

Salesian Bulletin

No. 10 - OCTOBER - 1906

♣ Vol. V. ♣

*Beatus qui intelligit super egenam et pauperem:
in die mala liberabit eum Dominus. [Ps. XL. 1]*

Sanctus

✠ DA MIHI

ANIMAS CAETERA TOLLE

To All Co-operators and Readers.

Sacred Heart Schools, Battersea, London, S. W.

The above are the parish schools attached to the mission directed by the Salesians at Battersea, London—quite distinct from the Salesian Schools with which readers are familiar. In common with other Non-Provided Schools, they have been found to be seriously defective in the survey ordered by the London County Council, on its taking over the Schools. This authority has accordingly given formal notice, that within a certain time, specified alterations and improvements must be carried out, if the schools are to be considered suitable for the purpose of elementary education.

At the cost of great outlay, the managers had, only during the present year, been compelled to enlarge the boys' and infants' departments; but a much larger outlay will be entailed in the carrying out of the alterations and repairs required by the Education Authority, an outlay estimated roughly at £1200. These requirements are officially stated as follows:—

Boys' department.

- I. To increase the size of the skylights in the small classroom, to fix the electric fittings in a more permanent manner, or to provide gas pendants fitted with incandescent burners.
- II. To renovate the old lobby, to form a new window in same and to fit up three tiers of rails and pegs on the walls.
- III. To provide a range of two basins for the lavatory accommodation.
- IV. To fence off the playground and to form separate entrances for boys and girls and infants.
- V. To provide in the playground a drinking tap with slate back, zinc cups and basin, and to lay on water from the main service-pipe.
- VI. To put a vent space at the back of the offices.
- VII. To carry the vent from the drain up the gable walls sufficiently high to prevent any possibility of drain air entering the windows.
- VIII. To put an automatic-flush to the urinal.

Girls' department.

- IX. To provide additional two arm gas pendants, and to fit all with incandescent burners.
- X. To remove the lavatory and cupboard to mezzanine floor (at present occupied by the water-closets), and to provide a range of three lavatory basins.
- XI. To take down and to clean the two lavatory basins in the cloakroom, to provide new fittings and waste for same and to re-use for boys.

The Salesian Bulletin

Organ of the Association of Salesian Co-operators

"Oratorio Salesiano" Turin, Italy.

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NOTE.

THE Co-operators' kind attention is called to the notices in this issue concerning the Salesian Houses in London—Battersea and East Hill. The page concerning the New Salesian Church at East Hill is conspicuous enough. Let it not only make an impression on the mind, but let it strike a deeper note, which will re-echo in a tangible form; the present moment is most suitable. This periodical must fall into the hands of many who could help, who could, in other words, co-operate more directly. But let the appeal speak for itself.

In a remote corner of the issue of the Salesian Bulletin for March 1902, this modest note may be seen: The Salesians at London most earnestly beg their kind Co-operators to help them to enlarge their present Institution. This enlargement has become an imperative necessity as day after day numerous applications for admission have to be refused through want of room.

Prayers are said twice every day for the intentions of all benefactors, and Holy Mass is offered up for them every Friday throughout the year.

We do not know what answer this quiet appeal elicited. The enlargement however came. At the present moment almost the very same appeal is made to all our Readers. Extensions are imperative, but the payment for their cost is equally so.

Communications may be addressed to:

The Salesian School

Surrey House, Surrey Lane

Battersea, London, S. W.

Important Notice to Readers.



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

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

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

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

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

Some memories and counsels of Don Bosco.

LAST month our Readers obtained from Don Bosco himself, a little insight into the holy intimacy which characterised his dealings with the Ven. Joseph Cafasso; and it appeared that Almighty God made use of this saintly priest to counsel, in his quality of confessor, the Founder of our Institute.

It so happened that the occurrence of the introduction of the cause of the Ven. Joseph Cafasso coincided with the fiftieth anniversary of a little incident which, while shedding further light on the interdependence of the friends, brings us into contact with Don Bosco in the early part of his career as an author.

It was just what one would expect of Don Bosco—always alert to take advantage of assisting his protégés, and eager to counteract the influence on so many young people of the ignorance, which he knew to be the cause of so much religious indifference. As a lover of youth he longed to bestow a useful gift upon them, as an educator his zeal urged him to set about a task, of the necessity of which he had long been convinced. This gift took the shape of a book entitled the *History of Italy*, which in spite of continual, pressing and even overwhelming labours, he brought out in 1856 and which is re-

cognised as one of his most important works, and one of the best specimens of the charm of style which is inseparable from the works of his pen.

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It was Father Cafasso again who urged him to complete his arrangements for this publication. Some time previously, Don Bosco had gone to him with two sets of manuscripts, both already headed with their titles, and asked: "Ought I to write a *History of Italy*, or *A method of hearing the Confessions of the young*." Don Bosco was rather in favour of the latter, for in those times the idea was prevalent that the confessions of the young were not of much importance. By many they were regarded as lost time, others had no patience with the waywardness and ignorance of children, others again lacked the knowledge and experience necessary to deal correctly with the young, so that the number of confessors who knew how, or were willing to administer the sacrament of Confession to children was very limited. If they were heard at Easter it was considered quite enough. But what reply did Don Cafasso make? There was no hesitation about his answer—: "*Write the History of Italy.*"

As was customary with him, Don

Bosco obeyed. He was fully aware, and it had long been a source of anxiety and alarm to him, that unscrupulous writers, by issuing compendiums, pamphlets and pages from the national story, had falsified the history of the country. They gave out in bold characters antiquated calumnies—a thousand times confuted—against the Popes, who were pictured as the real enemies of Italy, suppressing or disfiguring the glories of the Papacy, bringing forth as incontestable fact the strangest of opinions and the inventions of diseased minds; and all this with the one aim of disgracing the papacy. These books moreover had already found their place among the text-books of the schools.

This wholesale corruption of the truth, and poisoning of the minds of the young troubled Don Bosco greatly; and he immediately set to work to find a remedy, and one which would efficaciously counteract this evil. Our present Superior General, the Very Rev. Don Rua, then a young cleric, wrote at Don Bosco's dictation the whole of the new work, and the young student Melchior Voti who was afterwards a lawyer, Mayor of Turin, and Senator, helped in the re-writing, as the original was covered with corrections. The printing was commenced in 1855, and as the parts came from the press, Don Bosco passed them on to Professor Peyron, desiring him to give the work a searching scrutiny. The professor however declared that he could find no possible room for improvement. Hence about the middle of 1856 the *History of*

Italy for the young, from the earliest times to our own days, by the priest John Bosco, was published, and ran successively through twenty-seven editions.

The book was scarcely on the market when applause poured in from all quarters. A writer in the *Civiltà Cattolica* after praising it highly, styled it *a work which in its kind had no equal in Italy*, and the *Institutore* enlogised it freely. The minister of public instruction himself, having had it examined, gave it a reward of a thousand francs and directed it to be adopted as a text in the public schools. The labours of Don Bosco were therefore blessed by heaven. God alone can judge of the immense benefit which the youth of Italy derived, and still derives from it, containing as it does a defence of the Church and the Papacy, with an exposition of the beneficent influence it exercised on society at large, and especially on the country it governed.

But that was not the only advantage. It laid down the lines on which other authors soon followed in the production of similar works, so that the former texts fell rapidly into disrepute, and their disappearance removed a grave danger to morals.

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Among the many means adopted by our holy Founder to improve both the temporal and spiritual welfare of society, the youthful section of it particularly, there was none which he used with

greater effect than the good press, or in which he showed himself a more perfect master. His words were clear, direct, having a persuading and convincing power all their own, so that his enemies would gladly have silenced him, or diverted his energies into other directions than those which clashed with theirs, and brought their calculations to the ground.

It was well said of him by a well known writer: (1) "To picture Don Bosco as surrounded by his children, or going in search of the means of their support, or begging from door to door for the funds to build churches and institutes, or as the founder of the order which was to carry on his work, is after all, to have but a partial view of him. You must see him also as a student and a writer, the originator of the most widespread popular press to be found in all Italy. Of this part of his ministry but little notice has been taken, whilst it has in fact, and more especially in our own times, a mighty influence for good."

"Don Bosco was a writer and a prolific one for we have almost fifty published works from his pen. If the number alone would suffice to place him among the champions of the press, his merit is enhanced when we consider that these writings are the outcome of deep thought and prolonged labours, for, burdened with almost an infinity of occupations he was constrained to cut short his few and much needed

hours of repose in order to supply by his writings a shield of defence to youth, to the family and to the schools."

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Delighting to be in the study-rooms or workshops of his boys, the printing-shop had a special fascination for him; these very shops still carry on his work, their output being now increased some hundred-fold. To his Co-operators, with whom he established communication by the *Bulletin*, he never tired of recommending that their efforts he directed against the influence of the bad press, and watchfulness over those who read in their presence. How many since his day have advocated the spread of sound literature, of reading matter that may be a means of fostering a healthy morality, laying the foundations of correct thinking, gradually instilling a distaste for the empty fascination of light reading, and an appreciation of what is best and salutary in good literature. Catholic societies with this object in view have since Don Bosco's time been organised and effected untold good; but he will ever be in the front rank of the advocates of the good press, and a pioneer in the work of defeating and stamping out ignorance and deceit by means of good books.



(1) The Marquis Philip Crispolti, on the occasion of the 10th anniversary of Don Bosco's death.

REPORT OF THE FIFTH CONGRESS OF SALESIAN CO-OPERATORS.

One thing strikes us immediately on glancing through the acts of the Congresses our Co-operators in different lands have convened from time to time. It is this. No sooner has the rumour or the intimation gone round than an almost universal chorus of welcome and approval applauds the project, so that if any hesitation was previously felt, it is speedily dispelled by the unanimous appreciation. The committee having now made sure of its grounds send out its invitations and notices, there being sent first of all to the high dignitaries of the Church who are interested in Don Bosco's work, and naturally to the Holy Father himself. The fifth congress lately terminated adopted the usual procedure and a hearty confirmation of the previous approval is at once sent, words of encouragement and participation from the Pope, the Cardinals, Archbishops, and clergy almost beyond calculation. The letters from the princes of the Church are all full of paternal goodwill and commendation, and though it might be tedious, to quote the twenty-four letters received from Eminent Cardinals, some of them demand a place either from their writers' connection with our work, or their high position, or the continual interest manifested in the development of Don Bosco's work.

His Eminence Cardinal Rampolla, the Protector of our Society, wrote : *It is with the greatest satisfaction that I learn that the Salesian Committee of Lombardy will hold at Milan the Fifth general Congress of the Co-operators of Don Bosco. I participate in the joy that all the good must feel, who are united in their charitable efforts to develop Don Bosco's work in all its forms, and I wish the congress that success which will enable it to give to the Salesian work further advancement and security. No one doubts that the*

needs of our times are to a great extent met by the Salesian Institutes and methods which are animated by the self-sacrificing spirit of their founder; and in these works the Co-operators have a large share. I look forwards to much advancement from this Congress for which end I recommend it earnestly to God that He may aid it with special graces during these days.

The Vicar-General of His Holiness, His Eminence Card. Respighi, writing to Our Superior General says :—

The Congress which is soon to be opened at Milan is a proof that the spirit of the venerated Don Bosco is active in his sons as it will be a new title added to so many others to public gratitude. It will be a welcome event and I am convinced that the wisdom and care displayed in its organisation and the choice of topics for discussion, will prove a new advantage to the cause of society and furnish new ways of benefiting the youth of our cities. May Our Lady Help of Christians take the Fifth Congress under her protection and give it every success.

His Eminence Card. Gennari wrote :
Not the least admirer of the stupendous works accomplished by the great Apostle of our times, I send a hearty greeting to the Congress, hoping that it will bring further increase and influence to the Salesian work and aid it yet more in diffusing the light of religion and truth. And as the Association of Salesian Co-operators is the mainstay of the many works undertaken by the Society, I pray that God may give it a wide growth and increased zeal especially on this occasion of the International Congress.

His Eminence Card. Segna, writing on Don Bosco's work thus described it :
In Society as we find it constituted in our days, notwithstanding, the numberless movements on foot for the protection and succour of its various classes, it was evident that it left one great void ;

it was yet without an institution which had for its first object the saving of the children of the masses from the temptations to idleness, and vice to which they are often exposed; and this by providing them with an art or trade which enables them to support themselves, giving them at the same time a christian and moral education. God raised up Don Bosco to fill this void and provide for this great need of modern society, and no better proof can be had of its divine inspiration than its rapid extension and the good it has accomplished.

His Eminence Card. Richelmy Archbishop of Turin, always so full of affectionate regard for Don Bosco and his work, wrote to our Superior General :

To provide for the christian education of the young of all classes, and especially for the children of the people is supreme among the needs of our times. For this reason one cannot help supporting the Congress of Salesian Co-operators; you, Reverend Father, and your confreres have my sincere congratulations. And if you wish for a blessing from the Bishop of the place that gave Don Bosco to the world, I give it most heartily.

May Almighty God bless the promoters and all the members of the Congress; may its labours be productive of great results.

We cannot refrain from quoting the words of His Eminence Card. Svampa, the successful promoter of the first Salesian Congress at Bologna. Writing to the Cardinal Archbishop of Milan he says :—

"I congratulate Your Eminence on having the Fifth International Congress in your Archiepiscopal city. Through the special regard I have always bore towards Don Bosco and his sons, and the esteem in which I hold the endless works in which they are engaged, I cannot help expressing to Your Eminence my ardent desire for a most successful result. In order that the Institutions of Don Bosco should flourish two things are necessary; that the Salesians should preserve intact the spirit of their Founder, and that the aid of the Co-operators should not diminish. The congresses are important means for gaining these two ends.

Besides the Cardinals whose letters have been given in full the following also sent letters of

participation to the President or to Our Superior General: Their Eminences Cardinals Della Volpe, Vives y Tuto, Cassetta, Tripepi, Cavichioni, Capecelatro, Nava, Boschi, Prisco, Portanova, Fischer, Lecot, Covillé, Skrbenský, Gruscha, Netto, Casanas and His Eminence Card. Ferrari the President, and in whose archiepiscopal palace part of the Congress was held.



Front view of the new Church of Our Lady Help of Christians in Madrid (Spain).

Letters were also received from the Patriarch of Venice, from twenty-seven Archbishops including those of Westminster and New York, and from eighty-eight Bishops, besides communications from Co-operators in all parts of the world.

But as the seal of all these, and as a mark of esteem, of confidence and benediction we give translated the Brief sent by His Holiness Pius X.

PIUS PP. X.

To Our beloved son, the President of the General Congress of Salesian Co-operators.—Milan.

Beloved Son, health and the Apostolic benediction.

We have learnt with great joy that there will be held at Milan, a Congress of those who glory in the illustrious title of Salesian Co-operators from all parts of the world, with the object of promoting both the welfare of their Association and the religious and moral well-being of society. To be convinced of the sincerity of our good wishes on this occasion you have but to call to mind Our interest in the preceding ones ; and now We send a reassurance of Our continued good will towards the Salesians and the fullest approval of the programme of discussions submitted to Us. Indeed the subjects there proposed are all of the highest import and of universal interest such as the education of youth of whatever class, the spiritual and material

wellbeing of the people, the care of emigrants and the advancement of the Catholic Faith and civilization among savage tribes, There are no topics we would more readily approve, and we congratulate the promoters of the Congress, who, while they have the interests of their Association primarily in view, are striving at the same time to remedy the pressing needs of our times.

We shall therefore follow the course of the Congress with the ardent desire of seeing it accomplish great things, and we are certain that large numbers will respond to the invitation. May the Divine Assistance be with you in your deliberations, and as a pledge of this, and of Our own esteem and good wishes to you and to each one of the members we give with all Our heart the Apostolic Benediction.

Given at St. Peter's, Rome, the 22nd of May, 1906, in the third year of Our Pontificate

PIUS X, POPE.

AT SAN FRANCISCO.

The ruined Church to be rebuilt—3000 families assisted by the Salesians.

San Francisco, California, 2663, Hyde Street.
July 5th, 1906.

DEAR AND VERY REV. DON RUA,

IN my letter of the 20th April, which conveyed the sorrowful news of the destruction of our Church in the fire which consumed the greater part of the city of San Francisco, I concluded by saying that I would send you further particulars. Today I shall fulfil my promise.

We are once more back at our post. Encouraged by the Archbishop, in fact by his orders, we have begun the rebuilding of our Church, which cannot, of course, under the circumstances be as handsome as the one burnt down, but, although plain, it will suffice for the urgent needs of religious worship. With the destruc-

tion of the former church we lost in the fire valuable paintings, real chefs-d'œuvre of art, such as that of St Peter by *Toietti*, and magnificent statues, a fine group of the Holy Family, rich vestments, etc.

As I say, the new Church, though a fine one, will be plain: money is wanting to make it equal to the first. It will consist of a nave; beneath this is a crypt, well ventilated and lighted, about fourteen feet in height, which will be used for the Catechetical instructions given to the boys and girls of the parish. It is already a fortnight since I began to say Mass in the crypt, and I think that in another two months the Church will be finished; it is, as you know, being rebuilt of wood. The architecture is good and in time it can be beautifully decorated.

To some it may appear almost incredible that in America splendid and sumptuous buildings, churches and palaces, can be erected in so short a time. But you must know that all the parts are made by machinery, so that they have only to be fixed in their places.

We shall soon begin the rebuilding of our house, next to the Church. Both house and church would already have been rebuilt were it not for the scarcity of building materials: a feverish activity pervades the city for the rebuilding of houses and huts, all of wood.

I have told you that we were encouraged to rebuild the Church by the Archbishop. Well pleased with our work, His Grace testified the same publicly in the first meeting of the Parish Priests which he had called together soon after the catastrophe: "The Church for the emigrants," said the Archbishop, "must be rebuilt, even if I have to sell my property!" So we are at work in compliance with his wishes.

And what about our parishioners who, almost maddened with fear, fled from the devouring flames, some over hills and valleys, some by the sea and others to the neighbouring towns and villages?... They are beginning to return to their devastated homes; and with tears and sobs to raise from their ashes no longer fine houses, but poor and miserable huts... The condition of many is unspeakably sad. In two or three months we shall be in the rainy season of autumn and after that, the winter. What will be the fate of so many living in tents, and who are unable to find a hut or cottage? The increase in prices makes everything more difficult. Rents are enormous: wages have greatly risen; building materials are very costly; the one thing good in all this is, there is plenty of work for every one.

Foreseeing a bad winter for the poor, I have sent to our periodical in New York and to the *Cristoforo Colombo* of Argentina a charitable appeal on behalf of these destitute families. God grant that help may not fail us.

Many who fled to the neighbouring towns, have settled there, starting afresh in business, and perhaps they will never return to San

Francisco, which is, still, more of a desert than a town: of the former emigrant quarter which numbered from eight to nine thousand souls, there are now hardly five or six hundred huts; let us hope they may increase.

The fire has caused us another very serious loss, perhaps the worst of all, the dispersion of our 1500 boys and girls who attended with admirable results our catechism classes. This Sunday school, or *Festive Oratory* as we call it; to which our dear confrère Fr. Redahan had devoted all his energies, was our pride and was an object of admiration to the whole city. Today, scarcely a few dozen children have returned to the neighbourhood of the Church. Besides the Festive Oratory the Parish sodalities have also been ruined. Thus the moral losses are as deplorable as the material. This has, in truth, been a terrible disaster.

And what of the Salesians themselves. We hope they behaved like worthy sons of Don Bosco. Those at *Oakland* for more than a-month gave spiritual and corporal assistance to many hundreds of the homeless, charitably sharing with them the stores of food and clothing obtained from the General Committee of Assistance. And we, belonging to the ruined Church of SS. Peter and Paul took our share in the work of helping, visiting and giving what consolation we could in the temporary camps. When, after some weeks, a hundred thousand tents arrived from the American towns for the fugitives, religious functions were re-organized. I said Mass in a Coach-house which had escaped the flames, Fr. Redahan and Fr. Buss celebrated in the tents, both on Sundays and week-days. There, the Sacraments were administered, sermons were preached and instructions given. This work is still going on and will continue until the autumnal rains begin. Nor do their labours end there. Under the military régime which has been established in the city since the first of this month, having gained the confidence of the military authorities, they have been authorized to write out and sign the requests for food, clothing, bedding, etc., for the poor requiring to be provided with these necessities lost in the fire. At pre-

sent, more than three thousand families have thus been helped, by means of our confrères; and this work is still going on.

Having as yet no house of our own the writer of these lines is enjoying the hospitality of an excellent co-operator, where for several weeks he also said Mass on week days; Fr. Redahan and Fr. Buss go every evening to our house at Oakland, or to that of *Corpus Christi*. And so we must continue until our house is rebuilt.

We have now only to express our gratitude to our brethren of Oakland and *Corpus Christi*, who most cordially and willingly lent their fraternal aid in this terrible catastrophe: we must also express our gratitude to the Provincial Fr. Borghino, and Fr. Coppo, and all the Salesians of New York, for the moral and material assistance lavished upon us.

Begging your blessing believe me

Your devoted son *in Corde Jesu*

RAPHAEL M. PIPERNI, Priest.



Book Notice.

We beg to call the attention of our Readers to the following interesting penny pamphlets recently issued by the **Catholic Truth Society of Ireland** (27, Lower Abbey Street, Dublin:

Lough Erne and its Shrines. By Rev. J. E. McKenna, M. R. I. A.

Lessons from the Life of an Irish Priest of the Old School. By Rev. P. M. Lynch, C. C.

Under Croagh Patrick: sketches of Life in the West of Ireland. By Mrs. William O'Brien.

Popular and Patriotic Poetry - Part I.

The Church and the Working Classes. By Rev. P. Coffey, D. Ph., S. T. L.

An Act of Antonement and His Soul's Salvation. By A. C. Clarke and Grace V. Christmas.

Brother Peter's Rosary and Antonio's Crown. Edited by Rev. J. Magnier, C. SS. R.



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 day at the choice of the associate.
2. On the day the monthly exercise of a good death is made.
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, as long as they are in the grace of God.

In the month of November.

1. Nov. 1st The Feast of All Saints.
2. Nov. 21st The Presentation Our Lady.
3. Nov. 22nd St. Cecilia, Virgin and Martyr.

The complete list of indulgences and privileges may be found in the issue of January 1905 or in the Co-operators manual. It must be remembered that the present Holy Father in granting these spiritual favours laid it down as an obligation that Co-operators should never omit their daily Our Father, Hail Mary and invocation to St. Francis of Sales.





INDIA


Great faith and many idolaters.

I.

Holy Week at Tanjore.

Tanjore, South India, April 17th, 1906.

Dearest Father,

 I take pen in hand to send you our news. Thanks be to God we are all well in spite of the heat which increases daily : the heat does not frighten us, although it makes us perspire from morning till night and from night till morning. For the rest all goes well enough.

Fr. Biebuyck spends much time in the schools and is the mainstay of the music in the parochial services. Fr. Vigneron has commenced a Latin class for a few boys, and now and then goes to say Mass out of Tanjore in a cart drawn by oxen, as is the custom here ; these excursions are quite in accordanec with his tastes as a Missionary. The cleric Balestra is chiefly occupied in looking after the boys of the orphanage and they get on well together.

But as a matter of more special interest I will relate how the Easter Festival is celebrated here. To begin with the Saturday before Palm Sunday.

Towards three o'clock on that day we saw many bands of people arriving at the parish church. These were Christians from the neighbouring villages, coming for Confession and to make their Paschal Communion on the following day. The two zealous parish priests began at once to hear Confessions. The numbers of the faithful went on steadily increasing so that at night fall more than two hundred persons were encamped round the Church. The two Confessors carried the Confessional and placed it

against a tree in the large space in front and there by moonlight they went on hearing confessions until midnight and later. Those who had been to Confession did not go far away, but in small groups or families, they established themselves here and there on the ground without tents or blankets.

To us it was a new and interesting experience to see so many persons scattered round about, sleeping soundly. It reminded one of a battle field after terrible slaughter ; on every side people lying on the ground.... but all were sleeping soundly.

At five o'clock in the morning, when the *Angelus* rang, all arose and kneeling on the ground, towards the Church, recited their prayers devoutly. What a wonderful spectacle ! Here we see the beauty of our Faith, which in its simplicity is often full of a supernatural charm.

At six o'clock Mass began. I was so fortunate as to be the celebrant. After the Blessing of the Palms, I came down the Church, as usual, to distribute them to the people. Two men with much difficulty opened a passage for me through the assembled crowds devoutly kneeling on the ground. They stretched out their hands to receive the blessed palm, kissed it and preserved it carefully.

Later on I had another consoling surprise, for I gave Holy Communion to no less than 400 persons. On seeing those strong men, black and half naked, those women clad in brilliant colours with nose and ears adorned with pendants, pearls and rings, the greater number come from distant wild districts without learning and yet full of a lively faith, I thought of the Onnipotence and Goodness of God Who knows how to draw to His love and service uncivilized and half savage hearts, and opens to all the treasure of His graces and the gates of Paradise.

The service ended with Benediction of the Blessed Sacrament. The church was crammed and yet more than 500 were unable to get inside ; but all remained on the square in front exposed to the rays of the sun, assisting thus devoutly at the function which lasted about two hours !

These manifestations of faith and piety were repeated many times during Holy Week. In the night between Thursday and Friday there

was adoration all night with a large attendance. On Friday evening there was a representation of the Passion of Our Lord. This took place out in front of the Church. The crowd was enormous. There were present not only Christians, but also many pagans who each year assemble to witness the representation. The Sacred drama begins at nine in the evening and finishes at half past three the next morning. And there are neither benches nor chairs; all were seated on the ground and remained thus for more than six hours! When the representation was over, many did not move away, but lay down calmly in the same place and slept peacefully on the ground. Others went in search of a spot where they could stretch themselves out more comfortably, so that the whole space was again turned into a huge dormitory.

The functions of Easter Sunday were carried out with great solemnity. At three o'clock in the morning a pilgrimage arrived in procession from the neighbouring villages, preceded by a band and carrying statues, crosses and religious banners. At four o'clock Fr. Biebuyck celebrated Mass in the Square on a raised platform for the pilgrims and many other Christians who had been there since the evening before. In the afternoon there was another procession. At nine o'clock began the representation of another drama, the subject of which was *St. Eustachius*. A stage had been prepared outside, where all could witness it gratuitously. The speciality of this representation is that it lasts several days. On Easter Sunday evening it begins at nine o'clock and goes on till two in the morning; Monday was a holiday. Yesterday at nine o'clock they resumed the representation which lasted till two this morning and it is not yet finished; they will perhaps finish it to-night!

The people are much pleased with these sacred dramas, which certainly are a means for doing much good. There have been several conversions amongst those witnessing these scenes.

Still, what we see around us is not all of a consoling nature. Yesterday we took our boys into the country for a picnic; on our return when it was growing dark, passing through the centre of the town, it was a painful surprise to see the large number of pagodas and of altars dedicated to false gods. We counted more than thirty. At that hour they were all open and numbers of people were going in; we saw hundreds of lighted lamps; we heard the discordant cries of these unfortunate idolaters. We realized once more that we are in the midst of idolatry and paganism.

Pray, that your sons in India, by example and word, and by training many youths to work

and to practise the only true religion, may have the consolation of extending the kingdom of Jesus Christ in these countries and snatching from the demon many of his worshippers.

With sentiments of filial respect from our catechists, and pupils, accept also the grateful homage of your own sons and of the Priests of the Parish.

Your devoted Son in J. C.

GEORGE TOMATIS, Priest,
Salesian Missionary.

II.

Attachment of the Indians to their false doctrines. The Baptism of one of our boys.

Tanjore, June 5, 1906.

Beloved Father,



It is a consolation for us to write to you from time to time to let you know what is being done, and still more in order to recommend ourselves to your good prayers. It is the thought of those prayers and those of our confrères and boys which strengthens us to bear with greater courage the sufferings inseparable from the apostolic life in these hot countries. I speak of *hot countries*; for more than a month we have had almost continuously a temperature from 100 to 102 degrees of heat and sometimes even 104; whilst I write I must keep blotting-paper under my hand, so that the paper may not be soaked with perspiration....

The soil is therefore scorched and the trees suffer from the drought. The season of spring passed without our perceiving it. There were no trees in blossom, and very few flowers, nothing of that which in Europe makes this season the loveliest of the year. In March several trees shed their leaves which were still green, pushed off by others anxious to sprout; others were entirely destitute of buds, whilst berries of the tamarind tree were almost ripe. Cherries, peaches, apples, pears and grapes are unknown in these countries. In a few gardens some vines are cultivated as a curiosity; but the bunches of grapes do not ripen. But what is worse, there is no water fit to drink, for there is no other water but that which is collected in the rainy season in open tanks, which is used not only for drinking purposes, but also for washing and bathing, to which the Indians are much addicted. In consequence the water is muddy,

and to make it fit to drink it is either filtered, or it must be brought in some time before it is used, and left to settle.... being afterwards poured off when it is less muddy !.....

But these are not the things which discourage the missionary. What gives him pain is to find himself in the midst of triumphant paganism !

How different is our Mission in the Indies to that of the Salesians in Patagonia or Matto Grosso. There the Missionary seeks out the

mark of their religion and of their caste. My travelling companion, an old Missionary told me that in many of these villages there is not a single Christian ; they are all Brahmins or Mahometans. Before reaching Najore, a large city, I saw in the distance four lofty white towers.... but these were the towers of a mosque; in that city there is not even one Christian family !

And as these idolaters, especially the *Brahmins* are so jealous of their caste and their religion,



Interior of the new Church of Mary Help of Christians in Madrid (Spain).

savage native, finds him, speaks to him ; he listens and becomes a Christian and we read with great edification of the wonders effected by these fervent apostles in the midst of the savages. In the Indies on the contrary we do not find the frank and simple children of the forest, but the most obstinate worshippers of false gods. There are more than 250 millions in villages and towns entirely pagan !

A few weeks ago I had to take a short journey along the shores of the Gulf of Bengal. I passed through many villages in the train ; everywhere I saw nothing but lofty pagodas or Mahometan Mosques. The stations were crowded with people, all pagans bearing on their forehead the

woe to those who dare to forsake them ! they would lose caste and be looked upon as *pariahs*. They esteem themselves the most highly civilized people in the world and therefore they look down upon Europeans and Missionaries. For this reason, conversions amongst the *Brahmins* are very rare, but less rare amongst the inferior castes and thanks be to God, very frequent amongst the *pariahs*. those poor people who are looked upon as slaves by the higher castes.

But though the conversions are few, still with God's help some are made from time to time, and we already have the consolation of informing you that this Whitsuntide we baptized

one of our orphans, an Indian boy about twelve years old, belonging to a very high caste next to that of the Brahmins, one which includes rulers and princes among its members. Four months ago we received him into our school, where he studied the catechism diligently; for some time past, whenever he saw me, he made the sign of the Cross on his forehead signifying, *When shall I be baptised?* There were many obstacles. He was to have received Baptism on the Feast of Pentecost; the community were all assembled in the church, when an unexpected hindrance caused it to be put off; the poor boy was much distressed, and begged earnestly for Baptism; certainly from that day he had the Baptism of desire!

However, today June 5th, I was at last able to satisfy his ardent desires. He is the first pagan we have had the happiness of baptizing. You should see him now, how delighted he is; he knows not how to show his gratitude. I gave him the name of Peter in honour of the Prince of the Apostles who, on the day of Pentecost, began his fruitful preaching. May he, the First of Christ's Vicars obtain for us the happiness of repeating often such consoling ceremonies!

To-day we have also received a young man of twenty, who was sent to us by the Missionaries of St. Calogero of Milan, who labour in the Diocese of Hyderabad. He wishes to continue his studies and to become a Salesian. May his desires be crowned with success! He is a young Indian knowing both Tamil and English; we hope he will be a great help to us.

The priest in whose parish our house is situated respectfully sends his salutation to you; His work is of a very varied and difficult character. Every day, bands of peasants arrive with some quarrel to be arranged; with a loud voice and all together they state their case and the good Priest has to shout louder than they. Sometimes this lasts three or four hours! From time to time they begin to fight and it is always the Parish Priest who must make peace. Sometimes these meetings last the whole day! Here they do not go to the magistrate, but to the priest; it costs less and is better for the Christians.

The little square before the Church has been crowded for the last two months. It is the wedding season. Whole families from the neighbouring villages encamp, as I have said, round the Church, for fifteen, and sometimes for twenty days. During this time the engaged couples and the whole family, father, mother, brothers and sisters attend the catechetical instructions. Every day there are between thirty and forty. They repeat the Catechism all day long and this for at least a fortnight. When they are suffi-

ciently instructed the Parish Priest fixes the wedding day and on that day they approach the Holy Sacraments and the union of the newly married is blessed. The wedding feast is very simple; for the solemnity two or three penny worth of flowers are bought with which the bride and bridegroom adorn their hair; this does not take long. A large dish of rice is their dinner, but even on that day the men eat apart from the women; these always eat last and, if possible, in a separate place. Those who are somewhat richer make a great display of jewellery on the wedding day. I have seen several brides laden with bracelets, earrings and jewels, from which hang pearls and diamonds.

It will be evident that there is much work to be done and our numbers are exceedingly few. An increase of staff will be an imperative necessity before long, as the heat is liable to unfit one for continued work. In order to have a few days rest amid cooler surroundings His Lordship the Bishop has offered us a change among the hills, and if we could take advantage of it, it would be a great saving of health and strength. Meanwhile we recommend ourselves to your prayers and those of our Co-operators.

Asking your blessing, I am always

Your devoted son in J. C.

G. TOMATIS,
Salesian Missionary.


CHINA.

The beginning.

The orphanage for deserted Chinese Children.

Macao, April, 1906.

Dear Rev. Father,

his letter touching on the commencement of our work contains several details which are apparently of little consequence, but which are to us very important matters.

You have already learnt that after twenty-six days' sail we reached Macao, and met with a cordial reception from the most eminent among the clergy. During the first week we were the guests of the Jesuit Fathers who have charge of the seminary, and their kindly hospitality helped to mitigate in a great degree the early strangeness of our surroundings, and our

unsettled feelings consequent on the first separation from our distant home and country. We then took possession of our little house, as it was only some days after our arrival that we were made aware of the alterations still necessary before the entry of the orphans.

Now we can at last say that we have made a beginning. When one reflects for how many years China was the object of ardent aspirations; aspirations always unfulfilled owing to adverse circumstances, it is a great deal to be able to say that we have made a beginning. And we say it with perfect satisfaction, with a heart overflowing with gratitude to God and to Mary Help of Christians, who have enabled us to commence our work even in the vast celestial Empire. This will be welcome news also to all our Benefactors who cannot fail to rejoice on hearing how the kingdom of God, through their prayers and alms is ever extending its boundaries.

The seed that was planted by Don Bosco and watered by his sons has in a short time become a vigorous tree, extending its branches from one side of the world to the other. But this tree although gigantic had not yet been warmed by the burning sun of the Farthest East. Now, through the goodness of God a tender sapling has been planted. How much ground there is for it to cover, and how many poor creatures to shelter!

Divine Providence has treated us with loving kindness, arranging everything for our reception so that our dwelling could open its doors on April 2nd to receive thirty poor children. Extensions will soon be needed if the numbers continue to pour in, and destitution in China appears to be in exact proportion to its vast population.

Our little Pigtails manifest great docility, so that in about a week they had accommodated themselves to the order of the day and everything went on with the regularity of a well established institution. They appear to possess unusual abilities for learning having considerable power of reflexion and great patience.

But you will wonder how we manage for the language. Providence again favoured us in this, procuring for us in the very beginning an excellent cleric from the seminary, who having completed his studies and being also a Chinese has been our interpreter and right hand all the way through. He also teaches the orphans during their morning and evening class. However the difficulties of the language through serious do not frighten us. It is no very hard matter to make the boys catch on to what we mean, and we are already great friends, so there is no likelihood of any disagreement. Besides

I do not think I am mistaken in saying that the patriarchal tongue of the Chinese, though its written language abounds with thorns and difficulties, is not very much out of the way in pronunciation. We can manage a few words already, with the hope that in a few months we shall be able to make ourselves sufficiently understood to teach catechism. It may be thought that our being settled in a European district obviates the necessity of speaking Chinese. That is a mistake, for though Macao has long had a European (Portuguese) quarter, ninety per cent are natives. We need go no further at present to reach China, and it is the Chinese children that we have come to help.

Until today we did not consider that our house had been officially opened for its dear Master had not as yet taken possession of it. The little chapel was blessed this morning by His Lordship the Bishop and the Blessed Sacrament will remain in our midst. The zealous prelate was delighted to see himself surrounded by that joyous band of children. He replied to a complimentary address read by two orphans, with great earnestness both in Chinese and Portuguese. He declared that this was one of the happiest days of his life, because therein he at last beheld the fulfilment of an ardent desire which had almost tormented his paternal heart, since he had entered the diocese confided to him. He added: "The greater part of my flock are Chinese; to the Chinese, therefore, I was bound to devote special attention. As there were many institutes for the Portuguese, it was my great wish to establish an orphanage solely for destitute Chinese children, so that they might grow up good Christians and skilled workmen able to earn their bread. To-day I see the fulfilment of my desires." Before he left he gave a rosary to each of the boys. They recite this every morning, and the continued murmur reminds us of the cackling of birds.

You will see then, Rev. Father, that we have made a beginning, but that is all. If any real good is to be done we shall want a much larger school and an increase of staff. For these we look to you and to the charity of our Co-operators to whom we recommend this first mission in the Chinese Empire.

Your obedient son in J. C.

JOHN FERGNANI,
Salesian Missionary.





LONDON. The Salesian School.

A very satisfactory term is now in progress. Nearly a hundred boys were ready to begin their new year's course on the opening day and the number rapidly rose to a hundred and thirty without list being complete. It is gradually being brought home to parents that a punctual return gives the boys the advantage of a complete term's work and lays a foundation on which to build a season of progress. The large percentage of boys who could congratulate themselves and were congratulated by others on their late success at the examinations gave a touch of enthusiasm to the new work that only success can give. The new boys, too, and they formed a good proportion seemed to have taken to their work in a like spirit, and though their minds were occasionally picturing distant scenes outward appearances did not betray it. A full report on the work of each boy is submitted to the parent or guardian at the end of the term. We are confident that few if any have an unfavourable one in store.

On Saturday, sept. 22nd the higher forms spent a good part of the morning in St. George's Cathedral, Southwark. Only some extraordinary ceremony, one would say, could take them there. It was so on this particular morning — not only extraordinary but of special interest to most of them. It was an ordination day, and among others three Salesians from the House at Battersea, and one from that of East Hill, Wandsworth, were about to receive Holy Orders. One was promoted to the Priesthood, one to the Diaconate and two to the sub-diaconate. The solemnity of the occasion is familiar to most of us, but with boys the impressiveness is more marked and few things are so apt to set them thinking.

They assisted on the following day at the First Mass of the newly-ordained priest in the Church of the Sacred Heart attached to the House at Battersea, where all was in keeping with the solemnity.

The anniversary of the Church.

Every year the 3rd Sunday of October brings with it memories of its own. On that day thirteen years ago the Church was first dedicated to the service of God and opened for Divine Worship. The re-currence of this anniversary is always suggestive, and a train of thought natural to the occasion, carries us rapidly back to the fading months of 1893. Nor the least important part of the commemorations was the meeting of the Co-operators, both on the opening day and later in the week at the Conference given by His Grace the present Archbishop of Westminster. It was practically the first meeting of Salesian Co-operators in England, and in some sense the opening of a new era. Thirteen years ago our Holy Founder had only been dead some five years, and not a few of those who met his successor, the Very Rev. Don Rua, at Battersea on that October day, had previously been fortunate enough to have met Don Bosco in some continental town, whither his ardent zeal for souls had led him. We trust that the hopes then expressed have not been entirely unfulfilled, but we look to the future for a more complete realization of them.

Another opening.

The Oratory of St. Mary Magdalene at East Hill, Wandsworth, is now rapidly nearing a sufficiently advanced state, to allow of a definite date for the opening to be decided on. The 25th

of October has been fixed for the ceremony which will be performed by the Lord Bishop of the diocese, when Father Bernard Vaughan, S. J., has promised to preach.

The new church although not a costly one will be found to possess many unique features and while no strictly historical style has been adhered to, yet a happy effect of ecclesiastical fitness has been obtained by a judicious eclecticism.

and a fourth bay forms the chancel and side Chapels. The Sanctuary is cut off from the nave by a screen twenty-two feet in height and above this is the great Rood twelve feet high.

On this is depicted Our Lord as a triumphant King, robed as a Priest, regally crowed and bearing the marks of the sacred wounds jewelled and glorified. Beneath the feet of this figure and forming the frieze of the screen is a choir of Angels. Behind the high Altar is a revedos, most of



Catechetical competitors at the Salesian Oratory in Turin (1906).

A few words descriptive of the building and its decoration may not be unacceptable to our readers. Exteriorly the Church is of red brick, very simple in design, and calls for no particular notice, but it is in the interior that much care and labour has been expended, and this in the ordinary way would have been a costly matter and beyond our means had we not utilised the services of the Community at Battersea, one of whom is responsible for the whole of the decoration with the exception of the three figures over the altar of St. Joseph which are by Signor Crescioli of Turin.

The Church consists of a nave of three bays of semicircular arches, with wide side aisles,

the panels of which are richly ornamented in gold and colour; the remaining compartments we hope shortly to fill in with figures of Saints and angels. Above this are seven large panels the centre of which twelve feet high bears a representation of Our Lord enthroned as King of Glory and attended by Angels. These pictures extend the whole width of the chancel and reach almost to the apex of the roof. This latter over the Sanctuary is ornamented with angelic figures, each bearing a scroll on which is inscribed a portion of the *Gloria in excelsis*, the whole being distributed amongst these angels.

The nave roof is treated exactly in the same manner, but having figures of Saints instead of

angels each being divided from the other by a panel of ornament. Over the first bay are the twelve apostles. Saints of the Apostolic age, and early martyrs. Proceeding to the end are the great Latin and Greek Doctors, chief Founders of religious Orders, national and other saints, virgins, etc.

The chapel at the epistle side is dedicated to Our Lady Help of Christians and the altar stands under a baldachino suggestive of those in Byzantine and early Roman Churches. The centre panel over this altar will possess a painting of Our Lady, copied from the famous miraculous picture at Turin, which was recently crowned by the Order of the Holy Father, by the Cardinal Archbishop of the town.

St. Joseph's chapel on the opposite side is adorned by the three paintings above mentioned. The church is almost destitute of mouldings and carvings, but the lack of these is compensated for by the use of coloured ornamentation, which, as may be judged from the above description, has been very freely employed, and we think, not without satisfactory results.

Much yet remains to be done, and amongst other things, thirty large figures of saints have still to be painted; nevertheless, the church on the day of opening, will be found to be more complete than is generally the case on such occasions.

On another page a full notice is given of the opening arrangements, and a few ways in which the Co-operators can assist the Rev. Rector in carrying through a costly undertaking.

Hopeful signs.

After a period of silence, interesting and hopeful tidings hail from our Institute in Cape Town. A correspondent writing recently says: The dawn of July 11th brought joy to us all at the school. The flag flying on *Signal Hill* told us that the White Star Liner, due the day before, had entered the bay. And what of that? Its arrival meant a great deal to us, for it brought us a long expected re-inforcement. The lively strains of the band were soon heard in welcome to our new assistants, and a *Te Deum* in thanks-

giving for the safe voyage was sung in the chapel.

But a visitor unknown to the House during its ten years of existence now paid us an unwelcome call. The hand of death was laid on a seemingly healthy lad of fifteen, Nicholas Esquino by name, who was taken away after a lingering illness of six weeks. We were in some degree consoled by the happy dispositions of the lad, who was quite resigned and looked forward to his release with a holy eagerness. His piety had always been of the unostentatious kind, but his reserve left him on his deathbed and his devotion to the Blessed Sacrament was particularly edifying. He promised to pray for us all and for the new Institute which we hope to build.

With regard to this latter item some definite progress can now be reported. The last session of the Cape Parliament secured to us the possession of a favourable site in an important part of the town, with a frontage of three hundred and fifty feet in Somerset Road. It is the disused Catholic Cemetery; the Holy Souls in Purgatory will have their share in the daily Masses and prayers which will be offered in the future chapel on that already hallowed ground. Special thanks are due to the Hon. A. Wilmott, K. S. G., M. L. C., to Mr. J. Wynne M. L. A., and to Mr. T. J. Anderson, M. L. A., for their energy and perseverance in carrying this matter concerning the disused Cemeteries, so important for us, through the House of Assembly and the Legislative Council.

The Hon. A. Wilmott has besides given us a new token of his kindness and charity. He has handed to our Printing Department an order for a new edition of all his poems, and while defraying all expenses connected with the new impression, he has given the House the entire sale of the work, the proceeds of which are to go to the Building Fund. The edition will be ready for the New Year and will be sold at a shilling a copy. We are hopeful that many others will follow this example of generosity, so that before long we shall not have to shut our doors to the numbers of poor boys who are seeking admittance during these times of financial crisis.





DEVOTION TO OUR LADY Help of Christians

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

PIUS PP. X.

Echoes of the Patronal Feast.

IN preceding months we have had under our notice the remarkable manifestations of faith and devotion, which accompanied the festival's celebration at the Sanctuary and the towns more or less directly influenced by it. A rapid survey must now be taken of the manner in which other countries, both in the Old and New World, did honour to Our heavenly Patroness, and though but the merest outline, it will easily suffice to convince us of its rapid growth and powerful influence.

At Malaga in Spain a detachment of soldiers with their band took part in the procession, and in the cathedral town of the Balearic Isles in the Mediterranean the statue of Our Lady Help of Christians with the Divine Child, was crowned with two silver crowns.

The capital of Portugal saw a great meeting of Co-operators at the Salesian Institute to do honour to the occasion. The many towns in both Spain and Portugal possessing Salesian Houses, and numbers of others besides had special services, of which the crowded processions formed a striking feature.

At Recife in Brazil, His Lordship the Bishop gave the First Communion to a large number of young boys at the Institute of the Sacred Heart, and in the evening spoke in eloquent terms of the devotion, and the wonders of Our Lady Help of Christians.

At Paysandu in Uruguay His Grace the Archbishop of Montevideo blessed and opened a new chapel dedicated to Our Lady. At Buenos Ayres the Apostolic Nuncio assisted pontifically at the High Mass, and at two o'clock he unveiled and blessed the new statue which is placed above the cupula of the new church, the President of the Republic was represented. A procession and Solemn Benediction closed the celebrations.

The church at Santiago in Chili, not then visited by the earthquake, was crowded to overflowing at the services on that occasion. The town of Lima, Peru, was fortunate enough to see the laying of the foundation stone of what is to be a rival Sanctuary of Our Lady Help of Christians. Patagonia, Colombia, Venezuela, San Salvador, Guatemala and Mexico each had special commemorations and conferences. In New York the services were held in the Church of St. Brigid and of the Transfigurations.

From the Annals of the Sanctuary.

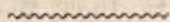
1868. In the month of Sept. of that year, the servant of God, Don Bosco, sent to the Holy Father Pius IX some of the medals which had lately been made, with a representation of the Sanctuary on one side and of Our Lady on the other. On sept. 23rd the Holy Father by an autograph letter, while thanking Don

Bosco, said among other things: *We are convinced that it is by a special Providence, that while the Catholic Church is assailed with renewed attacks from the impious, there should arise with new fervour devotion to Our Heavenly Patroness, under the title of Help of Christians.*

To those who are keeping the 24th of each Month as a day dedicated to Our Lady Help of Christians, *the pressing needs of Holy Church* are recommended as a special intention.



GRACES and FAVOURS



Plumstead (South Africa).—A client of the Sacred Heart and Our Lady Help of Christians wishes to offer public thanks for his unexpected recovery from a dangerous illness. He also requests the prayers of the Co-operators to obtain another signal favour anxiously awaited and promises an offering to the Sanctuary.

Sept., 1906.

A client of Our Lady.

Kimberley.—Kindly publish our thanksgiving for signal favours received through the powerful intercession of Mary Help of Christians.

Sept., 1906.

C. L. B.

Tuticorin (South India).—My brother who is an employee in one of the cotton firms received notice that his services were no longer required. At a loss to know what to do, he had recourse to Our Lady Help of Christians by a Novena, and thanks to her powerful intercession he received orders, before the end of the Novena, to the effect that he was retained in the service. Attributing this signal favour solely to Our Lady Help of Christians, he desires to publish it in the columns of the *Salesian Bulletin*.

Aug., 1906.

C. M.

London.—I had recommended some very important matter to the care of Our Lady Help of Christians, promising publication if the event was successful. I now wish to fulfil my promise of rendering public thanks.

Sept., 1906.

Anon.

Chicago (U. S. of America).—Kindly accept the enclosed offering in thanksgiving to Our Lady Help of Christians for a favour obtained after promise of a donation and publication.

August 24th, 1906.

M. A. S.

Ervilla (Ireland).—Please accept enclosed offering for a Mass in honour of Our Lady Help of Christians in thanksgiving for favours received.

September 11th, 1906.

B. D.

Tignish (Canada).—Enclosed please find an offering from our pupils to Mary Help of Christians in thanksgiving for success at examinations.

September 4th, 1906.

Sr. St. CLARENCE.

Chicago (U. S. of America).—Please offer two masses in honour of Mary Help of Christians in thanksgiving for favours received.

September 6th, 1906.

E. C.

Chicago (U. S. of America).—I enclose a small offering for a mass in honour of Our Lady Help of Christians in thanksgiving for financial aid obtained through her powerful intercession.

August 27th, 1906.

M. C.





A Son of Don Bosco.

1850 — 1895

LIFE OF MONSIGNOR LASAGNA, Salesian Missionary, Titular Bishop of Tripoli.

CHAPTER XXXII.

The contest against evil literature — Establishment of a printing press — The “Catholic Readings” in Portuguese — Aid for the emigrants — The gift of ubiquity! — Celebration of a centenary — A monument of the Salesian Jubilee — A convincing speech.

With an intimate knowledge of the needs of his own time, Fr. Lasagna, having fought successfully against the naturalism prevalent in the education of youth, now employed the treasures of his mind to heal another plague of modern society, by combating evil literature.

His heart, so full of religious zeal and charity, was deeply wounded in seeing the flood of bad books and newspapers inundating not only the large towns, but even the tiny villages to the ruin of so many souls. He often repeated a saying of a certain writer, for whom he had a great admiration, that “if the devil could become incarnate in a way corresponding to his malice and hatred of God and of the human race, he would become incarnate in a bad book or newspaper.” Consequently, in spite of his numerous occupations, following in the footsteps of Don Bosco, by word and deed he strove to erect a barrier against the flood of evil, irreligious and immoral books and periodicals. How great, therefore, was his joy, when an opportunity occurred of exercising this kind of apostolate on a greater scale in Nictheroy, where after its contest with Protestantism the Institute of Saint Rose had

in short time become most flourishing. In fact Mgr Lacerda, accustomed to find in persecution a greater stimulus for good, suggested to the Superior of the Salesians, that a press should be established at the Institute of Nictheroy, so as to print and distribute good books amongst the people in imitation of what he had seen at the Oratory of Valdocco in Turin. The generous Prelate did not confine himself to words of encouragement and advice, but putting his hand into his pocket he supplied almost the entire sum necessary to complete the good work. Thus, from the year 1889, good books calculated to dispel the darkness of ignorance and error from the minds of the people, were being issued by this Institute. In that same year, Fr. Lasagna, overcoming the many and grave difficulties which usually hinder those who undertake this kind of work, and not suffering himself to be discouraged by the thought of the still greater difficulty of carrying it on, began the monthly publication of the “Catholic Readings” in Portuguese, destined by Divine Providence to produce abundant fruit even in these distant lands.

This periodical in the Portuguese language, whilst continually improving, gained an ever increasing number of readers, contributing powerfully, even to this day, to keep alive the light of faith in the hearts and minds of numberless Brazilians.

Whilst, therefore, the zealous Missionary spared no pains that the inhabitants of South America, should be abundantly supplied with the means of walking in the paths of religion and virtue, he did not lose sight of the ever increasing numbers of immigrants. He was touched to the heart in seeing them arrive in Brazil, enticed by the lying promises of speculators and greedy traffickers in human flesh, and then dragging out a miserable and degraded existence; and what is more, placing in jeopardy the salvation of their souls. Many times,

although already overburdened with numerous and heavy anxieties for the Institutions under his direction, he had gone himself to visit the various settlements, pouring the consoling balm of religion into those hearts, in danger of shutting out all noble and supernatural aspirations. Frequently after these visits he was heard lamenting the lack of Missionaries for this important apostolate so dear to him. Consequently many of his brethren, more especially Fr. Peretto, Fr. Giordano, Fr. Albanello, Fr. Beraldi with Fr. Marchiori and many others whose names I do not remember, wishing to second his zealous efforts, esteemed themselves fortunate in being able, even after the labours of the scholastic year in the schools, to undertake an expedition amongst these immigrant colonies. Encouraged by the happy results with which these visits were usually crowned, Fr. Lasagna wished to have at his command a band of missionaries who, free from all other work, might be solely employed in administering the comforts of our holy religion to the numerous colonies scattered over these boundless plains; and he thanked God when he heard that the illustrious Bishop, Mgr. Scalabrini, had founded at Piacenza a Pious Society of Missionaries, having for its object the very same providential purpose.

In an eloquent description of Mgr. Lasagna written by Mgr. Mariano Soler, Archbishop of Montevideo, may be read these words: "He had the vigour of a powerful and untiring athlete; he was always in motion like a machine. He worked unceasingly, filling those about him with ardent zeal; he was never hindered by difficulties, they even seemed to increase his energy and resoluteness. Always on the move, one would have thought he possessed the gift of *ubiquity*...." If this can be said of the whole life of our Missionary it is still more true of this period of our narrative. It is impossible for us to follow him step by step in his apostolic journeys. Whilst we think he is at Villa Colon, he is with the novices of Las Piedras, or like another Xavier he is traversing the vast plains of Brazil, of Uruguay and of Argentina, leaving everywhere the marks of his burning zeal. There was no class of people whom he did not seek to benefit: after having preached to the gentlemen belonging to the Conferences of St. Vincent of Paul, the newspaper *El Bien* announced that he was busy preaching to the Catholic workmen of Montevideo, preparing them to celebrate the Feast of the Patronage of St. Joseph, their model and Patron. The

Bishop of the diocese honoured the solemnity with his presence, and there the intrepid Missionary delivered his final sermon, eloquent and practical, before an immense multitude. We are in the year 1891, in which occurs the third centenary of the death of St. Aloysius Gonzaga. Fr. Lasagna in honour of his patron saint and faithful to the teaching and example of his father and Master Don Bosco, who had made St. Aloysius the special patron of his boys, displayed, on this occasion, a truly prodigious activity. The newspapers of that date, especially the above-named *El Bien* gave lengthy accounts of the grand feasts celebrated by his desire in the various Houses of his Provincialate. The religious functions carried out with the greatest solemnity; the attraction of exquisite music; the assistance of the most eloquent preachers; the organization of processions, triumphal manifestations of religion and piety; lastly the musical and literary entertainments in which all the most brilliant talents paid their tribute to the Patron of Youth, all united in a wonderful display of faith and enthusiasm, which issuing from the generous heart of Fr. Lasagna, vivified and increased the good-will and co-operation of his brethren. In those days, he experienced much consolation in seeing himself surrounded by his former pupils, by generous friends and benefactors, who by these meetings were more closely drawn to the Salesian Works and more disposed to assist it in every way. Thus these celebrations giving a new and more powerful impulse to the labours of his co-operators, would prove an abundant reward for all his labour and toil. But above all he was was gladdened by the thought that they would draw down upon his confrères and pupils the blessings of Heaven and at the same time secure for himself greater favours from the Saint whose name he bore.

In this same year, 1891, the first solemn jubilee of the lowly Salesian Society gave our Apostolic labourer a fresh opportunity of manifesting his zeal for the glory of God and the good of souls. On the completion of the fiftieth year since a poor priest, in the sacristy of S. Francis of Assisi at Turin, began that wonderful work whose fruits were manifest not in Europe alone, but even in the distant lands of Columbus, it was but right that from the old and new world a concert of praise and thanksgiving should ascend to God for His gift to the world of that providential priest.

In Uruguay and Brazil the efforts of Fr. La-

sagna rendered this hymn of joy and thanksgiving truly grand. Besides the solemn services, the literary and musical academies, the hymns, the illuminations which edified and gladdened on this occasion all the Houses of the Provincialate, we must not omit to mention the magnificent monument by which he sought to perpetuate the memory of these celebrations in the School of Pius IX. at Villa Colon. It consisted of an admirably designed Column rising from the centre of a fountain. The summit was crowned by a graceful statue of Our Lady Help of Christians, whilst on the moulding appeared an elegant medallion with the portrait of Don Bosco in relief, and at the base were two statuettes of children studying. This symbolical monument was placed in the centre of the school courtyard, as if to remind the boys that Mary Help of Christians would shelter them under her mantle and that Don Bosco's eyes were ever upon them. It is the work of the sculptor Azzarini and was blessed by Mgr Isasa, Auxiliary Bishop of Montevideo, who, after the ceremony, gave a touching discourse, of which we have not, unfortunately, a complete report. Instead we have the one delivered by the young Doctor Joseph Espalter, a former pupil of the School. His words were so happily chosen, so noble, and truly Christian, that we cannot resist the desire to give, as a specimen, at least the splendid peroration :

"Our adversaries," said the speaker, "are not labouring so much for the actual destruction of the Church as to banish God from the Schools, in order, little by little, to do away with all rules of morality, all high ideals, every thought beyond utilitarianism, selfish calculations, materialism, abolishing all philosophical principles, inculcating the doctrine of determinism and irresponsibility, giving free rein to individual and social passions which undermine the foundations of human Society

"The work of Don Bosco, under the mantle of Mary Help of Christians, is indeed a bulwark of defence against these dangers. I know well its weapons and its power. In the Salesian Schools one learns, in the school of virtuous examples and lofty teaching, how to fight against vice and error ; the ideas and sentiments cultivated in the mind and heart are here piously sanctioned, and like the ivy clinging to the tree, so do they attach themselves to the tree of life whilst the flowers of brilliant hopes are blossoming. Each stone, each bench, each corner of this house recalls its memories. In this atmosphere we behold once more the happy

period of our youth, presenting to our imagination a portion of life adorned with innocence and piety, and piety, like a virgin forest full of brilliant colours and sweet perfumes, free from thorns and thistles, not yet saddened with the aspect of fallen leaves.

"Before rejecting the faith thus acquired we should have to mutilate our souls ! Apostasy from religious faith and virtue is both impossible and absurd for boys educated in such schools.

"Works like those of Don Bosco will ensure the

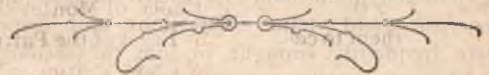


Mgr. Peter de Lacerda.

liberation of our country. The Angel of the future stands on the threshold of his schools, Colleges and numerous Institutes, awaiting the youth who receive the outpouring of his holy zeal, of his inexhaustible charity, to make of our country a fortunate nation, whose sons will ever have duty and justice for their guide during life.

"And now let my last words be of thanksgiving to God for the favours granted to us, for the Salesian Congregation has been for us a blessing from heaven ; and of gratitude also to its members, whose energetic labours, whose religious zeal and self-denial are so deserving of our country's praise."

Fr. Lasagna might well rejoice at having sown, in a well prepared soil, the seeds which were to bring forth such exquisite flowers and consoling fruits !



The Story of the Oratory or Don Bosco's Opening Apostolate

CHAPTER LVI (Continued).

The duty of gratitude constrains me to devote a page or two to Don Bosco's elder brother Joseph. Although his occupations made him reside at a good distance from Turin, he frequently came over to enjoy a few hours in his brother's company, and to stay with the boys of the Oratory whom he regarded as his sons. When Don Bosco took over to Becchi every year a party of thirty, fifty, or even a hundred boys, Joseph would put himself to all kinds of inconvenience in order to accommodate the party. In fact he rather enjoyed the excitement and regarded such occasions as the feast-days of the year, while the boys who were brought into contact with him for the first time, were so taken by his obliging homeliness that they afterwards remained firmly attached to him.

A little incident that happened during one of his visits to the Oratory must not be passed over here. He had come one day to visit Don Bosco, with the intention also of buying two calves at a neighbouring market. After some little time at the Oratory he perceived that Don Bosco was in great straits and that he had many pressing debts.

"Look here," said Joseph to his brother, taking out his purse, "I had come with the intention of spending three hundred francs at the market, but I see that your need is far more urgent than mine. You must take this money from me."

"But what will you do," replied Don Bosco as he gratefully took the money.

"My purchases can wait till some other time."

"I will take them from you as a loan. As soon as I get the amount I will pay it back to you."

"And when will you ever get that much to spare? you, who are always in debt? No! no! I give it you, that is enough: I know how to manage, I have all that I want, so think no more about it."

Besides this, however, Joseph Bosco was known in all his neighbourhood as a man of singular talent, generosity and virtue. Questions and disputes were frequently brought to him for settlement and his arrangement was invariably satisfactory;

if it was a matter of debt, whenever he was able he satisfied the creditors; no wonder he was regarded as a sort of consoling angel and guardian of the neighbouring families. The christian education received from his mother had made him a model of virtue; his heart was not set on the goods of earth but he looked to the reward of Paradise. We might almost say that he had foreseen the time of his death. One day he arrived suddenly at the Oratory. He had some money accounts to settle in Turin and he had that day put matters in order and wished to go to Confession and Holy Communion.

"But how is it," inquired Don Bosco, "that you have come so far in this season when you do not generally go far from home?"

"Because I had a great desire to put a few debts right, and to go to Confession. Something seemed to warn me to lose no time about it."

Don Bosco wanted him to remain for a few days, but nothing would detain him. After a short time, however, he came to Turin again:

"Here so soon!" exclaimed his brother; "Anything gone wrong at home?"

"Oh, no, but I wanted your advice on something. You know that I have made myself responsible for the money owed by such a one. If I live long enough, I will not draw back, but if I die, what then?"

"If you die there is an end to the matter; he who lives the longer must pay."

"But I should not like the creditor to be at a loss, after having trusted my word."

"As to that, never mind," replied Don Bosco, "If you cannot pay I will be the guarantee."

"Thanks, that will do; now I have nothing to trouble me. He went back home and put all his things in order, as though he was about to depart this world. He was perfectly sane. After a few weeks he fell ill and was soon at the last extremity. His brother hastened over to Becchi and Joseph passed peacefully away in Don Bosco's arms on December 12th, 1862.

(To be continued).

XII. To restrict the use of the small room off the landing (at present used as a cloakroom and lavatory) to cloak accommodation only.

XIII. To remove the door from the mezzanine room (opening on to the half landing) and leave opening only.

XIV. To provide an emergency staircase at the north-east end of the schoolroom and to form a passage-way where the infants' offices are to be removed.

XV. To fence off the playground so as to separate the boys from the girls and infants; to provide in the playground a drinking tap with slate back, zinc cups and basin, and to lay on water from the main service pipe.

XVI. To remove the bookstall from the corner of the playground.

XVII. To build new offices in the playground.

Infants' department.

XVIII. To increase the size of the windows, to fix electric light fittings in a more permanent manner or to provide gas pendants fitted with incandescent burners.

XIX. To utilise space under the girls' stair for cloak accommodation.

XX. To fit a range of three basins at the side of the girls' stairs for the lavatory accommodation.

XXI. To renovate the teachers' room, and to put same into proper order.

XXII. To build new offices in the playground.

All departments.

XXIII. To provide 12 in. by 12 in. tobis fresh air inlets.

XXIV. To form stone or concrete hearths, to build separate brick flues, and to provide approved pattern open fire stoves.

XXV. To make all external doors and classroom doors to open outwards.

XXVI. To divide each long room—boys', into two classrooms for 48 and 40 respectively; girls', into three classrooms for 40 each; infants', into three classrooms for 45, 35 and 45 respectively.

XXVII. To make good the walls and stonework.

XXVIII. To relay the defective flooring with new.

XXIX. To paint and to distemper and to execute the minor repairs.

XXX. To put the drains into a sound condition.

It will be evident to any reader that a great deal has to be done, and that the expense will be great in proportion. The Co-operators, who take upon themselves to give what aid they can in support of the works of the Salesian Society, cannot do better at present than help the Salesians at Battersea out of this difficulty.

In order to raise part of the sum required a bazaar will be arranged in the course of some months. Those who cannot send offerings of money, may be able to give articles of clothing or fancy work, or other things suitable for purchase. Any subscriptions or offering will be most welcome.

All communications concerning the above to be addressed to the

Very Rev. C. B. Macey,

Surrey House, Surrey Lane,

Battersea, London, S. W.

The Association of Salesian Co-operators

We wish to call the attention of the Readers of the *Salesian Bulletin* to the Association of Salesian Co-operators, and ask them to make the same widely known amongst their friends and acquaintances.

It is a most practical, efficacious and advantageous way of carrying out the wishes and exhortations of His Holiness Leo XIII, and notably those contained in the Encyclical *Graves de communi* on Christian Democracy.

This Association was, from its very beginning, warmly recommended by Pius IX who claimed to be inscribed as first Co-operator, and enriched it with the spiritual favours of the most privileged tertiaries.

His Holiness Leo XIII, on his elevation to the pontifical throne, claimed, like his Predecessor, to head the list of the Salesian Co-operators. He, moreover, said to Don Bosco: *Each time you address the Co-operators, tell them that I bless them from my heart; the scope of the Society is to prevent the loss and ruin of youth, and they must form but one heart and one soul in order to help to attain this end.*

Every good christian above sixteen years of age can become a Co-operator, enjoy the numerous spiritual favours, and share in the merit of the good works accomplished by the Salesian Congregation, the Daughters of Mary Help of Christians, and the Association of Co-operators throughout the whole world.

The membership does not entail any obligation of conscience whatsoever; hence not only all members of a family, but inmates of any institution or college, members of religious communities, confraternities, etc., can join it by means of their Superiors.

Each and all may become active Co-operators by promoting with their good example and according to their means and capacity the practice of Religion and works of charity in their respective places.

Each and all may co-operate in the numerous and manifold works of charity and public beneficence carried on in other parts by the following means:

PRAYER — by praying for the object and intentions of the Association.

ALMSGIVING — by contributing according to their means to the support and development of the many institutions of the Society, for the education of destitute youth; also to the support and extension of the Missions among heathens, and on behalf of the lepers.

PROPAGANDA — by making the Association of Salesian Co-operators more widely known and increasing the number of its members; by bringing the works of the Society to the knowledge of well-disposed and charitable persons, by enlisting the sympathy of them and of all who have at heart the rescuing and christian education of youth and the good of civil society.

Any persons desiring to become Members of this Association are respectfully solicited to send their name and address to the *Very Rev. Michael Rua, Superior General, Salesian Oratory, Turin, Italy*, who will be most happy to enrol them and forward their Diploma of Admission, as well as the *Salesian Bulletin* every month.