work being accomplished in various directions gave His Lordship great satisfaction. He returned to Farnborough for the Confir-

mation at five o'clock and in the presence of a large gathering, fifty three candidates were confirmed, the Bishop having previously preached a powerful and touching discourse on the Sacrament of Confirmation and its effects and obligations. Assisting His Lordship were the Rector Fr. Sutherland, and the priests of the Community. After solemn Benediction, a reception was held in the grounds of the Salesian School, and His Lordship then dined with the Community, there being present, the Very Rev. Prior Dom Gatard, O. S. B. the Very Rev. Fr. Morgan (Senior Chaplain, Aldershot Command) and the Rev. Fathers Halley and Hughes, Chaplains to the Forces. An entertainment given afterwards by the pupils of the Salesian School brought the Feast-day to a close.

On the following morning His Lordship celebrated the Student's Mass and afterwards took his departure for Portsmouth amid a great ovation from the pupils and Staff."

This was the first visit of Bishop Cotter to the Salesian School and he could not have chosen a more opportune occasion for so doing; it was the dedication Feast of the Church, and the great patronal feast of the Society, which is identified with the devotion to Mary Help of Christians. His Lordship's affability, encouragement and counsel made the best of impressions on all and made his visit one of the cherished memories in the history of the School.

St. Mary Magdalene's

The beautiful Church at East Hill, Wandsworth, was by no means behindhand on the occasion of the Feast of Mary Help of Christians. During the month special courses of sermons had been preached by Fr. O'Connor S. C., in the mornings, and Fr. Muldoon S. C. in the evenings of every Sunday, and these had led up to the Feast, preparing all for a special effort towards a worthy celebration.

Large numbers of the faithful corresponded to the endeavours of the Clergy who had every reason to be satisfied with the reward of their labours.

Malta Prize-day at the Institute.

His Excellency the Governor, General Sir Leslie Rundle, K. C. B., K. C. M. G., D. S. O., presided at the distribution of prizes in the Salesian School of Arts and Trades at Malta. He was attended by the *elite* of the Island Community and quite a grand assembly filled the spacious Hall of the fine building next to the School.

The Brigade Boys of the School formed a guard of honour at the Reception, and presented

arms as His Excellency appeared. As he was conducted to his seat the national anthem was played and then the Director gave the opening address. Among other fine things he said: "I beg to thank Your Excellency in particular for your condescension in honouring us on this occasion. This institution is yet in its infancy in many respects and I appeal to you to take it under your special patronage that it may rapidly grow up, wax strong and extend its sphere of utility. Their Royal Highnesses, the Duke and Duchess of Connaught and all your predecessors since its birth, have taken a lively interest in this Establishment, founded by Government and inhabitants of Malta alike, to commemorate the diamond Jubilee of our late beloved Queen Victoria. If you would use your powerful influence in our favour, I am convinced the Gospel grain of mustard seed which we represent at present, will soon grow and flourish, developing into magnificent proportions, sending forth its branches far and wide, and harbouring 'neath its shade hundreds of boys who might not otherwise enjoy the opportunity to earn an honest and honourable livelihood; and then we might rejoice in seeing our alumni go forth in their numbers, even beyond their own shores, fully equipped to take up their share of the duties and burdens of life, to fulfil the task allotted to them; and that we may have representatives of this *Alma Mater* not only as at present in England, Canada, Tunis, Suez and Constantinople, but in every land over which the Union Jack waves glorious and respected, where remunerative work awaits willing, able and skilful hands....

He then went on to mention the many generous donors of prizes and the various winners.

His Excellency the Governor made a most happy response to the Director's address, displaying great interest in the work and a thorough knowledge of its methods and results. He hoped that harmony would always be maintained with the Government's intentions and that its career would be one of prosperity and usefulness.

The concert programme was then carried out with much success, after which the prizes were distributed

Our Superior General at Milan and Genoa. The visits of the Very Rev. Don Albera to these two cities, so well-disposed towards the work of Don Bosco, turned out to be events of high importance, considering the enthusiastic nature of the reception accorded to him.

He arrived at Milan in the afternoon of May

6th. It was not the first time that he had been to that city since his election, for he went there last September on his return from Rome; but on that occasion he had no opportunity of conferring with the Co-operators. Now he was met at the Station by the Provost, and by various members of the Committee of Co-operators among them His Highness Prince Gonzaga, who took Don Albera in his motor-car to the Salesian School.

A great gathering was held that evening in the hall of the School, where large numbers of distinguished Co-operators had assembled. Don Albera in his address said it was far out of proportion to his merits. He praised the various compositions and musical pieces, but said he had not by any means the virtues of Don Bosco or Don Rua, though sharing their intense desire to do good. He then referred in graceful terms to the generosity of the Co-operators, the great work they had already accomplished and the need of combined efforts in the Apostolate of the young. The words of Don Albera, says the *Unione* made an excellent impression, and the audience left the Institute with increased admiration for the work of Don Bosco and greater determination to make it flourish.

On the following day the feast of St. Augustine was kept. The large Salesian Church, dedicated to that Saint, was packed with worshippers from an early hour and Don Albera was long occupied in giving Holy Communion. His Grace the Archbishop of Cartagena assisted at the Solemn Mass, while the panegyric of St. Augustine was delivered by a well-known preacher of the city.

On the Monday Don Albera gave a conference to the ladies and gentlemen of the Committee of Co-operators, a body of loyal workers whose generosity had made them already so favoured by Don Bosco and by Don Rua.

A few days after he visited the House of San Pier d'Arena of which he was the first Superior, and after a magnificent reception there, he passed on to Genoa, where he presided at the Conference given by the organising Secretary of the association. Wherever he went he was welcomed with the same enthusiasm as previously marked the journeys of his illustrious predecessors, whose heavy burden of office he is filling so competently and as though to the manner born



News From the Missions.

MATTO GROSSO (Brazil).

I.

A census of the Bororos' tribe.

(Letter from Fr. John Balzola).

Cuyabá, November 28, 1910.

Very Reverend Don Albrca,

Once again I have the pleasure of repeating with the most lively gratitude a cordial *Deo Gratias!*

We had to go through the lands of the Bororos to compile the census, an undertaking not only difficult but dangerous. But, thanks be to God, we have been able to give an account of our Mission, obtaining unhoped-for results. It took us 69 days traversing 1100 miles without reckoning the distance from the Colony of St. Joseph to Cuyaba and those of the return journey. I was accompanied by an assistant and four Indians.

Our circuit, I believe, was complete, for we visited all those parts where there were any native settlements. The Indians accompanying us behaved well; and we, trusting in the protection of heaven, without a single fire arm, penetrated into the remotest recesses, passing eleven days in the centre of the forest, amidst grave dangers.

I do not propose to give you in this letter a detailed account of the journey, but merely the news of the successful result of our Mission, for my companion has the charge of sending you a complete account which will be most interesting to general readers. I am on the point of returning to our Colony of St. Joseph, where much work has to be done.

Asking your blessing on our work.

Your devoted Son in J. C.

JOHN BALZOLA.

Salesian Missionary.

II.

A Providential arrival

and the last moments of an old Missionary.

From the letter of one of our confrères, written at a halting-place on the road from the Colonies to Cuyabá, we take the following particulars of the death of one of our Missionaries, Fr. Raphael Traversa.

....On November 28th, I started from the Colony of the S. Heart for Sangradouro notwithstanding Fr. Colbacchini's earnest request that I would postpone my departure till the 30th. My resolution to start was based on my desire to spend a few more days in Sangradouro, but God had arranged it for another end.

We made the journey between the two Colonies in *three days*, whereas, with laden mules, it usually takes *four days*. Thus we arrived there in the evening of November 30th.

The first lay-brother I saw, after greeting me, said: —“Your arrival is providential!... Fr. Traversa, who last Sunday was slightly indisposed, is much worse and his end is rapidly approaching.”

I went at once to our Confrère, who had scarcely seen me, when he exclaimed:

—“What a blessing! God has sent you; I knew well that God would not let me die without a priest!”

And a little later, looking up to heaven, he added: — “Please God, to-morrow I shall make a fine ascent!”

The good old man (in twenty days he would have completed his 72nd year) with joy beheld the approach of death.

Fr. Balzola was absent visiting all the aldeas of the Bororos, so that my arrival was most opportune.

That evening the invalid made his confession and in the morning (December 1st) he received Holy Viaticum with edifying devotion. Although quite himself, he had almost entirely

lost the use of speech, nevertheless he spent the morning saying prayers to himself.

At 2.30 he grew worse and I administered Extreme Unction, then I gave him the Papal Blessing *in articulo mortis* and seeing the end was near, I read the prayers for the dying. What a peaceful death! A little later when I was reciting the prayers for a Good Death, he sat up on the side of his poor bed and supported, by myself and two confrères, smiling, he placidly expired in our arms!

This man remained pensive before the corps; his fiery eyes had lost their sinister glare and the convulsive and perpetual movement of his lips had ceased. Who knows what thoughts were passing through his brain! From the cleric Pessina he demanded the explanation of each rite, asked why the deceased was vested in cotta and stole, and why a book, a crucifix and a rosary were placed in his hands... and it seemed to me that the explanation calmed the restlessness of his character.



The Italian minister at our Institute.

What would have happened if I had started from the Colony of the S. Heart only on the 30th, or if we had taken *four*, instead of *three* days for the journey? Fr. Traversa would have died without the consolations of religion. It was Divine Providence that caused me to hasten my journey for an object quite different from that which I proposed.

Several Indians, with curiosity and emotion assisted at the death of the good Missionary, amongst others the ferocious *Bo'e Migeru* (Captain of the People) and *Perigo* formerly a terror to the civilized inhabitants.

We may well hope that the death of Fr. Traversa will help to draw the *Bororos* ever nearer to Christianity.

The following morning, after Mass, on a poor bier, which scarcely merited that name, he was carried to the neighbouring cemetery, accompanied by all the Confrères and about sixty Indians, as many as were suitably dressed. He was the first Salesian priest to die in Matto Grosso, and he had died amongst the *Bororos*. How desirable would have been a solemn funeral. The *Bororos*, one may say, have no other religious observance but an in-

tense reverence for the souls of their dead and a superstitious faith on their *Bari*. The regard for the souls departed pervades all their social occupations, the chase, fishing, repasts in common, songs... and the death of one of them is preceded, accompanied and followed, for 15 days, by long religious functions with songs (*Bakururú* as the Brazilians call them), ceremonies, dancing, combats, etc.... They even accuse the civilized people of want of veneration for their dead.

It can thus be imagined what a lasting impression a solemn funeral would have made on these people especially on the young who are less opposed to our customs!.... Perhaps it might have induced some to prefer our rites to those imposed upon them by their usages. So far it has not been possible for their dead, even those who were baptised, (with one exception) to be buried in the cemetery. All have gone to their *lake of souls*.

But we could do no more; the vestments even were wanting!... There were but two cottas; one which I wore as the officiating priest and the other.... was worn by Fr. Traversa on the bier! Nevertheless the attendance and the whole function produced an excellent impression on the minds of the Bororos....

CHINA.

The Feast of the Pots.

(From *Feast of the Pots*).

The title at the head of these pages will perhaps recall the carnival season or something similar... But wait a little and you will understand that we do not refer to the pots hung on a cord which in some places are broken during the carnival by way of amusement.

The origin of our feast was as follows... We were watching some of our little pig-tails busily occupied in the corners of the court-yard, with tin pots in which they were carefully cooking crusts of bread and other things stealthily saved from dinner.

This gave me an idea:

—"Let us test the culinary ability of these Chinese children."

—"In what way?"

—"By giving to each a small sum of money with full liberty to purchase and prepare the dinner, according to their liking. It will all serve to make us understand them better."

It had already been settled that we should have an excursion the day after the Feast of St. Aloysius.

The idea aroused the greatest enthusiasm, and quite an unusual commotion. The boys quickly formed groups of five or six and to each was distributed a piece of money, equivalent to five pence.

It must be noted, however, that with this sum everything was to be provided: rice, a portion of meat, fruit, sweet cakes and tea, even the kitchen utensils and the pots. Wood only would be given in addition to the above mentioned sum.

No sooner said than done! The little companies elected their mandarins who studied the difficult problem: "how to derive the greatest profit from the smallest expenditure!"

The only difficulty and the most embarrassing was the absolutely indispensable purchase of the pots.

"And the pots (pondered the most intelligent) cannot be eaten!..."

However the Chinese are possessed of a rare quality, even in the most critical moments of life: perfect calmness.

Assembled in solemn consultation, for several days their sole occupation was the consideration of how much they could get with the enormous sum of two shillings per group of five persons. And it was only the cooking utensils that seemed to disturb the serenity of the calculators.

But the Director was even more exacting.

—"You must buy the frying-pans and the pots as well, if you need them."

On the eve of the excursion the heads went forth to market. They would not trust any other provider, for might they not be robbed! Besides another idea spurred them on; they had a bet as to who would provide the best.

One of the first had the happy thought of buying a fine chicken. The others could not do less and in a short time in the courtyard were to be seen pecking together half a dozen of these interesting bipeds, a few moments be-

fore strangers to each other... this gave rise to some curious scenes.

At this point I would bring my frivolous tale to an end, did I not recollect what joyous expeditions, in the so called heroic times, our good Father Don Bosco devised. For him a walk in the country had a much higher import than simple recreation. So I go on.

The setting out was a most curious spectacle!... You should have seen our boys who, in spite of the pig-tail, had the air of little soldiers marching to the war, or rather perhaps, all laden with wood, baskets and bags, they seemed a party of poor emigrants, going to seek their fortune. There were crowds of people at the windows... others moved with curiosity, watched the procession, smiling with pleasure, never weary of contemplating the strange spectacle.

Having crossed the sea, after an hour's march we found ourselves in a deep and beautiful gorge between two mountains in the island of Sapa, through which ran a gurgling and limpid stream, sheltered from the sea, in cool and pleasant shade.

Under a large shed are arranged twelve fine stone tables which the generous owner leaves at the disposal of the first arrivals.

There, laying down their precious burden they set to work in feverish haste to break stones and arrange the small cooking stoves.

And the edibles soon made their appearance! I do not exaggerate; these little pig-tails set to work so cleverly that in a second all was plucked, cut up, prepared, diffusing around an appetizing odour of food and sauces the most varied and piquant.

In Europe the Chinese are supposed to swallow with indifference the most repulsive things in the world. But our experience has been quite the contrary. As a matter of curiosity and a study of Chinese vocabulary, I set myself to pass in review the different kinds of food provided; but on reaching the number of fifty I laid down my pencil, delighted with the joyous and unanimous activity of these improvised amateurs of the culinary art.

No one was idle and by mid-day each small company had the pleasure of finding a banquet of at least ten dishes served up, including rice, meat, sauces, salad, sweets, tea, in a surprising variety.

It was the fruit of their labours, consequently they enjoyed it with greater satisfaction, but not before they had courteously offered to their superiors specimens of their culinary skill. It was a delightful entertainment, happily concluded by a distribution of the abundant remains of the repast to many poor children attracted by the unusual savoury odours. This act of charity increased the joyousness of all.

And the pots? — they were carefully collected and kept for future, similar occasions. For there were two strict prohibitions — the purchase of wine or spirits, and... the breaking of pots!

Allow me to add, that the good dinner aroused even the poetic faculty. A cunning urchin alert of brains and speech, insisted on congratulating the Director. Rising, amidst general acclamation, he began with the following, which I interpret thus: "In your manner speak, eaten much, great enjoyment. We are pleased. Pray much for you. Long live the Director!"

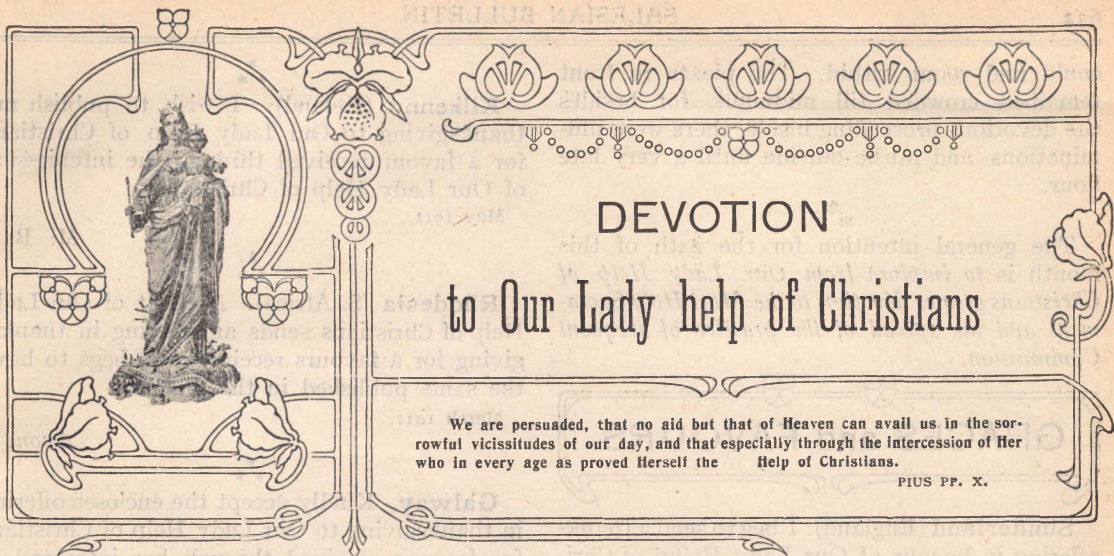
It was a mixture of Chinese, Italian and Portuguese, an individual composition, which had the merit of increasing, if possible, the general merriment. Every thing passed off to the general satisfaction; one incident alone disturbed the universal joy. Just as they were entering the house, the boy who had carried on his back, with infinite care, the precious burden of the pots, beheld them, in a second, slide one after the other to the ground. His companions laughed, but the poor boy, at the sight of this irreparable smash, burst into tears.

The Director promptly said:

—"Never mind; another time I will see about buying the pots myself".

JOHN FERNANI
Salesian Priest.





The Titular Feast at the Sanctuary.

There was only one opinion among those who assisted at the celebration of the Feast of Mary Help of Christians at the Sanctuary in Turin; and that was that it had never been surpassed in grandeur. The attendance of great personages, the numbers of pilgrims to the Sanctuary, the fervour of the faithful, the solemnity of the sacred rites, the impressive devotion of the procession — all combined to make a scene that is not easily forgotten.

Considerable preparation was made for the Feast of May 24th. For a whole month preceding, there were devotions and an exhortation given morning and evening by a Salesian priest and this continuing until the Novena brought about a marked increase of piety and fervour. From all parts of the city, from its suburbs and neighbouring villages large numbers came in to attend these devotions and to approach the Sacraments. The difference in station, position and appearance of these pious people shows how widespread is the devotion; there might have been seen the great and the lowly, whole families and groups of neighbours of friends, fathers or mothers in anxiety about their children, little ones learning to pray to Mary Help of Christians, whole Schools together or religious Communities, all turning to the Sanctuary as a harbour of refuge and consolation. If it were possible to enumerate the favours obtained, or to publish the numbers of letters received containing petitions or thanksgivings from all quarters of the globe, what a signal proof it would furnish of the devotion to Our Lady, and of the great faith that all Christian peoples are displaying in her wonderful goodness and maternal care.

Various School Choirs combined to provide the music for the series of celebrations, for which many eminent Prelates came to the Oratory on successive days. The Novena was preached by His Lordship Mgr. Mapelli who likewise gave the conference to the Co-operators on the eve of the 24th. After the Pontifical Vespers of that evening the Church remained crowded all through the night, various devotions being performed at intervals. At dawn the Masses commenced and continued till one o'clock.

At half-past five, our Superior General, the Very Rev. Don Albera offered the Holy Sacrifice at the Altar of Our Lady Help of Christians, presenting all the intentions of the Salesians and their Co-operators all over the world. He was followed by His Lordship the Bishop of Borgo San Donnino, and then by His Eminence Cardinal Richelmy, the revered Archbishop of Turin.

Amidst a scene of great religious fervour and enthusiasm Pontifical Mass was sung at ten o'clock, at which Mgr. Mapelli preached. "Mary, he said, was powerful because She is the Mother of God, Queen of Heaven and Earth, and had a large share in the redemption of the human race; and having such power she is naturally drawn to use it, as she has always done, for the advantage of the Church and the faithful."

In the evening again there was another scene of triumph as the statue was borne through the streets in procession. Associations, Institutes, Schools, Confraternities, Festive Oratories were too numerous to be counted; they were followed by clergy, Prelates and Bishops and a great concourse of the population. His Eminence Cardinal Richelmy gave the Benediction both from the Sanctuary and from the steps of the Church, for only a small fraction of the people

could find room within. The piazza in front remained crowded till midnight, for besides the devotions proceeding inside, there were illuminations and music outside until a very late hour.

* *

The general intention for the 24th of this month is to implore from Our Lady Help of Christians greater devotion to the Most Holy Sacrament and the spread of the practice of frequent Communion.

GRACES and FAVOURS.

Sunderland (England). I beg to send a thank-offering in honour of Our Lady Help of Christians for a great temporal favour, long asked for and at last received.

April 1911.

E. S.

Cork (Ireland). I wish to return thanks for several favours received after prayers to Mary Help of Christians and desire to have the thanksgiving published in the *Salesian Bulletin*.

May 1911.

C. J.

Chicago U. S. A. I would like to acknowledge my grateful thanks through the *Bulletin*, for a very special favour received by the intercession of Mary Help of Christians.

May 1911.

M. K.

Malvern (England). Kindly publish my thanksgiving and have the Holy Mass offered in return for a favour received during a Novena to Our Lady Help of Christians.

May 1911.

J. S. B.

Belfast. Kindly have a Mass said in honour of Our Lady Help of Christians in thanksgiving for the success of an operation, and have the favour published in the *Salesian Bulletin*.

May 1911.

J.

Chicago U. S. A. The enclosed offering is for a Mass in thanksgiving to Our Lady Help of Christians for many favours received through her maternal goodness, and to ask a continuance of her protection.

May 1911.

A. C.

Kilkenny (Ireland). I wish to publish my thanksgiving to Our Lady Help of Christians for a favour received through the intercession of Our Lady Help of Christians.

May 1911.

M. B.

Rhodesia (S. Africa). A client of Our Lady Help of Christians sends an offering in thanksgiving for a favours received and begs to have the same published in the *Bulletin*.

March 1911.

Anon.

Galway. Kindly accept the enclosed offering in thanksgiving to Our Lady Help of Christians for favours received through her intercession.

May 1911.

SISTERS of MERCY.

Kilmallock (Ireland). The enclosed is for a Mass in honour of Our Lady Help of Christians, in thanksgiving for a great favour obtained through her intercession after promise of publication in the *Bulletin*.

May 1911.

M. J.

Co. Cork. Will you kindly have Holy Masses offered in thanksgiving for a favour received and to ask for a temporal favour, earnestly desired.

May 1911.

A. R.



Mrs. Landsberg, widow of Mr. Otto Landsberg distinguished for her great charity towards the poor and needy passed to her reward at the age of seventy-one. Rosebank. Cape Town.

Sr. Teresa Gertrude Kean, Atherstone, England.

Mr. James Mc Nally, Randalstone, Ireland.

Rev. Prioress, Sisters of St. Benedict, Duluth, Minn. U. S. A.

Sr. Mary Joseph of the Blessed Sacrament, Lanherne, England.

PERMISSU SUPERIORUM

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History of the Ven. Don Bosco's

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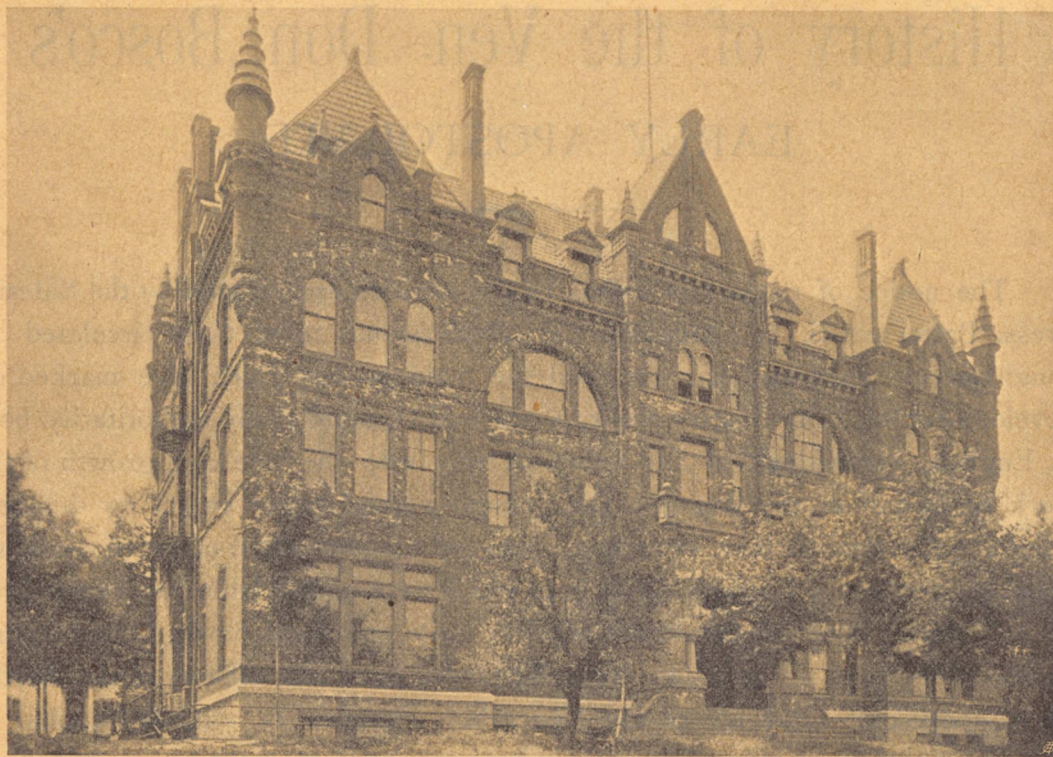
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