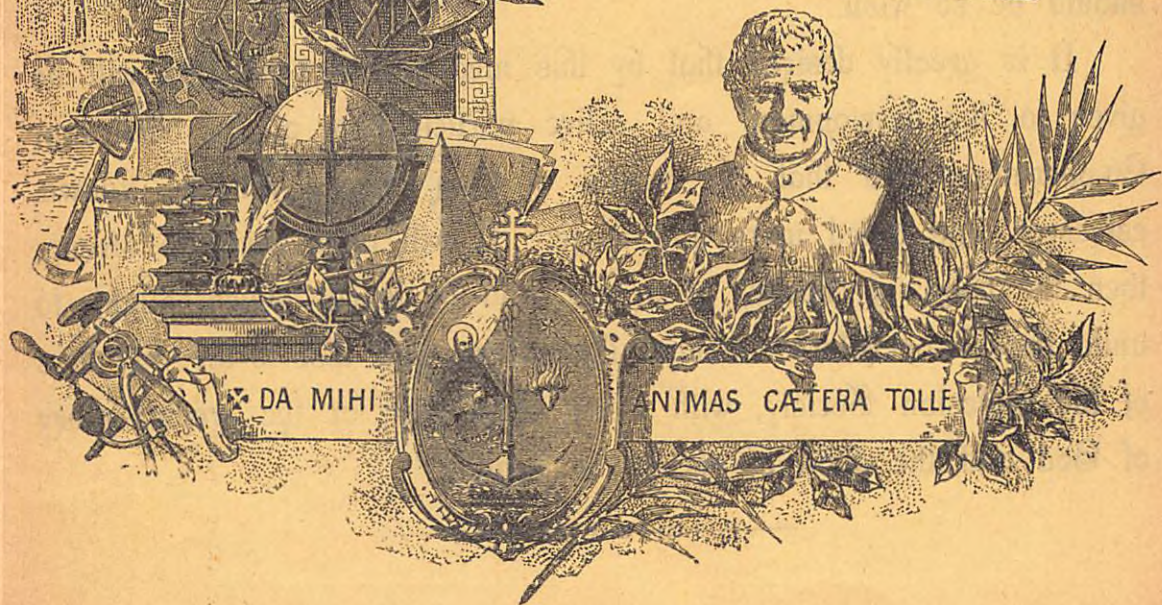


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♣ Vol. VII. ♣


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

Leo XIII.



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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Visit of the Very Rev. Don Albera SUPERIOR GENERAL.

Next month we hope to be able to record the visit of Our Superior General to the English Province. From our reports from time to time treating of the visitations of the Superior General, it has been apparent that the Members of the Association of Salesian Co-operators have regarded his visit as made quite as much to themselves, as to his own Houses and his own subjects; and in this they are right, for the constitutions of the Third Order of Co-operators have laid down that the Rector Major of the Salesian Society shall *ipso facto* be the Head of the Co-operators. Moreover it generally happens that these visits are arranged to fit in with the opening of new buildings, or the inauguration of new undertakings, or some event for which the Co-operators will be assembled in goodly numbers. There are facilities for these assemblies in large Catholic centres, where the Co-operators in any one loca-

lity are numerous, but in non-Catholic lands the circumstances are different, and the Co-operators are consequently in such widely distant places that only a small number can be called together.

But that does not make his visit any less important for them. In one direction or another he is able to see what has been accomplished by their aid, and the comments or exhortations that he makes, are transmitted to all through the medium of this periodical. He will find that the interval since his last stay in England has been well filled and that extensions are actually going on in more places than one. In fact whatever has been done is the outcome of the years that have followed his first visit in 1893 when the Church of the Sacred Heart was opened. From the time of the coming of the Salesians in 1887 till October 1893 that was the great work that occupied the minds of the Rector

and his assistants; if was at once an imperative and a formidable undertaking. A very extensive parish had to be supplied with a Church befitting its needs and importance. There was no question of waiting till the large sums required could be gathered together, for the previous building — an iron construction — had more than done its duty and had to be removed by order of the local Authority. The need therefore brooked no delay. It also was a formidable undertaking, for a church of large dimensions was required, and future requirements had to be provided for. A large building, of good design was therefore decided upon and during the years 1892 add 1893 the building was taken in hand, brought to completion, and consecrated with all the solemnities of the Church's ritual. As the outcome of a few years' work, it was an augury of great promise, for it had about it the impression of difficulties overcome, and of being the prelude to the raising of a large Institute to be in Keeping with its proportions.

Having been personally connected with the ceremonies of the Opening of the Church, the Very Rev. Don Albera had an opportunity of knowing what difficulties lay in the path of future progress, for few places were ever more restricted and hampered with obstacles on every side. And yet just as the fine Church had arisen out of the decay of its predecessor, so did a new School and large grounds replace the former cramped premises and diminutive play-grounds. Extensions and developments came in due course following one another as the times demanded them, all costing much financial burden, yet all coming into their places according to need, and gradually producing the complete School with its various wings and departments. Even now Our Superior General will find the work of extension going on, and it is hoped that he will himself open the school chapel which is drawing to completion. Although we have called it the School Chapel, it is a building of large dimensions and as it nears its final stages it is possible to give a fairly complete description. Placed on the West of the main block of buildings, it occupies the site of the old chapel with the addition of a wide strip of the adjacent walk. This addition allows for an enlargement of con-

siderable extent as appears in the new aisle and South transept, provision being made in the latter for the chapel choir. The total length is eighty seven feet, the extreme width twenty seven. Owing to the privilege of *Ancient Lights* belonging to owners of adjacent buildings, it has been difficult, on account of the heights to make the building as imposing as might have been desired. It has been necessary, for instance, to employ a low nave in the western portion of the Church; a central tower, forty feet in height, is placed at the intersection of this part of the edifice with the choir and transept.

Of the total length of eighty seven feet about twenty five feet are allocated to the chancel. This space is separated from the nave by a rood-screen with the figures above, thus securing artistic completeness to the sancturay, as well as the sacred symbolism of the rood itself.

From this it will be seen that the New Chapel reaches a good standard of architectural merit, and will add greatly to the general view of the School. It is in this work of development and consolidation that has been going on for the last twelve or fifteen years, together with the opening of other Houses, that the Very Rev. Don Albera will see the fruits of long effort, of many and heavy anxieties. From this he will know that some Co-operators have been generous, to make up for those who have been forgetful, and doubtless he will have something special to say to them through the *Bulletin* before he leaves for other scenes of busy life in other portions of his vineyard.



FIFTY YEARS AGO.

In early page in the history of the Salesian Society is recalled by the fiftieth anniversary of the death of one of the very earliest protectors of Don Bosco and his work.

On the 26th of March 1862 there passed away at Lyons His Grace the Archbishop of Turin, Mgr. Franson, whose name is intimately associated with the early period of Don Bosco's work,

and whose assistance in the time of greatest need demands a remembrance from those who share the benefit of his timely aid.

He was born at Genoa on March 29th 1789, the year of the French Revolution. The family of the Franconis was amongst the most prominent of the city; since the eleventh century they had shared in the government of the town, and excelled not only in nobility of birth, but in fidelity to Religion and in beneficence. About 1650 a member of the family was a Prince of the Church, Cardinal James Franzoni; while others were scarcely less distinguished on account of their position and munificence. Louis was the youngest son of the Marchese Domenico, and in 1797, when the Revolution broke out in Genoa, he went with his father to reside first at Jesi, then at Rome, afterwards at Naples, and then again at Rome where the Family remained until the imprisonment of Pius VII.

A youth of splendid gifts, Louis was nominated to a sub-lieutenancy in the Imperial troops under Napoleon, but he refused the nomination and decided to embrace the ecclesiastical career. In 1814 when peace was restored to Europe, he returned to Genoa and was ordained there on December 11th. As a priest, he gave himself up to an Apostolic Life in the Congregation of the *Missionari Urbani*, and in that capacity he worked with great zeal in many districts of the Archdiocese; his virtues and high qualities were not unknown to the king of Sardinia, Victor Emanuel, who desired that he should be raised to the Episcopate. The offer was at first declined, but later on, under Carlo Felice, the humble Missionary complied with the desire.

He was accordingly Bishop of Fossano from

August 13th 1821, and at the death of the Archbishop of Turin in 1831, he was called to the Archdiocese as Apostolic Administrator — until, at the request of king Charles Albert, he was made Archbishop on Feb. 24th 1832. In this position



Mgr. Franzoni.

he displayed his great qualities of mind and soul, a model of Apostolic zeal, of straightforwardness and of priestly fortitude.

Don Bosco was but a boy at the commencement of his studies when Mgr. Franzoni assumed the government of the Archdiocese. It was under him therefore that he received the

clerical garb, that he entered the seminary at Chieri, that he received the minor orders, and by him he was ordained priest. As soon as he knew Don Bosco, Mgr. Fransoni esteemed him highly, showed him every mark of affection and favoured his work in every way. He discerned in him the new Apostle of the Young.

Giving his full support to the work of the Festive Oratories, he used to go down to Valdocco to take part in the sacred functions, performed in the lowly shed turned into a chapel, the roof of which was not high enough for him to wear his mitre. But it was in that humble abode, and in beholding the prodigies of charity therein performed, that he felt the consolations of the Pastor, rather than in the splendour of the ceremonial in his metropolitan cathedral.

Having been exiled to Lyons in 1850, he did

not cease to protect Don Bosco and his work. In 1852, he wrote congratulating and comforting him, and constituted him Director in chief of the Oratories; moreover he urged Don Bosco to go to Rome to get recognition of and to secure stability for his work. It was in accordance with this advice, and with the Archbishop's highest recommendations, that the Venerable Servant of God presented himself at the feet of the Holy Father Pius IX in 1858, and in the following year commenced the formation of his Society, in which, as he said to a trustworthy friend, he discerned a special gift from Divine Providence (1).

He died in exile in March 1862, full of merit and in the holiest manner; he will always be remembered among our most cherished benefactors, for whom a frequent memento is offered.



The Ven. Don Bosco and his vocation.

(Continued).

The following pages, continuing the narrative from a previous issue, were prepared by one of the Superiors of the Congregation, who was for a very long period a fellow worker of the Servant of God. The publication of these memoirs was to have been a souvenir of the Jubilee of the late revered Don Rua, the first Successor of Don Bosco, who was intimately associated with the events here described. The sad occurrence of his loss, however, was not allowed to prevent the publication of this interesting and to some degree hitherto unpublished matter relating to the Venerable Servant of God.

*
* *

Another time Don Bosco was returning home at night by the Street Regina Margherita, when a man lying in wait behind an elm-tree discharged at close quarters two pistol shots, and these having missed their mark, he rushed upon Don Bosco to kill him in some other way; but in this imminent peril the strange dog made his appearance, attacked the aggressor and speedily put him to flight.

A third time the dog saved Don Bosco's life towards the end of November 1854. One very

dark and foggy evening he was going down from the sanctuary of the Consolata towards Via Cottolengo. Two assassins rushed out and attacked him suddenly. They threw a large cloak over his face and placing one hand on his mouth to prevent his crying out, they were on the point of killing him. All at once the grey dog rushed out, growling fiercely; he hurled himself on the first assassin, casting him to the ground, then on the other knocking him down also, and then placed himself in a threatening attitude as if he would tear them both to pieces. The two were terrified, and begging Don Bosco to call off the dog, they fled.

Another time late in the evening Don Bosco wished to go out on some important business. On the door steps he found the grey lying full length so that he could not pass. Don Bosco tried to go out and the grey began to growl; he then tried to pass keeping close to the doorpost

(1) Mgr Gastaldi, Bishop of Saluzzo and afterwards Archbishop of Turin, in his recommendation for the approval of the Salesian Society attested: "*Audivisse s. m. Archiepiscopum Aloysium Fransoni... affirmantem, se tamquam Divinae Providentiae speciale auxilium in hac Societate agnoscere.*"

to the right and to the left, but the dog growled in a more threatening manner, so that Don Bosco was obliged to remain at home. A quarter of an hour had not elapsed when a neighbour came to advise him to be on his guard because he knew that three or four men were prowling about in the neighbourhood, determined to kill him.

In one of the publications of the sects it was openly asserted that it was intended to strangle Don Bosco, on account of his zeal in upholding the faith and demonstrating the errors of Protestantism.

The riches of Don Bosco. — Whoever reflects upon the great number of wonderful works undertaken by Don Bosco, such as the churches and houses he built and at the same time the very large number of boys maintained, would be tempted to conclude that he possessed great wealth, and in fact amongst the people it was often said that Don Bosco had grown very rich; but all his riches consisted in a boundless confidence in Divine Providence. He lived and died extremely poor.

To one who inquired: "How do you manage to get on with such heavy expenses for the food and clothing of so many boys and for so many buildings?" Don Bosco cheerfully replied: "I go on by steam."

—"What do you mean?"

—"The steam engine goes *pouf, pouf, pouf* and I go *pouf* (1) likewise."

—"But the *pouf* must after all be settled!"

—"The Madonna will arrange that; she will touch the heart of some benefactor or benefactress and everything will be arranged."

Still he was not rash. Although his eyes and heart were fixed on Heaven, one may say that the thought of the maintenance of so many boys was his great preoccupation; and before undertaking any great expense, he scanned the horizon to discover some means of meeting it. Only when he saw clearly it was God's Will he should undertake a certain work, he went forward unhesitatingly, certain that God would provide. When he began the magnificent Church of Mary Help of Christians he had in hand but fourpence; yet he commenced it because he saw clearly it was God's Will. The Church cost over 40,000 pounds sterling; yet it was all paid in good time. When he began the Church of the Sacred Heart in Rome he had no money; and yet the Church with the buildings annexed were to cost many millions of francs and all was paid for eventually. How are such things possible? The secret was this: Our Blessed Lady had constituted herself

Don Bosco's collector; she obtained and still obtains extraordinary graces for those who assist the Work.

One day when the need was pressing, Don Bosco went to call upon a gentleman and asked his help: "I would give it, but you see I am ill and cannot go to the Bank for it."

—"Go to the Bank," said Don Bosco, "trusting in the protection of Our Lady." —The gentleman got up perfectly cured: he went to the Bank and brought back a large sum which served Don Bosco for many days.

Another time Don Bosco asked for help from one who had a law-suit: "You understand that with this law suit.... if I gain it, I will give you something." Quite unexpectedly he gained his cause and gave the alms.

Those who gave most to Don Bosco were the most favoured by Divine Providence. Don Bosco went to thank Baron Costa for the bountiful alms given by him: "Do not speak of it," he replied, "since I began to help your boys, riches have multiplied in my hands: it is I who should thank you." And so it was in fact.

Don Bosco was one day in want of three hundred francs; exactly three hundred were sent to him. He wanted a thousand; precisely one thousand were given to him. There were many similar instances.

He always concluded thus: "How good is the Help of Christians! If every one knew the treasures of grace to be obtained by alms-deeds, all would give more. How true are the words of Our Lord: *Dote et dabitur vobis* (*Give and it shall be given to you*). The secret of becoming rich is to give alms abundantly. It may be affirmed with truth, that which happened in Don Bosco's life still goes on. Whosoever helps the work of the Salesians is always blessed by God, because their work is only the salvation of souls, especially of the young.

The food, the repose and the humility of Don Bosco. — His meals were so frugal that none of his first companions, having tried his made of life, could get used to it. The soup of the boys was also his soup; he had, in addition a plate of meat; but his mother, by his orders, cooked it on Sunday and served the same every day for dinner and supper until Thursday evening. On Friday she made some thin soup and this lasted the rest of the week: it was only necessary to warm up the food and the meal was ready. Sometimes in summer it had turned sour: but Don Bosco took no notice of this, and thinking his mother had springled some vinegar over it, he ate it with the same appetite.

Don Bosco had also a secret for extending the time for work. His method was simplicity

(1) A Piedmontese word signifying *debt*.

itself: he slept but few hours in the night and for many years he spent some nights each week working without going to bed: in the day time he never wasted a moment.

This wonderful man, the author of so great and salutary a movement, whilst he beheld his work growing and spreading through Piedmont, Italy, Europe and the world; whilst he received continual marks of esteem and affection from magistrates, Princes, Bishops, Cardinals and Popes; whilst in his journeys to Rome, in France, in Spain he was universally admired and carried, as it were, in triumph, far from taking complacency in his success and finding therein incentives to pride or vain-glory, he remained ever modest, most humble, indifferent to the applause of men, as he had been to blame and opposition.

An old parish priest, his friend and former companion at the Seminary, after many years in which he had not seen Don Bosco, meeting him one day and relying upon their former intimacy, asked him in all simplicity:

—"Tell me, Don Bosco, what do you say in your heart, when you see yourself thus honoured and revered, when all praise you, the newspapers are busy with your name, so many lives are being written of you whilst you are still living, all carry you in triumph! What do you say of yourself?"

—"What can I say?"—replied Don Bosco with a simplicity equalled only by his humility;—"I think that Our Lord, desiring the salvation of the young, to show that it was His Work alone, and not that of men, selected the most miserable priest on the earth and confided to him that mission; if He had found one more miserable than myself, provided he was willing, He would have chosen him. It is not to me individually these honours are rendered, but to God and to the instrument He deigned to choose. I have only to remember that if I do not show myself a docile instrument in the hands of the Lord and through negligence do not accomplish all that God desires of me, He will be displeased with my work and instead of rewarding, will punish me severely."

The Minister Rattazzi and the Salesian Society.—With so many works on hand Don Bosco was in need of assistants; good ecclesiastics and seculars were required to help him. A religious institute was necessary; this he saw clearly. For a long time the holy man had realized that by himself he could do but little and that hand and temporary assistants could not be of much avail, nor with them could the spirit of his institute be maintained.

Many spoke of this to him and advised him to seek some means of perpetuating such a

useful institution as that of the Oratories; but the attitude of the Government in those days, when it was persecuting and banishing the Religious Congregations caused Don Bosco to decide that the attempt would be not only useless, but dangerous at that time.

An occurrence apparently fortuitous was the occasion of deciding the matter. The minister Rattazzi had several times been an eye witness of the good done by Don Bosco, and notwithstanding his irreligious spirit, had always helped and supported him. One day in 1857, meeting Don Bosco, he began to speak of the advantages the Government might expect from his Institute and went on, more or less, as follows:

—"I desire that you, Don Bosco, may live many years for the training of so many poor boys; but you, like the rest of us, are mortal, and if you were to fail us, what would become of your work?" Have you thought of this? And what means do you propose to take to secure the existence of your Institute?"

—"To tell you the truth, your Excellency," replied Don Bosco with a smile, "I have no intention of dying so soon; consequently I have not yet decided upon the method of continuing the work of the Oratories after my death. If however, Your Excellency has any suggestion to make on the subject I will hear you gladly."

—"In my opinion, you should choose some persons both lay and clerical who possess your confidence, form them into a Society under certain rules, imbue them with your spirit, teach them your system, so that they may not only assist you, but carry on the work after your departure."

At this suggestion a faint smile might have been observed on the countenance of Don Bosco, because it was a notorious fact that the minister Rattazzi, with the approval of his colleagues, had in 1854 presented to the Chamber, and the following year had caused to be passed, the first law for the suppression of the Religious Congregations. So Don Bosco rejoined:

—"But does Your Excellency believe it is possible to found such a society in these days?"

—"Certainly, so long as Your Reverence founds a society in accordance with the present legislation."

—"And what would that be?"

—"It would be a society in which each individual would keep his civil rights, pay his taxes, etc. The new Society as far as regards the Government would only be an association of free citizens living together for a beneficent purpose."

The words of Rattazzi were as a ray of light, showing Don Bosco the possibility of commenc-

ing that which in the actual conditions, he had judged must be postponed. He studied the question at length, and as for some time he had in mind the founding of a Religious Congregation, he began to arrange and write down the rules. He knew but too well that to establish a durable work and one deserving God's blessing, something very different from a purely human association was needed; it must be quickened

by a heavenly inspiration and would have to obtain the blessing of the Holy See. Consequently in the following year he went to Rome to present the outline of the rules to the Sovereign Pontiff Pius IX, and was completely successful, passing safely through the greatest difficulties.

(To be continued).

The Opinions of Contemporaries.

I.

THE Very Rev. Dr. Henry Sivoboda, Domestic Prelate of His Holiness, Councillor and Professor of Pastoral Theology at the Imperial University of Vienna, refers in his essay *The care of souls in large cities to Cottolengo and Don Bosco*.

Dealing with their work the Professor says:

Turin preserves to this day, in spite of its three hundred and ten thousand inhabitants, the character of an ancient capital (1). Its streets, perfectly straight and monotonous, weary the tourist, and even the churches are uninteresting with but few exceptions, amongst these being the gloomy Chapel of the Winding Sheet (2). Our first visit took us through an unattractive street, where one sees only the unwashed faces of poor children.

Here at the Cottolengo there is a long interminable line of irregularly built houses and cottages with bricked up windows, as in the East, evidently purchased at various times, beginning in the early part of the last century and to be exact in 1828, to give a shelter in this miserable quarter to those, who owing to their physical defects or their vicious habits have been refused admittance into all other institutions. Here one may in truth employ the word

"create", for the humble priest Joseph Benedict Cottolengo (who died in 1842) literally formed this wonderful work out of nothing. Not only did he take for his model St. Vincent of Paul, but in his ecstasy of calm trust in God, he surpassed the poverty of the great Saint of Assisi, for he went so far as to forbid his companions asking alms. Only that which was freely and spontaneously offered at the gate of the Institute, always besieged by the poor, could and might be accepted. Today this refuge resembles a small town; where a band of religious families has grown up who have charge of fifteen different works and in this labyrinth of streets and houses thousands of poor creatures find a subsistence, plain and simple it is true, but cordially given; fully 6000 persons are now living there, including those in charge of the sick (1). But it is not the great pile of buildings which is the principal object of interest to us; there are, in fact, hospitals and refuges much larger and more beautiful; but there are two things in particular on which we should fix our attention.

The first is the care heroically given to *the very lowest class of wretched humanity*; the Cottolengo Institute lavishes on these all bodily helps, showing us how to set on foot the cure of souls in the large towns, beginning with the most miserable. Poverty there will always be, but destitution is a disgrace to Christianity; therefore there is a special honour and glory in taking to heart the care of so many unhappy creatures, alleviating their misery. The second is that this man, who more than any other trusted blindly in Divine Providence, yet looked upon himself as a *secondary cause*, as a real instrument in the hands of this same Providence

(1) The census of 1911 gave Turin 425,000 inhabitants.

(2) During the last thirty years many churches have been built, several being of artistic merit. In 1882, after that of *St. Secondo* and a little before that of *St. Joachim*, there was opened for Divine Worship the pious church of *St. John the Evangelist* erected by Don Bosco in the Corso Vittorio Emanuele, a splendid edifice with three aisles and a tower in the front, in the Roman Lombardie style of the eleventh and twelfth centuries, designed by the architect Count Edward Arborio Mella, with frescoes by Refo and a handsome monument to Pius IX by Gonfalonieri.

(1) At present there are nearly 8000 sheltered in the Little House of Divine Providence.

and laboured indefatigably. This is the true dogmatic idea of the cure of souls.

As the Venerable Cottolengo had devoted himself entirely to succouring the destitute, so some years later, near the "House of Divine Providence," Don Bosco began another series of undertakings which are, as it were, the opposite pole of pastoral activity in large towns, founding in 1846 the "Salesian House (I)."

This man so simple and yet so wonderful shines today before modern teachers as the apostle of charity in education. In his Institute also, which is truly a small town, the same system was followed as in the neighbouring one of Cottolengo in the progressive development of the Work, which has resulted also in a varied and picturesque agglomeration of houses and workshops for students and especially for young artisans. For those who think it impossible in large towns to realize the ideal in the cure of souls, I would recommend a visit to this kingdom of simple charity: here in time of recreation the most noisy children play, and yet since the Institute has been in existence it has never been necessary to employ corporal punishment, with the exception of some rare and short penance (2); and from here have gone out thousands of worthy men and industrious citizens. Today in various workshops about 350 boys are learning a trade; there are also about 450 students, the larger number of these are maintained gratuitously, or nearly so. In these meagre surroundings, poorer than one can well imagine, is to be seen the miracle of an invincible love which conquers all, and one may note the constant renewal of life in accordance with the primitive spirit of Christianity, and that real education which is based on the frequentation of the Sacraments, without any pious weaknesses, a frank reciprocal trust, and that true sentiment of humanity, which far from being a pure rationalistic altruism, is undeniably the *perfectio specifica* of this natural ideal. Now beside the magnificent new Church is rising a fine building of three floors, which makes us hope that, in course of time, instead of the

dwellings which remain, regular and handsome buildings will arise in which may continue to reign that spirit of charity which animates today the great body of Salesians scattered over the world (1).

This frankly Catholic spirit which inspires this work of the protection of youth, in the most precious remembrance we carried away from the distant Via Cottolengo, from the point of view of the cure of souls in large centres. It condemns in the most energetic manner that pastoral system which is entirely mechanical and relies exclusively on bureaucratic methods. On the contrary the spirit of Don Bosco's work is characterized by the sweetness and amiability of the saintly Bishop of Geneva, from whom it takes its name: here the education, the teaching, the preparation for life, all is intimately bound up with the spiritual life of grace and with the moral formation of the character, the various teachers and masters live in continual contact with the boys, watch over them conscientiously, but not in the spirit of policemen; a word of remonstrance from the master frankly esteemed and respected is the most efficacious punishment. Here one can appreciate truly the worth of a well organised personal contact, in the matter of pastoral duties.

Besides the pastors of souls, this establishment should be visited by the heads of the modern labour movement, who are still animated by good intentions, and they would speedily understand that there is no theory more false than that which would make of religion a private affair. They can enter freely.....

II.

Our next extract is not new; but it is excellent: we take it from a pamphlet: Religious and Social Works in Italy—Recollections of Count Charles Conestabile—Translation from the French, published at Padua, Seminary Printing Press, 1878—that is to say eight years before the death of Don Bosco. Attention is called to these particulars, that is to the date of these pages and we shall better realize the reputation of Don Bosco as a philanthropist and as an educator.

..... A wonderful and almost incredible thing! The government, to which is subject the small population (the Oratory of Valdocco) composed of such youthful and lively elements, is a govern-

(1) Don Bosco began his Work with a Catechism class in the Church of St. Francis of Assisi on the 8th of December 1841, and in 1846, after untold difficulties and sacrifices, he formed a permanent house amidst the fields of Valdocco.

(2) "What is to be the rule as to punishments? — wrote Don Bosco in the golden pages in which he set forth his system of education. — *Whenever possible, let punishment never be used... For nearly fifty years I have had to do with boys, and I never remember having to make use of any kind of punishment, and with the help of God I have always obtained not only what was necessary, but also what I simply wished for, and this from those very children from whom it seemed hopeless to expect any good results.*"

(1) Actually this fine building of three floors, raised by Don Bosco beside the Sanctuary of Mary Help of Christians, since 1884 has been devoted to the School of Engraving, and since that year many other buildings have been erected, so that one may say that today the Oratory is more than double the size.

ment of gentleness and sweetness. It would not be exact to say that there punishment is seldom used: the truth is that there are no punishments: in defence of the law there is no penal code, the law imposes itself on the individual conscience, which accepts it readily, because it is according to human nature, because it exalts instead of humiliating.

Here a serious philosophical and social problem is presented to our consideration. Whilst the most violent revolutionaries have written volumes on this subject, whilst in the faculty of law it is diligently studied, here is a humble priest who without effort resolves one of the legal questions most contested in our days. In his own little republic he has realized the ideal desired by legislators; instead of repressing a fault he prevents it: and this system hitherto so difficult of application in any other place, in this establishment produces stupendous results.

Thus the dry bread, the lines, the solitary walk, the severe reprimands and all the punishments which serve as penal sanction to college rules, are absolutely unknown in the Institute of Don Bosco. One precaution only has been taken, but on very rare occasions, against some incorrigible boys, who, in the long run, might have corrupted their companions and this precaution is expulsion. But the charitable heart of the good priest accompanied this measure with all possible safeguards, so as not to embitter the one in question and not to destroy in that youthful heart the remains of virtue. For this end, when the boy had left the house he did not cease taking an interest in him; with tender solicitude he profited of every opportunity to give him salutary advice to procure work for him and to hold him back from the precipice overhanging the abyss.

It is moreover necessary to state what are the means employed by Don Bosco to hinder faults and thus avoid repressive measures. This explanation is indispensable in order to understand the system practised in the Oratory of Turin. Don Bosco distributes his superintendents in such a way that the boys are never left alone. This care is, in great measure, entrusted to the ecclesiastics who are his helpers. But he has not been satisfied with this general supervision: he has divided the boys into small groups and each of these has for superintendent one of the pupils, selected from amongst those who by their good conduct and exemplary piety, have given proofs that Don Bosco can count upon them. This young delegate of the Director must not domineer over his companions with a grave demeanour and an air of importance, he takes part in their games and in their work,

he is the most agreeable companion they can wish for. If sometimes, when recreation is in full swing, some one commits a blameworthy action or says a bad word: "Remember" says the young superintendent, "that God sees us and hears us always." And at once disorder ceases and the games are resumed. If in the work-rooms the superintendent sees one not doing his duty:—"My friends", he says at once, "time is precious and we must render an account of it to God."



FLORENCE — Sanctuary of the Holy Family.
(Central Nave).

In all the workshops and round the large play grounds, one may read on the walls prudent and pious maxims: *Let us attend above all to the salvation of our own soul;—God has ordained that men should labour to purify and ennoble them;—Let us love one another because we are all children of the same Father who is in heaven;—Let us offer all our actions to God.* I should never finish were I to quote all the noble and holy thoughts reproduced on the walls of this blessed abode and which Don Bosco endeavoured thus to impress on the minds and hearts of the young. Don Bosco remains faithful to the principles acted upon from the commencement of his work;

he does not use force or violence in dealing with the conscience, but with a holy perseverance he bends them sweetly under the Divine yoke.

Some days had elapsed since the entrance into the Oratory of a boy who felt the greatest repugnance to go to Confession. He had taken his place in one of the work rooms and shared in the games of his companions. One day, whilst they were playing at prisoners' bar, Don Bosco went to him and said: "My friend, I want you for a short time: could you help me in something I cannot do by myself?"—"Yes, certainly" replied the boy, quite proud to be of use to the Director.—"But you will have to make a vigorous effort," Don Bosco warned him.—"No matter, I am strong."—"Put on your jacket then and follow me."!—They went to the sacristy: the young artisan thought he was wanted to move some furniture.

—"Kneel down, my friend and make your confession: afterwards you will be more happy and at peace."—"But what must I do? I am not ready."—"I know that, and so I will give you what time you require, for I am now going to say part of my office."—"The boy was at once conquered by the kindly manner of the priest and by the grace of God, and the Confession he had thought so difficult did not cost him any effort.....

One day when I went to visit Don Bosco I found him at his desk reading a note containing a list of names. "Here" he said, "are some of my little rascals, whose conduct is not quite satisfactory." My knowledge of Don Bosco's scholastic methods was as yet imperfect and I asked him if he had some punishment in store for these naughty boys: "Certainly not," he replied: "this is what I will do. This one, for instance" (and he pointed out one of the names) "is the worst of the lot, still he has an excellent heart. I will go to him during recreation and ask after his health; he will, doubtless, answer that it is excellent: Then you are quite satisfied with yourself, my friend? I shall say. At first he will be surprised: then he will blush and cast down his eyes. Then in affectionate tones I shall insist:—Now, my son, something is wrong with you: if your body is in good health, perhaps your soul is not happy? Is it a long time since you have been to confession?—In a few minutes this boy will be at the Tribunal of Penance, and I am almost certain that I shall have no more complaints of him in future." I listened

in silence, conquered by the charm and the sweetness of his apostolical language. I had discovered the secret of the great works accomplished by this lowly priest. Many times since that day when at the sight of all the evils of our days, my soul was filled with bitter sorrow, that sacerdotal voice has come back and restored my confidence in the future of a world to whom God has sent such reformers.

In Europe at the present time, the value of Don Bosco's methods are recognized, and frequently in difficult cases he is consulted. Some years ago a person in Algeria offered to place under his direction five young Arabs, hitherto untamed and uninfluenced by any kind of education. Don Bosco consented, and a short time after, the sons of the desert reached Turin. He had been told that they were unmanageable, but when it came to the point he recognized that it was a more serious matter than he anticipated. These Arabs resembled wild beasts rather than human beings: they flung themselves with the agility of a tiger upon those they disliked, to bite them and tear them with their nails. Don Bosco was at least fortunate enough in their first meeting to overawe them by his authority: and it seemed to him that they had no feelings of dislike for him. From that moment he set himself to utilize the self-love of their race. The best pupils of the establishment were charged to load them with kindness and attentions; very soon the sight of the exemplary conduct of these boys produced an excellent effect on the mind of the Arabs: recognizing the moral distance which separated them from their companions, they were ashamed, and, for the honour of their country, they devoted themselves to the correction of this humiliating inferiority.

Only a few months had elapsed since their arrival at the Oratory when a total transformation had taken place in the manners and customs of these sons of the desert; nor was the change in their thoughts and feelings less evident. On their countenances a sweet smile had replaced the ferocity of their former aspect and in their black eyes which previously flashed with anger and hatred, contentment and peace were shining. The light of Christianity had infused its gentle warmth into these rebellious spirits, which had never hitherto yielded to force and which now freely bent the knee before Christ and His law.





Salesian Notes and News.

London. According to the most recent arrangements up to the time of writing, the Month of April is to be signalled by the visit of our Superior General, the Very Rev. Don Albera, to the Salesian Houses in England. Since his election to the government of the Congregation, some eighteen months ago, our Superior General has had his days crowded with pressing business; for apart from the direction of affairs which fall to him in the ordinary way, he has made several visitations to distant countries, where his coming had been long awaited and eagerly expected. In Austria and Spain he found that there is an ever widening sphere of activity before the work of Don Bosco, the only difficulty being to keep pace with the demands on personnel; and at the various manifestations of zeal and active generosity which he witnessed, he expressed his gratitude, not unmixed with surprise, that the harvest should be so abundant.

The Very Rev. Don Albera is not a stranger to England or to London, for he accompanied his revered Predecessor on his visit here, when he came for the opening of the Sacred Heart Church at West Battersea. He stayed then for two or three weeks, making his acquaintance with English, and accompanying the Very Rev. Don Rua on his visits to various distinguished Co-operators. At the Pontifical High Mass which was the chief ceremony in connection with the opening of the Church, the Very Rev. Don Albera assisted the Bishop, and doubtless he conjectured that the scene, at which he was assisting, was but the prelude, or perhaps the first act in the series; and if so he was right; for in whatever place the Salesians have since entered upon various works the prominent feature has been the supplying of Church services for the faithful, whether at Wandsworth or Farnborough, Burwash or Chertsey, or at the Polish Mission in the Archdiocese of Westminster.

Our Superior General will make his acquaintance with all these places; and apart from the extensions at the Salesian School in London, which have all come into existence and reached their present development since the time above

referred to, he will find that there has been continual advancement all round; and to show that there is progress yet, he will be invited to perform the ceremony of the blessing of the new School Chapel at Battersea, the works of which are being hastily pushed forward to bring them to completion in time. Having been for many years the Spiritual Director of the Congregation, he will be particularly pleased that so suitable an addition has been made to the School Buildings, as a commemoration of the twenty-fifth year, in connection with which his visit is partly made.

It is hoped, too, that a goodly number of the past students will attend on the day they are to meet the Superior General. The old pupils are nowadays becoming an increasingly important asset, and their federation abroad has already assumed the proportions of a strong phalanx of capable and prominent Catholic supporters, in whatever concerns the interests or advantages of the works that are conducted under the name of Don Bosco.

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Passing to scholastic matters in particular, the School Term closes just before Easter. It brings to a conclusion one of the busiest terms, for it has not the uncertainty of the first term with the settling down of new boys to their respective positions, and the tackling of unfamiliar work, nor has it the tendency to excitement or anxiety which prospective examinations bring to the final term.

There were but few breaks in the class-work; in fact they were limited to the holidays for the feast of the Patron Saint of the Congregation, St. Francis of Sales, and Shrove Tuesday, which was occupied partly with sports and partly with a football match. Apart from those, school affairs pursued their even tenor, and closed with the terminal examination. At the end of next term, the Oxford Local Examinations will be held at the School for the first time. They will be conducted by an examiner appointed by the Oxford Delegacy, which arranges with the local secretary for the proper supervision of can-

didates, and for the execution of all the requirements of a formal examination. However these are matters which concern the Third Term.



St. Francis of Sales and the Conferences.

We have already called the attention of Readers to the particular place occupied by the Feast of St. Francis of Sales in our calendar of events. Our own celebration of it has been recorded in a preceding issue; but as those commemorations are but a part of the traditional solemnity which the feast attracted to itself in Turin, so they are re-enacted in hundreds of similar institutes and Churches which look to the same fountain-head as the source of their traditions.

But nowhere has it so much importance as in the Basilica of Our Lady Help of Christians itself, which is the home and origin of the tradition, actually the first of Don Bosco's Churches. The second Successor of the Venerable Servant of God, our present Superior General, celebrated the Mass for the general Communion, attended by hundreds of Communicants; His Lordship the Auxiliary Bishop to His Eminence Cardinal Richelmy pontificated at the Solemn Mass, while one of the past pupils, now a highly placed Church dignitary, delivered an eloquent discourse on the Patron Saint of the Congregation. The theatre hall of the Oratory was crowded in the evening with friends and Co-operators, where a play was given by the boys.

The Conference, which is always given in connection with the Feast, was reserved for a few days, and was then held in our Church of St. John the Evangelist. It was given by Fr. Piani one of the Missionaries from South America. He dealt first with the apostolate of Don Bosco in general, his efforts to cope with the fundamental religious needs of society, whether civilised or uncivilised, and then dealt with the missionary work which depends so largely on the co-operation of benefactors. The Very Rev. Don Albera gave the Benediction of the Blessed Sacrament.

This procedure was followed in hundreds of other centres attracting large gatherings of Co-operators, particularly where their Lordships the Bishops of the various Dioceses were present. At Rome the great temple dedicated to the Sacred Heart was filled to overflowing, there being several Cardinals present. The Very Rev. Mgr. La Fontaine, Secretary to the Sacred Congregation of Rites, gave the panegyric of St. Francis of Sales.

The Conference to the Co-operators was given by the parish priest of the Church of *Santa Maria Liberatrice*. He dealt with the Association

of Co-operators, and their relations with the Salesian Society. "What," he asked, "do the Co-operators give to the Salesians?" — In the first place they are the nourishing waters which make the oasis flourish. They give *spiritual aid* by their prayers, as Moses prayed for the people in battle on the plains, and as the Faithful at Corinth prayed for St. Paul. They are a source of *comfort and consolation* by their good Catholic lives. In the midst of the paganism which surrounds us, every one whose life is consecrated to God is refreshed by the sight of the good who lead practical Catholic lives; and the Co-operators above all strive to be exact in all that concerns their duties as Catholics. They give *moral support*. The work of the Salesians is frequently singled out for attack by the enemies of Religion; that is not to be wondered at; but besides the knowledge of the protection of Divine Providence, it is also a great comfort to be able to count upon the support of a chosen body of Co-operators, whose protection has already proved invaluable on many occasions. Lastly they give *material aid*. The French proverb: *l'argent fait tout*, is pagan, almost brutal in idea; but it contains a good deal of truth: without money very few things can be accomplished. By their assistance in this direction, the Salesian Co-operators have brought many an undertaking to realization; the Venerable Don Bosco in his farewell letters to them, speaks of their generosity in the highest terms.

What then do the Salesians give their Co-operators in return? They give them first the *opportunity of merit for eternity*. The one who is actuated by Faith, this is of supreme importance; many will undoubtedly receive a great reward in Heaven, for which they will thank their aid in the works of Don Bosco, an aid which has been sought perhaps with some unwelcome insistence! The promise of Jesus Christ cannot be ignored, that He will reward a hundred-fold what is done for His sake especially to the young. The Ven. Don Bosco has many a time shown by actual facts that this is the case; that temporal as well as spiritual blessings follow those who are generous to the works of the Association.

The Salesians give to the Co-operators also the benefits of their prayers and good works. At every hour of the day, the Holy Sacrifice from the hands of the priests, and the prayers of thousands, are offered in intercession for the Co-operators living and dead.

Lastly they devote their whole life to the fulfilment of the ideals of the Association; there is no occasion to proclaim any eulogium of their work; they are guided only by the desire to

spread the kingdom of Jesus Christ, and He is the judge of their successes and of their failures. However, one and all are encouraged by the consideration of the good that is accomplished and are thereby spurred on to further effort....



The Federation of Past Pupils.

The International Federation of Past-pupils which was called into being by the Congress of last September has now been definitely established by the appointment of an executive body, composed of very distinguished members of the federation. In their first report it is stated that the Federation includes eighty-nine affiliated sections, all of which are urged to take an active interest in promoting the objects of the Federation, both general and particular, the latter of which consists at present in the realization of the proposal to erect a monument to the Ven. Don Bosco in the piazza in front of the Basilica of Our Lady Help of Christians. This is to be a permanent international tribute on the occasion of the centenary of the birth of Don Bosco, which will occur on August 16th 1915. By the combined efforts of so many organizations, it is hoped that the monument will be worthy of its Venerable and distinguished subject.

The Co-operators will also be invited to participate in this international homage; but the President of the Federation addresses himself firstly to the old pupils. "We do not think it necessary", he says, "to enlarge upon the historical importance and high moral significance of this proposed monument. While the whole world is in admiration of the Ven. Don Bosco it would be impossible for us, who have come under his closest influence, to be second to anyone in this universal testimony. The wonderful wave of enthusiasm that swept over the assembly of a thousand delegates at the Congress of last September is sufficient guarantee of active zeal in the achievement of that important proposal.



Ne cede malis. In a previous issue we gave an *extenso* account of the part of the Cardinal's visit to Malta with which the Salesians were concerned. There were naturally many items which did not find a place in a general description, but they have been recorded in the hearts and minds of hundreds of loyal Catholics in that part of what is in some measure the Archbishop's sphere of action.

His Eminence showed particular interest in the work of the Sunday Oratories, and he was gratified to find established among the boys the Brigade of which he is an active promoter and

the Chief Patron. As a bulwark of the Empire, the Malta Brigade soon obtained affiliation with the London Federation, and thus with all the sections in every English speaking country; moreover His Grace Archbishop Pace is one of the honorary Vice-Presidents.

His Eminence Cardinal Bourne was struck with the efficiency and numbers of the Brigade, and in reply to an address, after the presentation of the companies, he expressed his pleasure in eloquent terms. He told them to bear aloft their banner with the motto of the Brigade: *Ne cede malis*: that being his own motto, and bestowed by him on the Brigade to inspire them in the combat against the enemies of the Faith. He urged both instructors and boys to maintain it throughout their lives, to which end he invoked the blessing of God on their endeavours. His Eminence then inspected the battalions and when he left for the Cathedral to assist at the solemn *Te Deum* the Brigade acted as a guard of honour.

The same evening the Cardinal assisted at the grand reception at the Hall belonging to the fine Salesian Institute for young men, where he again spoke on the great results to be obtained by combined interest in the intellectual and moral welfare of the young, and held up the example and ideals of the Ven. Don Bosco as an inspiration for our present age. The band of the Second Battalion of the Devonshires was in attendance. Doubtless the encouraging words of the eminent Cardinal will do much to unite all classes in Malta to maintain these good works in an ever increasing prosperity.



May Celebrations. On the 24th of this month it is customary for us to begin the month dedicated to Our Bleseed Lady, so that it is brought to a close with the grand celebrations of the Feast of Our Lady Help of Christians on May 24th. It is now nearly ten years since the great spectacle was witnessed, when the figure of the Queen of Heaven in the picture over the High Altar of the Sanctuary was crowned by command of the late Holy Father. The picture may indeed be regarded as a miraculous one, for before it countless suppliants have prayed, and obtained their petitions in a remarkable manner. No document could be more convincing and authentic than the Pontifical brief issued on that occasion. In it the late Supreme Pontiff, Leo XIII. says:

Among all the Churches which, through his untiring zeal, John Bosco of venerated memory has raised up to the greater glory of God, that of Our Lady Help of Christians at Turin, on

account of its vast proportions and the devotion of its worshippers, must be considered the most celebrated.

In fact, as soon as it was opened for public worship, and that image of the Blessed Virgin was exposed to the devotion of the faithful, displaying the Mother of God with her Divine Child, the church immediately became most celebrated and was everywhere held in veneration. A sodality in honour of Our Lady Help of Christians was erected, and this was raised to the dignity of an Archconfraternity and enriched with many privileges and indulgences by the Holy See.

The devotion under this title of Our Lady Help of Christians then passed the confines of Italy and Europe, and to day, by the special designs of Divine Providence, it is wonderfully spread amongst almost all nations of the Christian world. The signal and countless favours granted by Our Lady Help of Christians are solemnly declared both by the votive offerings, and the numberless pilgrimages to the Sanctuary.

We, who have nothing more at heart, and to whom nothing is more consoling, than to see devotion to the August Mother of God spread among the Christian peoples, have very willingly complied with the request of Our Beloved Son, Michael Rua, Superior General of the Salesian Society, that We should crown the venerated image, as a part of the public celebrations for the twenty-fifth year of Our Pontificate.

For this object We hereby charge you, Our Beloved Son, Cardinal Richelmy Archbishop of Turin, to perform the ceremony of the coronation of the Image of Mary Help of Christians, in the above named Church, in your city of Turin, on the day to be assigned by you, with solemn rite and in Our Name and by Our Authority, observing those rules which become the dignity of the coronation of Our Lady and the Divine Child.

Moreover, in order that this solemnity may turn to the greater spiritual advantage of the Faithful, to all of both sexes who, being truly repentant, shall confess and communicate on the day of the Coronation and shall receive the Benediction which you shall impart in Our Name and by Our Authority, We grant through the mercy of God a Plenary Indulgence, applicable also to the Souls in Purgatory. Moreover We grant this for the time to come on the Anniversary day of this Coronation between the First Vespers and sunset of the following day. The faithful who are desirous of gaining the above shall visit the Church and pray for the concord of Christian Princes, for the extirpation of heresies, for the conversion of sinners and for the exaltation of Our Holy Mother the Church.

Given at Rome, at St. Peter's, under the ring

of the Fisherman on February 13th 1903, in the 25th year of Our Pontificate.

Leo XIII. Pope.

In order to carry out the above instructions of the Sovereign Pontiff, the Third Congress of Salesian Co-operators was held at Turin, and on its concluding day the ceremony was performed by His Eminence Cardinal Richelmy, amid a scene of devotional enthusiasm that has never been surpassed. The memory of those scenes still lingers about the 24th of May, and as it comes round year after year, it finds at the Church of Mary Help of Christians, now raised to the dignity of a Basilica, a fervent and grateful crowd awaiting the blessing of the Mother of God.

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At the port of Valparaiso in Chili the Salesians have long had a flourishing Oratory for the instruction of the children in their Religion. The mixed nature of the population makes it all the more imperative that the religious teaching of the young should receive special care; and the Oratory provides for the boys and young men, not only protection against the materializing tendencies of new towns of rapid prosperity, but all the modern demands of physical fitness. It has a team of regular foot-ball players, and so uncommon would this seem in the district that the players are known as the *sportsmen*. Doubtless the attractions of the games are a means of drawing the boys to the Oratory, during the time when they most need to be kept from the allurements of the streets.

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The words of the Very Rev. Don Albera in his January letter to the Co-operators have proved a useful stimulus to the people of Florence, where the building of the new Church or Temple in honour of the Holy Family is still going on, though it cannot be said to make rapid progress. The district in which it is built is in need of spiritual assistance, on account of the development of modern industrial conditions, and to that end the Archbishop has made a new parish, which will have the Church of the Holy Family as its centre. The outcome of the conference for the Feast of St. Francis of Sales has been to revive the zeal of the promoting Committee, which is now arranging a grand display of the city's artistic productions in one of the old *palazzos*. The late Cardinal Svampa, who was one of the most active promoters of the First Salesian Congress, laid the foundation stone of this edifice in 1903, and its vast proportions are responsible for the slow rate at which it is proceeding. The new movement however will bring it before the minds of the whole population of

Florence, and the Committee mean to allow no flagging until the opening ceremony.

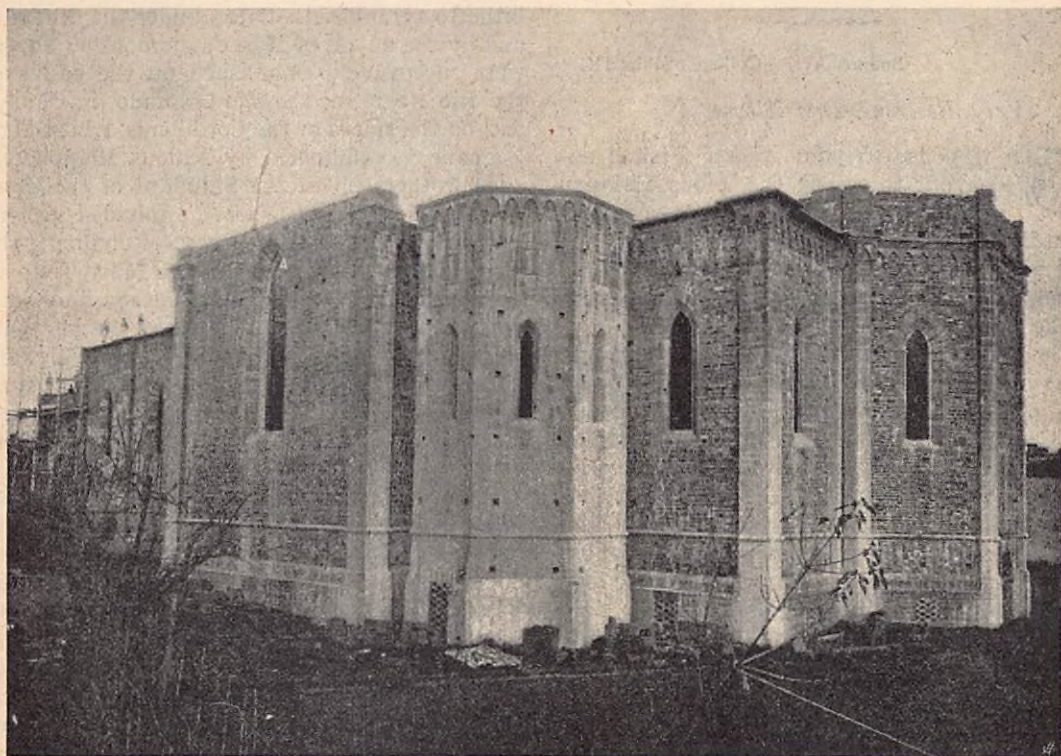
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In connection with the dedication title of the Holy Family, whose protection the Very Rev. Don Rua desired to gain for the new parish and work, there has just been delivered in the Institute of the Sacred Heart in Rome the annual series of Conferences for men — having for their subject *The Family*. Eminent speakers dealt with the modern conditions affecting the family, of the dangers which tend to disunion and

March 14th 1887 by the late Sovereign Pontiff Leo XIII. Since the death of His Eminence Cardinal Parocchi, the Salesian Congregation has had Cardinal Rampolla for its Protector, and he has ever displayed a paternal interest in its welfare, and is among the most active promoters of the Cause of the Beatification of the Ven. Don Bosco.

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The chief commemorative gathering for the twenty fourth anniversary of Don Bosco's death was held at Valsalice, Turin, near the Church



FLORENCE — Sanctuary of the Holy Family (*Present state of the works*).

loss of Faith and Christian practice, and to rob it of all semblance to its model, the Holy Family. The Conferences were attended by large gatherings of men, a fact which the *Osservatore Romano* regards as sufficient guarantee for the eminent qualifications of the orators, and for the good results among many Catholic families.

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The congratulations of the whole Society were offered to His Eminence Cardinal Rampolla of the title of St. Cecilia, Archpriest of the Patriarchal Vatican Basilica, and Protector of the Congregation of St. Francis of Sales, on his attaining the twenty fifth year of his Cardinalate. He was raised to the Purple at the Consistory of

which contains his tomb. At the morning ceremony, His Eminence the Cardinal Archbishop gave their First Holy Communion to a group of boys from the Oratory attached to the Salesian Institute. He first of all addressed the whole assembly on the subject of the commemoration made that day, adding some of his personal experiences with the Venerable Servant of God,

Later in the day Our Superior General presided at a meeting of Co-operators who were addressed by the well-known Orator and barrister Vincenzo Battù. His brilliant discourse dealt with Don Bosco's chief claim to a place among the great, that of an educator, with a fine sense of what his times demanded.



News from the Missions.

The Work of Don Bosco in Patagonia.

(Letter from Fr. Dominic Milanese).

Buenos Ayres, College of Pius IX.

Very Reverend Don Albera,

In response to your wishes I shall endeavour to satisfy the pious curiosity of our Confrères and Co-operators regarding the first of our Missions, Patagonia: otherwise it is to be feared that through lack of news the desire to come to our help may slacken amongst our younger members.

Those who were so happy as to spend many years near our Ven. Don Bosco have often heard him conversing pleasantly about Patagonia. Patagonia one might say was his dream, he spoke of it frequently and with interest, describing it to us in a way very different from that of the naturalist Charles Darwin, who pronounced it to be a barren country and almost uninhabitable. But the Ven. Don Bosco described it to us as a vast region of great promise. And truly he was not mistaken, since a scientific expedition, which came here from Germany some years ago, after a careful examination, declared that Patagonia is the country of the future. In proof of this statement we see the cattle and grain produced in its territories, the numerous emigrants paying fabulous prices for the land of Rio Negro in the neighbourhood of *Fortin Roca*, in its two railways and in the three others in course of construction.

But these remarks though good and useful have diverted me from my theme. The Salesians took possession of Patagonia as Missionaries in the year 1879; and they did so not for the conquest of unknown countries, but in order to gain souls to God. Amongst the first Mgr. Fagnano went down there and opened the first house in Patagones and later another at Viedma, two villages on the banks of the Rio Negro, opposite each other, one on the left bank and the other on the right bank of the river. And through how many vicissitudes and trials had not the Sons of Don Bosco to pass! Nor could

it have been otherwise, for the devil fought them step by step, unwilling to yield up to God the dominion of a country over which he had hitherto tyrannized. Later, under the direction and by the efforts of Mgr. Cagliero, other houses were successively established on the banks of the Rio Negro, of the Rio Colorado, in Chubut and on the slopes of the Cordilleras; whilst Mgr. Fagnano, accompanied by zealous Missionaries and Brothers raised the Standard of the Cross in Tierra del Fuego, where he founded various establishments for the purpose of civilizing the inhabitants. The Daughters of Mary Help of Christians also, imbued with the spirit of love and self-sacrifice of our common Father Don Bosco, followed in the track of the Salesians and thus in the space of thirty years there arose, as it were by magic, thirty houses of the Salesians and seventeen of the Sisters; in all these forty-seven homes of faith, of charity, of civilization and of education literary, professional or agricultural training is given to thousands of boys; besides the work of a hospital, with doctors and all necessary supplies; whilst the work of the Daughters of Mary Help of Christians, instructing thousands of girls in elementary knowledge, in domestic work and in Christian piety contributes efficaciously to the diffusion in families of the light of Christian doctrine, together with a refining influence over the young.

Nor is the good done restricted to the immediate surrounding of their various residences.

There is another work, of great merit, which calls for the help of fervent missionaries, that of giving missions through the immense territory; where it is necessary that the missionary should know and speak the Araucanian language, to make himself understood by the natives and especially by the women and children, who know scarcely anything of Spanish.

How much good is done by Missions in the country places, where it is more easy to draw souls to the frequentation of the Holy Sacraments, than in the villages! In the country the good and simple people are easily gathered together; and even the most careless, who, in a village, through human respect would not go to confession, yet under the lowly roof of a

hut, whence heartfelt prayers arise, and the law of God is kept with simplicity and evangelical liberty, they make also a good confession and willingly approach to receive the Bread of Angels. Hundreds of times have I presided at these touching scenes and I may add that for a Missionary there is no greater comfort in this world than to behold a group of men white haired and wrinkled uniting themselves with a believing people and sharing in the happiness they experience drinking in the streams of faith and Christian piety!...

Very Reverend Father, vast is the field in which so many of your sons are labouring in these distant lands! May your blessing uphold them in multiplying works of zeal and charity for the salvation of souls.

Be pleased to send also a special blessing to your humble and affectionate Son

DOMINIC MILANESIO.

FLOWERS AND FRUITS.

(From our Missionaries' Notes).

There are here published various episodes interesting and affecting, and all edifying, with the object of giving our Co-operators a better idea of the Salesian Missions of Patagonia, of Ecuador, of Matto Grosso, as well as of the Congo, India and China.

From our Confrères, labouring in the apostolic field, or who have spent therein years of toil, we beg for assistance in our project, assuring them beforehand of our gratitude and that of our readers.

I.

ANNUY-CAR

an unexpected reception.

Approaching a band of natives in the territory of Chubut, on the banks of the *Rio Mayo*, at the foot of the Andes, I was surprised by an unlooked for reception.

The tribe was drawn up in two wings; the men on one side, the women on the other and all decently clothed.

The women, with their hair neatly dressed, had clean faces, without any of that strange colouring which disfigures instead of beautifying them.

The men were standing, with head uncovered, in a most respectful attitude.

Then the women, began some kind of festive song, in a new and original rhythm. I thought they were celebrating one of their solemnities; so I halted at a certain distance with the two boys who accompanied me, so as not to interrupt the ceremonies whose object was unknown to me.

The song being ended, I was invited to approach and learned from the Cacique himself, that the feast had been arranged by him "to welcome the *man of God*" as they said, meaning the Missionary.

Wherefore such a reception?

Together with my catechists I had spent several months nor far from there, teaching the truths of the Gospel to several hundred pagans, to whom I had taught the truths of the Faith and at the end administered the Sacraments of Baptism, Confirmation, and even the Holy Eucharist to those who were the best prepared; and all with great labour, without any personal advantage, not asking them even for a glass of water, but instead giving to them various objects of piety.

This spirit of sacrifice, peculiar to the Catholic Missionary, had struck them, and amongst the various groups of native families there was much talk of the Father with a beard, a good man, a *Man of God*, who spoke of beautiful things, never before heard in the Araucanian language. In this language I had, in fact, spoken of the principal marvels of the *Good Spirit*, that is of God, and of Jesus Christ, of the Blessed Virgin, of eternal life, etc., etc.

But the animating spirit of this festal reception was an excellent Christian woman, called *Annuy-car* (a name which means: *I go for wool*).

She had assisted at a Mission given ten years previously in *Valcheta*, where she was baptized with 150 other natives belonging to the tribe of the Cacique Sacomatra; and then she went to the *Rio Mayo* to find some relatives. It was she who suggested to the Cacique the notion of preparing the reception I have described.

Meanwhile, dismounting from my horse, I asked the Cacique to allow me to spend a few days in the neighbourhood. He replied that he would be very glad and that all his people also would be glad as they all had an ardent desire to become Christians. He gave orders to the women to construct a hut for me near their *tolderia* where I could say Mass and assemble them for catechism.

Marvellous was the celerity with which they got ready the *toldo*. Some ran to fetch large

bundles of guanaco skins, others fixed stakes in the ground, others again bent them like bows and fastened them with thick woollen strings, whilst others stretched the skins over them, fastening these also with woollen threads. Thus in less than an hour my hut was well finished; and it was a fair sized hut eighteen feet in length and fifteen in breadth.

Before taking possession of it and whilst the Cacique was having the dinner prepared a whole ostrich being roasted on the embers, I went up to the good Christian woman from *Valcheta* and said:

—"What is your name?"

—"My name is *Annuy-car*; do you not recognise me?"

—"You are right: I have seen you before; but where?"

About ten years ago at *Valcheta*, where I was baptized by you."

I then put several questions to the woman to see how much she had retained of the christian doctrines I had taught, and answers were ready and correct in every case.

You can easily imagine how greatly I was impressed in hearing such accurate and prompt answers from the mouth of a poor native woman. I gave thanks to God and to Mary Help of Christians for allowing me to find a soul so full of faith, and I begged this good Christian to assist me with her advice so as to induce these savages to make the best possible use of my visit.

Annuy-car showed the zeal of an Apostle during the whole time of the Mission. She was the first to arrive when the bell sounded for the explanation of Christian Doctrine which was given four times a day. Nor did she ever fail to assist at the Holy Mass, which was attended also by the natives, who repeated short prayers under the guidance of the catechist. It was a triumph of grace! for at the end the whole tribe was baptized and received Holy Communion devoutly.

We have thus at times great consolations which the heart experiences and the tongue is unable to express; such was the consolation I experienced on that day!

The Cacique, to add to the solemnity of the feast, had two fat oxen killed and distributed the meat amongst the whole tribe. After the banquet, I distributed, in my turn, some objects of piety; pictures, crucifixes, medals and some other small things.

The farewell was touching. When I mounted my horse, these poor children of the desert surrounded me to offer me their heartfelt thanks. I also expressed my gratitude and then set off

slowly; and they bowing their head and joyfully clapping hands, wished me a good journey, crying out with one voice:

—"May God be with you, and may you come back soon to us."

DOMINIC MILANESIO.

Salesian Missionary.

ARGENTINE REPUBLIC.

In an Araucanian settlement.

Neuquen, November 30, 1911.

Very Reverend Don Albera,

Towards the end of September, being invited by the Parish Priest of *Los Toldos*, a settlement of Araucanian natives, situated some 160 miles from Buenos Ayres, I agreed to preach a Mission there, and instead of one, I had to give three, that is to say one at *Los Toldos* and two others in the country parts of *Bragado*. These occupied me for about six weeks, being interrupted from time to time by the torrents of rain, which gave joy to the hearts of these people employed in agriculture, for without the rain they would have lost a great part of their crops. As the Mission was given in the open country, I had to erect an altar in a cottage placed at my disposal by the colonists; and under this humble roof and sometimes in the open air I welcomed gladly those who came four or five times a day, conversing for many hours with them, explaining clearly and simply the Christian Doctrine, and teaching them some pious hymns which they succeeded in singing with great accuracy.

I cannot describe with what attention, and devotion they took part in the services. Many said:—"This is the first time we have heard such beautiful truths explained"—and they begged me to visit them again. I remarked that several remained the whole day to assist at all the services, for whenever they were about to return home they esteemed it their duty to take leave of me, saying:—"Good bye, we shall meet again tomorrow."

The Parish Priest of *Bragado* usually came every two or three days to the place where the mission was given to keep me company and give me a helping hand. The first time he left his conveyance and saw himself surrounded by

a numerous band of natives and *gauchos*. Greatly astonished he took me aside and said:

—"What is this that I see? how have you succeeded in civilizing these people in such a short time? Hitherto they have run away like rabbits at the sight of a priest; how can one account for this wonderful change in them?"

—"I am sure I do not know." I replied, "the heart of man is in God's hands and He does with it what He wills."

Among other conversions I can testify to the reform of two natives addicted to the vice of drunkenness. One was a very intelligent fellow, but deaf and very dumb, and the father of a large family; but through this evil habit, left his wife and family in the most deplorable squalor. Whilst I was preaching, I perceived that by his gestures, he gave signs of approval. At the beginning I thought he was doing this in fun, but I came to the conclusion that it was not so. Through the operation of divine grace his soul was nourished, not indeed by the words he could not hear, but by the edifying example of all the others.

From 550 to 600 persons took part in the three divisions of the Mission, the greater number natives of the Araucanian race, the rest Argentine families or colonists. There were 150 catechetical instructions, and many objects of piety and books were distributed. The fruits of this mission obtained through the help of God and of Mary, Help of Christians, may be summed up as follows:—32 Baptisms, 270 Confirmations; 14 Marriages; 289 Confessions; 264 Communions, of which 250 were First Communions of persons whose ages varied from 10 to 60 years.

I must not omit to mention the good impression made upon me in seeing the vast plains of the province of Buenos Ayres peopled in great part by colonists, who by their industry have changed the face of the land. The natives themselves and the *gauchos* of this country, incited by the example of our colonists, have abandoned their former habits of the chase, their wandering and nomadic life, giving them opportunities of theft and of massacring those who resisted their violence. Today their fields no longer present the appearance of arid deserts which barely served to maintain a few sheep and goats or other half wild animals; today one sees well ploughed land covered with abundant

crops of wheat, Indian corn and other cereals, which form the riches of these countries.

Commending myself to your prayers

Yours devotedly in Christ

DOMINIC MILANESIO.

Salesian Missionary.



PUNTA ARENAS.—From a letter of Fr. John Ortega to Don Albera, dated October 27, 1911, we extract the following.—One of the last numbers of the *Bulletin* in speaking of the building of two churches in this city, expressed the hope of speedily announcing the opening.

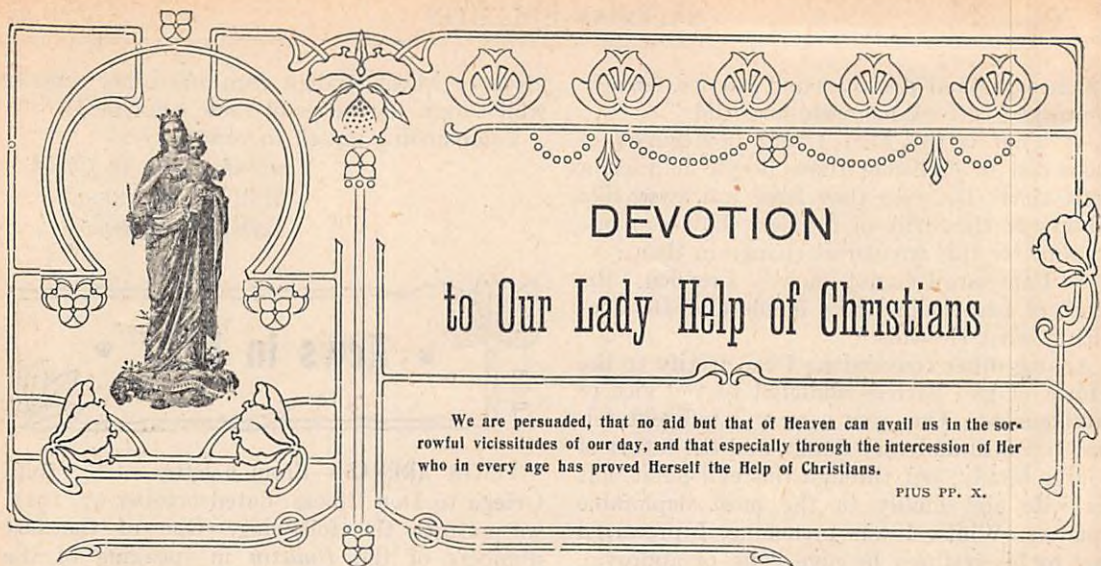
And today I have the pleasure of announcing the blessing of one of these two churches, that of St. Michael. The first stone, as you are aware, was laid on the 12th of last March and the building went on through the winter without interruption, so that at the end of September the edifice was ready for Divine Worship. Mgr. Fagnano fixed the ceremony for the 1st of October, Feast of Our Lady of the Rosary, and on that day in the presence of His Excellency the Governor of the Territory, of other distinguished persons and a numerous congregation, the religious ceremony according to the Ritual was performed.

After the blessing, one of the Salesian Fathers spoke to the people, congratulating the faithful of the new parish on the completion of the building dedicated to the worship of God. Before and after the religious ceremony the band of St. Joseph's School played in a courtyard near the Church.

Here on the 6th October, the First Friday of the month the first Mass was celebrated and a proof of the necessity of the building was given in the very large congregation on that day, and which continues the same at Holy Mass, at the Rosary and the other services.

The construction of the Church of Mary Immaculate and the neighbouring Institute of Don Bosco will take longer and be more expensive. May Divine Providence come to our help.





During the month of April special prayers will be offered in the Basilica, particularly at the time of the Easter Festival, for the intentions of the Co-operators all over the world. The intention for the 24th is *that those who are making Novenas, or begging particular favours during the month of Our Lady may receive the powerful patronage of the Help of Christians.*

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Accounts of graces and favours received, coming in from all parts, amply substantiate the words of His Holiness Leo XIII. quoted on a preceding page. And yet they were written almost ten years ago so that their verification has been increasing by further testimony. The State of Uruguay in South America received this devotion through the instrumentality of the Salesian Missionaries, some twenty years ago, amongst whom, as a brilliant luminary, there shone the personality of Mgr. Lasagna, of venerated and heroic memory. Such popularity has the devotion won, that the Federation of Catholic Youth, for the whole State of Uruguay, has been placed under this Patroness, by a solemn act of consecration.

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For the approaching month of May it should be noticed that the Associates have long been accustomed to join in the Novena which is made at the Basilica in Turin, in preparation for the 24th of the Month; beyond that, however, they are recommended to perform some act of devotion in honour of Our Lady Help of Christians every day; the Rosary of Our Lady in very suitable, more frequent attendance at Mass, the reception of the Holy Sacraments. If a Novena is made, the Ven. Don Bosco's general commendation was to recite three times the

Our Father, Hail Mary, and Glory be to the Father, in honour of the Blessed Sacrament, and the Hail Holy Queen, with the invocation, Mary Help of Christians pray for us. The Sacraments of Penance and Holy Communion should be received at least once during the Novena. Besides this he advised some alms giving towards the good works that are done in her honour, and a promise of publishing the favour, also with the intention of diffusing her devotion. These latter he recommended as a sign of one's willingness to make some sacrifice, and out of gratitude which one is so apt to neglect.

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In another place the Ven. Don Bosco says: "We may well liken the devotion to Our Lady Help of Christians in these latter times, to the tiny cloud seen by the prophet Elias. In fact but a few years have passed since the Sanctuary in Turin was dedicated to the August Mother of God, under the title of Help of Christians, and that She commenced to be honoured and invoked there under that gracious name; yet this devotion has spread so far and wide that there is not a hamlet in this country where it is not known.

To Our Lady Help of Christians invoked at her Church in Turin, all classes of persons have recourse; the noble and the lowly-born, the wealthy and the poor, those in good health, but most frequently the sick and the afflicted. She is invoked by individuals and by families, by communities and by whole parishes, by whole towns and cities. No day goes by without the appearance of either persons or letters asking for prayers in her Sanctuary as at the throne of the heavenly and merciful Queen."

Let none therefore be half-hearted in his devotion during the month of May. Prepare

beforehand what pious practices you will perform and persevere in them during the month. Prepare especially for the feast of Our Lady Help of Christians, on the 24th of May, and you will experience for yourself what the Ven. Don Bosco says of her maternal goodness and her powerful patronage.

GRACES and FAVOURS (I)

Ballinote-Sligo.—Some time ago I asked for a special intention to be recommended to Our Lady Help of Christians; it was that my mother, who was suffering from acute rheumatism, might be restored to health. Thanks to Our Lady Help of Christians, she has had a complete recovery, and is now quite well.

Feb. 1912.

A. D.

Trowbridge.—Having prayed for a special favour through the intercession of Our Lady Help of Christians, and promised publication of the same, I write to ask for its insertion in the *Bulletin*. I have also promised a thank offering and publication of another much desired favour.

Feb. 1912.

C. M. A.

Verona.—A boy in the parish under my care was taken suddenly ill, and after a few days the fever made such strides that the doctors gave him up as hopeless. The sudden illness and its rapid work threw the family into consternation; the boy however was quite resigned and received the last Sacraments in very good dispositions. It was then suggested that an offering should be sent to the Sanctuary of Our Lady Help of Christians, and a petition for his recovery be made. This was immediately done; now he is perfectly well, and in a day or two will go with some of his companions to thank Our Lady Help of Christians for his recovery.

Dec. 1911.

D. N. (Parish Priest).

Sucre (Bolivia).—While travelling towards this city in the company of one of our confrères, we lost our way at night-fall amid the Pampas of Lipichi. We were at a height of 15,000 feet, with snow all around us and a strong wind blow-

ing. In these straits we had recourse to Our Lady Help of Christians, and experienced a wonderful answer to our prayers for we discovered the path in quite a miraculous manner and overcame all the difficulties that beset us before reaching the settlement where we were to pass the night.

Oct. 1911.

Rev. G. B. Salesian Priest.

Dublin.—I beg to ask for publication of my grateful thanks for favours received after a Novena to Our Lady Help of Christians and promise of publication.

March, 1912.

S. M.

A thanksgiving is also received from M. H. (Innistio) Ireland.

INDULGENCES

which may be gained by the Co-operators.

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

Every month.

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

From April 15th to May 15th.

1. May 3rd Finding of the Holy Cross.
2. May 8th Apparition of St. Michael.
3. May 16th The Ascension.
4. May 24th Our Lady Help of Christians.
5. May 26th Whit Sunday.

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

(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.

LIFE OF MARGARET BOSCO

Mother of the Ven. Don Bosco.

By the Rev. J. B. LEMOYNE

PRIEST OF THE SALESIAN CONGREGATION.

CHAPTER XVII.

Margaret sends John to the schools of Castelnuevo and Chieri.

The realization of projects so dear both to mother and son now seemed impossible. The death of Fr. Calosso was to them a misfortune that was humanly speaking irreparable. John shed a good many tears over the loss of his master. He thought of him during the day and dreamt of him at night. Margaret was afraid for his health and sent him for some weeks to his grandfather at Capriglio. Moreover Anthony persevered in his opposition with such obstinacy, that Margaret resolved to make a division of the patrimony.

The minority of Joseph and of John complicated the difficulty of this undertaking: the formalities to be gone through were numerous, and the expense considerable. Margaret, nevertheless, held to her resolution. The necessary business took several months, but finally all obstacles were overcome, and John was enabled to attend the public school of Castelnuevo towards the Christmas of 1828. He was then thirteen.

It is a long way from Becchi to Castelnuevo, and he had to go twice to and fro during the day. The roads were often impassable and he had more than 12 miles to go altogether.

For reasons of economy and also in order to have the child under her eyes, Margaret put off the time of separation. It became necessary at length to form her resolution.

At Castelnuevo she found a good man named John Robert, a tailor by trade, who was also a singer and fair musician. This man was willing to let John board in his house. Margaret accompanied her son to his new abode, and her parting words to him were:

"Remain constant in your devotion to Our Lady."

Everything was going on splendidly, when

an unfortunate incident occurred which upset everything. Father Vixano, John's master, was nominated parish priest of Mondonio in the diocese of Asti, and took possession of his new cure in 1829. Castelnuevo remained for some time without a Latin master, and later on the post was filled by a professor who was incapable.

There was no discipline in the classes, and consequently no work was done, so that John's progress was much delayed.

Fortunately, Margaret's firmness of character was equal to the occasion. Without hesitation she resolved to move John to the public school at Chieri a rather important town situated some distance from Castelnuevo. She took him herself, and introduced him to a respectable family who received him with pleasure.

"I have done my duty" she said, "and I hope John will do his, and that you will be satisfied with him." John finished his Latin studies successfully. The solemn moment arrived for choosing a state of life. The young man declared that he did not feel called to the secular priesthood, and that the life of the cloister, a life of meditation and study, was far more suited to his tastes.

CHAPTER XXVIII.

The beautiful words of a mother upon the vocation of her son. — John is ordained priest.

Margaret never tried to influence her son upon the grave subject of vocation.

Projects for the future, hopes for a more prosperous position, the desire—however legitimate—to have her son by her side, or to live with him when he became a priest: all these maternal dreams were foreign to her mind and heart. If John questioned her, the reply was invariable:

"I only desire the salvation of your soul. The rest matters very little."

In order to enter the Franciscans John was obliged to give the customary introduction, and consequently went to the priest to tell him about his resolution.

The good man went over to Becchi to inform Margaret what was taking place. He told her that the diocese offered vast fields, that the labourers were few, and that John could do a great deal of good in the parochial ministry.

Then he added human reasons which in his opinion ought to have convinced Margaret:

"John has received from God, quite uncommon gifts. He will succeed and shine in the ecclesiastical career, and the path to honours and comfort is open to him. You are not rich, years are passing by, and old age is coming. Who will take care of you if he enters Religion? Take your interests into your own hands, and help me to keep him out of a monastery."

Margaret thanked the worthy man for his charitable advice, and then, without letting him know her opinion went over to Chieri.

"The priest tells me that you wish to become a religious. Is it true?" she said, as she embraced her son with a smile on her lips.

"Yes, mother, and you will not put any obstacle in the way, I suppose?"

"Certainly not, only I implore you to reflect and to examine yourself well with regard to the great step that you would take. You will now be able to go straight on without looking to the right or the left. You must first save your soul. The care of my future must not influence your decision."

"The good priest imagines that the question of my interests ought to weigh with you when you are making your resolution. But I have confidence in God. I desire and expect nothing from you. I was born poor, and I have lived and will die poor."

"In becoming a secular priest, if you should become rich, mark well that I should not see you any more, and should not put my foot in your house."

In saying these words, Margaret's usually calm face assumed such an expression of authority, and her voice shook with such energy that her son was filled with admiration for her, and touched to the point of shedding tears.

The love of that woman for poverty, her extreme delicacy in refusing, in advance, anything approaching to the property of others were not more empty words as was plainly seen later on. In spite of the smallness of their means, the great narrowness of their resources, Margaret and Joseph always came to the aid of the poor children, whom Don Bosco gathered round him at the Oratory.

John reflected and took counsel. A holy priest, Father Cafasso persuaded him not to enter the Franciscans.

"Go to the seminary" he said, "and leave everything to Providence."

Father Cafasso undoubtedly was enlightened by heaven and foresaw some special mission. When Margaret learnt her son's determination, she merely said:

"I am content with it, if it is God's will."

John successfully passed the examination which entitled him to be clothed as an ecclesiastic. The day of his enrolment in the ranks of the clergy was a great day for him. To put on the garb of the priesthood was in his eyes the same as to decide the question of his eternity. He therefore prepared himself for it, by a fervent novena of prayer.

On St. Michael's Day, 29th September 1835 he approached the Sacraments with special earnestness, and the Provost of Castelnuovo d'Asti, blessed his cassock and placed it upon him during the solemn Mass.

John was to enter the Seminary on the 30th of October of that year. His outfit was ready. His mother, looking very serious, kept her gaze fixed upon her son, and seemed to have an important communication to make to him.

The evening before his departure she unburdened her heart when she was alone with him:

"My child" she said, "you are clothed in the habit of a priest. I feel all the consolation that a mother can experience in her son's happiness; but you must remember that it is virtue and not the habit, that makes the priest: If you should ever dishonour that respected garment, I implore you to wear it no longer. It would be a hundred times better to remain a poor peasant, than to live as a negligent priest, forgetful of his duties:

"When I brought you forth into this world, I consecrated you to the Mother of God: since that day, I have used every effort to fill your heart with a tender love for her. For the future you must belong entirely to our holy Mother, and if you have the honour to become a priest, be the *Apostle of Mary*.

Margaret was deeply moved as she said these last words, and John wept with emotion.

"Mother, I shall not forget your words. I shall treasure them all my life, and I am grateful for them."

John went, next day, to Chieri. He entered the Seminary and in six years he finished his course of philosophy and theology.

The most memorable day, that of the ordination, took place on the vigil of the Holy Trinity, 5th of June 1841.

He said his First Mass at Turin in the Church of St. Francis of Assisi, assisted by his Director and friend Father Cafasso, master of Conferences on Moral Theology.

His neighbours at Becchi had not heard a newly-ordained priest's Mass for a great number of years, and they had hoped all the more that he would have said it in their midst: but he preferred silence and peace on that first day.

On Monday he said his second Mass at the *Consolata*, in thanksgiving for all the graces obtained from our Lord through the intercession of His Mother. Thursday in the same week being the Feast of Corpus Christi, John granted the wish of his friends and neighbours, sang Mass at Castelnuovo, and joined in the Solemn Procession of the Blessed Sacrament.

That day the Parish Priest entertained the son, the mother, and several of Margaret's relations, at his table, as well as some of the prominent people of the neighbourhood. The rejoicings were very general, for John was much loved, and all the inhabitants of Castelnuovo were delighted at his happiness.

In the evening, when the priest returned to the humble dwelling, where, when he was about nine years old, the future had been revealed to him a prophetic dream, his eyes filled with tears:

"How good is Divine Providence" he cried, "Who has raised up a poor child from such lowliness to such a great height; even to place him among the Princes of the people of God."

His mother's cup of joy was full, and that evening, alone together, she said to him:

"Behold, my dear son, you are a priest. You are, indeed, near unto God. But, my child, to begin to say Mass is to begin to suffer. It may not perhaps be to-morrow, but it will be soon, and you will learn by experience that your mother has told you the truth.

"Each day I know you will pray for me whether I am living or dead. That is enough.

Do not have any anxiety for your mother, but only think of the salvation of souls."

The highest Christian philosophy was contained in the words of a simple peasant, and indeed she spoke truly. There is no other way but that of Calvary for whoever aims at saving souls. The assurance which she had given her son that she would not impede his liberty in any way, was faithfully adhered to.

John was enabled to retire to the House of St. Francis of Assisi in order to study moral Theology for two years, after which he devoted himself entirely to the work of reclaiming and saving childhood and youth; nor did his mother ever murmur at the distance between herself and her much loved son.

(To be continued).



The prayers of the Co-operators are asked for the repose of the souls of the following lately deceased.


Mr. M. V. Chacko, of Chowgat, South Malabar, India. He had been very devout to the Most Sacred Heart of Jesus and to Our Lady Help of Christians, and although long delirious, he regained consciousness immediately the priest came into his room. He received the last Sacraments and passed peacefully away.

Mr. Richard Smith, Penwortham, Preston, England.

Rev. C. J. O'Callaghan, Belvidere, Illinois U. S. A.

Very Rev. James Canon Rafice, Mullinavatt, Ireland.





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.

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