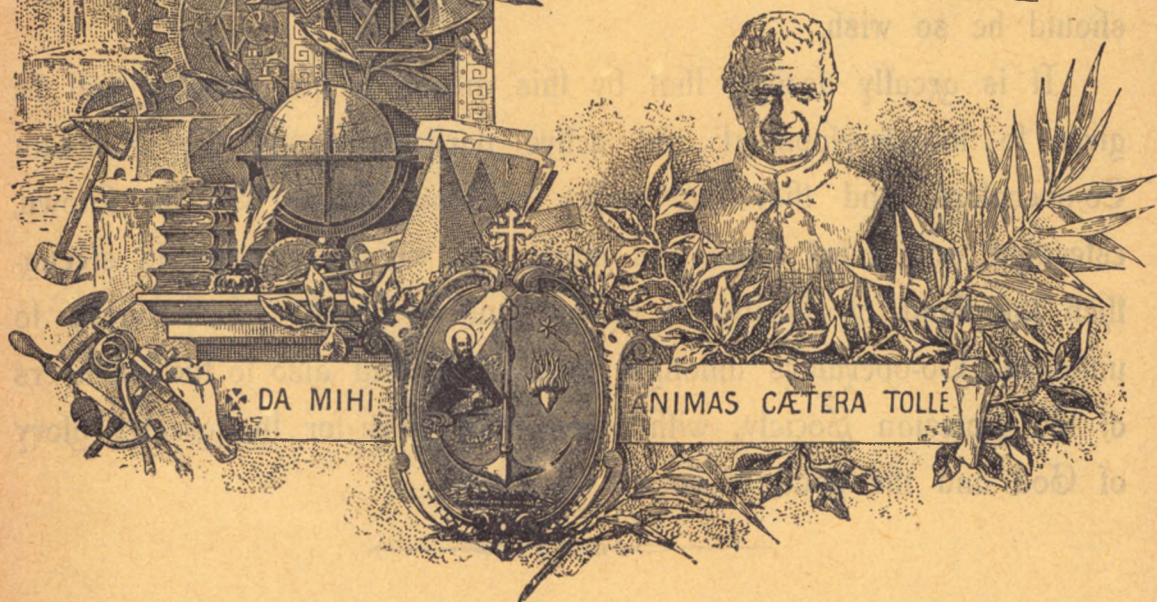


No. 7 - July - 1912

Vol. VII.

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

*L. S. S. S. S.*





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## Important Notice to Readers.

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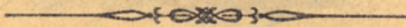
As announced previously in the **Bulletin**, the Rules of the Association of Salesian Co-operators, together with a summary of the Indulgences and spiritual favours, and appendices, have been reprinted and bound into a neat volume or manual.

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 Cottolegno 32, Turin, Italy.

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## The Ven. Don Bosco and the Sacred Heart Church in Rome.

FOR the past few months we have been taken up with Jubilees, with twenty-fifth and fiftieth anniversaries; but this year bids fair to be quite a Jubilee year, for we shall certainly have more to say in regard to our own towards the close of the year, and we have now to draw attention to another, which would more appropriately have been described last month, had not important events displaced it.

In April 1887, less than a year before his death, Don Bosco set out for Rome accompanied by Don Rua, his Vicar, and Don Viglietti. Although he was now very feeble, it was the result, not so much of the weight of years, as of the fatigues and heavy responsibilities of a life, which was one entire holocaust for the glory of God, and the welfare of the young. And yet, before his days were run, he desired

to be a witness of the consecration of that Monument to the Sacred Heart of Jesus in Rome, which had been the ideal of his ideals, and for the attainment of which he had sacrificed the last five years of his already laborious life. *Ad Jesum per Mariam; to Jesus through Mary.* was his motto; it was deep in his heart and continually on his lips; and characteristic of his every action, it was to have its seal in the Holy See of the Vicar of Christ, and among the people of the Castro Pretorio. The Mission of Don Bosco, received from Divine Providence, had established itself in the North of Italy in the Basilica of Our Lady Help of Christians; it was to have its completion on the banks of the Tiber in the monumental Church dedicated to the Sacred Heart of her Divine Son.

But although it might be a praiseworthy and pious desire to wish to



assistat the consecration of this Church before his death, Don Bosco was urged on yet more by the charity which animated all his life, suffering, believing, hoping, loving: *caritas omnia suffert, omnia credit, omnia sperat, omnia sustinet* (1). It was of no importance to him that some of the altars and decorations were not complete. "What is of importance," he said, "is to make immediate provision for the religious needs of the growing population of that quarter, which already has more than 15,000 souls; the demands of charity must come before those of art... I want to offer to the Holy Father, Leo XIII., during the year of his sacerdotal Jubilee, a lasting and striking homage of the affection and devotion which binds me and all the Salesians, the Daughters of Mary Help of Christians and the Salesian Co-operators to the Chair of Peter." These are characteristic words, revealing his eminently apostolic sentiments, and his devotion to the Papacy.

His Eminence Cardinal Alimonda relates that, as His Holiness Leo XIII. was one day addressing a group of cardinals, he expressed his great sorrow at the stoppage of the work of preparing the foundations for the new Church of the Sacred Heart, in the Castro Pretorio quarter of the Holy City; particularly as it was the cherished idea of His Holiness Pius IX. The work had been commenced by Leo XIII., who had appealed through His Vicar General to all the Bishops of the Catholic World; but now the undertaking was suspended through lack of means. "But", added the Sovereign Pontiff, "it is detrimental to the glory of God, the honour of the Holy See, and the spiritual welfare of a large population."

"Holy Father", I replied, — continues Cardinal Alimonda — "I can propose a

sure means for realising this design." "And what is that?" "Entrust it to Don Bosco." "But will Don Bosco accept it?" he asked with eagerness. "I know Don Bosco," I replied. "I know his entire and unlimited devotion to the Pope, and consequently I am certain that as soon as Your Holiness proposes it to him, Don Bosco will accept it." Leo XIII. immediately acted on the suggestion. Hearing that Don Bosco was then in Rome, (it was December 1880), he invited him to the Vatican and asked if he felt equal to assuming the responsibility of the construction of the Church, assuring him that it was a most meditorious work, and that it would be most pleasing to Himself, as he found it almost impossible to continue it. "The desire of the Pope is to me a command; I accept the charge that Your Holiness has deigned to lay upon me." "But I can give you no money," said the Pope in all frankness. "I do not ask Your Holiness for money: I only ask your blessing, and all the spiritual favours which you can give to those who will co-operate with me, in providing a temple for the Sacred Heart of Jesus in the capital of the Catholic World. Moreover, if Your Holiness will allow me, I shall build a large School beside the Church, where there will be a Sunday Oratory and a School of Arts and Trades for the boys of that needy neighbourhood."

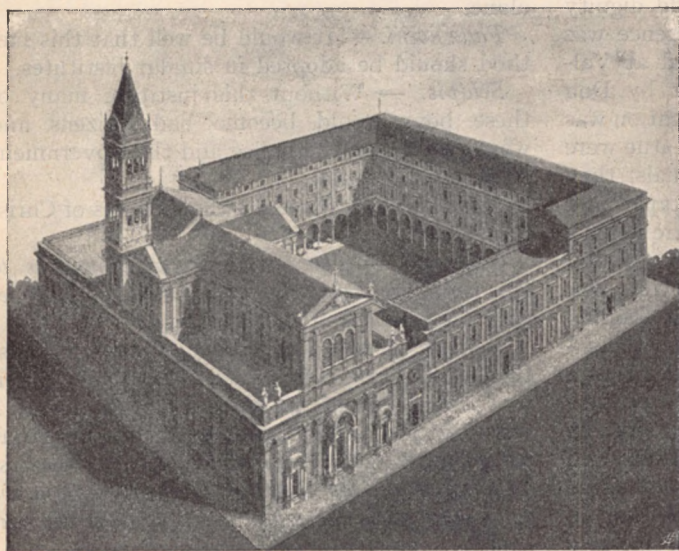
"Most willingly," replied His Holiness, "I give you my blessing, and I impart it to all those who shall co-operate with you in this good work. I invoke upon them all the blessings of Heaven." He then directed Don Bosco to the Cardinal Vicar, to consult with him about the designs for the Church.

Such is the account given by the eminent Cardinal who afterwards became Archbishop of Turin, and the

(1) Ad Cor. I.



Holy Father talking to the Cardinals a little later, added: "Don Bosco is indeed an extraordinary man." Just at that time he had also in hand the construction of the Church of St. John the Evangelist in Turin; but where it was a question of the glory of God and the good of souls no difficulties could stand in his way; he even enlarged the designs still more, and acquired some acres of the adjoining ground to erect the vast Institute that stands there today.



The Sacred Heart Church in Rome.

Don Bosco arrived then in Rome, and was received in audience by His Holiness Leo XIII. They conversed for three quarters of an hour on all sorts of subjects, the Pope showing the greatest interest in all Don Bosco's works and projects, and particularly the New Church whose dedication was the first reason for his journey thither. The Holy Father expressed His gratitude to all who had co-operated to bring the vast undertaking to so successful a completion.

This was a happy prelude to the morrow, Saturday 14th, on which day His Eminence Card. Parocchi, the Vicar

of His Holiness, performed the solemn consecration, in the presence of a most distinguished gathering. Next day, Sunday 15th, the sacred functions were performed with great splendour, and were continued during the octave. Distinguished Ecclesiastics took part in the celebrations, while seventy boys from the choir of the Oratory at Turn rendered the music in excellent style, and attracted large concourses of people. On May 16th Don Bosco celebrated Mass at the altar of Our Lady Help of Christians, while His Eminence Cardinal Schiaffino celebrated the Mass of General Communion at the High Altar. The crowd was enormous and Don Bosco was much moved. Tears of joy were seen on his face during the Holy Sacrifice. Since there had been world-wide co-operation for the construction of the Church, for Don Bosco's work was now world-wide, so it was arranged that on five consecutive days conferences should be given in the five principal languages, English, French, Italian, German and Spanish.

This twenty-fifth anniversary has therefore many claims to celebration. It is an important event not only in our annals, but in the history of the Catholic World, for the devotion to the Sacred Heart is of necessity universal, and therefore has particular claims during this year of its jubilee. It is a source of gratification to all those who co-operated in raising the one hundred and twenty thousand pounds sterling, to know that the Church and Institute have done an immense good work during that period, and that its influence has spread abroad the devotion to the Sacred Heart of Jesus in whose honour they were erected.



# Opinions of notable persons

## REGARDING DON BOSCO AND HIS WORKS.



**I**n 1848 the feast of St. Aloysius was celebrated with extraordinary solemnity in the *Oratory*. The procession in which the statue of the Saint was carried in triumph was truly imposing. More than 800 boys in orderly ranks sang the praises of St. Aloysius. The band of musicians played alternately with the singing of the boys; the guards of the city were present to add dignity to the display, not because their presence was necessary. Half Turin had assembled at Valdocco to admire the wonders wrought by Don Bosco. A circumstance of great edification was noted in this gathering. Beside the statue were to be seen two distinguished individuals; they also carried in one hand a lighted taper and in the other a prayer book. These were actually the Marquis Gustavus and Count Camillo di Cavour. Both were enthusiastic in their praise of Don Bosco's works. Count Camillo was heard several times expressing his astonishment, and at the end in the presence of Don Bosco himself, and of many distinguished personages, speaking of the Salesian *Oratory*, he used these very words: "How beautiful and useful is this work! *It is greatly to be desired that a similar institute should be established in every city! It would result in a great increase of well-trained citizens.*"

In the month of January 1850 the Senate of the Subalpine Kingdom, to learn more of the spirit reigning in the *Oratory*, deputed a commission of three Senators to make a detailed inspection. For this purpose Count Frederic Sclopis, Marquis Ignatius Pallavicini and Count Louis di Collegno were chosen. They came to the *Oratory*, conversed at great length with Don Bosco, visited in detail the whole house, examined everything, questioned many boys in the school and outside. Taken to see the boys at recreation, full of admiration at so much merriment, combined with orderly behaviour, Count Sclopis exclaimed:

—"What a fine sight!"

—"Truly fine," replied Marquis Pallavicini.

—"Happy Turin which possesses such an *Institute!*" added Count di Collegno.

Then turning to Don Bosco:

Count Sclopis. — Your work is truly philanthropic and of great social importance. *Such*

*undertakings should be promoted and supported by Government.*

Collegno. — What are the means Your Reverence employs for the moral training and good order of such a large number of boys?

Don Bosco. — Instruction and a kindly, patient charity are the sole means employed. Here love takes the place of the rod and reigns alone.

Pallavicini. — It would be well that this method should be adopted in similar institutes.

Sclopis. — Without this institute many of these boys would become bad citizens and would soon give the police and the Government itself much trouble.

Pallavicini. — These are the miracles of Christian charity.

Collegno. — *Those who devote themselves to this work are benefactors of humanity and deserve the gratitude of their country.*

—"Don Bosco" concluded Count Sclopis, the head of the commission, "I am not given to flattery; but in the sincerity of my heart I testify in the name also of my colleagues, that we go away entirely satisfied: *and as Catholics, as citizens and as Senators of the Kingdom we extol your work and trust it will prosper and extend.*"

From 1858 when Pius IX. made acquaintance with Don Bosco, he spoke of him both in public and in private with great praise. He conversed at great length with him when Don Bosco went to Rome and made use of him besides in various delicate and important matters.

He sent him also many letters. "Continue Beloved Son in that path in which, for the glory of God and the good of the Church, you have entered; bear if they come upon you, the heaviest tribulations and support with a generous spirit the afflictions and trials of the present time." (January 7, 1860).

—"Take courage, so that trusting on the Divine Assistance, you may daily labour more strenuously for so great a good, with diligence, toil and effort." (October 13, 1864).

—"Continue, Beloved Son, to instil carefully into the minds of your boys the holy precepts of our divine Religion; and to train them in habits of piety, good manners and all virtues." (May 27, 1866).



—"Continue with ever greater diligence your solicitude for the Christian education of the boys" (July 27, 1867).

—"We rejoice in testifying again. Our grateful and affectionate sentiments towards you and the priests who join in your labours" (November 27, 1875) etc. etc.

The Countess Matilda de Romelly (née di Robbiano), who lived in Belgium, often went to Rome; and on one occasion at an audience with the Holy Father Pius IX, he enquired: "*On your journey to Rome have you seen the treasure of Italy?*"

—"I see it now, Holy Father, in Your august person."

—"I mean, in passing by Turin, have you seen Don Bosco?"

And receiving an answer in the negative, the Holy Father exhorted her to return that way and make his acquaintance; which that lady did not fail to do, and from that time she never went to Rome without stopping at Turin to see Don Bosco and aid his work, and get advice from him.

She herself related this incident to Mgr. Cagliero, from whom I heard it.

In what esteem Don Bosco and the Salesian Society were held by Leo XIII, he showed clearly to all, in the most eloquent manner, by entrusting him with the erection of the new Church of the Sacred Heart of Jesus in Rome; he showed it still more in granting to the Society spiritual favours and *privileges* equal to those of the most ancient and well deserving Institutes in the Church; he showed it by confiding to the Salesians the conversion and civilization of Patagonia and Tierra del Fuego, erecting for them there a Vicariate and Prefecture Apostolic; he showed it by choosing as Bishops first Mgr. Cagliero and then Mgr. Lasagna, and lastly Mgr. Costamagna, Salesians, and in a thousand other ways, especially in several audiences granted to the successor of the Servant of God, and to other distinguished persons, in which he always praised Don Bosco highly, even calling him several times a *Saint*. He showed it in a remarkable manner, permitting the introduction of the cause of his Beatification a few years only after his death. Moreover he gave a special proof of his kindness in his letter to Don Rua, the successor of Don Bosco, which we have here reproduced literally:

*Beloved Son, Health and Apostolic Benediction.*

We make known with great pleasure the sentiments of Our paternal heart towards your Society, of which you lately communicated to

me by letter the pious rejoicings, and progressive labours in the service of the Lord. Certainly they are bound to render great thanks to God because by His inspiration and counsel that illustrious Priest, who was the Founder of your Congregation, was enabled to undertake so many and such useful enterprises for the glory of His Name, for the benefit of youth, for the Salvation of souls, persevering all his life in their successful management. It is also well that with greater fervour his spirit, preserved in You and in the whole Society, should daily continue to produce new fruit, to the great advantage of religion and civil society. As for ourselves, how pleasing to us is your devotion to this Apostolic See and how much we trust in your work, we have more than once demonstrated; especially when by Our Authority we have confided to you additional provinces amongst distant nations to lead them as you have willingly commenced to do, to the knowledge of the faith and of the right method of life. Amongst all your works We derive the greatest consolation from the abundant fruit obtained in many places by the education of the young, whilst daily the dangers increase by which this tender and inexperienced age is surrounded and attacked. For this reason it is to Us a great satisfaction that in Rome itself the extensive building, adjoining the Church which you dedicated to the Sacred Heart, will be soon completed, where many may be piously taught and educated in arts and trades and in that which we most value, religion and good habits.

Therefore may God, Who inspires and accomplishes every good undertaking, bless and prosper this work, as well as all the desires and labours of the whole Society; whilst from the depth of our heart invoking His assistance We bestow, first upon you, Beloved Son, and then on all your Confrères, on the devoted Nuns of the same Society and on all those who in any way assist you by their labours, the Apostolic Benediction.

Given at Rome, near St. Peter's, the 18th day of September 1893, the sixteenth year of our Pontificate.

P. P. Leo XIII.

The same esteem and affection was shown to Don Bosco and is still shown to the Salesian Society by the Sovereign Pontiff Pius X, happily reigning. He had had himself inscribed in the Association of Salesian Co-operators when he was only a parish priest. When, later on, he was Bishop of Mantua and afterwards Patriarch of Venice, he showed us such great kindness that we reckoned him amongst our greatest Benefactors.



In 1896 several Prelates wrote pressing letters to Don Michael Rua, Rector Major of the Salesians, urging him to publish a complete and detailed life of Don Bosco.

One of these letters was from Cardinal Sarto, now His Holiness Pius X, which shows what greater esteem he had for Don Bosco. The letter is as follows:

"Very Reverend Father.

The more widely the works of the Institute of Don Bosco extend, so much the more is felt the need of knowing in all its details the life of that *admirable priest the founder of the Congregation, which seems destined to supply the manifold necessities of our times.*

I think therefore that Your Reverence would do a very useful work in publishing as soon as possible the life of that Apostle of our days because in manifesting the ways in which he was led by God, many may be induced to appreciate more fully the gifts of Heaven and increase their trust in that Providence, which alone is able to produce such happy results.

Hoping that this my desire for the greater glory of God may be speedily satisfied, with profound respect and reverent affection I subscribe myself,

Yours fraternally

Joseph Card. Sarto, *Patriarch.*

As soon, almost, as he had assumed the sovereign Pontificate, he published a decree in which he spoke of Don Bosco as "*that illustrious personage in whom was to be seen the pattern of every Christian virtue, more especially charity.*" And he showed his pleasure in being able to sign with his own hand the commission for the introduction of the cause of Beatification. In which decree amongst other things is said: "Amongst those who, in the last century, Divine Providence sent to govern and adorn his Church, was the priest John Bosco, who following faithfully in the footsteps of those holy men Joseph Calasanz, Vincent of Paul, John Baptist de la Salle and the like, by the Salesian Society instituted by him and by many other works dedicated himself entirely to further the salvation of souls, and especially to educate the young, in piety, in classical studies and training in trades, making himself all to all to procure the salvation of all.

To these declarations was united the almost universal concurrence of those who had known him, who with one voice acclaimed Don Bosco as *the man chosen by Providence, the man of his age, and the Society founded by him as the Institute the most necessary and the best adapted to our times.* It is truly a wonderful thing that even in his life time at least twenty lives were

written of him, in Italian, in French, in English, in German, in Polish in Hungarian, in Bohemian, in Flemish, in Dutch, in Spanish and in Portuguese.

It is also wonderful that after his death in so many Institutes and public Churches Funeral services for him were held, in which the Society founded by him was extolled and that at least ten Cardinals or Bishops preached, *and had printed* the funeral discourse. Amongst these we may note Cardinal Alimonda Archbishop of Turin, in the Church of Mary Help of Christians; Mgr. Pampirio, Archbishop of Vercelli, at that time Bishop of Alba, at Valsalice; Mgr. Reggio, Archbishop of Genoa, then of Ventimiglia, at Bordighera; Mgr. Manacorda, Bishop of Fossano, in Rome at the Church of the Sacred Heart; Mgr. Rossi, Bishop of Sarzana, at Spezia; Mgr. Donato Velluti of the Dukes of San Clemente, at Florence; the Bishop of Vigevano, in his Chapel of the Seminary; the Bishop of Malaga at Utrera in Spain; Mgr. Lacerda, Bishop of Rio Janeiro, at Nicteroy in Brazil; the Bishop of Montevideo in his own city. Many others also preached in their own diocese without having the discourse printed, and others charged famous preachers with this office in their cathedrals, assisting pontifically at the funeral service.

The news papers also from one end of the world to the other united in praising the man of God. We think it well to select some passages from the lives, the discourses, and the news papers which best describe the spirit of Don Bosco and his Providential Mission.

The Archbishop of Seville, afterwards Cardinal, Mgr. Marcello Spinola y Maestre, being then Bishop of Milo wrote one of the most beautiful lives of the Servant of God. Amongst other things he narrates the following: "Pope Leo XIII, talking one day with several Cardinals and Prelates turned the conversation upon Don Bosco. After hearing the opinions of the rest, he said: "The Work of Don Bosco in our opinion is wonderful, it surpasses human ability, for one cannot understand how a man, destitute of pecuniary means, a poor and lowly priest, can have established the wonderful Salesian foundations, to be seen to day both in Europe and in America."

"So," logically continued the Pope, "the superhuman must be either diabolical or divine and its tendencies show which it is."

"In Don Bosco I admire the divine superhuman. The hand of God is shown clearly in all the Salesian Work of Don Bosco."

And truly without an extraordinary help from God, the lowly boy of Castelnuovo d'Asti



could not have accomplished works so great and numerous.

Dr. Charles d'Espiney wrote a life of Don Bosco in French, translated into most of the European languages. In this he describes Don Bosco as full of love for the young: "With the most tender love he loved an innumerable multitude of boys, who called him father: a burning love, kindled by the Heart of Our Lord Jesus Christ Himself. Love gave to that priest, destitute of all human means, the inspiration and the power of founding the *Society of St. Francis of Sales, destined perhaps one day to cover the earth with its vigorous branches.*" In the course of his history he always speaks of the work of Don Bosco as *marvellous*, and speaking of the servant of God he frequently makes use of these expressions: "*habitual energy, incredible strength of will, immense charity, etc.*"

The celebrated French magistrate Count Albert Du Boys, in his book: *Don Bosco and the Salesian Society*, printed at Paris in 1882, whilst Don Bosco was still living, begins thus: "One of the most marvellous phenomena of contemporary Christian charity began secretly some time ago beyond the Alps.

From Piedmont a wonderful movement started which at first extended to the Italian Peninsula then to France, afterwards to Spain and to many republics of South America, finally to the Savage territories of the Pampas and of Patagonia. The originator of this movement was a simple priest, who traced out a new path, without perhaps being aware of the greatness of the end to which he was tending and the immensity of the results Divine Providence was preparing for his zeal." And he proceeds to narrate the life with great skill and well regulated enthusiasm.

He concludes with a chapter entitled: "*The poem of Don Bosco*" and adds: "The great poets of various nations Homer, Virgil, Dante, Milton etc. have each conceived the vast design of an Epic poem and have translated it into verses full of life and light. This designation of poem has also been extended to the masterpieces of great artists, painters and sculptors, and to those majestic Cathedrals erected to the glory of God by our forefathers. They are poems in canvas and in stone where genius finds, to express its ideas, a language different from words and verses, but one equally splendid and magnificent in its expression.

"There is another sort of truly epic poet, those who erect a moral edifice with living materials: these are the founders of empires and the builders of nations... Don Bosco was

a poet after the manner of these last. He saw that the ruins of our own day required new foundations, and he conceived a vast design, arranging in his mind the materials required to put it into execution and thus to satisfy our great religious and social needs.

These materials, feeble and of no value in themselves, he saw could be transformed into precious stones worthy to adorn the temple of the Lord. Mystical and wonderful architect he prepared his *poem*. He gave life to his poetical idea. Those intentions, which for a time were looked upon as hallucinations of a weak mind, were a germ in process of formation. And the germ developed, so that Don Bosco was able to realize his thought. The 150 houses of Don Bosco's time are they not 150 cantos of his great epic poem?

Don Bosco composed his poem of men instead of making verses and stanzas. Now is the first method of verification easier than the second? The out pouring of the Holy Spirit was frequently to be heard from the lips of Don Bosco. He is therefore both poet and orator; but even had he been unable to utter a word, his works would speak for him in eloquent terms.

May God long preserve the life of this Homer of the Catholic Apostolate! But when, to our great loss, he passes away, his great work will go on, it will not die with him: Elias will leave his mantle to Eliseus, and Eliseus in his turn will leave it to another newly chosen, raised up by God amongst the Salesians."



## The School for the Leper Children

(Dedicated to Fr. Unia S. C., the Apostle of Colombia - South America).

The Rev. Father Santinelli, writing to our Superior General from Agua di Dios, gives some interesting details of the working of the Leper school at that town. "Last month," he says, "we brought the scholastic year to a close with quite a memorable function. The boys of this boarding-school for lepers were examined by the governing body of the State, and their report shows that the work of Don Bosco, even on behalf of these unfortunate members of society, has accomplished a great deal. So well indeed did the greater num-



bers of the pupils perform their tasks that many gained fall marks.

The report of the work says among other thing "It is well known that in their Schools of Arts and Trades, as established here, the learning of some manual art is combined with the course of studies, so that these young leper boys soon learn to be usefully employed. The object is indeed to implant early the habit of work, and to combine with their christian education the industrious habits and capabilities of useful citizens. All the general trades are taught as well as the open air work of gardening and farming, and all have the opportunity of a thorough course of instrumental music. In some of the departments the examiners were particularly struck with the exactness of the work and with the accuracy of the various stages through which the learner passes.

But it may be asked, why so much expenditure and education for the poor boys of the lazaretto? Because in many cases they are not afflicted with the disease to any great extent, and some have not yet shown any signs of it, but will develop it later on in life. It is most important that these should be accustomed to some continual employment, manual as well as mental so that in after years it may be to them both a means of gaining a livelihood, and of distracting them in case of despondency.

The greatest care has to be bestowed upon the sanitary conditions and arrangements, and on account of this precaution the health of the boys is particularly good. Cleanliness, attention to hygienic demands and a well ordered life, these are recognised by the medical attendants to be the most powerful aids to the reduction of the number of cases of leprosy, and to stave it off as long as possible from those in whom the germs are strong. A combination of mental and manual activity with well-regulated recreation creates an atmosphere more conducive to general good health and prevents that air of depression and slow activity which is the favourable developing ground and accompaniment of certain diseases. In all these endeavours the Salesians are seconded with admirable zeal and self-sacrifice by the Religious of the Sacred Heart of Jesus and Mary, who assist them in the infirmary, kitchen and other departments.

The boys are also trained to some extent in the habits of economy. A small sum, proportionate to the boy's attainments in his trade, is put by at regular intervals, for his use. This practice is at once an incentive to greater effort and a provision against future needs, for, by the time the boy has completed his course,

his account is frequently quite considerable, and sufficient to give him a start at some self-supporting occupation.

The agricultural department promises to have a great future before it. Its buildings have been constructed, and some of the land is already under tillage, providing most suitable open-air work for the boys, and very useful products for the schools.

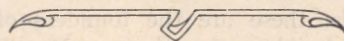
The distribution of prizes was attended by many influential people, for whom the boys gave a theatrical piece which was performed with great skill."

The report of the whole proceedings is signed by the examining body, consisting of Mr. L. Walker, Mr. J. M. Mormolejo, Mr. E. Parrado and Mr. E. Pinilla.

The spiritual needs of the population of the whole lazaretto of Agua di Dios demand a large share of the labours of the Missionaries. Including the healthy and the stricken the population amounts to about 6,000. There are three large hospitals, one for women and two for men, besides separate homes for the boys and girls; the latter are under the care of the Sisters of Charity, who are also in charge of the hospitals.

Two Salesian Priests take care of the parish work, directed by Fr. Grippa who has laboured among the lepers for nineteen years, ever since the death of the famous Apostle of this district, Fr. Michael Unia, one of Don Bosco's earliest missionaries. On the whole, the people show great earnestness in the practice of religion, and numerous confraternities are established among them. The Sacraments are very largely attended, particularly on the occasions of special solemnity, when the confessors have to spend nearly the whole day in the confessional; at those times, thousands approach to receive Holy Communion. This was particularly the case at a recent festival, when a Novena was preached by a Jesuit Father, and more than 3,000 out of a total population of 6,000 approached the Sacraments.

The care of the sick is another constant occupation and makes special demands on the patience of the Sisters and the priests in attendance at the hospitals, for the lepers are frequently entirely helpless and in the last extremities of life. The work however has the great encouragement of seeing so much good accomplished among this outcast section of humanity, and the reward of those who assist *these my least brethren* will be rewarded a hundredfold hereafter.







# Salesian Notes and News.

**London.** By far the most important and interesting event since our last record, was the celebrating of the Sacerdotal Jubilee of the Very Rev. Father Macey the Rector of the Salesian House at Battersea and Principal of the Salesian School. It was not merely a scholastic affair, for the twenty-five years of priestly work have been his twenty-five years of directing the various undertakings that go to make up, what is easiest and perhaps most suitably described as, the Salesian Work in West Battersea,

In our previous issue we gave an outline of the results of the period—the gradual building up and development, with its accompaniment of difficulties and anxieties, — but accomplished under the guidance of Providence. Since this periodical started its career in 1892, it has been a regular chronicle of the main events, and it would be necessary to write a voluminous history to deal fully with the history of the work. But perhaps no event in it, had about it just that touch of triumph, or legitimate consolation, that gave a unique character to the Jubilee celebrations. They were not on a magnificent scale, it is true, they were rather modest and homely; but they had a conviction and satisfaction about them that is born of perseverance and success.

On the evening of June 4th there was a joyous gathering in the large hall of the Salesian School. Boys, of course, were there in strong force, making the elderly people think of the time when they were represented by a small, but not insignificant band that could be counted on the fingers. They had multiplied now almost as the proverbial sands on the sea-shore, and they themselves were the representatives of hundreds of predecessors, already gone out to make use of their educational equipment.

But it was rather the elderly people themselves that provided interesting recollections, for among the priests assembled there were very nearly all those who had been ordained under

the regime of the Very Rev. Fr. Macey, and some were staying in London just at that date, but had returned for a brief change, from distant houses. This was especially the case on the following day at the dinner, when more were able to be spared from various Houses, and the assembly was a record, eloquent at once, both of vigorous growth and future promise.

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The proceedings were opened by a chorus of welcome by the choir, after which the great gathering listened to some very interesting and valuable letters from important personages. First of all there was the special Apostolic congratulation and blessing; then a message of hearty good wishes from His Eminence the Cardinal Archbishop of Westminster, who could look back at the very first day of the work of the Salesians in England, who could recollect his own part in the early arrangements, and could gauge the subsequent growth, and the zeal that had made it possible. On the following day again, at midday, the Cardinal sent a telegram from Lourdes, where he was staying at the time, thus showing again his ever thoughtful regard.

A letter was next read from His Lordship the Bishop of Southwark. His congratulations were accompanied by expressions of the highest appreciation for the assistance to the diocese, which Fr. Macey is able to give through the priests he nearly always has at his disposal; he also spoke of the great work built up at Battersea, and hoped that many years of prosperity lay before the Jubilarian.

The formal presentation was then made of the Gold Chalice, which had been subscribed for by the Past and Present pupils and some friends — who were anxious to take part in providing this souvenir. The Houses of Farnborough, Wandsworth and Burwash, founded by Fr. Macey, were also represented in the presentation of gifts.

The programme was then proceeded with. There were some special lines read for the occasion, and addresses from the upper and Lower School,



while music intervening, made an harmonious continuity of the whole. The Rector, who was received with great applause on rising to reply expressed his thanks for their presents and addresses, and said that if amid the multitude of labours, and the constant care that went to make up twenty-five years of responsibility, there were bright moments of consolation, that evening was certainly one of them, when he saw around him, with feelings of great pleasure and gratitude to God, so many who had become associated with him in the work of the Order, and such a large gathering of boys whom they had under their care. He was grateful for their good wishes and their promises, and especially for the presents, which would be lasting souvenirs of that memorable day.

On the following morning, the day of the Jubilee, the principal event was the Jubilee Mass, which was celebrated with all solemnity at ten o'clock. Fr. Macey was assisted by the Superior of Burwash as Deacon, and by Fr. Harrod, just arrived from Malta, as Subdeacon. The choir was in good form, and the grandeur of the *Solennelle* of Gounod accorded admirably with the celebrity of the occasion.

Not only were all the boys of the School and Community present in the Sacred Heart Church, but a large number of the parishioners, and some from a distance, had gathered together to solemnise an event, in which they seemed to have a personal part, by their long acquaintance with the celebrant.

The remainder of the day was a holiday, and was spent in the fashion of great festivals; but like all things human it passed rapidly away, not, however, bearing away with it a quarter of a century's labours, but adding to them its sanction of permanence and appreciation, and auguring a new period of prosperity.

**The Feast of Our Lady Help of Christians.** The Sundays of May were kept with particular devotion at the Sacred Heart Church at Battersea; the Very Rev. Fr. Macey gave a course of sermons on Our Lady, concluding them on the fourth Sunday, when the Feast of Our Lady Help of Christians was kept. Nothing was omitted that might add to the solemnity of the occasion, neither in the special character of the music, nor in the festive adornment of the High Altar, nor in the solemnity of the ritual. The grand procession in the evening reminded one of the magnificence of the scene which this Feast produces at the Sanctuary at Turin, on this the great day of the year, and

where the celebration is the original and arch-type of the festivities elsewhere.

In the Salesian School the Feast had already been celebrated. The New Chapel gave excellent opportunity for a Solemn High Mass, to the decorum and stateliness of which, the chapel's fine Sanctuary lent additional dignity. The School had a holiday, and a very interesting cinema show in the evening, provided by the School's instrument.



**The celebration at Farnborough.**

The Salesian Church at Farnborough is dedicated to our Patroness, and the occasion was therefore accompanied by befitting splendour. The morning showed a very large attendance at the Altar for the general Communion while the High Mass was celebrated with extraordinary impressiveness, both in ceremony and music.

Elaborate preparations had been completed for an imposing Procession in the evening, passing from the Church through the School grounds. This was carried out quite successfully, and was attended by an unusually large gathering of the people who had, previous to the procession, listened to the discourse given by the Very Rev. Fr. Macey, who had gone down from London for that purpose.

During the afternoon, the boys of the Boarding School gave an exhibition of their Physical Exercises, and showed to great advantage in their picturesque costume, while their various evolutions were performed with considerable skill. An entertainment was given in the School-room as a finale to a day of great celebrations.



**Examinations.** While dealing with our schools a word may conveniently be said about the examination period. At Battersea and East Hill, Wandsworth, the Religious examinations have been held by the Diocesan Examiner, since our last news-column appeared. Neither School has yet received its report, but it will hardly be below the standard of previous attainments, and that is itself sufficiently high to give every satisfaction.

The final School examinations will be held by the Oxford Delegates at Battersea and Farnborough, boys from East Hill and Chertsey coming to the former centre. These examinations are fixed for the early part of July, and results will be known some time in August. At the end of June the College of Preceptors examinations will be taken by the boys in the



intermediate stages; this examination will be held at the School at Farnborough, while the London boys will attend the central Examination Hall. The lower Divisions of the various Schools have a terminal examination, reports of which are despatched in the ordinary way.

By the time these facts are before our Readers, the schools will probably have finished the Scholastic year and commenced the long vacation. We recommend early applications and arrangements for the New Year which commences in September. New prospectuses and records may be had by applying to the Very Rev. Principal.



**Cape Town  
Past Pupils Association.**

Not only is the New Institute at Cape Town continuing its successful educational work, but the lasting results of its sound training are becoming more apparent, as the young men advance in years and experience. A good number have now been provided with the means of a very successful career in the shape of one of the trades, of which the Institute has shown itself to be a very capable preparation, and many have put their training to good use by prosperous careers in Cape Town or the neighbouring districts.

These young men are kept in touch with their old School by a flourishing Association, which has now run into the third year of its existence. Its yearly statement is put forward by the Secretary at the January meeting, and shows a steady development of numbers and programme. It showed this year that the average attendance at the weekly meetings was on the increase, that the band of the Association had gained recognition by public performances in the city, and that the Anniversary of the foundation of the Society had been celebrated with a very successful gathering and conversatione.

The day, however, for a general meeting is the Feast of Our Lady Help of Christians, which they spend entirely at the Institute. They share again their former Salesian life, meet their former teachers and Superiors and the present boys, reviving old memories and receiving mutual encouragement. They took their places, first of all, in the chapel for prayers and Holy Mass as of old. At the Community Mass five of the present made their First Communion, and after these five, a general Communion was the opening celebration of the Feast.

Later on, after breakfast, there was Solemn High Mass, and then the Past and Present en-

gaged in a keen contest for the possession of a Foot-ball Cup, which has been acquired by the Association for competition. This was the first time the trophy had been competed for, and the game was stubbornly fought, but the Present achieved success by one goal, and took possession of the Cup as the Holders for the Year.

Dinner followed. There were brief addresses by the Superior of the School, and by the President of the Association, dealing with the hopeful prospects of the work. The band provided some excellent selections. In the evening the dramatic section of the Society performed two pieces of their repertoire, one an allegorical representation, and the other a light sketch, both being very well done and highly applauded. Some friends of the School also provided musical items. The Rev. M. Colgan, D. D. the Parish Priest of the district in which the Institute is situated, very kindly gave the use of his Parish Hall for this entertainment, and his continual encouragement to the Association is much appreciated.



**Football Prowess.** Commenting on the spread of football popularity on the continent in a previous issue, we drew attention to the development of the game and of sports in general in the Salesian Schools abroad, and it was ventured as not beyond the range of possibilities that the London Schools should meet some of the rival teams from our Schools on the continent. The proposition has been realised, though not exactly in the manner anticipated.

It appears that the most renowned football team in the town of Liège, Belgium, is the team called the *Standard*, which has beaten all its rivals, including the Salesian School of Arts and Trades at that town. In fact the Team is up to international level as football goes on the continent. However, the Provincial was not quite pleased that the Salesian Schools should be thus in an inferior position, and on his visit to London he saw that it might be altered; for the Artisan or Trades section there, possesses a team, which though inferior in age and size to the *Standard* of Liège, is, on account of native prowess, superior in football skill. A suggestion that the attempt showed be made was taken up by the boys and their Superiors, and, after due deliberation and organisation, a representative team set off from Battersea to meet this formidable eleven. *Le XX<sup>e</sup> Siècle* reports the meeting as follows: "The vast ground of St. John Berchmans' School, surrounded by eager spectators in large numbers, was



the scene of a determined but loyal-spirited combat between the two teams the *Standard* of Liège and the Salesian School, London.

A start was made at a quarter past three. The *Standard* commenced with the wind, and

On the re-start, the *Standard* attack was persistent and skilful, and they obtained a penalty from which they scored. The Salesians now made a spurt, and were soon ahead again by another goal. The end was approaching,

but the Liège team meant to make a good fight of it, and they looked much like equalising. However the ball was sent out to the London forwards, who raced it down to the goal and put it through. No further scoring took place, so the London Salesian Team won by four to two. The local paper singles out for special mention the inside right and the goal keeper; the play of the team was highly praised; it was described as good class football, rapid and scientific.

A few days later the team journeyed some distance off to play a stronger eleven, when the result was a draw. The boys made the utmost of their time, for their trip was rapidly coming to an end; they managed to see a good deal of Belgium, and in spite of the language difficult succeeded in having a very enjoyable tour.

For winning the match against the *Standard*, each player received a medal commemorating the victory, so that they returned covered with glory and honour.



**Golden Jubilees.** There have been great celebrations recently in various Salesian centres, on the occurrence of the twenty-fifth anniversary of their establishment

and prosperous labours. But apart from those, three distinguished members of the Order have recently celebrated the golden jubilee of their Priesthood, and they have been the recipients of congratulations from all quarters, as their long term of eminent service in many good causes has won for them high distinction.

On June 9th, in the Sanctuary of Our Lady



Fr. J. Francesia and Fr. J. Lemoyne.

after a very few minutes their forwards had scored the first goal. The Londoners however after a brief interval equalised and the game became more exciting. The English attack was highly admired and loudly applauded, but it was not immediately successful, though the right half were particularly brilliant, and had scored another goal before half time.



Help of Christians at Turin, and on the forty-sixth anniversary of its consecration, Father Francesia and Fr. Lemoyne celebrated the Mass of their golden Jubilee, and on the same day in far-off Central America, where he is the Apostolic Delegate, His Grace Archbishop Cagliero also kept the same memorable anniversary. These three distinguished Sons of the Order are eminent for great careers and long service. The two first have been connected with the Oratory, and with the chief work of the Society, and both are recognised authorities in the literary world, and authors of great merit. Mgr. Cagliero, we need hardly remind the Reader, was the pioneer of Christianity and civilisation in Patagonia and the Southern Argentine, where he laboured as a Missionary-Priest and as a Bishop. After a long period of untiring zeal and successful activity, he was employed by the Holy See in several important missions in Italy, and was appointed by the present Holy Father to be his Representative in the Central States of America, where Catholic Diplomacy needed careful negotiating. He was the first Salesian Bishop, and, from his wide connections in many parts of the world, received congratulations from innumerable friends. A few days before the anniversary, he received a letter from the Holy Father, who thus expresses his good wishes.

To Our Venerable Brother, John Cagliero Titular Archbishop of Sebaste, Apostolic Delegate and Envoy Extraordinary to the Republics of Costarica, Nicaragua, and Honduras; Pius X. Pope.

Venerable Brother,  
Health and Apostolic Benediction.

Having learnt that you will soon be celebrating the fiftieth year of your priesthood, we most joyfully seize this opportunity of publicly confirming our great regard and esteem for you. We have no doubt whatever that you were always eminently worthy of the high confidence of the Apostolic See; but the very knowledge

of such a long period of time occupied in holy and useful endeavour on behalf of the Church, naturally increases Our regard and affection. For this reason, it is a great pleasure for Us to recount some of those eminent services, which in a few days' time, will be your dearest recollection.



Mgr. John Cagliero.

tions. Having been one of the earliest disciples of the Venerable Don Bosco, you were engaged in the education of the young for a considerable period; you then undertook immense labours in carrying the light of the Faith and of civilisation to the whole of Patagonia; and moreover, in more recent years, you have exercised your present office with a rare prudence and tact, as



Our Delegate in Central America. As there will be great numbers, therefore, partaking in your joy, so We are desirous to be amongst them, and to participate in the general exultation; and We trust, that through the assistance of God, you may long be spared, and that your strength may be renewed so that you may continue your eminent services to Us and to the Church.

As a pledge of the blessings of Heaven, receive the Apostolic Benediction, which We impart with great affection.

Rome, St. Peter's, in the Ninth Year of Our Pontificate,

Pius X. Pope.

The last year of Our Venerable Founder's life, 1887, saw the extension of his work in various directions; it was established in England, Belgium, Chili, and in the district of Southern Patagonia. In connection with the last mentioned place, it is recorded that its foundation was being made during the keeping of Don Bosco's birthday August 15th and news arrived of the First Mass at Punta Arenas in the far South and the prospects of the Missionaries. Mgr. Fagnano, who was in charge of the mission of exploration, said that all the channels would have to be explored, and the islands visited, so that the Indians might be given the knowledge of the true Faith. The whole of that vast territory has since been evangelised, and villages of Christian Indian Tribes are now erected in Tierra del Fuego and Dawson Island. The Holy Father, who takes the utmost interest in the work of the Church in the Missions, has associated himself with the keeping of the twenty fifth year of the foundation, and has sent an autograph letter through His Secretary of State, His Eminence Cardinal Merry Del Val. It would be difficult to find any expressions of higher esteem or kinder sentiments than those of the following letter:

To Our Beloved Son, Joseph Fagnano, —  
Of the Society of St. Francis of Sales, Prefect  
Apostolic of Southern Patagonia.

Beloved Son,  
Health and Apostolic Benediction,

Although we are certain that you, Beloved Son, who have governed those Missions for so many years, will superabound with that joy which, by the grace of God, accompanies apostolic labours, still Our affection urges Us to give you and your confrères a special sign of Our paternal love. We are indeed separated by long distance, but closely united to you in the bonds of charity; and we follow your vicissitudes, and are afflicted or rejoiced according to

your times of joy or sorrow. Now surely is one of the occasions for joy, when you are approaching the termination of the twenty-fifth year of your great work in the Missions. If We look for a moment to the past, We must rejoice at your zeal, through which by God's aid the light of the Gospel has been brought to those unfortunate tribes, bringing them the hope of immortality, and civil society, moreover, has been greatly benefited.

With you, therefore, who are preparing to render thanks to God, as is just and proper, we heartily unite, and joining you in prayer, We earnestly beg of God, that He would mercifully deign to keep always in His dutiful service those have been called to the light of the Faith, and that He would hasten that happy lot for those who still sit in the darkness and shadow of death.

A pledge of divine favour and of Our benevolent regard will be the Blessing which We impart to you, Beloved son, from our heart, and also to all those who are labouring with you in the Gospel, and those whom you have regenerated in Christ.

Given at St. Peter's, Rome, May 1912, in the IXth Year of Our Pontificate.

Pius X. Pope.

Our Venerable Founder, Don Bosco, had the consolation of seeing the first fruits of the missionary work in Southern Patagonia. Later in the same year, 1887, Mgr. Cagliari came over to Europe, on account of Don Bosco's fast failing health. He presented to him a little Fuegian girl whom Mgr. Fagnano had baptised with some other natives in his first journey of exploration. She had come over to Europe with two Nuns of Mary Help of Christians. On presenting her Mgr. Cagliari said:


Here, Don Bosco, are the first fruits, offered to you by your sons *ex ultimis finibus terrae*: (from the farthest limits of the earth).

The child knelt before Don Bosco, and in semi-barbarous accents said: "I thank you, dear Father for having sent your Missionaries to save me and my brothers. They have made us Christians and have opened to us the gates of heaven."

Tears of joy were on the face of the *Venerabile*, as he beheld the first flower from those far-off-lands, so long the object of his fervent desires. Doubtless he rejoices today in heaven, at the sight of what has since been accomplished by the apostolic labours of his Missionaries.







# News from the Missions.

## FLOWERS AND FRUITS.

(From our Missionaries' Notes).

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### II.

#### A Christian Funeral.

Whoever goes from *Cuyabá* past the native Colonies founded for the civilization of the Fororós, at fifteen leagues from *Coxipó*, will find the Agricultural Industrial Colony of *Palmeiras*. This is the house for the training of the staff required by the Missions of Matto Grosso. Opened in 1907, it has recently received in its neighbourhood a small number of natives more in want of instruction and of material and moral assistance than their brethren of the Colonies of Mary Immaculate, of St. Joseph and of the S. Heart.

These are men who have already had dealings with civilized inhabitants and who in their frequent excursions have learnt little good and much evil and indeed vices, such as that of drunkenness.

When they were admitted to the Colony, the Provincial Fr. Malan was present, and he required a formal promise that they would be obedient to the Missionaries and that they would never attempt to renew their superstitious ceremonies.

From the beginning they showed themselves docile, punctual and attentive to the instructions given them twice a day and they willingly assisted us in the construction of their huts and devoted themselves to learning how to cultivate the land.

Sometimes, however, they disappeared into the forest.... not to hunt.... or to amuse themselves.... but solely to indulge in their traditional songs.

The Missionaries perceived this and held their peace, for they were satisfied with the great efforts they were making.

But it so happened that one of these children became ill; seeing it in danger of death we hastened to baptize it. And the child died. So far no harm was done, rather there was one

more soul entering Paradise; but this death soon caused a disturbance amongst these poor creatures.

—"Shall we," they said, "not be allowed to pay the last respects to this little one? And what right have the Fathers to bury him in their way?"

And they became so excited that ready for any thing — even to desert the Colony — they arranged to perform their own ceremonies.

So, towards evening, they began their singing.

—"They are beginning the *Bacarurú*!" said the Director; "and in present circumstances it is better that I should not oppose them directly; go out and remind them of their promise."

I went to them, and found men and women assembled round the old Chief Tobias, who presided over the meeting and led the singing. Arranged in a circle they had placed in the middle on a mat decorated with coloured feathers the body of the little child. The women sang more loudly than the men; and the nearest relatives of the deceased, in sign of mourning, were cutting their hands and legs disfiguring themselves with blood...

At my appearance no one paid any attention, but quietly continued their ceremonies.

Then I went forward and made a sign enjoining silence. Obediently they stopped and turned to listen.

I admonished them kindly of the failure to keep their promise to Fr. Malan; I told them that those ceremonies could not benefit the soul of the child, now happy with the Angels in Paradise, and that their songs were displeasing to God, being the remains of savagery and paganism; therefore, notwithstanding their attachment to ancient customs, they should make of them a generous sacrifice to the true God in imitation of our forefathers who also were pagans, but when they heard the preaching of the doctrine of Christ, abandoned their ancient customs and broke the statues of the false gods which they had hitherto adored, and erected instead altars to the true God surmounted by the Cross of Jesus Christ....; let them do the same, for the love of Him who became man and



died on the cross for us, for them, for all men, full of love for all, desiring to withdraw them from the slavery of the devil and open to them the gates of Paradise!

The chief interrupted me several times; others also spoke, making objections and upholding their way of acting; but the grace of God triumphed over these souls.

—"Father!" said Tobias at last, "your words have convinced us; see!... we abandon at once the *Bacururù*, and do you take the child to bury it as you will!"

Thanks be to God! The following morning we arranged the corpse on a small bier draped with white linen and adorned with a garland of flowers, and preceded and followed by the Indians who looked on in astonishment, we performed the Burial Service for Infants with solemn chanting in our Chapel, according to the Ritual and then accompanied it to the cemetery.

Having piously interred it we asked the Indians to kneel down with us on that blessed ground and with docility they recited with us the usual Christian prayers, which they have already learnt in Portuguese and *Bororo*! The impressiveness of the scene had a great effect upon all.

### III.

#### A visit to the district of Hoi-Fong in China.

Last January during our stay in *Hong-Kong*. His Lordship Mgr. Dominic Pezzoni, Vicar Apostolic, invited me to accompany him on a visit to one of his Missions in the district of *Hoi-Fong*.

You can imagine with what pleasure I accepted the kind invitation and the satisfaction with which I spent a fortnight in the society of that zealous Prelate and of the local Missionary.

The Christians gave the Bishop a most cordial and festive reception. Everywhere on his arrival, guns were fired and crackers let off; there were joyous shouts and sounds of music, real Chinese music. A medley of shrill trumpets, like shepherds' pipes, several cymbals resembling those of our band and others of a larger size like frying-pans, suspended from a frame carried by two and struck by a third with sticks covered with rags; several fiddles with handles half a yard in length to which the strings are attached and an opening about an inch in diameter covered with skin making a sort of musical box. Finally on a handcart a large drum, made of staves like a barrel, with

several smaller drums beside it of the same shape, these are struck by a man standing between the shafts of the hand cart; he uses two sticks, repeating the strokes at pleasure.

For here, it seems that little attention is paid to the number of instruments; whether they are all used, or some wanting, does not matter. Sometimes a single trumpet or a fiddle or one drum or a cymbal suffices; of course it is better to have more, since no one cares for harmony: the most various tunes are heard but so long as the same intervals are kept, everything is sa-



CHINA — And old catechist.

tisfactory.... thus one may say this music is merely a melody performed in unison. The same effect is produced when their tunes are performed by a European band. You may imagine how charming the combination is. And yet if you question even the well educated, and those who have visited foreign countries they will say of European Music that it is fine, but not better than their own. So much for the music.

In solemn receptions banners are never wanting; and to receive His Lordship there were many of all shapes and colours borne by valiant



youths. One of their special fancies is to carry these banners as peasants carry their scythes; but this is here a declaration of war inviting an enemy to the attack. Therefore it is necessary to be cautious because such a signal near another village might give rise to sanguinary contests; they are so excitable!

In the reception of the Bishop, sometimes the Christian Community goes in a kind of procession led by their chief. The men form one band, the women another, each have their banners and in front are several little girls dressed in white with wreaths of flowers on their heads and several little pages variously adorned, but all with small sticks of various colours; whilst at each side young men run backwards and forwards firing guns to increase the general mirth and enthusiasm. Usually this procession goes as far as some hill on the route of the Bishop and awaits him there.

When the Bishop arrives two little girls go to the front and recite their compliments, after which all accompany him to the village.

Nor is a triumphal arch wanting, simple if you will, but indispensable: a strip of cloth three or four yards in length, fastened to the top of two bamboo poles carried by two men who, having reached the place appointed for the reception, fix the poles in the ground and there is the arch ready made. The reception over, they take up the poles and the arch precedes the Bishop as far as his abode, keeping before his eyes a continual triumphant display.

Curious and various are the offerings. Sometimes they offer to the Bishop a lens or piece of glass, a symbol of their simplicity, and the sincerity of their festive demonstrations; another time they will offer a lamb, symbol of their obedience and submission; and, not being able to get a lamb they are satisfied with presenting a painting of one, although it happens sometimes that the painter instead of depicting a lamb, paints another animal... Lambs are so rare here, whilst other beasts are plentiful in the country! So also, instead of painting the Bishop wearing the mitre he is represented with a triangle on his head, so little used are they to see a mitre!

This is the ordinary ceremonial, but in order that everything should be done properly, they await the orders of the Missionary, who, especially in such circumstances, is the animating spirit.

During the Bishop's progress it happened that, riding the fiery steed of the Missionary he went before us, and found himself in the front of the procession, whilst Fr. Zamponi and I, being carried on men's shoulders, were some distance behind.

What was to be done? His Lordship was waiting for the ceremony to begin and the people looked on undecided, when the Mayor came forward and having made a bow with much gravity solved the question, saying:

—*"Usually the Father has to wait for the Bishop. It is only right that sometimes the Bishop should wait for the Father! My people, let us wait till our Father arrives!"*

I need not say this decision caused much amusement; the Bishop, laughing also, had to bow to the Mayor's authority.

On our arrival the ceremony was gone through and we proceeded to the village, accompanied the whole time by the music, the shouting and the firing of guns.

But the official ceremony was over and so without causing any surprise the Bishop left the procession with me to show me the *yin-tong*, a kind of wireless telegraph existing many centuries before Marconi as a means of communication between the different Provinces and the Capital.

I saw, in fact, an old tower with others on little hills, about two miles from each others, all tending from the centre of the Province towards the Capital. Each had its permanent sentinel whose business it was to signal any important event in the day time by means of smoke hence the name *yin-tong* (chimney of smoke), and by night with fire. Thus any signal was passed from tower to tower to the Provincial town or to the Capital, in a very short time. Many of these towers are still to be seen, either whole or partly in ruins.

Having made this digression we returned quietly to the procession and reached our goal, the village of St. Joseph.

This village belongs entirely to the Mission, by which it was bought with the offerings of some generous souls and only admits Christians; so the Missionary is there a kind of king who lays down its fundamental laws. All the houses were rebuilt on a pre-arranged plan. It is not surrounded actually by a wall, but having a line of buildings all round close together without external doors, it is well defended against the brigands so numerous in these parts. The entrance to the village is through a single gateway or arch, which is closed at night, and leads into the principal street, which, crossing a large central square, goes straight to the Church and the Missionary's house. Other smaller streets branch out from this, in a regular fashion. Today the village has about 400 inhabitants and promises to increase. Here every two or three years a Mayor is elected and four Councillors, and you should see with what



interest and contests these elections are made!

Of the councillors one attends to the collection of small taxes, another to health, the third to education, the fourth to public works. The mayor is a sort of father to all, watching over the moral and material progress of the village; correcting and reproving his subjects; and imposing, when necessary, some small fines, within the limits prescribed by the Missionary, to whom all the more important cases and decisions are reserved. In addition, three or four men, elected every month are charged with police duties and are maintained at the cost of the Municipality.



CHINA — Pastoral visit to the village of St. Joseph.

I found only one thing wanting... a Post and Telegraph office which does not exist here.

Whoever wants to send a letter calls an individual and arranges with him the cost of taking it to its destination, which is usually a cent (one half penny per mile); and the sender writes at the back of the stamp:

*"This letter is sent on condition that so many cent will be paid by the recipient to the bearer."*

One receives the letter and walks, for instance, ten or fifteen miles. When tired he finds another to take his place; and gets from him payment in proportion to the distance traversed, giving him the right to exact the whole sum. In his turn this one goes as far as he chooses, until he finds a third to whom after obtaining from him the sum already spent and a retribution for the distance travelled by him, he hands over the right to exact the entire payment; and

so on. Only the last, that is he who reaches the destination receives the sum marked on the letter. As the price fixed for carrying is just and suitable, it is easy to find one who will begin the expedition as well as others to go on with it, and the total sum being paid only at the end, each one is sure of his own payment.

Now, however, in many parts of China there is already the Imperial post, organized much as our own.

Returning to my account of the village, it is impossible to describe the contentment of its inhabitants, free as they are from the vexations if pagans and the oppression of mandarins; for if anyone is not satisfied with the place, he is free to depart.

How many of such happy Christian communities could be established by the Missionaries if they only had the means!... The present priest in charge is awaiting funds to complete his new Church of which the walls are scarcely more than three feet high and it is so badly needed!... During the stay of His Lordship and the Missionary in that village, about forty boys and girls made their First Communion, the greater number between seven and eight years old; but the crowd which, on such an occasion, filled the Chapel, coming partly from other

Missions, was such that there was absolutely no room and even the First Communicants, in order to allow others to approach the Holy Table, had to retire to the sacristy, and there make their thanksgiving. But space in the sacristy, in proportion to the Chapel, was still more restricted for such a number of children, than was the Chapel for the whole congregation; and yet they found a way of making their thanksgiving, lying prostrate on the ground according to the custom of the place. The space scarcely allowed standing room for each one; nevertheless they succeeded in kneeling down, bending over one another and thus they remained for the remainder of the function which lasted some time! Consoling scene! One saw neither heads, hands nor feet, but only the little bent backs and one heard the harmonious voices of those forty happy children re-



peating the acts of thanksgiving after the good Chinese Sisters! A singular spectacle, giving an idea of the Sacramental union between Jesus and these youthful hearts!

O how sublime is our Faith, even in the midst of such extreme simplicity and how often do the missionaries behold such sublime manifestations as make them shed tears of joy! It is then indeed they feel repaid even here below for their life of sacrifice.

I must add that the people of these districts are very gay lively and very fond of feasts.

On the occasion of the Bishop's visit, for instance, they were not satisfied with only a formal reception, but they made of it a real feast, cordial and intimate, all the time the Bishop remained with them. This was shown by their frequentation of the Sacraments, by wearing their best clothes (the women, in particular, wearing pretty helmets of silver and gold, or gilt) and also by the spontaneous offerings brought to the Missionary.

Even when resting, one was not free from such offerings... Sometimes a poor old woman wishing to place in the hands of the Bishop half a dozen eggs, waited in the street to see him pass, and full of joy went forward with her offering; another would present a fowl, or a little boy would come with a bird caught in a net, or some fruit; others brought a kid, or some meat or Chinese wine, the latter made of fermented rice.

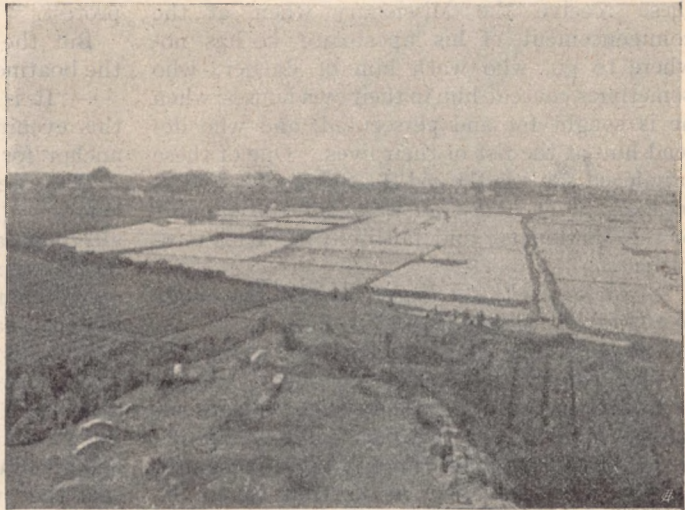
Some exhibitions of a magic lantern, which I had brought with me, were the crowning point of the festivities!

They enjoyed all the pictures, but what excited the greatest enthusiasm were those resembling Chinese shadows of gymnastic feats which they call *ta-kng-su*. Chinese things are more to their taste, they understand them best.

As for myself, I was able in this visit to appreciate the great sacrifices of the Missionary in China, and the need he has of material and moral support; not for himself, being ready for anything, and he seems not to think of his own wants, but for his mission, for the poor, for the schools, for the catechumens, for the Chapels, for the Holy Infancy. In the single city of *Soa Mui* for instance, Fr. Zamponi has built an Institute of the Holy Infancy and there are more than 100 little girls there rescued

from death, under the care of a few good Canossian Sisters and some Chinese Tertiaries, where more than 500 francs per month are required for the nurses only, without reckoning the expenses of the rest of the Institute, which amount to about the same! The souls who, from these Institutes depart for Heaven, newly cleansed in the waters of Baptism, are innumerable, because the parents usually hand over their children only when they have no hope of keeping them; this is the reason why but a small number survive, in comparison with the souls that go to Paradise.

But if pecuniary help is needed, every Chinese Missionary needs even more moral help



CHINA — Salt fields.

specially that of prayer. Here it is not a question of dealing with a docile people, ready to receive the faith, but with a people full of prejudices against all that is foreign, or that comes forth from a foreign mouth. Even when convinced by the evidence, they conclude by answering coldly: — "You, foreigners, believe thus: we Chinese, believe differently" — and they are convinced they have given a conclusive reply.

Loneliness is also a great trial for the poor Missionary who, though surrounded by many persons, finds in them such a feeling of distrust, that he is obliged to keep himself apart; and such a position is so painful as to cause real home-sickness. Several missionaries told me that after being some months without seeing any European, meeting by chance a customs official or tourists, or even Protestant Ministers, they felt drawn to embrace them, from the



pleasure of seeing a face other than Chinese, seeing in them even without knowing them, a brother and a friend. This seems an exaggeration, and I should have thought it so if in a lesser degree I had not experienced it myself and especially if I had not been assured of it by grave and experienced missionaries.

Fortunately, even in the midst of so much distrust and suspicion the Lord always provides for his servants some privileged soul, who is a powerful help to them! In every place where the Faith begins to flourish, He moves some one to reflect on the Missionary's words, on his life, on his self sacrifice, and by His grace he makes him an efficacious instrument for the salvation of his brethren. Such as these receive the Missionary when at the commencement of his apostolate he has nowhere to go; who warn him of danger; who sometimes conceal him in their own houses, when he is sought for and persecuted; and who defend him at the risk of their lives. One of these privileged souls is the old *A-Ciò*, about 75 years of age, who at *Teak-Chai* was ever the support of the Missionary, and faithfully kept his resolution:

—*"To stay with the Father, to obey the Father to help and defend the Father!"*

The good old man rejoiced in seeing the Bishop received with such solemnity, passing as it were in triumph even through villages almost entirely pagan, whereas a few years ago he could scarcely pass through them incognito. Being invited to have his portrait taken, he consented, but wished to be photographed with his rosary and prayer book!

When the time for departure arrived, he saluted the Bishop with tears in his eyes, saying:

—*"Come back soon, because I am already old and fear I shall die before I can see you again!..."*

May the Lord grant that we also may find men like to him in our new and difficult Mission!....

In this visit I learnt something else I had heard as a boy that in certain countries salt was sown. I have been to many places, and at last I have found such regions. The greater part of the wealth of this district of *Hoi-Fong* comes from the salt which is sown in vast fields! Each of these is divided into furrows more or less equal, which are filled in succession with salt water left stagnant: then they cast into these like seeds, small lumps of salt, which become the nucleus of a quantity of saline crystals, which joining together, if the weather be propitious grow like plants, which are then collected with rakes into a heap and dried: thus is made ready the salt which is taken to market and

sold for domestic use. One must go to China in order to see fields of salt!

The fortnight fixed for the visit passed like lightning and we made ready for our return. The faithful of the last Christian community visited, accompanied us for nearly three hours. Then we entered a large fishing boat, or rather a reservoir destined to hold the fish, a kind of well about two yards in width where the Bishop, Fr. Zamponi, I and a seminarist who had accompanied me, arranged ourselves as best we could....

After a while it began to rain heavily and not being able, for fear of suffocation, to close the mouth of the well, we had to enjoy the down pour. We were in a fish-pond so we could not protest.

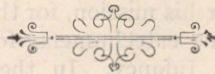
But the worst was that at a certain place, the boatmen refused to go any further.

—*"It is impossible to reach our destination this evening, they said, consequently we must anchor for the night and go on tomorrow."*

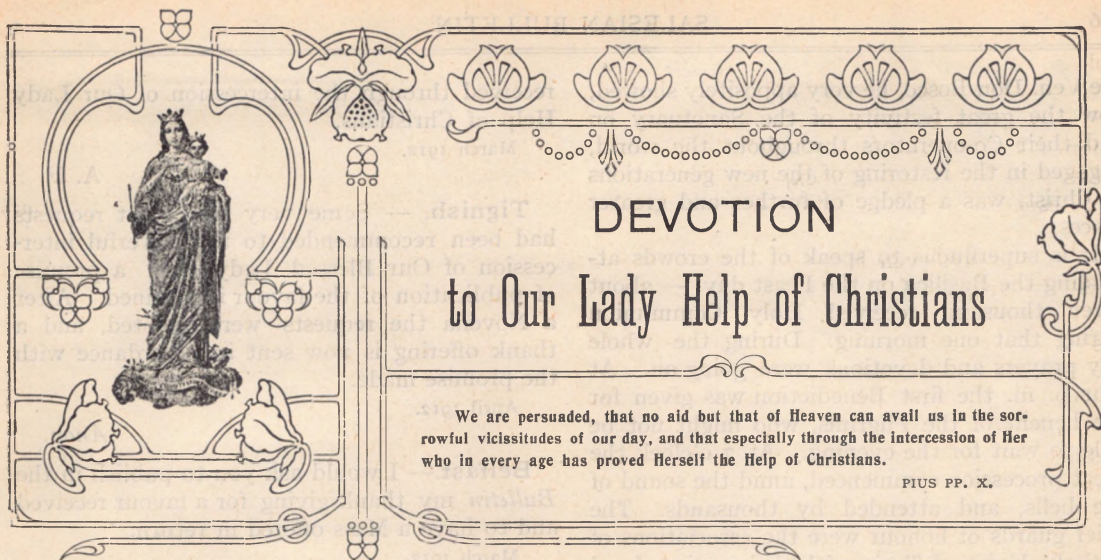
They were right, but why not have told us before? It was already four o'clock in the afternoon and we had only eaten a slight breakfast at nine o'clock in the morning. We suggested changing our route so as to land at a residence nearer at hand, and the boatmen consented, as it would give them less work;... anyhow we did not arrive till nine o'clock, dead tired and half starved. It just happened by good luck that a good Chinese Christian had given us a box of sweets; but we soon found that they were hardly adequate to our craving for food. However, the time was to a great extent whiled away by the entertaining humour of the missionary, whose interesting and amusing information made the journey seem quite brief. We bade him good-bye on the following morning and set out at once for Hong Kong where we landed at ten that evening.

This voyage filled me with admiration for the excellent spirits of the missionaries, for their cordial attachment to the Bishop and for the great results already achieved by their labours; and it made me desirous that the same success may attend our labours in our New Mission.

Fr. LOUIS VERSIGLIA  
Missionary.







The Annual Festivities at the Sanctuary of Our Lady Help of Christians at Turin are nothing short of a magnificent triumph for the devotion to the Queen of Heaven, and for Religion in general. For many years the Novena in preparation, and the 24th of May itself, have been the occasion of great manifestations of devotion, and of genuine Catholic fervour. The Venerable Don Bosco made a great deal out of the solemnities of the Church, and knew how to make the external pomp the occasion of drawing the people to God, to the Sacraments, to the practice of their Faith. This tradition is not only maintained but amplified, and every year at the Sanctuary the scenes of devotion are renewed.

During the whole of the month of May there was a continual procession to the Sanctuary. Devout clients arrived from far and near, joining in the services, or making Novenas; whole schools of children or colleges were gathered in the Basilica at various times, and pilgrims from all parts of Italy and beyond. The many intentions of Co-operators, and others by special request, were frequently offered to the wonder-working Advocate, during the month so fruitful in heavenly blessing. Many distinguished Prelates came to recommend their labours to the Mother of God, and noble personages to offer a tribute of gratitude and to ask for prayers.

The festival days and the Novena were days of particular devotion, difficult to describe. The Word of God was preached by Fr. Brancati, morning and evening, throughout the month preceding the Feast, and great was the effect of his words on the crowds of listeners. During the Novena the Basilica was illuminated, and distinguished ecclesiastics from the city officiated at the services.

On the Vigil of the Feast there was Mass for the General Communion, celebrated by His Lordship Mgr. Castrale, the Vicar General of the Archdiocese of Turin; in the evening Fr. Francesia gave a conference to the Co-operators on the devotion to Our Lady Help of Christians, as the Inspirer and Patroness of Don Bosco's work, and on the part which belongs to the Co-operators to fulfil.

The first Vespers were sung by His Lordship the Bishop of Chiavari, a former student at the Oratory of Turin. The Sanctuary was illuminated outside and the piazza was filled with an enormous crowd until a late hour. From the dawn of the Vigil to the close of the Feast-day itself, the Sanctuary remained opened and was filled almost the whole time.

At a quarter past eleven the visit was made to the seven altars, and at midnight the Feast was hailed by the singing of the Magnificat, followed by the recital of the Rosary. At dawn Masses were said on all the altars, and were continued till midday. At six o'clock, our Superior General celebrated at the High Altar; he was followed by His Eminence Cardinal Richelmy, the Archbishop of Turin, who addressed the large gathering of people, and at 10 o'clock, His Lordship the Bishop of Chiavari sang the Pontifical Mass. The preacher of the month Fr. Brancati, spoke at the Gospel. On the text, *Venit adiutrix pia Virgo*, he showed how Jesus Christ had founded the kingdom of truth, of holiness, and of liberty; and how Our Lady Help of Christians had come to the aid of the Church in her necessities, defending truth by conquering heresies, holiness by defeating the pagan and Mahomedan hordes, and liberty by freeing her from Napoleonic oppression. Referring then to the Apostle of this devotion,



the Ven. Don Bosco, he very appositely showed, how the great festivity of the Sanctuary on and their Co-operators throughout the world, engaged in the restoring of the new generations to Christ, was a pledge of further and greater graces.

It is superfluous to speak of the crowds attending the Basilica on the Feast day, — about seven thousand received Holy Communion during that one morning. During the whole day prayers and devotions were going on. At four p. m. the first Benediction was given for the benefit of the Pilgrims, who might not be able to wait for the evening. At 7 o'clock the great procession commenced, amid the sound of the bells, and attended by thousands. The chief guards of honour were the associations of Catholic Union of Turin with their various local sections, and the Past Students of the Oratory. After proceeding through the crowded streets, the return was made just as the illuminations were showing up, and His Eminence the Cardinal gave the Benediction from the Sanctuary and then from the steps of the piazza to the expectant crowds.

The scene was crowded with devout people until a late hour, while the Sanctuary itself was still thronged with worshippers.

The celebrations were not concluded till the Feast of Pentecost, when solemn thanksgiving was offered to God, the final service being taken by our Superior General, the Very Rev. Don Albera.

*The general intention for the Co-operators is the spread of the important and holy practice of frequent Communion among the people at large.*

## GRACES and FAVOURS (1)

Dublin. — Most grateful thanks to Our Lady Help of Christians for a favour received through her intercession. I had made a Novena and promised publication of the favour, which I would now ask you to do in the *Bulletin*.

June 1912.

S. M.

Georgetown British Guiana. — I send a thank-offering for a Mass in return for a favour

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

received through the intercession of Our Lady Help of Christians.

March 1912.

A. F.

**Tignish.** — Some very important requests had been recommended to the powerful intercession of Our Blessed Lady with a promise of publication of the favour if obtained. After a Novena the requests were granted, and a thank offering is now sent in accordance with the promise made.

April 1912.

Anon.

**Belfast.** — I would ask you to publish in the *Bulletin* my thanksgiving for a favour received and to have a Mass offered in return.

March 1912.

*A grateful Client.*

**Kong.** — I am sending a thankoffering for Masses after many favours received through the intercession of Our Lady Help of Christians.

*A Chinese Co-operator.*

Thanksgivings have also been received from M. C. L., *Belfast*; P. M. *Drumlee*; M., *Belfast*; O'D., *Rathmullen*, for many favours received; M. R., *Belfast*; K. H., *Limerick*; E. de M., *Cork*; L. M. O'M., *Ballynoe*; M. H., *Ballyvoole*. Thanksgiving and request for prayers, *Anon* (Ireland); thanksgiving and request, B. *Atkinson* U. S. A.

## LIFE OF MARGARET BOSCO

### Mother of the Ven. Don Bosco.

By the Rev. J. B. LEMOYNE

PRIEST OF THE SALESIAN CONGREGATION.

### CHAPTER XIX.

The young priest gave himself up without reserve, to the work so dear to God, for poor and neglected children.

On December 1st 1841 the first Oratory was founded in the neighbourhood of the church of St. Francis of Assisi at Turin. Appointed spiritual Director of the Refuge, placed under the noble patronage of the Marchioness *de Barolo*, Don Bosco took up his abode there, and in order to avoid loss of time, he established his Oratory near by and joined his new subjects to those of the Refuge.

Unfortunately, the Marchioness could not bear the noise which the children made at play,



and she dismissed the good priest and his adopted family.

This was the beginning of endless trial and tribulations: it was the exodus of a young People of Israel, a veritable pilgrimage across the desert. They wandered from *Saint Martin* to *Saint Pierre*, from the house of *Moretta* in the *Philippi* meadow (which I still know), till at last Don Bosco could rent the barn and house of *Pinardi*.

Margaret was still living quietly at *Becchi* in the house of her eldest son Joseph. She was far from suspecting that she would soon leave her peaceable dwelling to become the active co-operator in the Oratory of St. Francis of Sales.

In 1846 John was seriously ill, and, cured as by a miracle, he afterwards went to regain his strength in his native air, and at his old home.

From that time he conceived the plan of an extraordinary work which man could not have inspired.

But in order that such a vast undertaking should succeed he needed at least one associate, and up to this time he had been alone. How should he find a heart sufficiently devoted, or a will sufficiently like his own, in order to strengthen and console him through the difficulties of every kind which would assail him?

We find the answer to that question in the Salesian Bulletin of the year 1880:

"God destines woman for the generous and charitable enterprises which have as their object the relief of human miseries and the salvation of souls."

This is not the place to pass in review the heroines who have acted nobly under Providence, but the establishment of St. Francis of Sales is a fact too considerable in itself and in its consequences, not to point out here the part which God has willed to reserve for Christian women. He inspired the mothers to send their children to the Oratory and Schools, and they came there in crowds: the rich woman, He inspired with generosity; and gifts of every kind and nature arrived in quantities. Nuns worked with admirable zeal to clothe and maintain the children. The work called forth a general emulation.

Among all the women, however, there is one who deserves the first place. She it was who planted first of all, on the fruitful soil of the Oratory, the standard of charity, and it was with justice that the children vied with one another in giving her the name of *Mother*.

*Mother Margaret*: such was henceforth the cry of appeal from every heart. The woman then, who leads in this noble emulation, is Mar-

garet Ochiena, a poor peasant, and the mother of Don Bosco.

God, in His divine order, is pleased to choose the most feeble instruments, to work the greatest things. The young priest had regained his health and strength at *Becchi*: he longed to see his young friends once more.

But grave difficulties stood in his path; dangers of every kind surrounded the dwelling at *Valdocco*. An inn of rather bad reputation, frequented by men and women of doubtful morals, stood quite near the house, and caused Don Bosco great anxiety.

Much occupied at home, and obliged frequently to go out asking for alms, he needed very much a reliable woman in whom he could trust completely. Where could he find such a person? His embarrassment on the point was extreme. He spoke one day to the priest of *Castelnuovo* on the difficulties and dangers of the situation.

"You have your mother" the priest promptly replied." Don Bosco seemed surprised and hesitated.

"Yes," continued the priest, "take your mother. She possesses both devotedness and experience. Who is there who could possibly help you as she would? She will be like a Good Angel watching over you."

The excellent man spoke truly. Under a simple exterior, loveable and good, that peasant woman hid a zealous heart, capable of the purest virtues, and ready for the most heroic sacrifices.

Don Bosco was convinced. Two motives however still prevented him from making the proposition: to ask of his mother a life of privations and sacrifices: to place her in a position which, in a great measure, would make her dependent upon him. These reasons, especially the latter, made him hesitate.

He had such a profound respect for his mother, he felt such a deep veneration for her, that it was impossible for him to imagine anyone more perfect. To him and to his brother Joseph, the mother was everything, and after they grew up, they still remained, with regard to her, children.

After mature reflection and much prayer, John formed his determination.

"My mother is a saint; I can make the proposition to her."

"Mother," he said to her. "I intend, as you know, to return to *Turin* to devote myself to the saving of poor children.

I do not any longer live at the *Refuge*, and in the place where I live now I need a reliable person to help me.



The house has bad surroundings, and no one but you can remedy the evil, and make me feel secure. Would you like to come and live with me?"

To such an unexpected question, the poor woman remained thoughtful for a moment, after which she replied.

"It will cost me something to leave our house and your brother and all that I love, but if you believe, my dear son, that it is God's Will, I am ready, and I will follow you, even to the ends of the earth."

"I believe it to be God's Will" cried Don Bosco, embracing his mother and thanking her for it with all his soul. The day of their departure was fixed for early in November, just after the Feast of "All Saints."

It was indeed, a great sacrifice for Margaret to leave the house so dear to her. As mistress of it, she had been loved and respected by all. There was nothing wanting there to make her happy. The sacrifice was not less sad to Joseph's family.

The news of the approaching separation caused many tears to be shed. A mother was being lost who put in practice the precepts and counsel of St. Paul in his letter to Titus. "The aged women in holy attire, not false accusers, not given to much wine: teaching well, that they may teach the younger women to be wise, to love thier husbands, to love their children, to be discreet, chaste, sober, having a care of the house, gentle, obedient to their husbands."

In a word all the virtues that make a home happy, "that they may adorn the doctrine of God our Saviour in all things."

They all wept then, at the separation, but, as they knew the reason for it, and as they loved God, all resigned themselves silently. The undertaking, in short, was noble and generous.

Margaret went to live with her son not, certainly, to lead a comfortable agreeable life, but to share in his anxieties and trials: worldly motives had not attracted her, but solely the love of God.

She knew perfectly well that, far from yielding him temporal profit, John Bosco's sacred ministry obliged him to spend the little that she had, and indeed to seek for alms. These reflections did not disturb her for an instant: on the contrary, full of admiration for her son's courage and zeal, she was burning with desire to imitate and help him even unto death. Happy indeed was he, to have such a mother.

(To be continued).

## INDULGENCES

which may be gained by the Co-operators.

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

### Every month.

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

### From July 15th to August 15th.

1. Our Lady of Mount Carmel, July 16th.
2. The Transfiguration, August 6th.
3. The Assumption, August 15th.

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.



The prayers of the Association are asked for the following lately deceased members: Hugh Rooney, Ireland; Mary Mc Evoy, Drumlee; Sister Mary Berchmans, Galway; William Kelly, Dublin; Mrs. White, Kilkenny; Charlotte Alexander, Nailsworth; Mary Dobie, London; Thomas Mc Gowan, Rathmullen; James Armen; Thomas Grennan.

R. I. P.

PERMISSU SUPERIORUM. — Gerent, GIUSEPPE GAMBINO — Turin, 1912

A. I. S. for the diffusion of the 'Good Press' — Corso Regina Margherita. 176.





# History of the Ven. Don Bosco's

## EARLY APOSTOLATE.

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

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

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

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

Single copies, cloth covers, Four Shillings.

Single copies, paper covers, Three Shillings and Sixpence.





# SALESIAN SCHOOLS

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*The Salesian Fathers have opened a School for boys at their Farnborough House. A course similar to that at the above school is given. For particulars apply to:*

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*A preparatory school for little boys, and Convent School for girls is conducted by the Nuns of Mary Help of Christians. Apply to:*

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*Eastworth House, Eastworth St.*

*Chertsey, Surrey.*