

Salesian Bulletin

No. 2 - February - 1912

Vol. VII


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

Leo O. A. X. 1112

DA MIHI

ANIMAS CÆTERA TOLLE

Important Notice to Readers.

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.

The Salesian Bulletin

Organ of the Association of Salesian Co-operators

Via Cottolengo 32, Turin, Italy.


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Devotion to St. Joseph.

On the 17th of February commences the month dedicated to St. Joseph, the Patron of the Universal Church. Don Bosco was greatly devoted to the Foster Father of Jesus and recommended the devotion to others especially to his young artisans. "St. Joseph", he says, "is universally recognized and invoked as the protector of the dying, and this for three reasons; 1st for the loving command which he acquired over the Heart of Jesus, the judge of the living and the dead; 2nd for the extraordinary power to overcome Satan in his assault upon the dying, which is bestowed upon him in recompense for having saved the Infant Jesus for the hands of Herod; 3rd for the sublime honour which St. Joseph enjoyed of being assisted at the point of death by Jesus and Mary".

Activity in Co-operation.

N or about the feast of St. Francis of Sales the Salesian Co-operators are called together by their Directors to consider their prospects and intentions for the New Year. They are animated by various motives, the foremost of which being the remembrance that they are following the footsteps and the standard of him who began their very work by a Conference held on the Feast of St. Francis of Sales. It is noteworthy that as the Ven. Don Bosco spoke to his early Co-operators on that feastday, and in the Church dedicated under that title, his followers maintain that custom, but rather as a commemoration of himself, since his anniversary occurs but two days after. Accordingly the passing away of the Ven. Servant of God, and the heritage left to his followers are uppermost at this conference in the early part of the year, and they prove a healthy stimulus to zeal and initiative in the extension of his apostolate.

Again, the patron of the Congregation provides the great example, not only for the Co-operators, but for the Salesians themselves. The lesson of his life and work is wholly one of the extension of the kingdom of God and the saving of the masses from the snarer that had entrapped them. They are reminded how his heart was wrung with grief as he contemplated the country of the Chablais stretched out before him, for that unfortunate land was ravaged by religious wars—the fiercest

of all, for passions are then raised to the highest pitch—and the country lay as it were a heap of moral ruins. The Bishop could gauge the depth of the misery both of soul and body, that afflicted the misguided inhabitants of the Chablais, and hence his unceasing labours for its restoration.

It is but an easy transition from that to notice how similar disquieting thoughts struck Don Bosco, when on Dec. 8th 1841, he had beside him the first of the thousands who have come under his benign influence; in him he beheld the number similarly situated, left in ignorance and neglect, and exposed through the malice or carelessness of others, to the depths of moral and material misery. Like his great patron he was moved by profound pity and compassion at the scene. This situation he had to a great extent redeemed during his own life-time, and at the cost of strenuous labours and conflict in much the same way as St. Francis overcame the hardness of heart and the bitterness of the spiteful anger which raged among the leaders of the heretical sects; and having thus led the way to overcome and cure the evils Don Bosco called upon his fellow-workers and Co-operators to provide the means for a lasting remedy.

Thus we are led to notice another motive which brings to mind the ever active zeal of the Servant of God. The Successor of the Ven. Don Bosco in the government of his work, continues to wage the war against evil, and at the

beginning of each year he draws up a plan of battle, or of pacification after battle, and places it before the Co-operators for their active participation. At the end of January or the beginning of February, when the conference is held, this plan is considered, and suitable provision is made for its general outline as well as for the particular necessities. Not only is it thus made

country and now to that, as occasion demanded; and though he did not live to see it, he already forefold the embracing of the different continents in the limitless organisation of his beneficent work. His Successors have not had to wait as much as twenty years to witness this vast growth, and they have therefore to appeal to a larger audience and one that is in touch with distant




VIENNA — Don Albera during his visit in Austria.

known to all the Association, and to Readers generally, what a vast programme of good work awaits accomplishment, or rather demands it, but there is also seen what individual and particular necessities require attention at home in the particular provinces.

In his very early conferences in the Church of St. Francis of Sales, and later on in the Sanctuary of Our Lady Help of Christians, the Ven. Don Bosco depicted an ever-widening scene of action, extending here and there, now to this

lands and with the works provided to cope with the more modern problems. This audience listens to a voice coming from the same venerated place, and appealing in divers tongues, the tongues of all nations, for general activity in co-operating unto good. It is a duty of the members of the Association to heed the voice, to see that their share in the fulfilment of so many urgent needs is not lacking, to do what is in their power to turn suggestion into realisation.

THE WORK of the Daughters of Mary Help of Christians in 1911.

 n the evening of June 24th 1866 — writes the historian of Don Bosco — I went into his room and remained alone with him for about two hours. From the courtyards below there rose up the sound of a hundred merry voices, for the boys were gathered there in great numbers. It was the Feast of St. John the Baptist, the day always kept as Don Bosco's feastday and around all the windows and balconies there were coloured lamps for the illuminations. Although it was getting dark, the band was stationed in the centre, and provided the musical element to produce a fascinating scene of happiness. When this had proceeded for some time, Don Bosco and I approached one of the windows and we stood there watching. It was a charming scene with something of a romance about it, and the joy of the children seemed to seize upon everybody. As we were in shadow we could not be seen from the playgrounds, so I waved out a white handkerchief and immediately a great cheer for Don Bosco went up.

Don Bosco smiled, and we lapsed into a lengthy silence, which I broke saying:

"What a wonderful sight! Do you remember your boyish dreams? See here the boys and priests and clerics that Our Lady promised — 'How good God is!' was the reply of Don Bosco."

"And it is now about twenty years, I added, and yet nothing has been wanting. All this has been accomplished, yet it arose out of nothing. What has man to do with these things? If it had been human we should have failed fifty times."

"But that is not all" he replied. "See how our Congregation increases both in numbers and in scope. Every day we would say: enough, we shall stop there! and yet a mysterious hand drives us onward."

While saying this, he had his gaze fixed on the cupola of the Sanctuary of Our Lady Help of Christians, which was then approaching completion; and as he gazed, the thoughts of his visions and of their realisation could not but force themselves upon his mind, while the rays of a brilliant moon let up the dome as another vision of brightness. I watched him undergoing these emotions, and something of an inspired, abstracted air seemed to possess him. We fell into silence again. Presently I said:

—"Don Bosco, has it never occurred to you that there is still one thing wanting to your work?"

—"What are you thinking about now," he inquired.

—"I hesitated a moment and then added: Will you do nothing for the girls? Do you not think that an Institute of Nuns, founded by you and affiliated to our Congregation, would be a completion, a crowning to your work? Our Blessed Lord had certain holy women who followed and ministered unto him. The Nuns would also be able to do a great deal for the boys as well, and do you not think they could do for the girls what we are doing for the boys?"

I had felt some hesitation in putting forward my idea, for I thought Don Bosco was against it. However after a little thought he replied: "Yes, this also shall be done; we shall have the Sisters but not just yet; we must wait a little."

Six years later the Institute of the Daughters of Mary Help of Christians was founded; and by the blessing of God and the guidance of its Patroness, it has since gone on increasing from year to year.

* * *

During 1911 it has opened ten new Houses; six in Italy at Agliano d'Asti, Musocco, Naples, Padua, Tortona and Turbigo; of the other four, one was at Colima and two at Guadalupe in Colombia and one at Nictheroy in Brazil.

The parish priest at Agliano d'Asti had with great zeal secured the construction of a large building, most suitable for the girls whom he wished to place under the care of the Daughters of Mary Help of Christians; at the same time the Nuns undertook the direction of a Festive Oratory for the girls of the parish, and a School and Recreation Ground for little children.

On October the 4th there was a large gathering of the ladies' Committee of Co-operators and other distinguished persons to welcome the Nuns to their new Schools at Musocco out side Milan. Mgr. Svampa has provided day and evening Schools, a place for the little ones, and accommodation for a festive Oratory. A great number of girls were already in possession to welcome their new friends and benefactors.

At Naples the new work of the Nuns is concerned principally with the Emigrants from that post. It has been promoted by an eminent philanthropist and comprises the following sections:

1. *Correspondence Department* for the women including French, Spanish, German and English according to the need and the prospective destination.

2. *Daily attendance* at the harbour to assist and direct the women emigrants and to look

after new arrivals who may need direction or protection.

3. *The placing of Emigrants who may be destitute.*

4. *A dwelling in which to receive intending Emigrants, who find that they are prevented from sailing through illness, or impediments or restrictions of authorities, until they are able to get back to their homes or to embark on their voyage.*

A work of this nature has long been needed, but particularly so in these days of increased emigration, and the nuns will have opportunities of accomplishing much spiritual and material good, by their charitable work.

His Lordship Mgr. Pelizzo is responsible for the new Institute at *Padua*, the University city. It is a Residence for young ladies who are following higher, or University Courses, for which *Padua* has special facilities. The demand for such an undertaking has been proved by the large numbers that have come into residence, although it was only opened in October.

At *Tortona* the Bishop of the Diocese has started another useful work which he has entrusted to the Nuns of Mary Help of Christians. The large Institute contains departments for every branch of the girls education and training, with evening work at books or domestic duties and accomplishments, and an extra department for the Confraternity of ladies of the town, who meet together for various works on behalf of the poor of the Parish, or the needs of the Church.

Near *Milan* again, a large cotton firm has built and equipped an Institute for the girls in its employ, and given it to the Nuns of Mary Help of Christians to direct. This is a new departure on the part of manufacturing firms, and deserves imitation in the interests of the girls and young women forming the bulk of their employees.

His Lordship the Bishop of the State of *Colima* in Mexico obtained a staff of Nuns for his School for girls, which had been established for some time, but did not realise His Lordship's expectations. It is expected that the Sisters will make this the centre of educational work in all parts of the city, as schools are scarce in the district. Their Festive Oratory already draws large numbers of girls.

At *Guadalupe* in Colombia the Government have given the Nuns charge of a girls' training school; and, through the influence of the Mayor and the priests of the district, a Communal School with accommodation for boarders of the best classes, has been given over to the Sisters.

At *Nitheroy* in Brazil the Sisters have added another to the already long list of Festive Ora-

tories and training schools for girls of the industrial classes.

* * *

Thus, through the guiding protection of their Patroness, the Help of Christians, the Institute continues to extend its useful and pious labours on behalf of the young of all classes; and in the spirit of active charity which they have inherited from their Founder, the Sisters have fulfilled their apostolate of charity with a zeal and quiet perseverance, which has brought them a world wide success.

Don Bosco by Shane Leslie.

It is with pleasure that we acknowledge our indebtedness to the gifted writer who has contributed the following to the Irish Rosary. Mr. Shane Leslie gives his impressions after reading — Don Bosco's Early Apostolate.

Don Bosco's early apostolate and the tradition which has collected round his memory must be of deep interest to the growing number of those who are searching if any means may avail to keep the working boys in large cities to the Catholic faith. Now that every town, and every sect in every town swarms with agencies more or less unsuccessful for the redemption of boy life, it is well to remember that Don Bosco started the work entirely alone more than half a century ago in the troubled times of Young Italy and that he won a priority in success as well as in time. He was ordained priest on Trinity Eve 1841; he was declared Venerable in July 1907. His whole life, struggles, mission and recognition lie between these, the two supreme dates of his existence.

Endowed with that rare magnetism for boys which made work and suffering in his company preferable to enjoyment with another, he was thrilled and sickened by the visits he made to boy criminals thrown haphazard into the city gaols. In those days society was apathetic to her waste heaps, but the horror of perishing life haunted the young priest until he had hit upon some remedy. "Who knows", he said, "if these poor boys had had a friend to counsel them.....?", and the only remedy he found was to devote his life to them. It was all he had to offer, but it was enough.

His success with the boys was immediate. The Oratory which he founded was overfilled, and though petty jealousies and persecutions caused him to flit more than once with his small

clients, wherever Don Bosco was there were the great unloved and neglected sure to come.

The influence which he acquired over the wildest and most unruly was so remarkable that the authorities were afraid lest he might take revolutionary notions into his head and that his boys would follow him to death. In fact, a soldier who watched his magnetic handling of boys in their play-ground said: "If this priest were a general in command of an army he could lead it anywhere and always to victory."

But not only were there enemies to persecute, but friends to criticise. He was told he was ruining his health and overwhelming himself with debts, and begged to live a less Bohemian life. He could only answer that he had thought out his plans long before, that his life had been consecrated to the boy's welfare and he must hold to his purpose.

The stories of the attraction he could exert are delightfully incredible, and form material for some future hagiologist to turn into the true mediaeval vein. As he was passing a shop there was a sudden sound of broken glass — one of his boys, in his desire to be at his side, had forgotten that the unseen veil of a glass door may none the less be tangible. When he fell ill many of the lads who worked as bricklayers fasted on bread and water without relaxing their labour with an intention that their benefactor might be restored to health. When those who have worked for boys in English cities read such a tale, they will wonder if boys' hearts are made of similar material near the ancient kingdom of the Pope.

To Don Bosco every chance meeting, every casual acquaintance was an opportunity of divine import. He did not keep evangelising for the inside of the Oratory. In season and out of season he sought for immortal souls. Some young roughs demanded a drink from him, half in ridicule and half in anger. "Certainly," was his reply, and he led the way into a public-house. All eyes were fixed on this strange priest who sat down among publicans and sinners. Slowly Don Bosco ingratiated himself with them, and in the end they were willing to promise him any favour. All he asked of them was not to blaspheme the Holy Name, as they had done several times. In the end he invited those without a home to come to his house for the night. Even more typical was his behaviour once when going to be shaved. As he entered the barber's shop he saw and coveted the barber's young assistant, and insisted on being shaved by him. It was in vain for all to protest that the boy was only a learner and would assuredly cut the good *Padre*. "Well he must learn," said Don Bosco, and he suffered himself to be

scraped and gashed by the boy, who was only too delighted to give an exhibition of his skill. In the end Don Bosco departed, smarting with pain but there was another soul in his wallet.

He was in advance of all the boasted and vaunted Boy's Brigades which are supposed to have originated with Protestant Churches in England, for when the Piedmontese were fighting with the Austrians, he attracted numbers of boys by giving them imitation rifles to war with, but only on the condition that they were laid down at the sound of his bell. So perfect was his authority that the fiercest campaign was hushed in a minute when he judged that the time of peace had come round. Yet the man who could discipline and command his boys with a turn of his finger was not ashamed to kneel before them on Maundy Thursday to wash and kiss the feet of twelve of them, representing the twelve Apostles at the Last Supper.

When he worked in Turin, Count Cavour and his brother became constant admirers of his work and often joined in the boys' processions, carrying a lighted candle behind the Blessed Sacrament. The Count, though hostile to the Church in many ways, gave a sound economical reason for supporting Don Bosco as the easiest way to avoid paying enormous sums of public money for the support and training of these boys.

His system was what is known today as the preventive rather than the repressive. He took every inclination of heredity or circumstance in advance instead of waiting until it had developed into evil tendencies and deeds. He prepared a way for the good that lies in every soul to come to the surface, instead of neglecting and then assaulting the seeds of evil. Government systems for the reformation of the young he recognised were largely the expensive means that society took to repair her own mistakes when it had become too late to do so. His method was to keep a boy's mind filled to overflow with the legitimate interests and pleasures of boyhood. There was no space left for any other influence. There was no mansion of the soul to let.

He had also to deal with an outbreak of Protestant Propaganda, which was flooding the Italian villages with "gospel-light." To counteract this, and the immoral literature which followed by some extraordinary attraction in its wake, he started a little publication called the "Friend of Youth." In these days of Catholic enterprise it would not appear so very original to join journalistic with religious work, but in those days it was as remarkable an event, as if a priest preached to the multitude from off a flying machine.

"The Gospel Light" was edited by an apostate named De Sanctis, but after two years he found himself suddenly dismissed and deprived of both gospel-light and gospel salary. In his misery he received an invitation from Don Bosco, the priest whom he had most injured and maligned, offering him the hospitality of his house. The molestation which heretics had hitherto shewn entirely ceased after this unique exhibition of Christian charity, and an impression was made on all who interested themselves for or against Don Bosco which could never be eradicated.....

of communities a private chapel, and pray for the intentions of the Sovereign Pontiff.

Every month.

1. On any one particular day at the choice of the Associate.
2. On the day when members shall make the exercise for a happy death.
3. Whenever the Co-operators shall say five times the *Our Father*, *Hail Mary* and *Glory be to the Father* for the welfare of Christendom, and once the same prayers for the intentions of the Holy Father, they may gain the Indulgences of



TRIESTE — A trip to Capodistria.

So did Don Bosco build up his foundation to the amazement of officials and the delight of his friends. Often without funds, but never without boys to feed, he struggled on until he was too weary to struggle any more, and the great Salesian Order took his place to carry on his work, and with his work the imperishable memory of a Saint.

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

the Stations in Rome, of the Portiuncula, of Jerusalem and of St. James of Compostella; these indulgences, moreover, are all applicable to the Holy Souls in Purgatory, and can be gained by the Co-operators as often as the prayers are said.

During the month of March.

Annunciation, March 25th.

It must be borne in mind that His Holiness Pius X. has prescribed the daily recital of the *Our Father*, *Hail Mary* and *Glory be to the Father* for the intentions of the Sovereign Pontiff, and the invocation *St. Francis of Sales, pray for us*. These are the only prayers undertaken by the Co-operators, and the Holy Father is but reminding them of their duty to say them daily, along with their usual devotions.

DON BOSCO'S METHODS

AND MODERN DEMANDS

Various departments of Don Bosco's Work are seen in flourishing prosperity in many and widely-separated districts; but one naturally turns to the head quarters and home of his foundations to gain a more complete idea of his methods and to gauge more accurately his genius as an educational reformer. Of the many incentives to effort which he brought to bear on the varied characters of boys, he placed great confidence in a well conducted system of rewards, and having bestowed much labour on the plans to gain the continued endeavour of the boys, he believed in making a great deal out of the distribution of prizes itself.

Accordingly from the very early beginnings of the Oratory at Turin, he sent out many invitations to the final distribution of prizes, and secured the patronage of distinguished men to give as much importance as possible to the occasion. As the rewards were chiefly for skill and progress in the various trades, one of his speakers was generally an expert in the mechanical arts, or a leading employer, whose opinion had the advantage of actual contact with industry.

Thus at the latest distribution at the Oratory, for the professional Schools department, one reads among the guests Count Rebaudengo, Signor Maschio of the City Council, representing the Mayor, Signor Destefanis of the Prefecture, representing the Prefect of the city, the President of the Chambre of Commerce and other leading men in the learned and industrial world. After the prize-giving by the Very Rev. Don Albera, some of these gentlemen addressed the great gathering of boys and young men, but the chief discourse was given by the Consultor-General of our Professional Schools.

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"In the ceremony of the distribution of prizes", he said, "which has just taken place, I see the logical corollary of the fundamental principles which guided Don Bosco when he accomplished the burning desire of his charity by founding the Professional Schools. The prize was in his idea of it, a proof of the force of character or will, which has sought by an upright, fixed intention the accomplishment of duty and progress in virtue and good works.

This principle in his system was clearly fixed

and maintained, so that if good conduct were lacking in a boy, who was otherwise clever or even brilliant, he was not eligible for a prize. The explanation of this inflexibility, which was one of the strong points of his system, must be sought in the very essence of his work of restoration among the various classes of mankind.

He had in fact perceived the dawn of the feverish day of industrialism in the modern economic world. He had caught the echo of the eloquent voice of Donoso Cortes, who had with prophetic precision enumerated the fatal but logical consequences of the socialistic syllogism.

From the heart of Don Bosco, overflowing as was that of his patron St. Francis of Sales, with the chrism of charity, there came forth the same cry of compassion as was uttered by the Divine Master. *Misereor super turbas*. His heart and mind were too full of the ardour of charity, not to be profoundly moved at the spectacle of so much material and moral distress, and yet it was but the beginning of the great industrial upheaval; but he was equally convinced, that if any secure step was to be taken in the direction of a permanent restoration to healthy conditions, it would only be when the professed leaders and benefactors of the working classes had taken the Gospel standard of christian charity as their motto and standard, so that justice and peace should be secured and flourish.

According to the beneficent rules of our Divine Redeemer, who came to establish his doctrines of charity and true civilisation among Pagan nations, Don Bosco sought to penetrate the industrial classes with the vitalising lymph of the christian truths, by the formation of legions of youths who should issue from the Professional Schools with an intelligence enlightened by knowledge, but particularly with a heart tempered to virtue and to noble endeavour.

The industrial problem, with its intricacy becoming daily more involved, which has so often convulsed society, and to which many of the highest intellects of recent years have been devoted, was grasped by Don Bosco as it were by intuition, and in its tendencies and developments: and he accordingly conceived a gigantic design of industrial reform, based on christian principles, sufficient to cure the great social evils arising from the conflict between capital and labour. He was profoundly convinced of the mu-

tual dependence existing between industry and agriculture, and therefore raised his voice in warning against the exodus of the agricultural labourers from the fields, which, commencing during his own era, he considered with Cardinal Bourret to be not only a social and national calamity, but a moral calamity as well. He shared also the opinion of Gerdolle, that a nation should not be dependent upon strangers for the necessities of life, and that therefore it was to be deplored that the solid and rational basis of agriculture was taken away from industry.

But in applying himself to the solution of these difficult problems, he not only kept in view the saving maxims of the Gospel, but he took into constant consideration that man is composed of soul and body, that he is the plant, as the Greek philosopher said, whose leaves are nourished by the waters of the world, and the fruit matures for eternity.

The destructive principles of positivism have, in their working out, led to the suppression of all spiritual ideas in the realm of the intellect... and there has accordingly arisen the tendency to



DASZAWA (Poland) — Salesian Institute - During Don Albera's visit.

It is accordingly but a natural consequence, that while to was laying the foundation of his Schools of Arts and Trades for the formation of the skilled artisan, he also turned his mind towards the organisation of agricultural colonies. It was necessary to restore the tilling of the soil to its former place of honour as the *magna parens frugum*: to counteract the wholesale emigration towards the populous centres, already described by Rousseau as the vortex into which the human species went to perish; to work by more up to date methods; to furnish industry with the sustenance on which it could build up the whole social fabric.

stifle in the hearts of the masses all endeavour or aspiration which could raise them above material things, so that by closing the doors of the churches, it was sought to close the gates of heaven as well. The satanic cry of the labour Congressists of Liège, viz, that their programme was based upon the negation of God, fatherland, government or masters, caused profound disturbance throughout Europe.

Undisturbed by these sinister omens, the Venerable Don Bosco saw that it was very doubtful whether the masses, already inoculated with these principles, could be effectively cured of them in any one generation; besides, they were

fast becoming dechristianised by the demagogues who, while pretending to bring a remedy to the nation, were but seeking their own advancement and aggrandisement.

He was of course eminently in favour of the various institutions and societies which were directed towards the proper training of the masses; but desiring to cure the evil from its very roots, he was of the opinion of Windthorst, that the future belongs to the young, and to them accordingly he determined to devote all the energy of his untiring activity. So much so was he penetrated with this idea, that he would have repeated with Leibnitz: "Place the School in my control, and I shall give you a world, changed and re-established." Having experience of the results of an education divorced from religious guidance, he was quite in agreement with Tommaseo, that the School, if it is not a temple, is a den. In establishing his schools, he took care that attention should be given to the various faculties with which man is endowed, so that each might receive a corresponding development. A convinced believer in the *mens sana in corpore sano*, he was in favour of the physical side in education, without having exaggerated notions as to its importance; and if it were proposed some day to choose a patron and a protector for the department of sports and games, Don Bosco should have the first choice. There can be no need to dwell on the place occupied by Don Bosco among the great organisers of skilled labour, by means of definite graduated training and instruction, for his name is found in all the modern accounts of industrial and sociological progress. Don Bosco shared the opinion of an eminent Sociologist, that religion is the key of the industrial and social fabric; that religion, as Ferrucci has said, gives the good odour to instruction; and that the idea of being able to educate man without any idea of the infinite beyond, without any virtue in his heart but an egoistic naturalism, or that will enable him to rise above the misery around him, is an absurd impossibility.

With a profound knowledge of the human heart, and a shrewd perception of the needs of his age, he was firmly convinced that if it was necessary for the nations to rush forward with a giant's stride in the race for industrial and progressive victories, it was still more necessary, he thought, for the maintenance of society, to provide it with upright, virtuous, christian ci-

tizens; and he reckoned the greatest enemies of the state and of youth, those who were endeavouring to separate religion and education.

Dupanloup asked himself what is necessary to regenerate a nation? And he answers: first of all, men of character. In fact genius may be admired, but it is character that is respected: the former is the index of the power of the mind, the latter the standard of the power of the heart, and it is that which tells, in the long run, upon the government of life.

Character which, according to Lacordaire's definition, is nothing else than the constant, determined energy of the will, demands a command over one's self, and this command is the root of all virtue. Don Bosco was a lover of Church and fatherland, and he sought to reinforce the legions of the army of the former, and to provide the elements for a healthy regeneration of the latter; he endeavoured therefore to form not only intelligent workers, but men of character, and he thought that was the greatest tribute he could offer to society.

Guizot has said that the intelligence is formed and progresses by the direction of Providence, that instruction loses its value without education, and education without religion is likewise vitiated. Gioberti has proclaimed that the Catholic Religion is the religion of the strong and therefore as Don Bosco wished to bring up a strong race, he sought to make his boys impregnated, as it were with religion, and to give them religion as a constant guide and protective influence. With Balme he was of opinion that the intellect should be subjected to the will, and that all the faculties should be illuminated and guided by religion. This is man in his completion, man in the highest sense, in whom reason is the guiding and illuminating faculty of life, the imagination supplies the colouring, thought fulness the general bearing, and religion makes supernatural.

It was therefore only natural, that the Ven. Don Bosco, while using to its utmost the stimulus of prizes and emulation, should fix the rule that recompense should only fall to those who combined good conduct with industry, producing a life which John Stuart Mill said would be pleasant and fruitful, even though brief and restricted to narrow, humble surroundings, because it was a source of well-being and moral worth.





Salesian Notes and News.

London.

The New Year was not many weeks old before the general order of things was restored at the Salesian School. The interval had been well filled, and doubtless it had sped away, taking the holidays with it, rather too quickly for most of those concerned. During the vocation every evening had been taken up with entertaining programmes arranged for the general merry-making; and the stage, the cinematograph and parlour games accounted for not a few late hours during the holidays.

On the evening of the return to School there was another display of amusing and interesting pictures, so that the separation from home and the return to school discipline might be bridged over by an attractive diversion. On the following day the studies were resumed.

January brings the Feast of the Patron Saint of the Congregation St. Francis of Sales, which nowadays commands a world-wide celebration in Salesian Schools and Houses, and in the centres where the Salesian Co-operators are established. That will be the first break in the School routine, but it is yet too soon to be able to describe the event; nor can we do more than refer to the forthcoming annual meeting of the Old Boys' Association which is also due at the end of January. Practically all those concerned were made aware of the meeting in the Christmas Number of the School Magazine, which made its appearance just before the holidays. The Association and the Magazine were products of the year 1911, and it is hoped that both will add to their prosperity and utility in the current year. Nineteen hundred and twelve will have at least one achievement to place on its records that being the opening of the new School Chapel, part of which is almost completed. The building is Gothic in design, and though not elaborate in construction, it combines many architectural features which make it, both interiorly and exteriorly, well-proportioned, attractive and picturesque. Its accommodation will be quite adequate to the increasing demands that late years have made upon the School Chapel. The School's prospectus and all informa-

tion may be had from the Principal. The Very Rev. C. B. Macey. Salesian School, Battersea, S. W.

During the Christmas Season the Sacred Heart Church at Battersea was once more the scene of many beautiful services accompanied by the full ceremonial. From the Midnight Mass, which was again attended by so large a congregation that many had to stand, until after the Epiphany, the Christmas services were like a long octave of celebrations, carried on in the tastefully decorated church; while the Crib displayed the good taste and fidelity to tradition which have given it so high a reputation. As the present year proceeds there will be a gradual completion of the grand scheme for the painting of the walls of the aisles, one of which already shows the beautiful effect of the finely conceived plan, which will harmonise the whole decorative colouring of the Church.

At Farnborough (Hampshire) great efforts are being made, to complete the School Buildings, or to carry out that part of the scheme, which will supply ample accommodation for the growing numbers. The school roll has been gradually mounting up, and there seems to be every promise of high numbers being reached, when the accommodation has been secured. The School is a Centre for the Oxford Locals, and had very good results last year, when the boys were examined at their own School for the first time. Application should be made to the Principal, Salesian School, Queen's Road, Farnborough, Hants.

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Cape Town.

We pass right away to the overseas Colonies, where Cape Town is developing a fine School for Arts and Trades and for all technical training—an Institute which all new countries find to be exceptionally timely and profitable. It is the School of Arts and Trades, running side by side with the commercial and classical school, which has

made the Salesian Institutes in the new Countries of South America a foremost educational factor.

In a previous issue we were able to give a description of Cape Town's magnificent efforts to clear off part of the debt, which burdens the new School. In a letter to our Superior General, the Director, Fr Tozzi says: We have been eight months in our new home, and experienced the effects of both seasons, and it would be difficult to exaggerate the superiority of the new School in every respect, particularly in regard to healthy and successful work. Visitors from all parts have declared their satisfaction and their pleasure at having co-operated in a work which will now, we hope, be able to achieve great results.

In reviewing the past few months the outstanding event was undoubtedly the *Carnival of Venice* — a combined fête and bazaar held at the Volunteer Hall. The Committee was composed of a hundred and eighty three persons — Catholics and Protestants alike. A great step towards success was the securing of the presence of the Governor General, Viscount Gladstone, at the opening ceremony, while the inaugural speech was made by the Mayor Sir Frederick Smith. It must have proved singularly gratifying to the indefatigable Committee to witness the great crowds that visited the Hall during the three days of the Carnival, and to learn that their combined efforts had realised a clear profit of £ 1450. That was certainly a good start-off for the building fund which yet has a deficit of about £ 8000 to face.

More recently the meeting of the Co-operators and Friends, presided over by His Lordship, Dr. Rooney, was held to bring the financial year to a close, and to assist at the distribution of prizes. The Superior had many important items to refer to in connection with the Institute and the training of the boys, for amid all the endeavours to secure financial prosperity, there has been no relaxing of the efforts to maintain efficiency. This is shown by the fact that at the annual examination by the Government Inspector every boy passed. This secures a good standard in the usual School subjects, and in order to gain efficiency in the trades, the Chamber of Commerce has arranged to control the teaching, and to award certificates to fully equipped pupils. The masters in various trades have already visited the workshops, and declared the arrangements and teaching quite satisfactory.

After tendering the sincerest thanks of the Community for so many and such signal services, the prizes were distributed by the Bishop.

Among the prizes were some for instrumental music, in which department the school has reached a high standard of efficiency, as shown by the excellent playing of the band. The band indeed has earned a great reputation, which has caused it to be requisitioned for concerts and public entertainments and other public displays. It was therefore with good reason that the Father Superior looked forward to a year of prosperity and successful work as commencing the New Era of the New Institute.

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New York.

Columbus College, Hawthorne, New-York says a local contemporary, made the feast of the Immaculate Conception an occasion of high festival, for besides the feast itself, it was the fixed day for the patronal feast of the Very Rev. Father Provincial of the Salesians of New York. The arrangements had been carefully made by Professor Mancani and the Prefect of Studies, and on the eve of the Feast-day the program included a drama in three acts entitled: "The young poachers," while the subsequent farce called "The Village School" provided much amusement.

On the following morning the First Communion Mass was celebrated by Father Domingo, who very suitably addressed the boys on the solemnity of the occasion of their First Holy Communion. The Solemn High Mass with discourse for the occasion was celebrated later in the morning. Many guests were assembled in the afternoon to take part in the general good wishes to the Father Provincial, and to witness the play given by the boys. Addresses were also read, and the Rector of the College, the Very Rev. Fr. Barni, gave the speech for the guests. The drama mentioned above, it may be added, was so well received, that it was given by special request in the Hall attached to the Church of the Transfiguration on the day of the breaking up for the Christmas holidays. Columbus College therefore had every reason to be satisfied with the successful closing of the year.

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Interesting Documents.

His Holiness Pope Pius X. has sent to Our Superior General on autograph letter, on receiving at the Vatican the Acts of the Fifth Congress of Festive Oratories. His Holiness writes:

Having read the Report of the Fifth Congress dealing with Festive Oratories and Classes for higher religious instruction, which was held at Turin, we heartily send a blessing to those, who, ani-

mated with the charity of Jesus Christ, have co-operated in the establishment of the Oratories, and who are endeavouring to secure their benefits in every parish; we heartily bless those also who are engaged in the teaching of the Catholic Faith, assuring to the Directors and Masters and boys the blessings of heaven on their efforts.

The Vatican. Nov. 7th 1911.

PIUS X.

His Holiness has also of late been directing his attention to the religious status of the Catholic emigrant, particularly in regard to the provision made for their religious duties when they land at foreign ports. For some years past the Salesians in foreign lands have given special care to this important question, for it involves much danger to the faith and religious practice of the emigrant; and in order to deal with it various associations have been founded which make it their business to assist those who may be strangers in a foreign land, and therefore in danger of lapsing from their duties. Not only is their spiritual welfare attended to, but they are guided in the securing of homes and obtaining work and in learning the language of the country.

The Very Rev. Don Albera sent to the Holy See a memorandum dealing with the question and reporting on what was actually being done to meet the difficulties of the case, and in reply the Holy Father sent the following, through the Cardinal Secretary:

The Vatican Oct. 31st 1911.

Very Rev. Don Albera,

The Holy Father has had before him your account of the Salesian Missions, and of the various additional works which are carried on by them on behalf of the emigrants.

In the assurance that the Sons of Don Bosco will use every endeavour to develop this useful work, His Holiness imparts the Apostolic benediction as a pledge of the assistance of Heaven.

Expressing my own sentiments of sincere esteem.

I am

Yours affectionately in Christ
Card. MERRY DEL VAL.

To the Very Rev. Paul Albera
Superior General
of the Salesian Congregation. Turin.

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The double commemorations.

Long traditions have now made the 29th of January, the Feast of St. Francis of Sales, the occasion of world-wide celebration.

Even before Don Bosco had a Church dedicated under that name at Turin, the day had become the recognised patronal feast of the young Congregation that was gathering around him, and whose labours he had placed under the patronage and name of the great Bishop and Doctor of the Church, who had so successfully striven against the tide of heresy and irreligion in an earlier century.

Until a few years ago the celebrations for the patronal feast were followed by the sad commemoration for the anniversary of Don Bosco's death, Jan 31st. The sadness was at the loss of a Father, but the spirit of the commemorative gatherings gradually changed to hope and expectation, for it was felt that the manifest assistance of God in the rapid development of his work, could only result from his continual patronage and protection from heaven. Those feelings have since changed to rejoicing since the title of Venerable has placed the aureola of sanctity around the name and the memory of the Servant of God.

On the feast of St. Francis of Sales, the Ven. Don Bosco was accustomed to address his Co-operators on the work for the year, thus giving the original conferences which are connected with that occasion, and are given in hundreds of towns where Don Bosco has since established his work by means of his sons and followers.

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Malta's Distinguished Guest.

Once it was reported that His Eminence Cardinal Bourne had visited Malta, it was certain that we should have the pleasure of reporting that he had honoured the Salesians with a visit. Under the heading *His Eminence Cardinal Bourne and the Salesians*, a prominent local journal says:

Sunday the 31st December, the last of the year of grace 1911, will be a red letter day for the Salesians. His Eminence Cardinal Bourne inspected the Salesians Boys' Brigade in the grounds of the Sacred Heart Convent at 2.30 p.m. The Boys, who paraded before His Eminence, represented both the Sliema and Birchircara Companies of No. 18 Malta Battalion, and they mustered 150 strong under seven officers, and we never saw them looking so smart as on this auspicious occasion. Besides Mons. Jackman and the Revd. Fathers O'Grady, Allegra and Tamburino, the following gentlemen of the Committee were present:— Lieut. Colonel A. Briffa, vice President, Chev. Comm. A. M. Galea, Lieut. Colonel H. W. Engeror, Sir Richard Micallef, K. C. M. G., Mons. Canon P. Galea D. D., The Revd. Father Fortuna, Major C. B. Sciortino,

Major F. P. Denaro, Colonel A. Gatt, Major W. Savona, Mr. Edgar T. Agius, Captain A. E. Micallef, Mr. A. F. Sciortino.

General Penton was unavoidably prevented from attending. His Eminence inspected the Brigade drawn up in review order and after addresses had been read to him by Father Allegra, Corpl. G. Mifsud Commandant, and Lance Corporal Izzo, His Eminence addressed few words to the boys dwelling on the importance of the Brigade which, he was glad to say, was affiliated to the English Catholic Boys Brigade.

The institution will not only do them a lot

gallery, to give them an opportunity of seeing the Cardinal Archbishop of Westminster. The fine band of the Devonshire Regiment under the capable direction of Mr. Amers furnished the music and that it was very much appreciated was evidenced by the marks of approval and the applause of the audience. His Eminence arrived punctually at the appointed time, and was received at the door by the Reverend Father O'Grady and the Community. Chevallier Com. A. M. Galea, and a deputation of members of the Juventutis Domus, and his progress through the Hall to the dais which had been prepared



MONTEVIDEO — The annual outing.

of good now but hereafter, and he ended by imparting to them his blessing. The whole party was subsequently photographed with His Eminence sitting in the centre of the group. At 6.45 p. m. His Eminence honoured the Salesian Community with his presence at the Juventutis Domus. The Hall was crowded to its utmost capacity and even the gallery was literally packed tier above tier, from floor to ceiling. His Grace Bishop Portelli attended the proceedings and the company included members of the nobility, high ecclesiastics and many prominent ladies and gentlemen, as also a large number of soldiers and sailors for whom Father O'Grady had considerably reserved a number of seats in the

for him was the sign for an ovation. Next to him sat Bishop Portelli and the other seats immediately next to him, on both sides were occupied by Fr. O'Grady, Chev. A. M. Galea, Mons. Jackman, Father Nastasi, Monsignor Galea, Marquis Mattei, Surgeon Major and Mrs. Robert Samut, Marquis and Marchioness Testa-ferrata Olivier, Mrs. Asphar, Colonel and Mrs. Engerer and others. The following programme was gone through in a little over an hour:

March Romaine Gounod
(Devonshire Regiment Band)

Address by Director of the Juventutis Domus
Dramatic Sketch by 3 members of the Domus
(Messrs. Sciortino, Pace and Wirth)

Address by Mr. Alfred Asphar on behalf of
the Juventutis Domus
Chorus by the Boys of St. Patrick's.
Farewell Symphony Hajdn
(Devonshire Regiment Band)
The Hymn of Don Bosco, By Representatives
of Salesian Institutions
Ave Maria Gounod
(Devonshire Regiment Band)

On the conclusion of the programme, each item of which in its own way, contributed to the brilliant success of the entertainment, His Eminence rose amidst the loud and repeated acclamations of the Company to make his first and last public discourse in Malta. The Salesian Fathers and the Members of the Juventutis Domus have reason to be proud of this unique distinction and those present have reason to be thankful of their privilege to listen to the words of this Eminent Prince of the Catholic Church. His Eminence spoke for nearly 20 minutes and one could hear the falling of a pin, such was the silence during the time he spoke. Necks were stretched and ears were strained, so that no word that fell from him should go unheard. We venture to hope his words will not go unheeded, more especially in respect to the evil influence of Cinematographs and other cheap amusements. He was not aware whether we had cinematographs in Malta, but if we had, he hoped and believed—and he laid particular stress on this point—that, as in England, they had been brought under proper moral control by an efficient Police service.

He congratulated the Maltese on their good fortune of having the Salesian Fathers among them, who were the means of so much good wherever they went and he envied them their good fortune while he congratulated Fr. O'Grady as representing the Salesians, on the fine Institutions they possessed in Malta and of such a magnificent Hall whose founder he was glad to have beside him that evening. He exhorted the young men who were deriving so much good from the beneficial work of the Salesians not only to join in the amusements they provided for them, but also to attend their Conferences and Lectures. He ended by congratulating everyone for his share in the entertainment and by thanking all for the kind reception he had been accorded.

On the conclusion of his speech which was greeted with applause and other marks of approval, His Eminence received an ovation from the audience standing, and he left the Hall amidst the strains of

God save the King.

Items in Brief.

At their annual display of gymnastic exercises and drill, over 4,000 pupils from the various Salesian Schools in Buenos Aires and its suburbs took part. The display was witnessed by a large gathering of the municipal and Government authorities, and the work of the College of Pius IX. from Almagro was much admired. In the final results that College carried off the Silver Cup, while the various prizes were allotted according to merit, the Colleges of St. Catherine and Leo XIII. being rivals for the first place.

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Trieste, which was lately visited by the Very Rev. Don Albera, witnessed a stirring sight when some eight hundred boys attending the Festive Oratory of the town went for their annual excursion. This included a trip in the steamer across the water to Capodistria, where preparations had been made for a day of general enjoyment.

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The work of the Oratories has been so flourishing in Malta, that a second company of the "Salesian Boys Brigade" has recently been established at the Oratory of Birchircara. The brigade has been received into the Federation of the Catholic Boy's Brigade. At the inauguration of this second company there was an immense crowd of interested spectators in the Court yard, who witnessed the march-past before Colonel Engerer; the latter congratulated the boys on their smart appearance and general fitness. The Brigade also gave a drill display which was accompanied by the Duke of Connaught's band.

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At Montevideo in Uruguay the Salesian Colleges combined to provide the annual outing of the boys which had for its destination the picturesque locality of our Agricultural School, about ten miles from the capital. The refreshments were taken on the grass beneath the gigantic euclayptus trees flourishing in the district.





News From the Missions.

CHINA.

At a Charity Bazaar.

(From the diary of our Missionaries).

IV.

**Return to the hospital — Visiting the sick
The abode of death — An oasis in the desert.**

I need scarcely say that with one's head confused with so many sights, we were glad to return in the evening to our peaceful abode at the Hospital.

This refuge for all the miseries of humanity, a building of great size, is divided into two parts, one for each sex. We have rooms in the doctors' fine house, situated in the centre, and isolated in large and beautiful gardens.

It was, however, impossible that our pleasant abode should make us forget so many unhappy creatures around us. From time to time, I should say every day, therefore, I went to visit the sick, taking with me, when allowed, the boys also. Into the spacious rooms of the tuberculous patients and of the opium-smokers I went alone. After a general greeting to the numerous patients, walking slowly between two long rows of miserable couches, and raising my voice, I reminded them of God the father of all.

Towards night, when absolute quiet reigned everywhere, I had to make a greater effort to enter an abode which might be named the asylum of despair, for here are gathered together the sick despaired of by the doctors. The fetid odour, the misery, the neglect this place makes one shudder at the thought of it.

And yet those poor creatures are there wasting away, corpse-like, but at the same time stoically resigned to approaching death. Besides, what does death signify to one who has never known the value of life? Death! for these is it not regarded as the end of all evils? Each day, one has scarcely breathed his last, when his place is made ready for another.

Even in this abode of death the Holy Name of God is heard. I was a witness of touching, never to be forgotten scenes. How often some of these poor creatures, straitened in the bonds of a fatal illness, seeing a friendly countenance, tried to raise themselves on their elbow and clutch my garments hoping for relief.

On one occasion, indeed, I shuddered. Already greatly impressed, I was walking through that abode of horror, trying to speak a few words of consolation, when I saw one of those unfortunate creatures, with eyes nearly closed, looking upon me with contempt, call down on himself the malediction of God. Unhappy Man!... the following day he was a corpse. His companions in misfortune, as if excusing his bad action, gave us to understand more by signs than by words that such a one was not good for much.

Not far from the Hospital there is a small Church dedicated to the holy Patriarch St. Joseph. As travellers find refreshment in a solitary oasis, so for us it was an unspeakable comfort each morning to take refuge in that pious sanctuary.

The few Christians of the neighbourhood gladly hastened there to hear Holy Mass. We had never seen or made acquaintance with each other and yet our hearts beat in unison as brethren, as formerly the brethren in the early days of Christianity in Rome, united only by the bonds of faith, in this vast desert of pagan inhabitants.

Refreshed in soul and body, we returned to the Bazaar. Our punctual and undaunted constancy was duly praised in the newspapers of the city.

V.

Chinese Theatre — A Chinese marriage ending in the American style — The wise moderation of the Church — The procession of the Dragon through the various sections of the Bazaar.

One day we had to leave our usual haunts for a large building transformed into a theatre.

The play promised to be most interesting, because it was to be given in the European

style. The essentially Chinese theatre is unbearably monotonous. There are always the same stories of adventure sung by stupid comedians with beards and hair like gipsies, a diabolical uproar, produced by instruments like drums and fifes, adds interest to the declamation.

This time it was not so. The ceremonies of a Chinese marriage in all its details, and with that pomp which gives it a religious character, was to be reproduced with scrupulous exactitude.

The richness and dazzling splendour of the robes first attracted our attention. The bride had her brows encircled with a kind of aureola of white tassels shielding her from indiscreet looks. After many bowings, innumerable genuflections, promises to parents and to each other of obedience and fidelity, the first part comes to an end. Then there is an abrupt change of scene.

The bride (or rather the youth disguised as a bride, for in China women are not allowed to appear on the stage) who gives signs of having already breathed the freer air of America, finding this tedious ceremonial unbearable, to the scandal of her parents and friends, tears off and casts aside the modest veil covering her head and face and retires behind the scene. In a short time she returns on the stage in a tight white silk bodice and European skirt.

Thus the marriage, begun with such solemnity and in native fashion, finishes in a trice in the American style.

The comic artists who, with a certain boldness, undertook to modernize their compatriots, to judge from the first impression on the countenances of the spectators seem to have produced an entirely opposite effect.

At that moment one could not but call to mind how the Catholic Church, in an affair of such capital importance for the people, keeps to the golden mean by the solemnity of her sacred rites, equally removed from superstitious tedium as from precipitate and irreligious haste.

Going forth, we came upon another spectacle of an entirely national character, which in a singular manner excites the unadulterated Chinese mind. I speak of the procession of the Dragon through the various sections of the bazaar, in order to give his blessing to all.

A more grotesque sight it would be impossible to imagine.

The enormous head of the dragon — more than a yard in diameter — is held up on high by the extended arm of an individual expert in swaying it to right, to left, up, down, in a thousand ridiculous postures, all the more ridiculous as they are accompanied by extraordinary

movements of the lips and an absurd rolling of the eyes.

From the huge ugly head hangs a long piece of stuff interwoven with rich spangles of gold and silver to resemble a serpent's scales, supported in its turn by twenty, thirty or more of the most devout, who have the serious duty of gliding about from side to side so as to give the impression of being a real antediluvian mastodon. The legendary dragon of the valiant knight St. George is nothing in comparison with this Chinese monster.

It must also be noted that the swaying, the twisting, all the snake-like movements are regulated by the infernal symphony (in China music never fails and on this account a government minister has charge of this divine art) of several sonorous gongs and tom-toms, beaten incessantly and furiously by powerful arms, who take it in turn so that our ears may not be deprived for a single instant of these delightful and patriotic Chinese tunes.

The booming resounds for hours, deep and sinister. My head seemed swollen larger than that of the dragon and a thousand times I would gladly have escaped, astounded at the imperturbable calm of the Chinese, who seemed even to enjoy this diabolical uproar more than we delight in the pleasant melodies of Verdi.

VI.

Walking through the city of Canton by night
— Friendly conversation — Moral opinions
— Strange method of writing the sentences — The great bell of the Cathedral in the silence of the night.

The rain was unceasing, and I was preoccupied with the thought of having to go from one end of the city of Canton to the other, at night, through such streets and in such weather!

To wait was useless, it would only get worse. We take courage and set off. There was a thick fog, which you could cut with a knife, saturated with humidity so that you could see nothing. A lantern here and there hanging from the wall, alarmed us by exaggerating the distance.

A cry of joy burst from us all, even from the Chinese men and boys, at a certain spot. The unexpected brilliance of a shop, lighted with acetylene gas, was an eloquent symbol of an enlightening progress out of the darkness of a stubborn and sterile fossilism.

The subsequent darkness was more dense than ever: one was almost afraid to speak. At times it would have been impossible to advance.

had not our good friends of the bazaar provided us with an escort of several coolies, who, whilst they went on safely in the dark, gave us a feeble light from the lanterns hanging from their shoulders.

The walk became more poetical when we were supplied with a torch of pine wood. Amidst the bright crackling flames, wrapped in a dense smoke of acrid and resinous odour, we seemed to be *fossori* wandering through the catacombs.

On reaching the Hospital the doctors and assistants always showed us a fatherly and eager kindness.

What a pleasant recollection I have of their society! All barriers of race being broken through, we were animated with a family feeling. We had long, agreeable conversations. The subjects of the conversation were frequently our European customs, so different from theirs. Frequently also the eye was attracted by exhortations written, for general edification, on the walls. Amongst others I remember the following:

Shuto ho² va³ — touk⁴ ho² chu¹
Tsoko ho² yan¹ — pang¹ ho² sz³ (1)

Which may be rendered:

Speak good words — read good books
Be a good man — do that which is good.

The speciality of such aphorisms was not so much the meaning, easily to be understood, as that the whole of the twelve characters were made at one stroke by the clever hand of the writer. They had the appearance of a long scrawl drawn with a brush dipped in ink.

To discuss the real merit of an art practised in this manner was waste of time. And the conversation ended by our retiring to rest, without any alteration in our individual opinions.

Each time I went to bed I was astonished at the profound silence brooding over this vast city. Not a single cry or noise; outside from time to time a gong was struck by an old man who was a sort of nocturnal metronome; he was muffled up in fifty garments and sounded his gong at intervals during the night, whether beneath the shining of the stars, or exposed for twelve hours to the cold fog.

There was another louder and more solemn sound, which I heard sometimes in the silence of the night. I recognized it as that of the great bell of the Cathedral....

In that undisturbed solitude one would have deemed it a living word.

—“Wake up” — it seemed to say — “poor pagans from the shameful torpor of ignorance of a thousand years’ duration. Open your heart with docility. Listen: I am the voice of God delivering the great message of truth and mercy!”

But alas! (I replied sorrowfully to the touching and sonorous notes of the great bell of the Cathedral) this voice, this grand and solemn voice, who knows for how many centuries it will yet call unheeded on these benumbed sleepers to wake them up to life.

VII.

Visits to the grand Mandarins — Cheerful Music during Chinese mourning — The politeness of a President of the Anti-Opium Society — An ex-Minister of Foreign Affairs — A last token of kindness from the gentleman of the Bazaar — Through the harbour — Interesting meeting on the River of Pearls — “Don Bosco passes in triumph”.

On the last day our usual work was increased by the visits to be paid. The following were the most important.

The illustrious Tch’an — tchout had been mourning the loss of his mother for about a month. It seemed to him that the music of our band already famous throughout the city would be an alleviation to his grief.

So we went to his residence. At once we were requested to enter a large and curious hall, crowded with people, clad in long white tunics down to the feet.

“They are come!” a timid voice whispered to the master of the house, and in the sudden confusion occasioned by our presence, I perceived at the end of the room a brighter light and several bonzes moving round an altar before which had lain so many days the beloved remains, hermetically enclosed in a coffer of precious wood.

I could not repress a feeling of indignation at the idea that we had been treacherously brought in to be present at a superstitious pagan funeral.

But to my relief we turned into a small room at the side, where by a rare exception in the period of mourning, we found hanging above our heads baskets of fragrant flowers.

And here began a characteristic scene during which we had to exert ourselves to maintain a becoming gravity at that solemn moment.

That crowd in white mourning garments, with only a slight partition and open door se-

(1) In rendering Chinese into Roman characters it is necessary to add numbers or other conventional signs, which indicate the varying tones used in pronouncing them. It is a most useful means for remembering exactly the sound.

paring us from them, were waiting. What did they expect? Perhaps a mournful strain which would have accentuated the grief of the proprietor and his afflicted friends? But we had come to comfort the sorrowing; this was the chief object of our presence. The imperturbable Carmagnola desired nothing better. He gave the signal, and at once there started the most noisy marches, those which are played in the brilliant light of the sun and amidst the joyous hurrahs of a festival day. In such a narrow space you can imagine the tremendous noise! The windows rattled, my head was splitting worse than during the dragon's concert. But a prodigious effort was demanded and I was well repaid in seeing the eyes of the mourners weeping with emotion. It was an undoubted success. Elsewhere in similar circumstances we should certainly have been stoned. Here, it was a demonstration of condolence.

Not less important was the farewell visit to Signor Von-sheni-prung one of the Presidents of the excellent and wide-spread "Anti-Opium Society". A man of lofty endeavour, he does all he can to blot out that shameful stain from his country.

It would be impossible to enumerate this gentleman's courteous acts which culminated in a sumptuous banquet at his expense given to our boys in one of the best Hotels.

If we had partaken of every thing we should never have finished. But we could not avoid paying our respects to His Excellency Ló-ming-fan, ex-Minister of Foreign Affairs at Pekin. Here also there were sweet-meats tea and cigars in profusion.

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It was a melancholy sunset, when we all met beneath the awning of a vessel which was to take us back to our lowly occupations of daily life.

We were even now more bewildered than exhilarated by the honour shown to us, when, to our great astonishment, we saw arriving on board, in their garments of state, the band of gentlemen constituting the Committee of the successful Bazaar. They wished to see us and express once again their satisfaction, whilst the sound of the trumpets was incompetent to

make a return for such a delicate mark of attention.

Finally we were once more alone, and like heroes returning from a successful expedition we made a review of the booty, or rather of the marks of honour received. Four medals were to be seen on each one's breast, three large banners fluttered in the breeze on deck: a robe of red silk, a gift of the highest significance, and to crown all, a parcel of fire-works.

We might indeed, declare ourselves well satisfied.

The hour of departure had arrived... A crowd of curious spectators lined the banks of the river; they surrounded us, stared at us and listened.

The vessel has already weighed anchor and glides out through the water; mountains are seen in the distance and in a few moments the city is hidden beneath a dark canopy of threatening clouds.

A final novelty awakens once again a lively enthusiasm. All are standing up to admire the passing of a magnificent British vessel.

The two steamers pass each other at such close quarters that we can distinguish clearly the faces and hear the exchange of kindly greetings.

—"Now then, boys, blow your trumpets!" And the strains of "*God Save the King*" mingle with the lapping of the waves.

The passengers enthusiastically raise their hats and enquire:

—"Who are these young musicians who give us such an unexpected pleasure?"

—"Don Bosco on the river of Pearls passes and greets you!..."

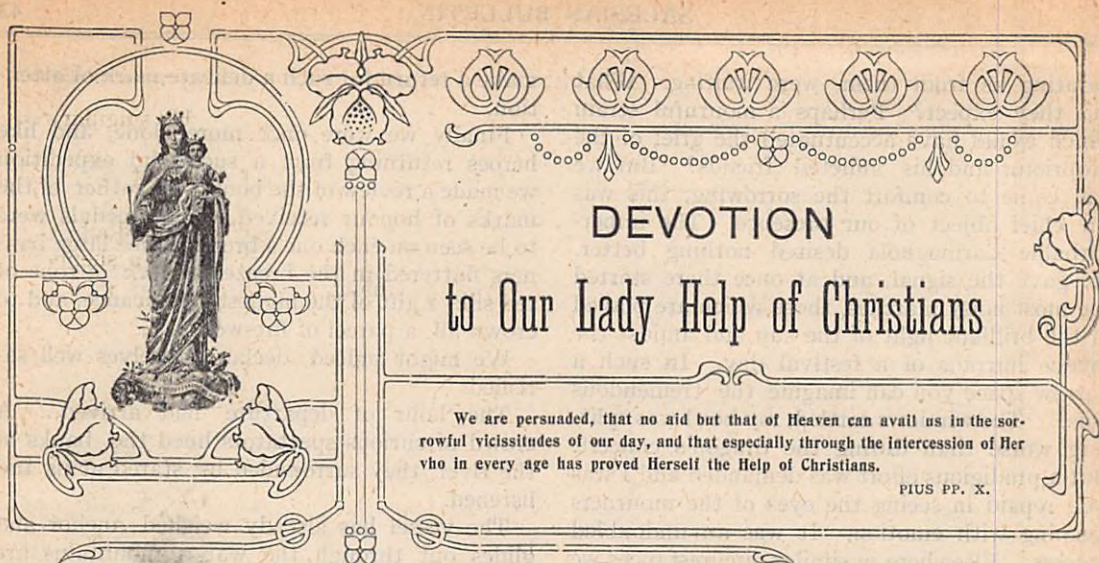
A few moments later the same gracious scene is renewed on the arrival of a French vessel. The patriotic and solemn notes of the *Marsellaise* resound. Mgr. Merel appears and gives his blessing. The crew show the same pleasure and curiosity and are given the same explanation:

"Don Bosco passes and greets you on the river of Pearls."

And soon we hope that as in other remote corners of distant continents, so on the Imperial waters of the Blue River and the Yellow River Don Bosco with his bands of followers and children will pass in triumph.

JOHN FERGNANI.
Salesian Missionary.





We are persuaded, that no aid but that of Heaven can avail us in the sorrowful vicissitudes of our day, and that especially through the intercession of Her who in every age has proved Herself the Help of Christians.

PIUS PP. X.

The Ven. Don Bosco says: We should follow the example of our ancestors and have unbounded recourse to her who is the Help of Christians, the strength of the weak, the comfort of the afflicted, the Mother of God, the great Queen of Heaven.

Let us therefore have recourse to her, and with filial confidence, and she as a generous mother will renew the wonders she has wrought in past ages. She will aid us in temporal wants but especially in spiritual necessities and danger. She will be at hand in the dangers of the present life, and in the greater perils of the hour of death. Therefore go to her with faith and perseverance and Our Lady will be for us that mysterious ladder of Jacob, by means of which we shall be able to pass from the exile of this world to the joys of Heaven.

Following this recommendation of Don Bosco, the special intention for this month will be the protection from the spiritual dangers which are ever on the increase against individual and general devotedness to religion and the sacrifices it demands.

GRACES and FAVOURS (1)

Newport (England). After special prayers to Our Lady Help of Christians and promise of publication I have obtained a much desired favour. I send an offering for a Mass in thanksgiving and would ask you to publish the favour in the *Bulletin*.

Dec. 1911.

Mrs. H.

(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.

Chañar Ladiado (Argentine). Some months ago I obtained a special grace through the intercession of Our Lady Help of Christians, and after promise of publication. I would therefore ask you to publish my grateful thanks in the *Bulletin*.

Dec. 1911.

M. H.

Casale Monferrato. A little while ago the youngest child of our family was taken suddenly ill, and got so rapidly worse that the doctor gave her up for lost. There was consternation in the house at the thought of it, and while the catastrophe was expected with anxious dread at any moment, I alone hoped against all the evidence. I hoped in Our Lady Help of Christians to whom at School I had learnt to have recourse in tribulation. Prayers were offered with the fervour that anxiety causes and not in vain for in spite of doctors the child recovered and was soon quite well. Thanks to Her who had once more proved that no one has recourse to her in vain.

Dec. 1911.

E. B.

Chicago (U. S. A.).—Enclosed is a thank-offering promised for the obtaining of a special favour, the granting of which I desire to be recorded in the columns of the *Bulletin*.

Nov. 1911.

V. D.

Thanksgivings have also been received from O. C. B. (Ireland) and from A. H. (Foxford, Ireland).

AVE MARIA.

LIFE OF MARGARET BOSCO

Mother of the Ven. Don Bosco.

By the Rev. J. B. LEMOYNE

PRIEST OF THE SALESIAN CONGREGATION.

CHAPTER XIV.

Vocation.

Joseph and John were different in character and inclinations. Joseph was calm and sweet tempered yet he had nevertheless a subtle and acute mind. He would have made a good man of business, if the peaceable life of the country had not had his entire preference.

John had an ardent soul, a tender heart, an excellent memory, and an extraordinary facility for learning the arts and trades which he saw carried on round him.

He became, in turn, shoe-maker, tailor, carpenter and blacksmith in miniature and this talent for handicrafts was, later on, admirably utilized to the profit of his charitable works.

John spoke little, but observed a great deal. He knew how to listen and be silent. He tried to find out the thoughts of his questioner, and showed in all his actions, at an early age, a wisdom that was quite astonishing.

A most perfect union existed between the two brothers. The will of one was the will of the other, and disputes were utterly unknown. Their only emulation consisted in arranging agreeable surprises for each other.

Margaret followed very closely the development of these two souls, and prayed our Lord to enlighten her on their vocations. She was not slow to understand that divine Providence did not destine the younger one to the cultivation of the ground. Quite an extraordinary event confirmed her in this opinion.

A dream had occupied John throughout an entire night, and in the morning he had related it to the assembled family.

He had found himself in the midst of a number of children. Strangely enough, these children had at first the shapes of savage beasts, but, little by little, they had been transformed into a flock of sheep, and a mysterious voice had commanded him to lead them to pasture.

A peal of laughter greeted this singular communication.

Antony his step-brother cried out in crushing tones:

"You will be a brigand chief, undoubtedly!"

"No," said Joseph, you will be a shepherd."

The grandmother observed that one ought not to laugh at dreams.

Margaret in her turn observed: Perhaps some



Margaret Bosco

Mother of the Ven. Don Bosco.

day you will be a priest and have charge of these children! She had read at the bottom of her son's heart, the dearest wish of that exceptional boy. John had frequently tried to become more closely acquainted with the parish-priest, but he never succeeded in getting more than a fatherly greeting. He complained of his failure to his mother. "What more do you want?" — she asked — "He is a holy priest, full of knowledge and serious business. A priest's cares are very great; he has confessions to hear, sermons to preach and instructions to give; he has not much time for little boys."

The attraction which John had for his companions seemed a forecast of his future. The young folk gathered round him, as the iron is

drawn to the magnet. If fights or disputes occurred he was chosen as arbitrator; if an hour was to be passed in play, it was most happily spent in listening to his stories. During the winter evenings he frequently entertained a whole gathering of people from the neighbouring districts, the children being placed in front of their elders; thus they were kept interested and delighted by the stories or conjuring games of this marvellous boy of nine years.

Whenever John gave a public performance of this kind, it invariably had a touch of religion about it, either in the way of a hymn, or prayer or discourse. The favourite spot for these gatherings in fine weather was beneath a large pear tree in a field near Becchi. This religious item in the proceedings was not always to the liking of a few, and sometimes they prepared to depart. It was then that John showed his power: "You are free to do so, if you wish, but there will be no coming back to the performance; I must lay down the conditions of the play." These words had the desired effect and the murmurers remained to pray.

The vivacity and dexterity which were later on to be enlisted in the service of his boys, already delighted a crowd of adults of all ages and conditions. Anyone given to bad habits, or known breakers of the laws of the Church was excluded from these assemblies.

The mother meanwhile watched everything and did nothing. We may almost apply to her the words of the Sacred Text in regard to the Mother of the Saviour, that she pondered over them in her heart. Her son might have found a danger to his humility and simplicity if his success were given notice, and she knew that by affecting indifference to his popularity, it would keep before him the real value of things. She showed no astonishment at his skill or eloquence, nor ever spoke of it in his presence. She prayed that God would watch over her child, and bring to fruition such signs of extraordinary promise.

CHAPTER XV.

Death of Margaret's mother-in-law.

John's First Communion.

Events have now brought us to the year 1826. Francis Bosco's mother, grand-mother of Anthony, Joseph and John, was more than eighty years of age, and her infirmities had increased more and more. But she had long been prepared for the great journey, and saw with perfect tranquillity that her last days were drawing near.

From the moment when Margaret had understood that the sick woman would never rise from her bed of suffering, she had given her unwearied devotion. Night and day she watched by her side with the solicitude of a Sister of Charity.

And of the neighbours reproached her with what they termed waste of labour, if they represented to her that she was neglecting her children, that the invalid was ready to die and that all her care was futile and would not bring the old woman back to life, Margaret always had on her lips the generous reply:

"She is my husband's mother, and consequently my own, so I must respect and serve her. I promised to do this when my husband was on his death-bed. I should be only too happy if I could prolong her life for one minute at the price of the greatest sacrifices."

The gran-mother was on the point of receiving the last sacraments. She had not waited till now to recommend to her grand-children that they should behave in a submissive and filial way, but she wished them gathered together at the supreme moment, so that this memory might be engraved more deeply on their hearts.

"My children" she said "Your mother preferred a life of privation to a comfortable and easy existence. Her devotedness to me, a poor infirm old woman, has been unlimited, and her patience unchangeable."

"Be gentle and obedient as she is. Treat her as she has treated me: follow her example, and you will have a sure pledge of our Lord's blessing."

The 21st of February was the day of the final separation. Surrounded by Margaret and her children, the grand mother was still able to murmur a few last words of farewell.

"I am going into eternity. Do not forget that I recommend my soul to your prayers."

"Forgive me if I have ever shown myself too severe. It was however for your good."

"Thank you, my dearest Margaret, for your great charity" she said as she embraced her and pressed her to her heart. "Farewell, till we meet again in paradise."

The children were sobbing and weeping: they had to be taken away to a neighbour's house.

After an hour of agony the pious woman gave up her soul to her Creator.

John was now eleven. The parish priest did not yet know him because, in order to go to Mass and Catechism, the child had to go about six miles there and back. When he came out of Church, he made haste to return to the house. The want of a Church in the neighbourhood of

Becchi made the boy reflect; he was not too young to perceive that the difficulty of meeting together for prayer had unfortunate consequences. He himself had only his mother to give him instruction. However she set herself to the task with the utmost zeal.

At that time the usual age for making the First Communion was twelve.

Margaret much desired to anticipate the ordinary time, so she took every possible means in order to hasten the important occasion.

What she had already done for Anthony and for Joseph, she now began to do for John Baptist, showing special love and devotedness. During the time of Lent she took him every day to the parochial catechism in spite of the distance from church. John, who knew the questions and answers admirably, was examined with very satisfactory results: he was received as a candidate, and much praised. At length, the day of his First Communion was fixed. Margaret renewed her vigilance and care. She put him on his guard against that dissipation of mind which is so common in the midst of a number of frivolous children.

She herself took him three times to Confession and forgot none of those motherly and Christian attentions which open the heart of a child to all the blessings of heaven. The great day drew near.

"Purify your soul," she said to him with sweet persistence, "that no stain may remain in your heart, since God Himself wills to give Himself to you."

The evening before the day itself, the boy did not leave the house, but remained with his mother. The work so well begun was, with the grace of God, concluded by prayer, good reading and tender counsels. On the morning of that beautiful day John spoke of his happiness to no one except his mother.

It is needless to say that Margaret accompanied him not only to Church but to the Holy Table; and made with him the preparation and thanksgiving before and after Holy Communion. That blessed day was consecrated entirely to Our Lord: manual work was banished and prayers of thankfulness and love took its place. Margaret used to dwell with delight on the blissful impression made by that First Communion Day.

"My son" she liked to repeat, "what happiness is yours. And you can renew it continually. Go to communion very often, but always with your heart pure."

"Be obedient, be regular in your attendance at church and avoid bad company. Shun evil conversation as you would the plague.

You must belong to Jesus, since He has taken possession of your heart even to the end of your life."

John promised his mother to remain faithful to God, and for sixty years he was faithful to his promise.

CHAPTER XVI.

John at study.

Margaret knew her son's inclination towards the ecclesiastical state, and she took care to see him begin the necessary studies. Two serious obstacles stood in the way of the realization of his desire, namely the want of a master and the opposition of Antony, Francis Bosco's eldest son. But at the most unexpected moment Providence gave John a ray of hope.

That very year a mission was solemnly opened in Buttigliera. John missed no opportunity of going to hear the preachers whose renown drew a great number of people. When the instructions were ended the boy came back in company with people from the hamlet or the neighbourhood round about.

One evening in April, the little party included an additional member. This was Don Calosso the priest of Murialdo who was venerable and bent with age, but who, in spite of his weight of years went the long distance on foot in order himself to follow the mission. A bare headed child of small stature, with thick, curly hair, was walking along in silence. His resolute and modest bearing soon attracted the priest's attention. The good priest could hardly take his eyes from him. Calling the boy to his side, the following conversation took place.

"Where do you come from, my child?"

"From Becchi."

"Then you have also been to the Mission".
"Yes Father, I have been to hear the sermon."

"But you cannot have understood anything. A sermon from your mother would have been more useful to you."

"Mother gives me good instructions, but I like hearing the missionaries also, and I believe I understand them quite well."

"Nonsense: it is impossible. If you will tell me four words of the sermon, I will give you four half pennies."

"Would you like the first or the second instruction?"

"As you like. What was the subject of the first one?"

"The preacher spoke of the necessity of giving oneself to God, and of not putting off one's conversion."

"And how did he develop these thoughts?"

"He said that the man who put off his conversion was in the greatest danger, because *time, grace and will* might be wanting to him."

And for more than half an hour John continued speaking, surrounded by the good country folk. Who listened to him with the keenest pleasure.

The good priest was astonished, and pressed him with questions.

"What is your name? Who are your parents? Do you go to school?"

"I am called John Bosco. I was quite small when my father died. My mother is a widow, and we are five at home. I have learnt to read, and I know how to write a little."

"You have not begun to learn Latin?"

"No, Father."

"Would you like to learn it?"

"Indeed I would!"

"What prevents you?"

"My brother Anthony."

"Why?"

"He says it is no use to anyone, and that it is far better to work in the fields."

"What would you like to be when you are grown up?"

"A priest, if it is God's will."

"What would your object be?"

"To care for and instruct children, and teach them about religion. There are so many of them who are by no means bad. If they turn out so, it is because no one takes care of them."

This frank and resolute talk, in such a young child, made a great impression on the holy priest. When they got to the place where they had to separate he said to John:

"Good bye for the present, and take courage. We will think about how you can carry out your good purpose. Come to see me on Sunday evening with your mother, and with God's grace, something will be arranged."

Margaret's joy can easily be imagined at this good news. On Sunday evening the mother and son kept the appointment.

When Don Calosso saw Margaret he said at once:

"Your son has a most wonderful memory. He must begin to study without delay."

Margaret was not difficult to convince.

The excellent man himself undertook to give instruction once a week. In order to persuade Antony to agree to John's studying, it was judged wiser to wait till the end of the summer, that is to say till the heavy work in the fields was finished.

In the middle of September the course of Italian grammar was regularly begun. John very soon mastered this, and at Christmas he began the study of Latin. The mother and son were filled with joy.

Don Calosso had such a great affection for John that he would constantly say to him:

"Do not fear about the future. While I live you shall want nothing, and at my death I shall not forget you."

A thunderbolt, alas! came to destroy these hopes.

One morning in April, 1828, Don Calosso had entrusted to his pupil rather an important commission. John had just reached the house of the holy priest's relations, when a person arrived in great haste and urged him to return at once to his benefactor who was very ill, and called for him to come immediately.

John flew rather than ran, yet he arrived too late. His beloved master had been seized with apoplexy. Don Calosso recognised the boy and tried by signs to make him understand his last wishes, but in vain: he could not articulate a word, and after two days of agony, he fell asleep in the peace of the Lord.

(To be continued).



The prayers of the Associates are asked for the following members lately deceased.

Mr. Carter, Gloucester, England.

Mr. Mariapragasam Pillay, Salem, India.

Mr. Manikasamy Mudeliar, San Thomé, Madras.

Mr. Doraiswamy Mudeliar, India.

Mr. Pillay, Erode, India.

May they rest in peace!





History of the Ven. Don Bosco's EARLY APOSTOLATE.

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


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

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

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

Single copies, cloth covers, Four Shillings.

Single copies, paper covers, Three Shillings and Sixpence.



NOTICE

INTERNATIONAL ANONYMOUS SOCIETY For the distribution of the good Press.

Actual Capital £. 32,000, which can be raised to £. 60,000.

174-176 - Corso Regina Margherita - TURIN.

The Council of Administration, in conformity to the Social Statute and Code of Commerce, has determined to convoke the general Assembly of the Shareholders on March 28th 1912, at 2 p. m. at the Central Offices of the Society — 176, Corso Regina Margherita, with the following

ORDER OF THE DAY:

Account of the Council of Administration.

Account of the Syndics.

Discussion and approbation of the balance sheet.

Nomination of three Syndics and two substitutes.

Determination of the indemnity to the Syndics for the year 1911.

Modification of Art. 30, for closing the year on March 31st.

Communications and various deliberations.

If for any reason whatsoever the Assembly should not take place as stated above let it be understood that the second convocation shall be fixed for the 11th April at the same hour and place (Art. 16 of the Statute),

THE PRESIDENT

C. BIANCHETTI.

Shares must be deposited at the following places:

TURIN: Central office of S.A.I.D. "Good Press" — 176, Corso Regina Margherita

BARCELONA: Mr. Dionisio Cabot, Exchange Agent.

BRUXELLES: Mr. Michel Mertens, Agent de Change, rue du Gouvernement Prov. 36.

or with any bank chosen by the Shareholders, a receipt for the amount deposited being given them.