



# Salesian Bulletin

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

*Don Bosco*

DA MIHI


ANIMAS CAETERA TOLLE



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## Important Notice to Readers.

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 s 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.

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# The Salesian Bulletin

Organ of the Association of Salesian Co-operators

Via Cottolengo 32, Turin, Italy.

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## Visit of His Eminence Cardinal Bourne to the Salesians.

**O**n the last Sunday of the old year, the Jubilee Year of 1912, the Salesians at Battersea had the honour and gratification of welcoming in their midst His Eminence Cardinal Bourne. The fact that his visit was a deferred one, added, if anything to the joy of the occasion, for it had made all look forward to his coming with more eagerness, and gave the greater satisfaction in the realisation.

No Jubilee festivities of ours would be regarded as complete without the presence of His Eminence the Cardinal. And we do not say that in the sense of adding lustre and dignity, as he does to whatever gathering he attends; but because he had so close a connection with our work, and because we have always regarded him as a sort

of co-founder of it in England. In the sequel the Reader will learn from the words of the Cardinal himself how close was his connection with the origin of the work, whose growth to maturity has now become an accomplished fact.

The events of that day, as an historical event, are worthy of permanent record. The Cardinal, who was attended by Mgr. Jackman and Fr. Collins and his gentleman-in-waiting, was received at the Church of the Sacred Heart by the Very Rev. C. B. Macey, Superior. It was noteworthy that the Cardinal himself and Fr. Macey were the only two remaining of those who were actually sharers in the originating of the work in England. The members of the Community, who were the ministers at the Solemn High Mass at which the Cardinal assisted,



were the Rev. Fr. Kelly, celebrant, Fr. Walsh, deacon, Fr. Simonetti, sub-deacon; while Fr. Mc. Court and Fr. Muldoon were the deacons at the throne and Fr. Rector was the Assistant Priest. The Mayor of Battersea attended wearing his insignia of office.

The Sermon was preached by His Eminence, who observed that the Church was commemorating in these days the history of the most wonderful event that the world had ever seen, an event which had completely transformed the outlook of mankind, and which had for most men completely altered their ideals, and had raised up before them aims and aspirations such as never could have entered into their hearts before that event took place. God was pleased to begin his work in hiddenness, poverty and seeming impotence. In the long history of the Christian Church the same three-fold note was to be seen, and it was to be found in the work of Don Bosco, the Founder of the Salesian Congregation.

A little more than seventy years ago a newly ordained priest was praying to Almighty God to make known to him what was to be the purpose of his life. He had no conception of any great future before him. Certainly then no thought entered his mind that he was to be associated with some great work for the honour and glory of God, and that his name would be held in veneration and benediction as long as the Church shall last. He had no definite occupation. He was a poor priest of a poor family, with nothing to offer to Almighty God but the generosity of his heart. And on the eighth of December 1841, that priest was led, as we can see now, by the divine guidance to go to the church in the city in which he lived and to offer up the Holy Sacrifice. There was

no one to serve his Mass, and the sacristan roughly called upon a poor lad who had strayed into the church and bade him serve the Mass, for which no one else could be found. The boy resisted, and the priest, in his compassion for the boy, rebuked the sacristan for his hastiness, and, seeking some other server, told the lad to wait until he had finished. When the Mass was over and he had spoken to the boy, he soon discovered the reason he could not serve Mass. It was because he was utterly ignorant and scarcely understood what Mass was. In that moment there came to the mind of the Venerable Don Bosco the first inkling of the great vocation to which Almighty God was calling him. He soon found other lads of Catholic parentage who were growing up in the city of Turin, and, doubtless, in many other parts, without any opportunity and means of learning the love and knowledge of Jesus Christ. You know the story of those early days. How from that first inspiration put into the heart of that holy man there grew up a longing and a desire to do all in his power for young lads and boys that were growing up in such terrible ignorance and in danger of leading lives of indifference, if not of vice and crime. There you have again the three divine marks. A priest practically unknown, even to his brother priests, in his diocese. A poor man—poor in the things that this world can give—and, humanly speaking, absolutely impotent to undertake a work the magnitude of which the whole Catholic world understands to-day. He had only as an offering to make to his divine Master the generosity of his heart, obedience to divine inspiration, and the courage to go through life with so much want and toil and self-sacrifice from the beginning to the end.

The life of Don Bosco was rapidly approaching its end when in the month of November, 1887, two priests of his congregation came to begin his work here in England. He no doubt obtained for this work--almost the last to which he gave his personal sanction—a very special blessing from Almighty God. We are gathered together to complete that thanksgiving to Almighty God with which I would have gladly joined had it been possible to me on the very day of the anniversary, the very day of the silver jubilee, a few weeks ago. I think all those few who can remember what took place twenty-five years ago will agree with me that on this work of the Salesian congregation in its beginnings here in London were indeed imprinted the three divine marks of hiddenness, poverty, and seeming impotence. I well remember that evening when the Salesian Fathers arrived. We know well how dark and how desolate a November day can be in London, and I have a memory now extending over a good many years of life in London, and yet I do not think I can recollect any day more dark, more dismal, and more utterly gloomy than the night in November—the twenty-third, I think—when the Salesian Fathers arrived in Battersea.

It is well that we should recollect the little history of God's work in this district, so that you may be able with fuller knowledge to give thanks to Almighty God for all He has accomplished for your souls by means of the Salesian congregation. Down to the year 1869 in all the stretch of country along the riverside I do not think there was any church between St. George's Cathedral and Mortlake, except the small old chapel at Wandsworth. Those of you who remember this neighbourhood at that period, forty years and

more ago, will recollect that the population was very much smaller then, and there were very large tracts of country entirely unbuilt. In the year 1869 a very earnest and devoted priest Canon Drinkwater, obtained permission to make a beginning in the neighbourhood where now stands the Church of Our Lady of Mount Carmel. Then, soon after, in the year 1872 or the following year, inspired by the same zeal, he determined to set up a chapel of ease at West Battersea. The Countess Stacpole was a great benefactor of his work, and for some time the chapel was served from East Battersea. Later on a mixed school was established, and it gradually caused to grow up here a stronger and more earnest Catholic population. That was the condition of things in 1887, and at that time the Countess Stacpole made a very earnest request to Don Bosco to allow his sons to undertake the care of this mission. The request had to be made to my predecessor, Bishop Butt, who was the Ordinary of the diocese. He was a man full of zeal for the salvation of souls, and most devotedly attached to the development of religion throughout the diocese. When the request was conveyed to him he at once said that he was willing that the Salesian Fathers should come to West Battersea, but he said that he could find them much better districts in the diocese where progress would be more sure. He knew the poverty of the district and the difficulties they would find. The matter was, I think, also conveyed by the Countess Stacpole to the reigning Pontiff, Leo XIII., with the result that after negotiations it was finally settled that as soon as possible the Salesian Fathers should come and take over this district. In the autumn of that year I was making a retreat in the house



of the Salesian Fathers at Lille, in France, and during my stay I received a request, for which I shall always thank Almighty God, a request from Don Bosco, who asked me to return to London and be of service to the Fathers he was presently to send. During the month of October one of the Fathers arrived, a certain Father Dalmazzo, who came to take over the mission from the diocese on behalf of Don Bosco. Shortly after Father Dalmazzo came he gave his life as a martyr in defence of the sanctity of the priesthood. He arrived in October, and we had taken for his reception and for my own accommodation a small six-roomed house in Trott Street, Battersea. The clergy who were then serving East Battersea have both since passed to their reward—Father William Connolly and Father Linnett. They gave every possible welcome to Father Dalmazzo, and then on the twenty-third of November a definite beginning was made by the arrival of two Salesian Fathers and a lay brother.

As I have said, those who remember those days will agree with me that work was undertaken in hiddenness, because very few people in London knew what was taking place. There was no great excitement about it. There was no great announcement of the coming of the Salesian Fathers. There was, too, great poverty. There was only an iron church, which was already condemned and which ought to have been replaced. I remained here until the end of that month and then, having accomplished the task entrusted to me, I left here and went, on the nomination of Bishop Butt, as assistant priest to Mgr. Denis, who did such wonderful work at West Grinstead. That is a brief outline of the earlier days. The work conceived and

begun in the spirit of Jesus Christ Himself was blessed, as you know better than I do, and blessed in proportion to its likeness to the first beginnings of the Christian Church. When any great work is to be done by Almighty God it must be undertaken in the same spirit, and it is where hiddenness and poverty and human impotence are found that God's greatest blessings will be found also. Since those days it has been a joy and consolation to me to be a witness of and to some extent associated with the ever growing and widening work of the Salesian Fathers in England. I have known it as a priest because I was permitted to be present here on many memorable occasions. I was able to see the work more intimately when I was Bishop of Southwark, and certainly it will be one of the joys of my life to feel that I have been closely associated with so great a work, and the means of giving the sacramental unction to many of the Salesian Fathers who have come to this country. Looking back over the last twenty-five years, I am sure that I need not speak to you of the work at Battersea in any detail. You have been witnesses of what God has accomplished in your midst. You know of the different works that have sprung out of that first beginning. Perhaps it is possible for me to do what you cannot do, and that is to testify as publicly as I can to the confidence and the esteem in which the Salesian Fathers are held by their brethren in the clergy. They have gained that esteem and that confidence by their self-sacrificing and unobtrusive lives, and their ever-ready zeal, and the clergy know how readily they can turn to the Salesian Fathers for assistance and how promptly and willingly it is given whenever it is at all possible. And then you will let me say that I believe that

to no one under Almighty God is this happy result of their labours more due than to him who is now the only survivor in this place of the first labourers of those early days, because it is due, I think, to his priestly zeal and to his tact and kindness that the Salesian Fathers have won for themselves the position to which I so gladly testify to-day. That first labourer is he whom you and I with joy and consolation see in our midst, the Superior of this the first foundation of the Salesian Fathers in England. In the memory of those days offer up your earnest prayers to Almighty God that the twenty-five years that are beginning and which will go to make the second half of the golden jubilee of this mission may be blessed even more abundantly than the last. That if it be God's will these twenty-five years may contain within them the raising of the Venerable Don Bosco to the

altars of the Church. Pray, too, that his spirit may always fill his sons more and more completely, and pray for yourselves that you may grow in the knowledge and love of God, by your obedience to His teachings, which are exemplified in the lives of Don Bosco's sons.

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After the Mass His Eminence was the guest of Fr. Rector and the Community, and at lunch was pleasantly reminiscent of early days and subsequent developments. A more elaborate programme of entertainment had been arranged, including a performance of the play, but on account of the Christmas holidays this was out of the question. His Eminence therefore left in the late afternoon, closing thus a day which will always stand out in our memory and annals with enhancing recollections all its own.

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## A Quarter of a Century ago.

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**T**wenty-five years have now passed, and yet we still seem to feel the anxiety that filled those closing days, when as his strength began to fail with alarming rapidity, we asked each other in fearful whispers, if the end were really at hand. We recall the fervent prayers that went up before Our Lady Help of Christians, the uninterrupted watchings in the Sanctuary, the hope and the joy when an improvement was obtained; but a few days later there was a sudden change for the worse, and the downward course was rapid. No one can now imagine the anguish that filled a thousand hearts whether of Superiors or pupils, when on the eve of St. Francis of Sales, Don Bosco spoke his final fatherly words, bidding all farewell till they met in heaven.

On the morning of Jan. 31st when the sad news began to be carried about the city, there

was soon a universal mourning. Don Rua, sad at heart, with swollen eyes, and trembling hands, gave to the Salesians, to the Nuns of Mary Help of Christians, and to the Co-operators: *"the saddest announcement that he had ever had to make, and that he would ever make during his whole life; he announced that our dearest Father in Jesus Christ, Our Founder, friend, counsellor and guide was dead!"*

Sorrow filled every heart and became more acute as days went on, particularly on the following day, when the Community and boys crushed into the Church of St. Francis of Sales, and crowded round its doors, for night prayers were to be said there in the presence of the body, dressed in its sacerdotal vestments. All day it had received the homage of the Turinese, they who had received such benefits through him.

When the prayers were over, all remained



kneeling and amid the stillness Fr. Francesia said:

— You see here our dear Father, with that calm, that tranquillity, that smile which ever hovered on his lips? He seems to be desirous of addressing you, and you are awaiting his words.

But he can no longer repeat those holy counsels which he has so often given you; he can speak to us no more... And what should I say to you from this place where he has done so much for you? I shall only repeat his last words, the last message that he gave you. On being asked what little remembrance he wished to leave to his children, he replied: "*Tell them that I shall wait for them all in Paradise.*"

Throughout the church there was such complete stillness that not even a breathing was heard, and Don Bosco, in the serenity of death seemed to be speaking still and giving his last, long blessing. Although the sign to retire had been given, all remained motionless and many in tears. At last the boys were conducted class by class in front of the bier and so away to their dormitories.

For many years Don Bosco had prayed to God for what might be most advantageous to his Society, and had expressed his desire of saying his *Nunc dimittis*, only when he had accomplished the task imposed on him by God. And it was on February 2nd, the day which gives us the *Nunc dimittis*, that his remains were enclosed in their triple casing and borne into the Church of Our Lady Help of Christians for the funeral rites. Mgr. Cagliero pontificated, and the music was that composed by His Lordship in 1862, and which never seemed more appropriately or feelingly rendered than on this occasion. Grief was still strong, and we seem to hear yet the words of the people who waited in dense crowds in all the streets neighbouring the church. "Poor boys," they were saying, "they have lost a father. But never mind. He will bless them from heaven."

Mgr. Cagliero and Mgr. Bertagna completed the ceremonies of the ritual, but as soon as the absolution was given, there was a sudden disturbance. The people rushed towards the bier to impress their lips upon it, as upon some sacred thing. The wreaths of flowers that had covered the coffin were broken to pieces, and the pall and coffin itself would have been likewise despoiled had they not been hurriedly taken back to the Church of St. Francis of Sales. The growing excitement then ceased and tranquillity was restored. It seemed that the bringing back of the body into the midst of his children brought also the joy that had characterised his actual coming when in life.

And even now after these twenty-five years, we can hardly regard him as dead, for his memory has lived and increased, and he has gained new rights, new demands on our gratitude as indeed he has continued to live and work by his influence. He has seemed to gain an ever larger place in our hearts and lives, in our Houses and Institutes, as he has won his world wide place in the hearts of men. Therefore in commemoration of the first quarter of a century since his death, it would appear appropriate to take a review of his person and life, dwelling at a little greater length on the last days of his illness.

## Biographical Notes.

*Don Bosco, the benefactor and friend of youth was born on August 16th 1815. Even as a child he had a mysterious presentiment of his mission, and he became an apostle among his companions. After great sacrifices he was raised to the priesthood, having by his splendid talents gained the highest rewards, while devoting his spare time to works of charity and zeal.*

*Ordained priest, on Dec. 8th 1841 he initiated the work of the Oratories, which cost him incredible hardship. Misunderstood and persecuted, he took his flock from place to place, never doubting the future prosperity of his work. At Easter 1846 he found a permanent abode at Valsalice, and he soon founded other Oratories.*

*His zeal knew not what rest was. Assiduous in the confessional, and in preaching the word of God, a strenuous promoter of religious instruction and the integrity of the faith, so much so that he more than once risked his life in its cause, in his devoted love for the young he instituted day and evening schools, schools of Arts and Trades, colleges and agricultural colonies, sanctifying education by a system all his own, founded on a continuous and friendly supervision and the practice of religion: — he spread abroad millions of good books, and in the large number written by himself, he displays his attachment to the Holy Catholic Church and its Supreme Head, the Sovereign Pontiff, to whose interests he devoted his whole energy and talents all through his life.*

*Most zealous for the greater glory of God and constant in his resolve: Da mihi animas, caetera tolle, he ever promoted frequent and daily Communion; he was an Apostle in the devotion to the Most Holy Sacrament and to Our Blessed Lady; he raised up numbers of Churches and chapels some of them of vast size and great importance; he gave thousands of priests, both secular and regular to the Church; he displayed heroic self-de-*



nial in every private and public calamity or need; he founded the Society which was to carry on his work in his spirit and the Daughters of Our Lady Help of Christians for the work among the girls; he established vast missions for the civilisation and apostolate in every part of Society, he established the Association of Salesian Co-operators, a Third Order, with all the privileges of such foundations.

admirers had come to beg for counsel, comfort or a blessing. His remains lie at the College of the Missions at Valsalice. His work today includes over 700 Institutes spread in every land. In view of his heroic virtues and the fame of his sanctity Pope Pius X, on July 24th 1907 introduced the cause of his beatification.

## His last illness.



The Ven. Don Bosco.

More affectionate than a father among his children, ever full of gratitude towards his benefactors, held in veneration by the Pontiffs Pius IX. and Leo XIII, esteemed by the great men of his time, Italy, France and Spain were in commotion during his visits, for he was preceded, accompanied and followed by the fame of the extraordinary and the saintly. Finally on Jan. 31st. 1888 he passed to his reward, worn out by labour and mourned by multitudes in every social rank. He died in the lowly room at the Oratory, Turin, where for upwards of forty years continual streams of

During the year 1887, which was the last year of his life, Don Bosco several times talked of the necessity of buying without delay some ground for a Cemetery, and had commenced overtures with the Municipality in regard to it. As the arrangements began to lengthen out, he said jokingly to the Economer General of the Society. — "See! if you do not hurry up you will have to carry me into your room when I am dead." And returning to the subject he added at another time. "Indeed, if at the time of my death, the place in the cemetery is not ready, have me taken into your room, and with that sight under your eyes you will hurry up and find a place. And later on he said — Do not bury me in hired ground. Find me a place in one of our Houses.

Again he desired at all costs that the Church of the Sacred Heart in Rome should be consecrated in May; and when it was urged that there was still so much to be done, and another year would be better, he replied: That may be, but the church must be consecrated in May. And he added the reason, not then understood by us, for he

said to the Economer. — "Hurry up with that church, if you wish me to see it at all; if you do not make haste, I shall not have time to see it."

Sometimes they would speak of his sacerdotal Jubilee, which would have been in 1891, and he was never averse to the topic; but to his intimates he often said in regard to it: "You are making a mistake."

About this time he went to the sick bed of a great benefactor of his work, the Countess Corsi, who died shortly afterwards. Among other things he said to her: Ah, Signora Contessa,

*you will not keep your word to me; you had promised to give the boys of the Oratory a treat on the occasion of my Sacerdotal Jubilee. You will not keep your word, and I will not keep my Sacerdotal Jubilee.*

Lastly, a month before the Feast of the Immaculate Conception, he was going to give some consolation to a priest of the House, Fr. Deppert, who was very ill, and had received the last Sacraments. To him Don Bosco said, *"Take courage; it is not your turn this time; another must take your place."* The priest recovered and Don Bosco himself was the first to die in the House, and on the very bed on which the priest had lain, for as it was found more convenient by the infirmarians it was changed for the one previously used by Don Bosco.

However without any of his references to it, it was quite clear that his strength was failing fast. Still he was constantly occupied, and was projecting and arranging new plans, assisted at all the meetings, read and annotated the innumerable letters that came from all parts, and retained the immediate direction of the Society and was the soul of every thing. However he was so weakened that the celebrated Doctor Combal of the University of Montpellier, after on hour's visit to Don Bosco at Marseilles, was forced to say: *"Many wonderful things are related of Don Bosco, but to me the most wonderful thing of all is that he yet lives, while his body is so exhausted; and he is like a garment so much worn that in order to preserve it for a time it must be hung up in a cupboard."*

Even in 1885 he could not keep himself from stooping without folding his arms behind his back; in 1886 he stooped more and had to take to a stick; in 1887 he had to be supported on the arm of some one who propped him up as he walked slowly along, and during the last two days in which he got about at all, it was in a wheeled chair, so that he might at least be among his children. He fell in the breach like a valiant soldier.

On Dec. 2nd 1887 he said Mass for the last time; it was only with the utmost difficulty that he could finish it, in a very weak voice and interrupted by deep emotion. The following day he assisted at Mass and received Communion; at the words *Ecce Agnus Dei*, he burst into tears.

On the 6th he insisted on being taken to the Sanctuary of Our Lady Help of Christians for the ceremony of the departure of the Missionaries, who were opening new Missions in Ecuador. It was the last function he was present at. He was assisted into the Sanctuary by his secretary Fr. Viglietti, and by one of the clerics, and in the meantime Fr. Bonetti preach-

ed the farewell sermon; but the most efficacious sermon was preached by Don Bosco himself, by his very presence, and every one in the church stood up to catch a glimpse of him. After the sermon, Mgr. Leto gave the Benediction of the Blessed sacrament, and then the missionaries entered the Sanctuary to say farewell to Don Bosco. He was in tears, and so were most of the onlookers. When the missionaries had gone, the people themselves ventured on to the Sanctuary to see Don Bosco. Words of compassion were heard on all sides, many tears, some saying that he was a Saint and so on. As he crossed the courtyard the boys gave a frantic shout of delight to see him, and quite exhausted he reached his room.

Next morning, amid the sorrows of so many departures there was the joy of a home arrival. It was Mgr. Cagliari from Patagonia. Saved almost by a miracle from a fatal fall in the Andes, he had felt an inward warning to return at once to Turin to assist Don Bosco in his last moments. Don Bosco had sent Fr. Lemoyne to Genoa to welcome him in the name of the Superior Chapter, and his presence gave great joy at the Oratory, where he had a magnificent reception. But the meeting with Don Bosco was most touching of all. Don Bosco was seated in his room and his first words to his celebrated son were: Have you recovered from your fall? and then he wept for joy.

In the evening of the same day there came Mgr. Doutreloux, Bishop of Liège, to ask for a foundation in his city. Don Bosco seemed unwilling to accede to his wishes, but next morning the Feast of the Immaculate Conception, he surprised all by granting it at once. It had been revealed to him that the foundation should be made. On the 8th he appeared at dinner supported by the Bishop. At supper, after a few minutes he had to return to his room. Some one said in a gay mood: — we shall see your golden Jubilee yet. At these words he stopped, looked at the speaker and said: Yes, yes, we shall see — a Jubilee Mass — a great undertaking!

Next day Mgr. Cagliari presented to him one of the Superiors of the Nuns of Mary Help of Christians who had come from Patagonia and another from Uruguay, and they had brought back with them a little girl of twelve years whom Mgr. Fagnano had saved in his first missionary journey in Tierra del Fuego. Mgr. Cagliari, in presenting her to Don Bosco, said: Here are the first fruits offered to you by your sons *ex ultimis finibus terrae*. The child, kneeling down said in half savage accents: I thank you for sending the missionaries to save me and



my brothers. They have made us christians and opened for us the gates of heaven. Don Bosco showed how pleased and moved he was to see this first flower from the far away lands he had so desired to evangelise.

On the 16th he went out in a carriage with Don Rua and Fr. Viglietti, and he met His Eminence the Cardinal in the Corso Vittorio Emmanuele. Oh! Don Giovanni! Don Giovanni! exclaimed the Cardinal, and got into the carriage. A crowd gathered round to witness this scene. The carriage went on to Via Cernaia where the Cardinal got down, and they returned to the Oratory. At the top of the stairs he said to Don Rua. "I cannot get up those stairs again."

He knew and felt that the end was near. In the evening thirty or forty of the bigger boys went up to his room to go to Confession. They were told that it was not convenient, but they did not move, they desired at all costs to have that consolation. Don Bosco was told of it, and though he felt by no means equal to such a task, he said: — Well it will be the last time that I shall be able to hear them, — and so he let them come in. They were the last confessions he heard.

On the 20th he received Holy Communion in bed, then he arose and, went through his morning's work as he had done for forty years, advising, consoling, assisting all who had come to see him. In the evening he went out for his last drive and was carried into the vehicle. Although his confrères had often tried to persuade him to be taken down by them, this was the only occasion he allowed such assistance.

There was a characteristic incident during this outing. On the return journey the carriage was stopped by a gentleman who was a past-pupil of the Oratory, and who had come to Turin on business. Hearing that Don Bosco was out he awaited his return in the street, and as soon he saw him Don Bosco said:

— Oh Signor, and how are your affairs going on?

— Only fairly well; I wish you would pray for me.

— And what about your soul?

— In regard to that, I try to be a worthy pupil of Don Bosco.

— Well done! God will reward you; pray for me; and giving him a blessing he dismissed him saying once more: I recommend you to have care of your eternal interests. Be always a good Catholic.

When he had been carried to his room he said to one of those who had rendered him that service: I know you were pleased to do that; but make a list of all my debts to you; I will

pay them altogether. Shortly afterwards the doctor called and found him still weaker. He made him go to bed; and a little after, Don Bosco said to the cleric who attended him: Now there is nothing for me to do but to make a good end!

During the days that followed he became worse. On the 23rd Dec. he was visited by Cardinal Alimonda, who treated him with great affection. Don Bosco said: "Your Eminence, I beg you to pray that I may save my soul; and I recommend my Congregation to you." And then tears came into his eyes. The Cardinal bade him take courage, and spoke of his constant conformity to the Will of God, and how he had done so much for His Glory. Don Bosco seemed much moved and replied: "I have done what I could. May the Will of God be done!"

— Few, observed the Cardinal, can say that at the end of their lives. Then Don Bosco went on:

— These are difficult times, Your Eminence. I have gone through difficult times. But the authority of the Pope! the authority of the Pope! I have told Mgr. Cagliero, who is here, to assure His Holiness that the Salesians stand for the authority of the Pope, wherever they may be. And as he said this he seemed to become very ardent.

— Yes, yes, replied Mgr. Cagliero who stood near: I remember it. Rest assured that I shall carry out the Commission to the Holy Father.

— But you, the Cardinal went on, you, Don Giovanni, you should have no fear of death; you have so often recommended others to be prepared.

— He has told us so often, said Mgr. Cagliero; it was his principal topic.

— I have said it to others, he replied with great humility; but now others should say it to me. He then asked for the Cardinal's blessing, who on doing so, embraced him, and departed much moved.

On Christmas Eve he asked for Holy Communion by way of Viaticum, and to some of the priests who stood around he said:

— Help me, help me to receive my Viaticum well... I am confused: — *In manus tuas, Domine, commendo spiritum meum.*

It was a most touching sight. None could restrain their tears.

Even Mgr. Cagliero who performed the sacred rite, could not master his emotion.

He sank more and more. An hour before midnight he desired that the Blessing of the Holy Father should be asked for, and then he was anointed. He said to Mgr. Cagliero:

— Pray for this especially that I may save

my soul. Recommend all the Salesians to labour with zeal and devotion. Let them take every means to save souls.

On Christmas day he received the Holy Father's blessing. His Holiness said he was sorry to hear of his illness, and that he would pray for him. He was visited by Mgr. Bertagna, Mgr. Leto, Mgr. Chiesa, Mgr. Manacorda and Mgr. Valfrè. The little girl from Tierra del Fuego could not understand Don Bosco being ill, and she spent much time praying for him in the Church, her dark bronzed cheeks wet with tears.

On St. Stephen's day the Cardinal Archbishop came again to bid farewell, as he had to go to Rome. Both greatly felt the separation. The Superioress General of the Daughters of Our Lady Help of Christians also came to ask a blessing: Yes, said Don Bosco, my blessing on all the Houses of the Nuns, on the Superiores General and on all her sisters; may they save a multitude of souls. This admonition in regard to saving one's soul he left also to all the past-pupils and to the Salesians and Nuns.

The papers had a daily bulletin of Don Bosco's health. The Oratory was besieged with enquirers; telegrams came at every minute; there was a constant commotion; visitors from all parts, and especially from the Salesian Houses. Word came from out-of-the-way villages that public prayers were being offered; religious Communities in all directions were offering their spiritual exercises for him. At the Oratory there was uninterrupted prayer day and night before the Tabernacle, and at the Altar of Our Lady Help of Christians. Many families of good Co-operators were in great distress, even offering their own lives for his, and making vows and promises. Hope is ever strong. Don Albera arrived from Marseilles and said to Don Bosco: "This is the third time that you have neared the gates of eternity, and you have previously returned by the prayers of your children. I am certain it will happen again. Don Bosco replied:

— This time I shall not return!

However on Dec. 31st he again received the blessing of Our Lady Help of Christians, and with the new year an improvement was visible. On Jan. 7th by the direction of the doctors he was given a little toast and an egg. Before receiving it he took off his biretta and prayed. It was doubtful whether it would do him good, but it soon appeared that it had done so, and with unusual vivacity he began to ask a hundred questions. He desired news from Rome, of the Pope, of the feasts for his Sacerdotal Jubilee and of the Oratory. He desired to speak

with some of the Community, in fact he seemed better than he had been for a long time.

Towards evening he said to Fr. Lemoyne:

— How can you explain that a person having been in bed for twenty days, practically without food, feeble in the extreme, both in mind and body, should suddenly feel himself again, should perceive everything as of old, should feel new strength and almost able to get up and write and work. Yes I feel so well just now as though I had never been ill. It may be that the real answer is: *Quod Deus imperio, tu, prece, Virgo, potes*. It is certain that I shall not die just now; it may be after a short-time, but not just now.

This pause in his illness was the effect of prayers to Our Lady Help of Christians which were being offered up all over the world. And it was a signal favour, for he was able to put many things in order, arrange for the government of the Oratory, and decide various things for other Houses. Moreover, even when he had passed a drowsy day, when he aroused himself again he always had some special order to give, some arrangement to be made, and had certain legal affairs put right, that had previously escaped his memory. The doctors were surprised at the clearness and activity of his mind.

About that time many pilgrims arrived of all nationalities, on their way back from Rome. They desired to get the blessing of the Servant of God. As long as he was able, Don Bosco acceded to their wishes, recommending his sons to their charity and himself to their prayers. If any were kept out by the doctors he expressed his sorrow. Don Rua told him that the enquiries by all sorts of persons still continued, that the papers, even those opposed to religion, spoke of him in terms of the greatest sympathy. He answered. "Let us try to do good to all, and harm to none."

On Jan. 24th His Grace Archbishop Richard of Paris came to see him. He asked for the Archbishop's blessing, which he gave, but he then insisted on receiving Don Bosco's blessing in return. "I bless you, Don Bosco said, and I bless Paris."

— And I shall announce to all Paris that you have sent your blessing. However this improved condition soon ceased and a change for the worse brought him to the low state of a month earlier. On Jan 28th before Communion, he said: *The end is near!* And then he said to Fr. Bonetti. "Tell the boys that I await them in Paradise!" Any message from him was received with joy, but this one left behind it a general sadness.

On the 29th, the Feast of St. Francis of Sales, there were all the customary celebrations, but



mourning was in the atmosphere. On that day Don Bosco received Holy Communion for the last time, and remained almost unconscious all day. In the evening he recognised Count Incisa, and The Bishop of Susa who had preached for the Feast, and gave them both his blessing. He did not again come altogether out of his drowsy, unconscious state; his semi-lucid intervals were when he spoke of heaven or similar things. If anything were offered him he refused it by signs. Fr Bonetti suggested pious ejaculations.

From time to time he exclaimed: Mother! Mother! Tomorrow. And about six o'clock: Jesus, Mary, I give you my heart and my soul; *In manus tuas, Domine, commendo spiritum meum*. Mother, Mother, open to me the gates of Paradise. With hands joined he repeated from time to time several texts which appeared to have been the guide of his life. *Love your enemies, do good to them that hate you. Seek the kingdom of God*. When the evening Angelus rang the name of Mary was suggested to him and he repeated it distinctly. During the night he several times raised his left hand, for the right was already rigid, and exclaimed — May the Will of God be done! Later on he ceased to utter any words, but during the following day and night he occasionally raised his left arm in the same manner as though to offer his life to God.

He was now very near the close. At ten o'clock a. m. on Jan. 30th Mgr. Cagliero began the Litany for the dying, responded to by many of the Community. The doctors had said that by the evening, or before day dawned he would pass away.

The news of his approaching end caused great grief throughout the Oratory. The Community asked to be allowed to see him once more, and Don Rua agreed. They assembled in groups in the little private chapel near his room, entered in a line. Don Bosco was on his low bed, his head somewhat inclined on the right shoulder and supported by the pillows. His look was calm, his eyes closed, his hands extended on the bed. On his breast a crucifix, and at the foot of the bed the violet stole.

His grief stricken sons approached and kissed the hand which had so often blessed them. There were some hundreds to come for they had assembled from neighbouring Houses, and with the Community there came also the bigger boys. This continued all day. They had brought medals and rosaries and other sacred things to touch the bed and to be kept as souvenirs.

About this time a telegram arrived announcing the safe arrival of the Missionaries at Guayaquil. Don Rua tried to make Don Bosco

understand; he opened his eyes and looked up to heaven.

Mgr. Cagliero and Mgr. Leto both suggested ejaculations — *Jesus, spes mea, miserere mei; Maria Auxilium Christianorum, ora pro nobis*.

Towards four o'clock in the afternoon Count Radicati, a great benefactor of the Oratory came. At eight his confessor Fr. Giacomelli put on his stole and recited some prayers from the ritual.

At a quarter to two on Jan. 31st Don Bosco entered into his agony. Don Rua went on with the prayers for the dying which he had commenced and interrupted two hours earlier. The Superiors were called, and the room was soon filled. All knelt and Mgr. Cagliero passed round to the right of the dying man and speaking close to his ear said:

Don Bosco, we are here, your sons. We ask pardon for the sufferings we have caused you and, as a sign of your paternal forgiveness, give us your blessing. I will raise your hand and pronounce the words. It was a touching scene. All heads were bowed and Don Rua in a broken voice pronounced the words of the blessing at the same time raising the right hand of Don Bosco. At three o'clock the Apostolic Blessing came from Rome. Mgr. Cagliero had read the *Proficiscere*, when the Angelus sounded at half-past four. All recited the Angelus and Fr. Bonetti said in the ear of Don Bosco the words he had spoken the day before *Viva Maria*. The death-rattle which had been heard for about an hour and a half now ceased. For some moments the breath came freely... and then ceased.

— Don Bosco is dying, said Fr. Belmonte. All knelt around the bed, and saw him breathe three times more at intervals. Mgr. Cagliero suggested the final prayer: *Jesus, Mary, Joseph I give you my heart and my soul*. He was dead. He had lived seventy-two years, five months and fifteen days.

Mgr. Cagliero began the *Subvenite* and blessed the revered remains. All knelt to recite the *De Profundis*, but it was more like a succession of sobs, Don Rua arose and said.

— We are now orphans! But there is one consolation. If we have lost a father on earth, we have a protector in heaven. Let us show ourselves worthy of him by following his example.

It was a quarter to five, Jan. 31st 1888. A day to be ever remembered.



# Thoughts on a Visit to Valsalice

(The resting place of the Ven. Don Bosco and Don Rua)

**T**owards the end of last year I made a journey to Turin, principally with the object of presenting my homage and petitions at the venerated spot, where Don Bosco's remains are interred; it was also out of a sense of gratitude to the great Apostle who made the cause of the young generations his own, giving them new ideals and safeguards when widespread efforts were being made to corrupt them, both in mind and heart. But so many obstacles seemed to come in the way, that it was only by a combination of fortunate circumstances, that one morning I was able to ascend the hill of Valsalice, where is to be found the centre of life of the whole Salesian Work. Among the boys whom both loved so much, and as though still extending to them their actual protection, Don Bosco and Don Rua are taking their last repose, amid the scenes of their own indefatigable labours and paternal cares. And as the boys come out for their recreation, it would seem that they are still under the vigilant care of their two former Superiors, who, with a special Mission from God, still give forth the necessary assistance and guidance to their young charges.

Looking down over the city, it becomes ever more convincing how superhuman was the work founded by the Venerable Servant of God, for one realises more and more what a vast accomplishment has been achieved, and how humble the means for its achievement. This sense of the inexplicable doubtless pervades all the great works of christian charity, which seem to flourish the more according to their original poverty and obscurity, and assume vast proportions beyond any possible conception; looking over the city one sees this strikingly realised in the neighbouring institutes of the Ven. Cottolengo and the Ven. Don Bosco. They are examples of the paradox of evangelical charity, the lowliest of the seeds becomes the greatest tree of all.

But there is another source of strength and efficacy in Christianity; one which keeps in vigour, and fortifies against attack, and every engine of destruction, oftentimes when appearances are most against it. It is a moral power; it is the spirit of sanctity which preserves it from degeneration, maintains its character and

aims unaltered, and adapts to the ever changing exigencies of the times the inexhaustible power of the immutable christian principles. It is a spirit such as this in all its integrity that has blessed and rendered fruitful the vast work of Don Bosco, from its inception to this hour; a work difficult above all others in the circumstances of our times especially because it corresponds to the peculiar and immediate needs of our difficult age, and responds to it in the eternal language of christianity, demonstrating again its ever vigorous youth.

Those, therefore, who eagerly seek out opportunities to decry the christian and catholic faith as a force whose energy is spent, as an antique form of civilisation now supplanted, and who deny it accordingly any intuitive faculty to gauge the modern social needs, have in the Work of Don Bosco a tangible proof, which gives the lie direct to their assertions. Engaged chiefly with the children of the masses, the Sons of Don Bosco prepare and fashion for future generations numbers of skilled workmen, conscious of their dignity and capabilities, and of their duties. In this process for fashioning characters Religion is the supreme creative force, and the centre around which all endeavour gravitates; and thus they crumble away the heap of lying suppositions which atheism had raised as a monument for dead christianity. By means of the Ven. Servant of God and his followers catholicism has once more proved the eternal vigour of God's truth, and its capacity to provide for all problems.

For this reason the implacable enemies of the Faith have aimed their sharp and poisoned arrows at the Salesian Society; for this reason its Founder and his successors are endowed with special sanctity; and for this reason the gift of sanctity has been generously granted. Don Bosco's first and second successor have inherited the primitive spirit of the order, and the Founder lives again in his successors, and his memory and method of action are perpetuated by them.

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In the all too brief visit which I made to Valsalice, I gathered the firm impression of what had been plainly hinted to me by the boy who



had accompanied me to the Institute. We had been talking of Don Bosco and Don Rua. "Oh," said the boy, "Have you seen Don Albera? It is enough to see him to know that he is a Saint." In the mouth of a boy it seemed to me particularly significant, for he was an ordinary boy of the town, and boys do not usually talk of such things; but contact with the one who was the subject of our discourse soon convinced me of the truth of the boy's remark, for Don Albera gave one an immediate impression of perfect serenity, undisturbed by no matter what turmoil or opposition, in a life which has seen its fair share of both.

I must confess that the greatness of the Salesian Work had never been so clearly demonstrated to me, or seemed so palpable as when I had this opportunity of seeing its chief Superior among the crowd of noisy youths. There seemed to pass by me in vision whole bands of youthful students, whose discipline is relieved by no cordiality or christian charity, and who come to hate study and work in so many of our public Schools; I seemed to behold great numbers of the young generations, whose years of education are passed in the atmosphere of unbelief, already young heretics and rebels.

And I also saw in vision, as it were, the future of both classes: the one growing up to honest and fruitful industry, with real happiness and christian ideals; the other taking the path of pleasures and sensual enjoyment, with blasphemy and hatred intermingled.

There is no need to ask which will make the better citizens of the State and the honour of their Country: it would be an insult to good sense. The questions that do suggest themselves are these: How is it that all do not at once grasp the real worth of the Institute of Don Bosco? And how is it that hatred can go so far as to completely change the real state of things and pervert the mind so much as to make it prefer evil to good? How can the great, inert mass of the indifferent carry its apathy so far as not to see the duty incumbent on all of co-operating in such a work, the most necessary perhaps of our times, or at least that which the country most needs.

We must bring home to the people, that true love of country is not that which manifests itself chiefly in demonstrations, or in conspicuous contributions for war; just as virtue does not consist only in the boldness of an hour of bravery. It is something more precious and more useful; and he who daily overcomes his unseen difficulties, and makes the sacrifices demanded at every hour, is gaining victories that are more noble than the soldier's; and they who are en-

gaged in forming the character to this ideal are at least as worthy of the country's honour as those who secure her from her external foes.

But this work could not be carried on if not inspired with ideals higher than life and duty, and if not established on immutable principles. A medical-educational paper which freely maintains its fundamental difference of ideas from our own, recently published some eulogiums on Salesian Institutes, and the methods adopted in them. It recognised the excellence of the results and lamented the fact that in spite of every effort they could not be obtained in a lay Institute. Such frankness is not always found among adversaries; but it becomes unwittingly amusing when it goes on to urge the followers of Don Bosco to change the foundations of their method, because, being based upon Religion, it exposes the young man, to the danger of having all his moral edifice crumbled away, when in the inevitable shock with other principles and ideas he shall lose the faith of his early life. We need not remark on the strange idea held by the writer in the medical journal concerning the Faith, which he thinks can be lost with such facility once it is firmly established in the soul; and he does not seem to know that even Rénan recognised that Faith has this peculiarity about it, that when lost it still operates; and he thus explained the rectitude of many unbelievers who unknowingly obeyed the precepts of the Faith while they thought themselves beyond its influence.

But we would put one question to this contemporary. Is not the success of the methods of Salesian Institutes, which seems so strange to it, due to this very basis of religion which it desires to see changed? And accordingly, by returning the good counsel, instead of advising the followers of Don Bosco to adopt other educational theories, it seems appropriate to ask other bodies to so adapt theirs as to gain a like success. Indeed it is quite time to lay pretence aside, a pretence which has been maintained far too long, to the utter ruin of whole generations and an immense loss to society. It is time for educators, if they have a spark of loyalty, to confess that they were wrong, and that the methods of the past fifty years have been wrong. Today, as twenty centuries ago, and as always, it is Christianity and Christianity alone that has the true reply to the growing evils; for its teaching alone has the moral power for forming strong, pure and honest consciences; for society, like the individual, is forced to repeat the words of longing of St. Augustine: "We are made for Thee, O Lord, and we shall always be repining till we rest in Thee."



# Salesian Notes and News.

**London.** Our chief announcement this month from London is given at some length in our leading pages. The visit of His Eminence the Cardinal was originally intended to have a far more intimate connection with the School than it actually did. On account of unforeseen circumstances it would have been very inconvenient for the Cardinal to have come on another day than that chosen by him, particularly when the date had been announced in the Press. This fell during the holidays, and the boys therefore had no opportunity of welcoming him, or of entertaining him with their School play. But we may yet have to record his coming to see this last mentioned item, and we are certain that His Eminence would find the time pass pleasantly enough, for the musical part alone would be worth going a good distance to enjoy. However we must content ourselves with living in hopes as far as that is concerned.

As to school matters a re-opening is practically all that we have to chronicle at the time of writing. But when these pages are in the Reader's hands the term will be regarded, both by masters and boys as already old, for the feelings associated with a new term are rapidly dissipated in the air of school routine which is so apt to absorb too much of school life. The evening of the opening day was beguiled by a fine show of pictures on the School cinema, and on the following day studies were resumed and new boys initiated. The Term is a comparatively short one as Easter is early, and steady scholastic duties will run their even course till Shrovetide.

A coming noteworthy event is the promised visit of His Lordship the Bishop of Southwark, but as this will fall on a Sunday, it will not interrupt school-work, unless it entails a holiday for the boys. His Lordship is always a most welcome guest and the promised visit, being on the day when we celebrate our patronal feast, St. Francis of Sales will be all the more appreciated and gratifying.

**Farnborough.** A busy and prosperous term has been spent at the Salesian School Farnbo-

rough. We have already referred to the visit of His Lordship the Bishop of Portsmouth, ever a kind patron of the School, at whose visit the prizes for the preceding School Year were distributed, and the report of the examinations read. In 1911 and 1912 the School has done wonderfully well, gaining five responsions at Oxford, ten distinctions, thirteen honours and seventy-six passes, and among the achievements the second place in Greek in the Oxford Local examination.

Later on in the Term, Fr. Provincial visited the School and his Sacerdotal Jubilee was solemnly kept. There was also on that occasion the blessing of the new statue of the Sacred Heart for the Church, the statue being a beautiful work of art by an eminent Belgian sculptor.

The New Year promises great things. An important extension to the School Buildings is about to be commenced, which is to include Refectories, Dormitory, Kitchens etc, and will enable the securing of much greater educational efficiency. Previous improvements had already increased the accommodation so that another thirty boys were accepted. This however, is by no means a halting place, for the new building will so increase the accommodation as to enable many more applications to be considered. It is hoped that these extensions and improvements will be completed by Easter or soon after, and applications should therefore be made during this term to the Very Rev. A. Sutherland. S. C. Salesian School. Farnborough. Hants.



**The "Cause"  
of Fr. Beltrami  
S. C.**

Following on the various gatherings that have recently been held in connection with Fr. Beltrami and the proposed introduction of his cause, there has now been issued a complete biography of this Salesian priest, written by the Spiritual Director of the Society, who was master of novices to Fr. Beltrami.

"Around the Founders of Religious Orders," he writes, "the grace of God has almost invariably raised up a company of saintly followers, who are like the lesser stars waiting on the one



of greater magnitude, but yet are brilliantly shining orbs themselves. St. Benedict, St. Francis, St. Dominic, St. Ignatius are each examples of this, and as it is generally agreed that Don Bosco's mission in our own days was not of less importance than theirs, so we find him surrounded by a circle of saintly followers, many of whom are of too recent memory to be singled out.

But above all I would place Fr. Beltrami, as a specially brilliant star, who spread his rays far and wide by his example of eminent virtue, and his courage in great trials. I place him high among Don Bosco's followers, for he displays such evident signs of sanctity that no one could mistake them, and thus he with others repeats this remarkable gathering of chosen souls, given by God to his special Servants to assist in or confirm their work. I have spent more than fifty years in the Society and for more than twenty-five was Master of Novices. How many saintly religious I have known in that time, and how many excellent young men with angelic souls have passed through my care, chosen flowers in the Lord's garden. And yet I can safely say, without attempting to make comparisons, that none of them surpassed Fr. Andrew Beltrami in virtue.

Having read a great many lives of the saints and given much careful thought to what are the notes and characteristics of sanctity, I can say positively that I have met them all in our confrère, and in the highest degree. And all those who knew him agree with me in this. I never heard one of his Superiors or brethren cast the slightest shadow of doubt upon his extraordinary virtue, or as is generally said, upon his sanctity. This agreement is significant and points to the conclusion that God has worked this wonder before our eyes.

The life of Fr. Beltrami, passed in hidden converse with God, in prayer, suffering, humiliation and sacrifice in labours constant but hidden, in heroic charity, although restricted to the circle narrowed by his conditions, make up such a complex as to force one to say: faith has worked many prodigies in the past, it works them today as it will do while the world lasts.

Short indeed was his life, as far as years go; but when we consider the virtues practised and merits acquired it appears long and full. The words of the Book of Wisdom are eminently applicable to him that although his days were brief he achieved great things. He made such good use of the talents he had received that he quickly stored up immense treasure, and was deemed worthy to be called by God as the good and faithful servant to receive the reward, not proportioned to his years, but measured by the

fervour of his devotion and the perfection of his virtue.

It would seem also that God designed to make our saintly confrère pass through all the phases of Salesian life so as to be a model in them all cleric, teacher, university student, priest, writer and with them all an invalid. He thus gave an example in every virtue, patience and charity, zeal and love of suffering.

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The writer has gathered together the Superiors and companions of Fr. Beltrami and lets them speak from personal experience of contact with the subject of the biography; while his own knowledge of the priest is deep and wide since he had him practically all his life under his direction. His Eminence Cardinal Richelmy writes to the author saying: What is particularly to be appreciated in your book is that great fruit may be drawn from it in the sanctification of souls; and His Eminence Card. Ferrari also testifies to the exceptional value of this life of "the great ornament of the Salesian Society."



**Past Pupils.** It is perhaps only natural that among our past-pupils the greatest attachment should be displayed by those belonging to the Province with which the name of Don Bosco is most closely associated, that of Piedmont. Great numbers of these former pupils, whether of the Turin Oratory, or from other Schools of the Province are to be found everywhere in Piedmont, and these have recently held a Congress of their own at the Oratory.

The Very Rev. Don Albera presided, and a large number of distinguished men supported him on the platform, while among the Past were many who have gained honoured places in ecclesiastical or lay careers. The names of the Cardinal Archbishop of Turin, of several archbishops and bishops were associated with the members present.

Among the subjects discussed were the following: The publication of an organ for the International Federation of past-pupils; the part to be taken by the Past in the erection of the monument to Don Bosco; the necessity and means of promoting Congresses or local re-unions of past-pupils to prepare for a worthy celebration of the centenary of Don Bosco's birth in the year 1915; the practical means for enrolling past-pupils and initiating them into the working of the re-unions and general meetings.

Each of these general topics was fully discussed and suitable resolution adopted and committees were appointed for their realisation.

At the close of the Congress the dramatic company of the Don Bosco Club gave a special entertainment in honour of the guests. The Congress was conducted most successfully and revealed remarkable strength of numbers and of moral power, even in this one section of the Past Pupils; and among the speakers were many who have long ago made a name for themselves in public life. It is these now, as Don Albera well remarked, who are the apostles of the spirit of Don Bosco, and that though the Salesians themselves can be counted, these new apostles are fast becoming as innumerable as the sands on the sea-shore.

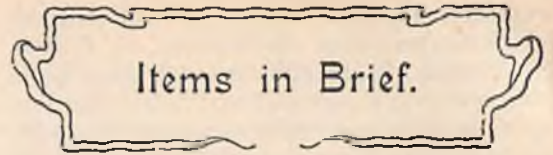


**D. Albera's Travels.**

Just before the feast of the Immaculate Conception our Superior General concluded an extended visit to the Houses in the Province of Liguria, which includes such Houses and Colleges as those of San Pier d'Arena, Varazze, Savona, Alassio and Bordighera, and everywhere he met large numbers of Co-operators. The speakers at San Pier d'Arena were not slow to remind Don Albera that he himself was intimately connected with the School, for he had been sent by Don Bosco to found it and give it the send-off for its subsequent prosperous career.

Arriving at Varazze Don Albera found the whole city in expectation of his visit, and all the authorities of the town, headed by the Mayor were at the station to give him public welcome. His stay was a series of triumphs particularly at the meetings of the Co-operators and past-pupils and when he preached from the pulpit of the College Church the place was filled to overflowing. The whole was a manifestation demonstrating with no uncertain sound the feeling of the people towards the work of which the Very Rev. Don Albera is the head.

At Savona, Alassio and Bordighera there were the like festivities and meetings of the Co-operators, among whom were most of the distinguished people of the various towns. The schools at Bordighera both of the Salesians and of the Nuns of Mary Help of Christians were opened by Don Bosco to counteract the growing influence of the Protestant sects in that Riviera town and the prosperity of these schools shows that his foresight has met with success. Don Albera returned to the Oratory much impressed by the constantly increasing zeal of the Co-operators, and the spread of the veneration towards Don Bosco and Don Rua.



## Items in Brief.

The construction of the much needed extension of the Salesian School, Farnborough, and the completion of the School according to the plans will entail great outlay, and contributions to this fund from the Co-operators will be gratefully acknowledged by the Superior, who has arranged for daily prayers for all benefactors.



The town of Santiago in Chile has recently been celebrating the twenty-fifth anniversary of the coming of the Salesians to that Republic. There was a Pontifical High Mass, and in the evening a great gathering was held, during which a telegram was received from the Holy Father, congratulating the Salesians and their Co-operators on the great work for the good of souls that is being accomplished in that prosperous Republic.



At Wernsee in Austria a new Salesian College was opened as a Seminary just before the end of last year. The Bishop of Marburg, in his address at the ceremony of the blessing and inauguration, said: "I am about to go to Rome, and I shall tell the Holy Father that in this year of the Eucharistic Congress at Vienna, God has sent the Sons of Don Bosco into my Diocese for the cultivation of vocations to the priesthood."



*The Directors of the Salesian Bulletin (in whatever language) feel themselves obliged to put Readers on their guard against persons attempting to obtain alms on behalf of Don Bosco's Missions or Works. They are particularly warned against certain individuals, who ask for the past numbers of the Bulletin, under pretence of taking them to Hospitals or other Institutions, and thus prepare the way for asking alms for various imaginary works.*



# News from the Missions.

## CHINA

### The first visit to the Capital of the district of Heung Shan.

(Letter from the missionary Fr. Louis Versiglia).

Very Reverend Father,

**F**or some time I have been anxious to visit the city of *Heung-Shan*, Capital of the district of that name. It is also called *Seak-Kei* and contains about 150,000 inhabitants and has a few Christians with a small missionary residence. A serious question in the village of *Seong-Chan* near *Ian-Mun*, furnished the opportunity. It was a question of protecting the Christian settlement against the ill-treatment of the pagans. A Christian informed me of the circumstances and I set off immediately.

Incidents of the journey — Reception by the Christians and the pagans — Towards *Seak Kei* — Chinese curiosity.

I entered a boat which was to take me to a certain spot where I hoped to find another which would take me to my destination; but after an uncomfortable half-day's journey, the corresponding boat had already left.

Accordingly I hired a boat like a cockle-shell, in which were huddled together my servant, the native Catechist and myself as well as the boatman and his wife. The latter steered whilst her husband attended to the sail which was only a rag fastened to a bamboo.

In a short time the stream widened and with a favourable wind the boat advanced with great rapidity; from time to time the waves were alarming. There was a moment when we thought our last hour had come: two or three times the boat was violently raised several feet above the usual level and then cast with the same fury into an abyss ready to swallow us up; a prayer for help suggested itself instinctively. But the boatman, not understanding this

language, hauled down the sail and cried: "Stop! let no one move!" and we, holding on to each other with one hand, with the other gripped the side of the boat to prevent ourselves being thrown out by the violence of the waves; shutting our eyes so as not to see the abyss which every moment threatened to engulf us, we commended ourselves silently to God.

Fortunately it was only a local storm, caused by the meeting of the winds at that place, and after passing it, calm returned.

We gave thanks to God for delivering us from this peril, and it was not the only one, for three times the same day we were on the point of being upset by the waves, but we escaped each time thanks to Providence and to the imperturbability of our boatman, who, impassible, crouching on the prow of our little boat with the sail ropes in his hand issued his commands with the steadiness of an admiral, peremptorily requiring the help of one or other of the passagers.

All at once the wind ceased and the boat remained motionless under a burning sun.

—"To-night it seems we shall have to remain on the river" — said the pilot.

Such a prospect was anything but cheerful... A whole night motionless on the river! Besides other inconveniences there was the danger of pirates, who certainly would not fail to observe our situation.

Therefore after a short consultation we decided to change our route. By labouring at the oars the boat was rowed into a somewhat narrow channel, and the scene became grotesque.

On reaching this channel the boatman and his wife jumped into the water and attaching ropes to the boat they ascended the bank and dragged the boat along like oxen drawing a cart... For eight long hours we had to put up with this wretched method of transport, experiencing the vagaries of Chinese navigation!

On landing we could scarcely stand from cramp and stiffness. We had, nevertheless, still a four hours' walk before us, so that it was ten o'clock at night when we reached the Christian settlement.

Notwithstanding the lateness of the hour

and the darkness of the night, the news of the missionary's arrival spread immediately and whilst the Christians came gladly to welcome us, the pagans angrily assembled in the temple of their ancestors and began to beat the *tom-tom* and fire off bombs and guns as is their custom when they wish to frighten away pirates.

Evidently they wished to frighten me and make me retire; the Christians themselves were alarmed, but when they saw me perfectly tranquil and undisturbed, they were reassured; we laughed at their simplicity and after some refreshment we went to bed.

In the morning after examining the state of affairs I decided to go up the river to refer the matters in dispute to the mandarin of the chief town and it was thus I decided to go to *Seak-Kei* (Heung-Shan).

The journey, it is unnecessary to state, if not on foot, must be by boat.

This time there was no question of sails, oars, or ropes; civilization was represented by machinery and the vessel was propelled by a paddle-wheel which, in its turn, was set in motion by eight men walking over it! There were also all modern conveniences, beds for sleeping, a dining-room, smoking-room etc. etc.

The boat indeed was barely ten feet in height and was divided in three compartments, the lowest, the hold for ballast and goods, and the other two, not three and a half feet high, one reserved for men, the other for women; the pigs, fowls and geese (of which there were a great number) like privileged beings were under cover.

Here therefore, each in his own compartment chooses the position which pleases him best, lays down a mat and seats himself or reclines on it; and here also if he wishes, he eats, smokes, plays, takes off his shoes, his jacket, etc. etc. without *by your leave!* *I beg your pardon!* Every one is free and no one is astonished at anything. Is not this the height of comfort? How troublesome are the trammels of etiquette! I sought out a corner where I settled myself as well as I could. It was seven o'clock in the morning. I had scarcely entered when I found all eyes fixed on me with wonder and admiration. After a while one of the more polite approached and began a conversation.

What chiefly took their fancy was my long nose and my thick beard.

—"Why have you, European devils, such long noses?"

—"And why have you, Chinese devils, such short ones?"

My reply made them reflect on their want of politeness, and afterwards they were satisfied with calling me: "*the foreign gentleman.*"

Meanwhile I perceived that my reply or rather my question had disconcerted them so much that their short nose appeared to be lengthened. I left them in their perplexity for a while and then with an air of gravity I began:

—"See! when we are little, our mother carries us in her arms and from time to time, as a mark of affection, pulls our nose; and thus it grows! On the contrary when you are infants, you are fastened on your mother's back, so that when she walks or moves your nose knocks against her back bone; and so it remains short."

If my first answer had amazed them, this explanation caused them to stare with open mouth.

—"Here is a foreigner," said one, "who is more learned than we are!"

—"It is most extraordinary!"

Curiosity increased and from the nose passed on to the beard.

—"And why is your beard so long and thick, whilst we Chinese have hardly any?"

I waited a little before answering and then with a socratic air I enquired:

—"Which is the food you like best and eat most frequently?"

—"Pork."

—"Very good", I replied; "and do you know which is the favourite and ordinary dish for Europeans?"

—"What is it?"

—"Beef..."

—"Well?"

—"Well, do you not understand? Cattle have a great deal of hair and the meat makes the beard grow; pigs have little hair and that is how your beard is so short and thin!..."

—"Eh... I did not think your knowledge was so great... you must certainly have studied many books..."

—"Yes."

—"And can you read Chinese books?"

—"Certainly!" and before they could hand me one, I brought out my Chinese Catechism, the only book I could read, and began gravely to read it aloud.

This brought their admiration to the highest pitch.

—"Is it possible that a foreigner knows our letters? but this is a prodigy!..."

This is a sample of Chinese ideas. No foreigner can surpass the Chinese in knowledge and the height of knowledge is to be able to read the letters of the alphabet.

—"And tell us," continued the enquirer; "do you also know how to explain these letters?"

Such a question need cause no surprise A



Chinese learns parrot-like for three, four or five years a certain number of letters without concerning himself about their meaning. Later on if he wishes to remain in the school and has money to pay the teacher, he goes on to study the explanation of the same.

Meanwhile my questions gave me an opportunity to speak of religion and explain a little of the catechism. They listened with mouths open, astonished at the novelty... but with what fruit? *Neque qui plantat, neque qui rigat...* It may bear fruit later; the Chinese does not advance by leaps and bounds. Perhaps in four or five years he may look back upon what he has heard and seek out a Missionary to be taught and to embrace what he now hears out of curiosity. Such is the experience of the older Missionaries.

**Arrival at Seak-Kei — Visit to the Mandarin —  
— Alarming news — Arrival of the Revolutionaries — The effects of the Revolution.**

With such like conversations, a little sleep and some refreshment the time passed less wearily and we reached *Seak-Kei* at nine o'clock in the evening.

I went directly to the little Mission house and the catechist, aghast at seeing me said, after the first greeting:

—“Oh Father! however did you venture to come here?”

—“Why?”

—“And do you not know that the country is infested with robbers and that the revolutionary Republicans are coming to take the city?”

—“All right”, I replied, “I have come for the same purpose, but though my undertaking is much more difficult than theirs, I hope to succeed in time.”

—“That is true” he replied laughing, and he hastened at once to get me some food, after which having returned thanks to God. I retired to rest.

The following morning, seated in a sedan-chair and followed by three others similarly carried, I went to visit the Mandarin, who was very amiable and made me many promises, which he probably foresaw he would be unable to keep, since from all parts came uncertain rumours about the revolution.

—“They have already conquered the *Son-tak*.”

—“They are about to cross the borders of *Heung-Shan*.”

—“They are going to attack *Sin-Lam*.”

—“They have already taken it...”

But others said:

—“No! those are not the revolutionaries, they are brigands in disguise;... *Sin-Lam* was attacked by 400 brigands, who pillaged the principal shops and carried off many women and children.. Now they are coming to *Seak-Kei*...”

—“They will certainly be here to-night...”

—“They will arrive tomorrow!”

These exaggerated accounts, minutely substantiated, ended in a general alarm which became sheer consternation.

At the smallest unusual noise the gates of the streets were closed, the houses were barricaded and every one prepared to defend himself as best he could.

Alarming details increased the panic; the small band of police assembled, companies of soldiers hurried by as if to attack an enemy; the harbour was empty, for of the steamers usually to be seen arriving at all hours from *Hong-Kong*, *Macao*, *Canton*, and *Kong Mun*, not one was visible. Hence a thousand extraordinary conjectures; the actual fact being that the steamers had been forcibly taken by the revolutionaries for the transport of troops.

Many of the Christians, in consternation at the reports, not of the revolutionaries whose coming was desired, but of the brigands whose inglorious exploits were increasing in the neighbourhood, assembled at the Mission-house to be near the priest.

To reassure them, relying on the fair promises of the mandarin I sent to ask for a guard which was graciously supplied. Ten soldiers came and placed themselves as sentries round the house, thus raising the courage of the Christians.

Many times during the day false alarms were given and the smallest incident sufficed to increase the general terror; the day passed in this manner and the following night but few retired to rest.

In the morning the reports were still more confusing.

—“The brigands are coming!... They will burn the city!”

—“No, they are the revolutionaries!...”

—“They are about to cross the river!... There are four hundred!”

—“There are six hundred!”

—“There are more than a thousand...”

In fact before long we heard some shots. The revolutionary troops had actually arrived.

Concentrating first of all in *Son-tak* south of *Canton*, where they had important encounters with the Imperialist troops, they afterwards descended on *Heung-Shan*; they attacked first the city of *Sin-Sam* in the North, then came down to *Nam-long* and so on finally to *Seak-Kei* so

as to enter the chief town, making themselves Masters of the Western Gate.

The soldiers who were guarding it tried to make some resistance, but a discharge of musketry from the opposing force stretched several on the ground, whilst the rest fled. Fortunately these were the only victims on that day.

The military Mandarin tried to assemble his forces to march against the revolutionaries, but they refused, threatened, implored and finally all fled to join the revolutionaries, so that the poor man had to run and hide himself to save his life.

Having seized the Western Gate, the revolutionaries poured into the city, through the very street where the Mission-house is situated.

The vague reports, previously disseminated, the uncertainty still prevailing as to where these men came from and what were their intentions had increased the panic to such a degree that after the first gun shots, the city resembled a tomb. There was no one in the streets.

Many Christians who, after hearing Mass, had not ventured to return to their houses, at this moment gathered round me and falling on their knees, cried out:

— Oh! Father, here we are! save us! If we are in fault, punish us yourself, but defend us from the soldiers.

Their terror increased when they beheld the picket of soldiers, who had been on guard, going away!

I comforted them sending them to the Chapel to pray; they obeyed and one of them intoned the Litany of the Saints, to which all responded with great devotion.

Meanwhile, from a post of observation, I awaited events which, in my opinion, were not so alarming.

In fact, not long after, a crier, marching in front of the revolutionaries, called out:

—“Let no one be afraid, we are your brethren coming to deliver you from the slavery which has for so long oppressed you! Be of good cheer! Tomorrow rice and wood will be cheap, justice will be loyally administered and evil doers will be severely punished; rejoice and fire off your guns.”

This announcement produced a magical effect. As the herald passed on his way, one saw the doors opening and all rushing out, some to buy fire-works, others to provide banners, others applauding enthusiastically the multi-coloured band passing by.

There were some who had already cut off the pig-tail, others who had not, one had a hat, or a cap, or a small straw hat, others went bare-

headed; I could not help laughing on seeing one with a priest's berretta. Perhaps he had seen a European (a priest of course) wearing one and thought he had a right to wear it himself convinced that he had thus mounted in the scale of civilization; and to think that with us the priest's berretta is a mark of obscurantism!...

There were others who, over a pair of Chinese trousers, wide to the knee, wore a swallow-tail coat or overcoat. At that moment anything European was a sign of civilization. The weapons were of all sorts, resembling the spoils of a rich museum.

The demeanour of the officials was truly martial; for the most part they were young and had spent some time in foreign countries. Nearly all were lightly clad in klaki, adorned with yellow ribbon; wearing a peaked cap, they rode one on an ass, another on a horse, led by two soldiers acting as grooms. But their attitude was as of one on the look out for an ambush at every step; they advanced with their hands crossed in front, grasping two revolvers, ready for use at any moment. Behind the revolutionary band came the mandarin's soldiers on the way tying on the white band the symbol of the revolution.

The Christians, taking confidence, also went out to see to their houses, and they wished me to send out and buy crackers.

—“No!” I replied, “that is not my business...”

—“But you must, otherwise you will lose you head or your property;...”

—“No!” I said, and I would not.

Meanwhile the revolutionaries, went round the city and were everywhere received with acclamations and the discharge of crackers by the populace transported with joy.

In about an hour there came to the Mission a picket of twenty soldiers who surrounded the house. Several Christians came to warn me:

—“Oh! Father, it is just as we told you!... You would not burn the crackers, and now the soldiers have come to take vengeance on you.”

—“Wait a while,” I replied: and I went up to the corporal who, saluting respectfully, handed me an order from the commander in which he said that in the present change of government fearing some scoundrel might attack the catholic Mission-house, he had arranged that twenty soldiers should always be on guard around it, until tranquillity was once more restored in the city.

We had a good laugh at the fright of the Christians; but it was not surprising; on such occasions in China one must be prepared for anything. Meanwhile I sent at once the ex-



pression of my gratitude to the military commander.

Even the military Mandarin got off easily, for being pursued and discovered he was conducted trembling before the conqueror who spared his life on the condition of shouting: "Long live the Revolution!" and wearing the symbol thereof.

And what were the results of the change of government? Perhaps the only one so far was that the pigtail was cut off. On that very day an edict was issued commanding every one to cut it off; thus every shop became a barber's and scissors, razors, knives all were employed with classical results! One had his head clean shaved, another shaved all round had a tuft of hair on the top of his head, another merely a lock of hair in the front or at one side. It was not a question of artistic hair-dressing; only a very small charge was made.

The Government, to insure obedience to its first order (beginnings are always important) sent a troop of soldiers to the harbour and the gates of the city. They were armed with large scissors, so that all, entering or leaving without having performed the sacred ceremony of the tonsure, should have it done at once. Protests were unavailing; at most the miserable appendage was given back: "Here this is yours!" they said pleasantly, "go in peace!" and the poor creature to avoid insults was obliged to hold his tongue and go away.

But this tranquillity did not last long. The city having submitted and order being more or less restored, the Governor of the Province residing in Canton sent his representative to take over the government of the city and the district, but the commander of the troops refused, alleging his rights as conqueror. The troops also were divided, taking sides for one or other party, and from threats they came to a real battle. The rebels ran to entrench themselves in various parts of the city and the others prepared to dislodge them; it was a dangerous undertaking, the streets being very narrow and the houses poorly constructed and unsuitable for defence, so that bullets whistling from all sides penetrated even private houses so that in soldiers and citizens there were many deaths. With alarm we heard from the Mission-house the discharge of fire arms, the shouts of the combatants and the piteous shrieks of the wounded. The fight lasted from six o'clock in the morning till about five in the afternoon and ended with the complete victory of the Government troops. Of the others some surrendered or took to flight, others were first taken prisoners and then shot. The Commander of

of the rebels fled through the fields, but being pursued and captured he was brought back to the city where the victorious soldiers flinging themselves upon him tore him to pieces and, extracting his heart, carried it round the city on a pike. His victory, in taking the city a few days before, availed him but little!

#### The consolations of the Missionary — Two Children baptized — A piteous case — Another baptism.

Every thing being turned upside down, the object of my visit could not be attained. Any idea of preaching the Gospel at such a time was not to be thought of. The minds of all were too greatly perturbed. Nevertheless my presence amongst the Christians did much good, keeping up their courage and upholding the honour of the flag.

—"See our Father has come in the midst of danger, and risked his own life with us," said the Christians to the adherents of other sects. — "but what have your ministers done? not one of them was to be seen."

And this made a good impression even on the pagans.

There were also other advantages; I was able to assemble the Catechists of this mission communicating to them my plans for the evangelization of this neighbourhood and it seemed to me that they were all animated with the best dispositions.

I had also the consolation of gaining a few souls.

My first consolation was the setting to rights of a poor family where only the husband was a Christian, and on account of his wretched condition had not consented to his two little girls being baptized, but kept them to sell to some rich man who lent him money. Frightened by the perils of those days and attracted by the kindly words and help of the Missionary he ended by refusing to carry out the previous agreements made to the injury of the little girls and consented to have them baptized, one being four and the other eight years old. His wife also has made up her mind to become a Christian and is now learning the Catechism.

The sale of children is not rare in China, and it is even done sometimes by Christian fathers; where the faith has not taken deep root, these have not the courage to resist when pressed by want. Not long ago I came across a similar lamentable case. Two poor sisters one twelve, the other fifteen years of age, had learnt the Christian Doctrine, but had not been baptized because their Christian parents had sold them

before they could be baptized. The poor creatures, recognizing their sad state, came to me weeping and begged of me to ransom them:—"You will have us baptized, Father, and we will be good Christians. You can place us where you will, but oh! take us away from the infernal house where we are staying.

Their ransom would have cost 500 francs each and the Missionary, unfortunately, has not always the means for such expenditure. I encouraged them to hope, promising that I would do my best, and they weeping, but with a ray of hope in their hearts returned to their wretched abode.

May the Lord inspire some good soul to help the Missionary to snatch from the dragon's jaws these and other poor souls!...

Another curious case happened which gave me much consolation. In similar disturbance it happens sometimes that evil disposed persons profit of them to rob and plunder.

One night a party of six or seven miscreants attacked a shop near the Mission-house, thinking it would be easy to plunder it.

But they were mistaken; the owners of the shop were well armed and falling upon the aggressors repulsed them, killing one and wounding several. One youth, grievously wounded, crawled to a neighbouring field and being unable to go further remained there the whole night. Having heard of this, early in the morning I went there with the catechist, rendered him some assistance and made him understand that God had allowed this misfortune to happen to him in punishment of his evil deed, but that this was not all; a far worse punishment awaited him after death, unless from his heart he asked pardon of God... a punishment which would last for ever, without hope of remission.

The poor wretch stared at me and then burst out crying:

"I know" he said amidst his sobs, "I know that I have done wrong, but what must I do now?"

The grace of God had touched him; perhaps he had been allowed to go thus far so that he might save his soul. He was then instructed as far as was possible and he received Baptism with much emotion. Whilst he was being removed to a kind of hospital, he expired on the way...

Such were my adventures in my first visit to the Capital of the District.

I have already returned there several times and have been able to baptize several adults; and we have also there several catechumens, amongst whom is the teacher of the chief families in the city.

Through God's grace an abundant harvest is there being prepared. If we had the means to found an Institute, how much good might be done. How great a work could be done by an Institute of religious women by the Holy Childhood and by the training of girls in all the branches of female education!... The Protestants have been there a long time and make proselytes because they are well supplied with money.

Make known our position and the needs of this land to our excellent Cooperators and together with material assistance implore for us the help of continual prayer.

I remain

*Your obedient Son*

LOUIS VERSIGLIA,  
*Salesian Missionary.*

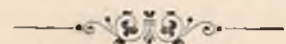


## Book Notices.

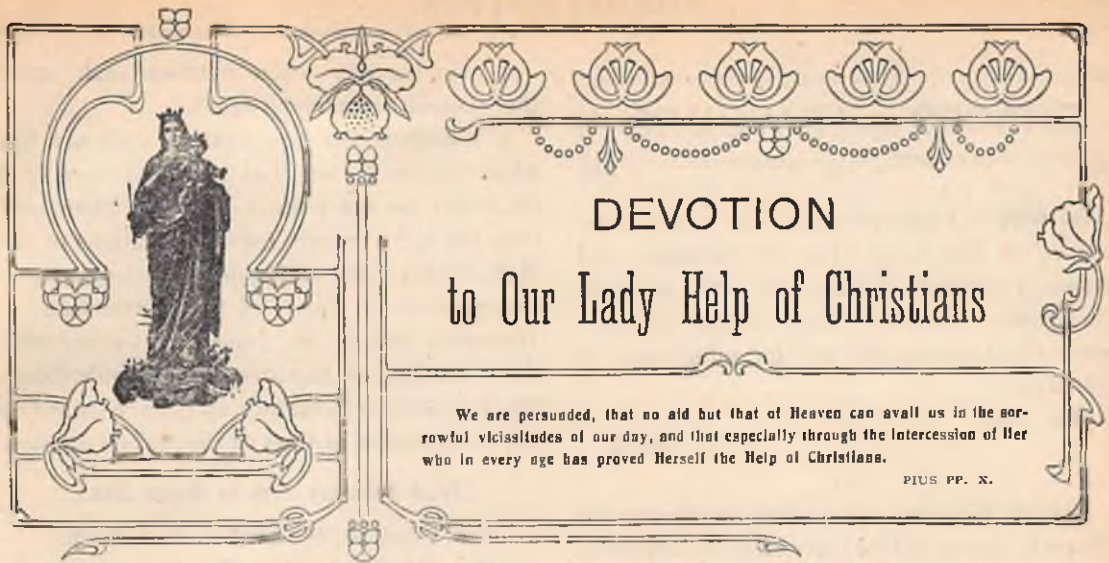
The Irish Catholic Truth Society has increased its valuable series of penny editions by the addition of some interesting numbers. But a far more important publication just issued by them, at the end of the year, is the *The Catholic Truth Annual*. This is principally a record of the Congress held annually by the Catholic Truth Society of Ireland, and contains the very valuable papers of the eminent speakers as well as the speeches of the distinguished presidents of the Assembly. The inaugural address by Father Robert Kane S. J. is a brilliant piece of literature on the vocation of the Celt, while the papers read are eminently practical, and ably treated.

1. The Catholic Truth Annual — Sixpence.
2. Catholics and Social Action — by Fr. Plater S. J., M. A. One Penny.
3. Links with the Past by M. J. O'Mullane B. A. One Penny.
4. The Coming of the Children of Miledh, by M. J. O'Mullane. One Penny.

Catholic Truth Society, 24 Upper O'Connell St. *Dublin.*







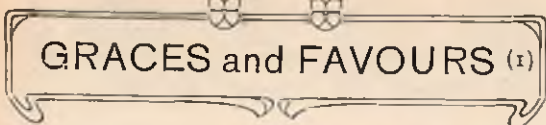
The Co-operators are invited to practise some particular act of devotion in honour of Our Lady Help of Christians on the 24th of the month. On that day special prayers are offered in the Basilica for all the Co-operators, and their intentions are particularly recommended at the High Altar of the Church, before the world-famed representation of the Queen of Heaven. The idea is for a combined act of intercessory prayer to be made recommending the general and private intentions, and thus to consecrate the 24th of each month as a sort of recurrence of the feast-day on May 24th.

### The History of the Devotion.

The Ven. Don Bosco was himself as surprised as anyone to find how rapidly the devotion to Our Lady was spreading, and how fruitful it immediately became in its results. Turin, Genoa, Bologna, Naples, Florence and Rome were the chief cities, which having experienced efficacy of the Queen of Heaven, were most conspicuous for generosity, to her new Sanctuary in return. But places quite remote from Turin, such as Palermo, Vienna, Paris, London and Berlin were soon joining in the intercession, and, says the Ven. Don Bosco, I never heard of any

one having recourse to the Help of Christians in vain. A spiritual or temporal favour, more or less of signal importance, was always the result of calling on this generous Mother. They made their petitions, obtained their favours, and sent thankofferings without any request or suggestion whatever from me.

If you, dear Reader, should chance some day to enter this church (since raised to the dignity of a Basilica) you will see before you a pulpit of good design and workmanship. A sick person made a promise to the Help of Christians, and her prayers were rewarded by her cure. The pulpit is her thank-offering. The altar in the chapel on the right is the thank-offering of a Roman lady, who offered it in return for a favour granted. If grave reasons of prudence did not forbid it, I could supply names and addresses of persons in all directions who have had recourse to the gracious help of Our Lady Help of Christians. I can safely assert that every corner, every brick of this sacred edifice is a record of favours received through her intercession. An impartial recorder will gather these facts together, and when opportune, they may serve to inform posterity of the wonders of this devotion.



## GRACES and FAVOURS (1)

Belfast. — I had recommended a special intention to Our Lady Help of Christians and promised a thank-offering and publication of the favour if granted. I now enclose an offering in thanksgiving and ask for publication of the favour.

Dec. 1912.

H. T.


British Guiana. — I enclose an offering for a Mass in honour of Our Lady Help of Christians, in thanksgiving for a great favour received after making a Novena and a promise of publication which I would ask you to do in the *Bulletin*.

Dec. 1912.

M. K.

Denaghadee. — I would ask you to publish my thanksgiving for a favour received, and ask the prayers for other special intentions, for which I have promised a thank-offering, and publication in the *Bulletin*.

Mrs. Mc. C.



## 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.

(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.

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 February 15th to March 15th.

1. Feb. 22nd St. Peter's See at Antioch.
2. Mar. 7th Feast of the Most Precious Blood.
3. Mar. 14th Feast of the Seven Dolours of Our Lady.

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 for their enrolment in the Third Order.



The prayers of the Associates are asked for the repose of the souls of:

Frances Boylan, Dublin, Ireland.


John Alban Kilmartin, Belfast, Ireland.

Sr. Mary Kohrsch, Lanherne, England.

Teresa Clare Bell, Stratford, England.

R. I. P.





# 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 SCHOOL

BATTERSEA. LONDON. S. W.

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The main block of School Buildings fronts a large garden and lawn, beyond which are the extra School-rooms and spacious Playground. The New School Chapel is situated between these sections. For extra playing-grounds the Parks' Committee of the London County Council have given special leave for play on allotted fields in the Park, which is close to the School.

## OBJECT.

The principal object of the School is to provide at a moderate charge, a good Commercial and General Education; at the same time the studies are adapted to give those boys who may have a vocation to the ecclesiastical state a good groundwork in their preliminary studies.

## THE CLASSES.

The curriculum embraces the usual subjects included in a Commercial and Classical education. The School is appointed a centre for the 'Oxford Local Examinations, and with the syllabus of those examinations as a basis, the studies are suitable as a preparation for the London Matriculation, Civil Service or a commercial training. Book-keeping is taught in the forms, Type-writing being among the extras. Piano and Violin may be taken.

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A Drill Instructor of the Grenadier Guards, from the Head-quarters at Chelsea, visits the School twice a week for physical exercises.

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At the end of the term a report on the conduct of each boy, with the results of the last examination (monthly or terminal), is forwarded to parents or guardians.

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The moral and religious care of the boys is one of the chief interests of the Salesian Fathers. The instruction in religious knowledge is guaranteed by annual Diocesan Examinations. Our last year's report is, we believe, entirely reassuring on this head:

I was very much pleased with this School. Every class has been thoroughly well taught. An excellent School.

A. E. Whereat, D. D.

✠ PETER, Bishop of Southwark.

Apply to the Very Rev. C. B. MACEY.