

Salesian Bulletin

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

L. D. BOSCO

DA MIHI

ANIMAS CÆTERA 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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A Reminder.

We are constrained to reprint in this issue the appeal which was made in the first page of last month's edition. The New Church mentioned there has now been solemnly opened; that is indeed a consolation for the months or years of anxiety and wearisome toil—a labour however which was gladly borne for such a good cause. But what remains? A heavy debt to be cleared. The Rev. Rector thanks you in anticipation.

Then again extensions have become a necessity at West Battersea. Nothing would be more welcome just now to those on whose shoulders lays the heavy burden, than some generous co-operation in this direction. The Very Rev. Don Rua himself, Our Superior General, appeals to you on its behalf. You will remember his special message when he was fast on British soil: Come forward and develop the work in England more and more. Communicate with.

The Very Rev. Father Provincial

Salesian Schools, Surrey Lane

Battersea, S. W.

Some recollections and their lesson.

THE question of the school, or of the christian education of the young, which hangs upon issue of that question, is just at this time put plainly before us, and few would argue that all the effort and striving were being put forth to obtain what is, after all, something of secondary importance. At no time in her history has the Church neglected to impress on the faithful in the strongest terms, the necessity of instilling christian principles in the hearts of the young, and of imparting through instruction and counsel that knowledge which must precede and accompany the growth of the christian character. This constancy and zeal displayed by the Church has been a prominent trait in those also, who have played the great parts of apostles and leaders in her cause. The existence and development even from a remote period, the variety and activity of the teaching orders is a proof of this, and in many of the Founders of these orders it was a zeal burning and unquenchable, ever ingenious in gaining its ends and multiplying the means of winning souls to God. It was contagious also, and the power of imparting their zeal to others was no doubt a considerable aid in the establishment of their institutions.

The existence of the Association of Salesian Co-operators is traceable to

this source. Our holy Founder in beginning and carrying out his work displayed many admirable qualities, and many gifts which were a special endowment from God. But if any shone out above the others it was an apostolic and untiring zeal, and the power of imparting his holy enthusiasm to others.

If Don Bosco were living now, he would be consoled by the sight of the thousands and thousands who are gathered together in his numerous schools; but fifty or sixty years ago it was different. How many had the servant of God around him then? Even at that time, of course, he was possessed by that overpowering love for souls, which made him the Apostle of youth in the nineteenth century; and such an ardent zeal could by no means remain inactive.

To obtain free access to the boys and lads, and to adapt himself to their ways in order to gain their hearts for God, the young priest made use of many pious schemes. He did not hesitate to seek them out in the streets and public squares, and some of his methods, are not without their interest.

Going about the workshops and factories at the hours of meals and intervals of rest, he diligently sought out various groups of young men or boys and introduced himself with a word of cheery welcome; he asked them what village or district they

came from, if their parents were still living and how long they had been at their trade; confidential relations being established he passed on to topics of more serious moment, questioning them about their parish church, and the instructions given in it, if their Easter duties had been fulfilled, and if they kept up their daily prayers.

Have our Co-operators no means of ever doing a similar good work in their surroundings; a little of Don Bosco's zeal would clear up the difficulties.

These interchanges of friendly relations were continued, and generally ended in the boys accepting Don Bosco's invitation to the Oratory on Sundays where their religious instruction was well provided for.

At other times when crossing the fields in the neighbourhood, Don Bosco would meet groups of little urchins at play: he joined them at once, said he was glad to see them so happy and contented, asked what games they liked best and similar things; presently he would describe some of the games at the Festive Oratory, and all were eager to accompany him then and there.

Passing through the streets he stopped once by a group of boys playing cards on the pavement. Approaching with a smile he said: "I should like to join in; who is winning? how much are you playing for?" and so saying he threw in his share. But something of course was to follow. After a few minutes play, conversation turned on some of the truths of faith, and finding the boys ignorant he gave a pleasant instruction

and an invitation to the Oratory and to the Sacraments.

A favourite haunt of his was the square near a church in the suburbs of the town, which was the rendezvous of the children in the hours of play. With a bag of sweets in his hand, Don Bosco would put in his appearance here and cry out, "Look, a bag of sweets, but you will have to catch me for them." Saying this he would commence to run, with the youngsters after him. Nearing the steps of the Church he would make a sign for them to quiet themselves. Then he led them into the church and putting them in the last benches, he said: "Each one shall have a share, but first we must have a little catechism." And he commenced to put his questions. The eyes of the children often wandered to the bag of sweets, but in the hope of getting them the sooner, they tried to answer and attend to the catechism. After a short time they went out into the square again and the sweets were distributed. These children too would find their way to the Oratory on the following Sunday.

In one of the busy parts of the town many boys were engaged in selling different wares, and in shouting out their various good qualities around the square. The priest would buy fruit from one or sweets from another and distribute them around, talking all the while. In this way he came to know many of them by name, and he was quite a familiar figure in their midst. At his appearance some would run up to meet him, and by degrees

a little crowd gathered. The boys left their baskets and ran up to listen. "Well, shall I tell you something pleasant," Don Bosco would say. "Yes, yes, a story!" came from all sides in response. Standing on a box or anything at hand he would then begin some interesting account containing a lesson which was sure to strike home. Passers-by stopped to listen, and quite a large crowd often gathered. At the end they would move away, and remarks went round, such as: "Don Bosco is right, our first thought should be for the soul." And they went home thoughtful and touched. The children often accompanied him some distance, listening perhaps to other stories or in the hope of hearing one.

It was some scenes similar to this that led certain people to complain to his confessor Fr. Cafasso, of what they considered strange and even eccentric behaviour and which led him to reply: "Don Bosco has extraordinary gifts; let him seem to you whatever you please: he is guided by a higher impulse; we had rather help him in his work."

This zeal for souls he displayed on all occasions, whether circumstances found him in streets or shops, fields or farm-houses; and while bearing in mind Fr. Cafasso's words that Don Bosco had extraordinary gifts, we must not regard that as an excuse for not imitating him at all. Who is to stop you from taking a lesson from his zeal? A word of counsel in season and put in a pleasant form, is often taken up more readily than instructions from the priest, and a friendly interest has a power of

conquest over souls, which will get the better of ignorance and cast the seed of christian virtues. The question of the schools is one of christian education, and this latter is one of the principal ends which the Co-operators propose to themselves. Keeping this in view they will not lack opportunities for the exercise of their zeal and charity.



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 December.

1. On the Feast of the Immaculate Conception Dec. 8th.
 2. On the Nativity of Our Lord. Dec. 25th
- 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.*



REPORT OF THE FIFTH CONGRESS OF CO-OPERATORS.

This Congress has in some degree occupied our attention since the month of July, when its successful accomplishment was first announced. But, as one of the eminent Cardinals observed : in order that the works of Don Bosco may flourish two conditions must be fulfilled,— *that the spirit of their Founder should animate the Salesians, and that the generous aid of the Co-operators should not grow less*; it is precisely to gain these ends that the Congress was held, and as it was impossible for the great majority to attend personally, the end will be partly gained by reviewing the doings of the members in these columns for the benefit of all readers. The order followed will be that of the programme previously put forward, dealing with :

- I. The instruction and education of youth ;
- II. The Salesian Missions.
- III. Various Proposals.

FIRST SECTION.

The first part of this topic was dealt with by the Rev. D. Pasi of Faenza, while the part concerned with the recreative side of education was in the hands of the Rev. G. Garelli of Turin.

The former on rising said :

“It is my privilege to salute this great assembly in the name of the Romagna, and particularly of Faenza, which boasts of being quite a centre of Don Bosco’s work, and I would speak more willingly on no other topic than the Festive Oratories, seeing that I attended one as a boy, and have personal conviction of its necessity and beneficial results.” With this preamble the speaker introduced a powerful speech which cannot be given in extenso, but which in parts touches on matters of too wide an interest and too deep an import to be passed over in a hurry. He touched briefly on the

attractions of childhood, of what is due to the little ones as the future of society, what regard Our Saviour Himself would have us bear towards them since He said : *As long as you did it to the least of these little ones, you did it to me*. He compared the state of youth in our times to one who is very ill, or dying, and needs immediate treatment : it was growing up amid the sound of the bombs of anarchists, the teachings of socialists, the machinations of the persecutors of religion, and was therefore a cause of anxiety to all. And the greatest sources of danger were none other than those from which it should draw all that was best, that is the school, from which God has been driven, and the family where scandal and infidelity have taken the place of domestic virtue

The orator then spoke of all that is done by conscientious parents to instil true christian principles, and to bring up their children in the love and fear of God, and of their anguish at seeing them drift steadily away, or become the prey of evil influences. “It is here”, he said, “that we Co-operators must show forth the efficacy of our mission ; it is for us to propagate the work of our Holy Founder, Don Bosco, which is directly calculated to stave off these evils and save the youthful souls from ruin. It is by the *Festive Oratories* and the many organisations connected with it, which amplify and facilitate its work.

The methods of the Festive Oratory then received their share of development ; the place of religious teaching, of games, and other attractions, emulation as an incentive, and the instilling and cultivation of christian virtue with the practices of religion.

The maintenance of the Festive Oratory was also dwelt on. This included not only the expenses to be defrayed, but also the work of those who assist by securing the attendance of the

children, facilitating the frequentation of the Sacraments, the conduct of evening classes and clubs and similar things.

At this point the following resolutions were put by the speaker and carried unanimously :

1. That all the Salesian Co-operators do their utmost to found in the parishes and country places Festive Oratories according to the methods of Don Bosco ;

2. That the committees include priests and laity who will work together for its financial and moral support.

3. That in connection with this Sunday work evening classes and means of entertainment suitable to be young be arranged.

Continuing, the speaker referred to the necessity of preserving the young from evil surroundings, and placing them in circumstances favourable to the growth of those habits it is desired they should display : "You know," he said, "how pliable is the child's nature ; he readily believes others and is easily persuaded ; one word alone will incline him to evil or to good. He is like the flower which open both to the bee and the poisonous insect. You have heard that at the time of the French Revolution, the children became so accustomed to the cruelty of the guillotine that miniature ones became the favourite toy and small animals became the victims. The children of Athens from their familiarity with speeches and harangues were given to declamations and denouncements ; others imbibe a fighting spirit, while the young children of Byzantium, the hotbed of sophistry, were untiring questioners and given to argument. Who then will assert that the surroundings of the Festive Oratory would not gain their end ; that the good examples, the instructions, the incitements to virtue, the influence of pious youths and of those whose lives are devoted to the young, would not favour the growth of good morals and virtuous lives ?

And even if this is not obtained in every case, for everything has its failures, would it not be a powerful means of recalling an erring soul, to have such memories and lessons to bring back to mind in after life.

Besides that, the opposition of the enemies of God must not be lost sight of. Their efforts are nowadays redoubled, and they are backed by the powerful means of material support. Their schools are springing up everywhere, giving a godless training and disseminating evil principles ; and perhaps I could not conclude better than by raising a protest against them.

We refuse absolutely to send our children to



Rio Gallegos - Salesian Church.

them because our convictions and our conscience forbid it, and if coercion is brought to bear, all Europe and all the world shall hear our protest against such tyranny.

Part II. Sport and Recreation.

This side of the boy's school life is now receiving more attention in continental schools than was formerly the custom ; and as it is but a development of the use of games and recreations which have all along been prominent in the Festive Oratories and Schools, it was

natural that the Salesians should take advantage of the favourable opinion and be in the front in modernising the work.

Several propositions were carried by the Congress for the regulation of sports and recreations and youthful pastimes in general, falling roughly under the headings of outdoor games and gymnastic exercises—Music, instrumental and choral, musical competitions and combinations.—The use of the stage and the regulation of the character and production of the plays.

This meeting also discussed the advantages of societies for those who are beyond the school age, all directed towards the great end of securing perseverance in the religious practices already learnt, and the mental and moral improvement of youth at that critical period. These include all such societies, as the past students' associations, juvenile sections of the Conferences of St. Vincent de Paul, societies for those who are in trades or professions, societies for mutual succour or Co-operation.

The Archbishop of Ravenna, speaking afterwards, showed the adaptability of the scheme to the needs of girls as well as boys and the congress vote was in favour of extensions in that direction. In order to satisfy the objections of those who might be disposed to regard the movement as too progressive, or as leading to abuse, the Congress made its own the sentiments expressed by the Holy Father on the 9th of Sept. last, when addressing the six hundred French competitors, whose exhibition was witnessed by him. Among other things he said:

“The Church of Jesus Christ is most favourably disposed towards those institutions and movements, which, providing a happy blending of labour and recreative rest, are promoting what is best in the education of youth.”

“It is common knowledge that one cannot as a rule expect to preserve a healthy, manly spirit in a body that is weak and infirm. We must regard therefore with favour those practices which, while training and developing the material forces, contribute valuable assistance in fostering, and maintaining the moral forces, the exercise of virtue, which by its very name originates in force or power.”

“Life upon earth is a warfare: *militia est vita hominis super terram*: so much so that the Holy Gospel compares life to a battle-field, where only the valiant fighters win; or to a race in which many run, but only the swiftest gain the prize; the Christian too is likened to a soldier fighting 'neath the standard of the Cross. We are constrained to salute you in the words of the youngest of the Apostles: *Scribo vobis juvenes, quoniam fortes estis, et verbum Dei manet in vobis et vicistis malignum*: I write unto you, young men, because you are strong, and the word of God abideth in you, and you have overcome the wicked one (John., II, 14.).

“Strength and courage are necessary to maintain the Faith where many lacking these qualities, lose it, to preserve the full character of sons of the Church, while so many are apostatising and abandoning her, to carry out the precepts of the Word of God, which many have cast away from their soul. Strength and courage are necessary to triumph over one's own passions, to abide by the principles of virtue and truth which many are combating, to overcome the spirit of evil and of pride to which so many offer incense.”

“And now if we are near to the epoch of the reign of Antiochus, the era of depravity and universal ruin, let us hope that our conduct may be that of those young soldiers who were the brightest glory of the dying years of Israel, who in the person of the valiant Mathathias, replied to the ministers of the king: *Although all should obey Antiochus, my brethren and I will obey the laws of our fathers*.

(to be continued).



Don Bosco among the Social Workers.

Under the heading of “Great Social Workers” a contemporary, **The Shield**, is publishing a number of appreciative, though of necessity summary articles on our holy Founder and some aspects of his work. It is always refreshing to view things in a new light, and to

have other people's ideas on subjects which, by their very familiarity, run the risk of losing somewhat in the power to impart admiration or enthusiasm. Our readers will no doubt be interested and encouraged by the perusal of them.

Amongst the many eminent and virtuous servants of God, who have distinguished the Catholic Church in these later days, it would not be easy to find a greater than the "Apostle of children," The Founder of the Salesian Congregation and of the Nuns of Mary Help of Christians.

Don Bosco was born in 1815, at Becchi, near Turin, and carefully instructed in Christian doctrine by his widowed mother. As a child he was employed as a shepherd boy but from his earliest boyhood he gave remarkable proofs of his vocation to higher things. He had extraordinary influence with other children, and reigned over the village boys as acknowledged leader. They loved to follow him about, attracted partly by the tales which he related to them, and partly by wonderful acrobatic and conjuring feats, which he had learnt on purpose to entertain them, so as to keep them away from dangerous amusements. Like a little apostle even in those early days, John made use of all his influence for the good of his companions. Stories of the Saints, simple explanations of the Catechism, fragments of sermons he had heard, were listened to by the village children (and often by their elders) from the lips of the "little preacher" when they would soon have grown tired of an older instructor.

When John was eleven years old, the Curate of Murialdo, Father Calosso, after hearing the child repeat during nearly half an hour, the substance of a sermon preached at a Mission in a neighbouring town, struck by his wonderful powers of memory, undertook to give him lessons every evening after the work of the day was over, and to this good friend John soon confided his wish to become a priest that he might "make all the children love God."

Father Calosso died in less than four years, and John under various difficulties, now attended the school at Chieri, supporting himself

sometimes by manual work, and sometimes by giving private lessons. During these years, he continued to attach to himself numbers of his fellow scholars, as well as other boys, often taking as many as thirty with him when he went to make his daily visit to the Blessed Sacrament. He induced them to form with him a kind of guild, for the practice of every virtue, social as well as religious. He loved to speak to them of Confession, Communion,



Rio Gallegos - Interior of the Salesian Church.

and Heaven, and they became ready listeners, and accompanied him in large numbers to receive the Sacraments. He was even instrumental in obtaining the conversion of a little Jewish friend, who, won by his instructions, embraced the Christian faith and suffered much for it.

John's studies were in no way neglected. He passed all his examinations with honour, and in 1835 entered the Seminary at Chieri, where, to the surprise of the porter, he received more visitors than all the other clerics together. These visitors were, however, little bands of the children he had been accustomed to teach, who continued to come to their former instructor for advice and encouragement. In

the Seminary itself, John formed a debating society for the study of literature, especially the Christian Fathers. He set himself to acquire French and Hebrew, and his learning and piety were so well known, that even before he had received any of the greater Orders, he was occasionally employed as a preacher in the surrounding villages,

In June, 1841, Don Bosco was ordained priest, and to their mutual joy, he had the happiness of ministering for a few days amongst those (now grown to manhood) whom he had taught as a child. He then entered the "convitto" of St. Francis, where a few priests were trained in practical moral theology, whilst being gradually initiated into the work of the priesthood. Here, he was employed in visiting the prison, where, according to the evil custom then prevailing in all countries, the young and the old, the first offender and the hardened criminal, were so mixed up together that the younger and comparatively innocent prisoners were soon utterly corrupted. Don Bosco threw himself into this difficult and painful work with characteristic energy, and a touching anecdote is related of his being discovered doing penance for his penitents, when he began to hear their confessions, because as he said, he could only give light penances to his "poor prisoners."

The love and confidence of the prisoners was quickly won, and Don Bosco was soon welcomed by all as a friend, instead of hearing the oaths and curses by which he was at first saluted. He preached and catechised, gave retreats and administered the Sacraments, and tried to encourage them to begin a new life when their term of imprisonment would be ended. At length, after giving a retreat at the General Prison, anxious to cheer and encourage his penitents, he actually obtained leave from the Minister of the interior, to take out all the younger prisoners for a picnic in the country, where they would enjoy absolute liberty for one day, he himself answering both for their safe return and for their good conduct whilst out. The necessary permission was only secured with great difficulty, but it was given, and on the chosen day a happy party of be-

tween three and four hundred boys and young men set out under Don Bosco's guidance, to a castle some miles away, and after a day's innocent enjoyment, unmarred by one untoward incident, all the prisoners without one exception returned in good order in the evening to complete their sentence.

Intercourse with these prisoners convinced Don Bosco more than ever that the root of most social evils is the want of Christian training for the young, as well as the want of a helping hand to those who have actually fallen, and the work to which he was to devote so many years of his life began to open out before him. In fact the work of the Oratory really began on the feast of the Immaculate Conception, 1841, when a few ignorant lads were gathered together by this zealous priest for instruction and recreation. At first they met once a day on feast days, but the number of boys who came rapidly increased, and the hours for their lessons were also added to.

The youthful and somewhat exuberant spirits of Don Bosco's young disciples, soon became a trial to those who had not his special love for the work; and complaints were made of noise made by the boys when at play. The Archbishop, and the superior of the "Convitto," however cordially supported him, and with their leave Don Bosco devoted the greater part of every Sunday to these boys, saying Mass for them, hearing their confessions and giving them Holy Communion, afterwards taking them for pleasant walks. He knew the personal circumstances of every boy, and by his wise and friendly counsel, led them to see how they could please God and sanctify themselves in whatever occupation they were engaged.

In 1884, Don Bosco was given a post in the hospital of Saint Philomena, which he only accepted on condition that he might also continue his work amongst his boys. Assisted by the Rector, he continued to receive the boys who came to him every Sunday, and after hearing their confessions, took them to one of the Churches to hear Mass, until two of the rooms of the hospital were allowed to be converted into a chapel for their use.

Soon after this, Don Bosco inaugurated his evening classes to teach reading, writing, arithmetic and geography to youths who were at work during the day, being assisted in this work by the Rector Abbé Borel, and three other priests, but a season of trial and difficulty was in store for these lovers of children. The boys of the Oratory were forbidden to meet any longer at the hospital, and were driven successively from every refuge into which Don Bosco sought to gather them, on the grounds (not perhaps altogether unreasonable) that the noise made by over 300 boys at recreation was unendurable. They were even refused the use of a field which had been rented for twelve months for the purpose, because their feet destroyed the grass, but the perseverance of their kind friend and father, was unshaken. "We must build schools and churches for ourselves," he exclaimed, "it is God who wants the Oratory, and He will give us all we need,"

and he spoke in such a minute and confident manner, of all that Divine Providence would do in the future for the work he had at heart, that some of his best friends were inclined to doubt his sanity, seeing that his projects were so magnificent, and on so large a scale, and that he was absolutely destitute of any means of carrying them out. But Don Bosco believed that God willed the salvation of his children, and he had an unbounded confidence in the Sacred Heart of our Saviour, and in the intercession of our Lady under the title of Help of Christians, and the work carried on by the Salesian Institute today, in its noble oratories (that at Valdocco has sleeping room for a thousand boys) colleges, churches and schools, carried on in many lands, and saving thousands of souls, is a splendid vindication of his trust.

S. M. A.

(To be continued).

The catastrophe in Chili.

As soon as exterior communication was possible, our confrères in Chili telegraphed to our Superior General stating that no loss of life had befallen them. It afterwards transpired that the Salesian House and Schools in Valparaiso was among the few buildings that escaped the wreckage, and that it was able to give shelter to many of the homeless refugees; the inmates were also able to help in taking consolation to the stricken. The two Houses in Santiago, which was also within the region of seismic disturbance were unhurt, while the five or six others in the Chilian province were fortunately beyond the stricken area. From one of these refugees in Valparaiso we have received the following descriptive and first hand information.

The Earthquake which visited Valparaiso on the night of Thursday the 16th inst, was certainly the strongest since the great earthquake of 1820, and in the damage done exceeds anything we have ever experienced, indeed persons who have,—like the captain of the German S. S. Uarda—been so unfortunate as to witness both catastrophes state that the Valparaiso earthquake was longer and more violent than that of San Francisco, while in loss of life and property, there is no comparison, taking into account the importance and population of the two Cities. An authoritative estimate would make the *loss of life* at about *five thousand persons*, while the loss of property probably exceeds *Thirty million pounds sterling*.

THE WEATHER.

The weather for the few days immediately preceding the catastrophe was dull and close, constant

showers of rain falling, but with no great force. At the time of the earthquake it was drizzling, and this state of the weather, so unusual in Valparaiso, where it generally rains in torrents or not at all, had been the subject of much comment.

THE EARTHQUAKE.

The earthquake, or rather series of earthquakes, had to a certain extent been foretold by Captain Middleton of the Meteorological Department of the Navy who in *La Tarde* of the 14th inst, pointed out that on the 16th a conjunction of Jupiter and the Moon would take place and coincide with the most northern angle of declination of the moon, a combination which threatened grave seismic disturbances, Valparaiso being near the centre of danger. But little attention was paid by the public to this prognostication, so that to the great majority the catastrophe came as a bolt from the blue. It was indeed fortunate that the hour of the first shock 7.50 p. m. was one at which most people had left their work and had reached their homes, otherwise the great loss of life would certainly have been largely increased. The first shock which lasted about one minute and a half and appeared to take a West to East direction, completely changed the appearance of the town. Buildings, and especially the heavy stucco cornices which are so common in the new structures were thrown down in all directions, and the electric light being switched off at the power station left a great part of the town in total darkness, though some of the gas jets remained lit. The people were seen groping their way amidst the darkness, seeking the open spaces, tripping and becoming entangled amongst the confused mass of falling telephone wires, and it is due to the coolness of the watch at the power station of the Electric Traction, who immediately cut off the current, that this mass of wires did not become charged with electricity and cause many deaths. We have not heard of any injury being received by people getting entangled in live wires. On all sides were heard cries and lamentations as the crowd vainly sought places of safety. A series of rapid electric discharges from the overlaid atmosphere added to the general terror, and it seemed to many as if balls of fire were descending upon them. It is asserted by some that this effect was due to the snapping of the main electric cable, but this is negated by the fact that according to the elec-

trical engineers, the current had already been switched off.

This state of things lasted for some eight or ten minutes when the second earthquake took place. This shock appeared even stronger than the first, and seemed to take an almost vertical movement, the ground heaving underneath with the motion or a ship at sea, making it a matter of considerable difficulty to keep standing. Buildings continued falling in all directions, and only those who were happy enough to reach the very middle of the squares or open spaces, found comparative safety. In the meantime numerous fires had broken out in all parts of the town, more especially in the Avenida Brazil, the Calle Blanco, and the Calle Victoria, which blazed out at the same time, a fact which has given rise to the theory that the buildings were simultaneously ignited by electrical discharges from the sky. Shocks of lesser intensity continued at intervals, and it was with difficulty we were able to make our way from the Plaza Sotomayor along the beach to the Gran Avenida. The walls of the beautiful building containing the Offices of the Navy and Naval Club, had fallen out at the first shock, while the British Consulate, the English Club, and Messrs. Duncan Fox & Co's offices and many others presented the aspect of dolls houses, the outer walls having completely fallen out.

From all the side streets issued terrified crowds, half dazed, leaving everything behind them, happy if they could only save their lives. Distracted mothers seeking for their children, husbands for their families, cries and lamentations on all sides, accompanied by the roar of the flames the crash of falling buildings and the rumbling of the continual earthquake shocks made a confusion of sounds to which pandemonium itself would have been peace.

Proceeding from the Avenida to the Plaza de la Victoria we found the Governor of the Province had there taken up his temporary abode, his house and offices being in ruins, and had already got well to work giving the necessary orders to the police and military and naval commanders. The fact that the whole telephone system of the town was destroyed, made this work one of no small difficulty and it is greatly to the credit of the authorities that within an hour of the first shock, Artillery men from the forts and sailors from the depot and men-of-war in the bay were on the scene.

The Independencia, and Victoria streets as seen

from the Plaza presented the aspect of furnaces and one wondered how it was possible for any creature to come through them with life. At this time-about 9.30 p. m. the flames had not yet reached Chacabuco street and after penetrating as far as Messrs. Morrison's foundry we returned to the Gran Avendia.

Here the firemen, always ready at the call of danger, had got to work in several places, but were soon stopped for want of water, the mains having become damaged; nevertheless all through the night, they worked at the entrance of the Avenida, and in other places, and though their action was of course inadequate for the occasion, it is to their credit that all those companies whose material was not impeded from leaving their stations by fallen debris, turned out on such a night. Unfortunately the ladder companies which would have been of the utmost use were unable, in that part of the town, to get their ladders out of their station which had completely collapsed.

The scenes which were being enacted on the Avenida were repeated on a lesser scale all over the town.

On all sides fires had broken out, and all the hills where ablaze. Seen from the bay the sight was indeed imposing. Looking down on the scene from one of the hills, where many of the inhabitants had taken refuge, it might well have stood for a picture of The Doomed Cities of The Plain; and so the night passed on. The sky had cleared and the angry moon in its first quarter shone out almost blood red in colour. The Sun rose on Friday morning on a cloudless sky and there were now no signs of atmospheric disturbances, though earthquake shocks still followed each other at short intervals.

AFTER THE EARTHQUAKES.

On Friday it was possible to estimate with greater calmness the damage done, and our worse fears were more than justified. There are no words to fitly express the terrible state of desolation which reigned over the City. There was not a house in the Avenida Brazi, Victoria, Independencia or Blanco streets which did not show the signs of the shock to an extent which made them unimpassable. On all sides buildings were in flames and at each shock pieces of the neighbouring houses were precipitated to the ground. It was only possible to proceed along Victoria Street with the greatest care and at considerable danger. The

cross streets from the hills to the sea were quite impassible and presented a confused view of fallen buildings, smouldering ruins, telephone posts and wires along their whole length. The scenes witnessed in the early morning were sickening in the extreme. The wounded, the dying and the dead lay in whatever shelter could be found in the wider streets while the living took refuge in cabs, carriages and carts which had remained stranded in the street. Even a hearse was seized upon by a party, who, having dislodged its more legitimate inmate used this carriage of the dead as a shelter for the living. The beautiful Victoria Theatre was razed to the ground and lay a mass of ruins. The Government House and Criminal Courts remained standing but in a very dilapidated condition, the new Valparaiso Club, the palace of Mrs. Edwards and the Freemason temple were in the same state. Of The Merced Church and adjoining block of six story houses only the outside walls remained. The National and Valparaiso Theatres had disappeared.

In the Avenida de las Delicias a similar scene was presented. The Church of the Twelve Apostles which has taken over thirty years to build was practically in ruins, the steeple having fallen in. *The St. Augustine's Women's Hospital* had the whole of its facade thrown on the ground and many of the wards were exposed to the street. It is said that some twenty of the patients perished in the ruins, notwithstanding the abnegation and self sacrifice of the sisters and attendants who managed to remove the greater part of the inmates to the courtyard where they were accommodated as best possible. Returning by Independencia Street the ruin is equally serious though, as the houses are not so high and to a great extent of older a lighter construction, the damage did not appear so great. The San Juan de Dios Hospital for men is in the same state as the San Agustin. The fine building of the State School for boys (liceo) has only the outside walls standing, while the Church and Schools of the French Fathers is a mass of fallen bricks, the steeple of the Church which was entirely of brick having collapsed and fallen in upon itself.

The streets which have suffered least are those of Esmeralda, Condell and Serranno or in other words all the streets which are built on what has always been firm land, the streets on ground reclaimed from the sea being those which have suffered most damage.

On the other hand the shock seems to have been felt with greater force in the Almendral or South East part of the town than in the Port or North West. It was indeed difficult to imagine how anybody escaped with life from the terrible confusion of fallen and burning buildings which the Almendral presented. Nevertheless on Friday morning some kind of order was being restored. The

terrible nights of general conflagration, discipline was strictly maintained. Cases of robbery and incendiarism there were, but they were mostly isolated, and nowhere was there any attempt at the wholesale pillage of which we have read on similar occasions elsewhere. Everywhere a feeling of good fellowship was visible and a manifest disposition to assist each other to the utmost.



Rio Gallegos - High Altar.

prompt action of the authorities cannot be too highly commended.

The distribution of provisions free, was commenced on the day following the earthquake, and has continued up to time of writing. All the members of the medical profession volunteered for service in the streets and ambulances, and have worked day and night in the relief of sufferings, while as usual in times of peril, the clergy and members of the religious orders were every where visible carrying their message of peace to the dying, and comfort to those in pain. Everything was done with the greatest calmness and order and even during the

The town is in ruins ; the loss has been enormous, it is impossible to foresee how this loss will be met or how it will affect the future of the City, but come what may Valparaiso may well boast that in a time of exceptional trial and sudden danger its citizens, from the Governor downwards, have behaved with a coolness and discipline beyond praise and have shown themselves determined to make the best of adverse circumstances. If this same spirit obtains in the measures for the settlement of the losses—and there is every sign that it will—it will do much to minimise the effects of the great disaster in the history of this country.





Central Patagonia

The Mission of Chubut.

Rawson (Chubut) April 1906.

Very Rev. and dear Don Rua,

In accordance with your wishes I have several times set about giving you a report of the affairs in the vast region which our Mission includes but from one cause or another I have never been able to finish it

This time, however, I am determined to succeed at any cost. Only I must ask your kind indulgence, for here one can only find leisure to write at distant intervals.

In order to be more exact I will begin with the abridged *Diary* of the Mission as I did in the official report sent to our Vicar Apostolic, the Right Revd. Mgr. Cagliero.

“La Cruz del Sur”—The festive Oratory —A first Mass—A sad event.

We reached the field of our labours on Dec. 3rd, 1904, Feast of St. Francis Xavier, the great patron of Missionaries.

A month was spent amidst the difficulties of a new foundation and on the 1st January 1905, the new school of Arts and Trades was ready to receive boys. The buildings, certainly, are not spacious; there are no crowds of apprentices, one does not hear the whistle of the steam engine, the noise of electric saw-mills, the deafening clash of the hammer on the anvil, nor does one observe the busy life usual in our workshops, but the establishment resembles sufficiently well a Salesian house in the early days of our Society.

Of Students there are, as yet, none; for out here, January is the middle of the autumnal va-

cation. But *La Cruz del Sur* or *The Southern Cross* is already spreading far and wide, an invitation to the Festive Oratory and the regulations for the boarding-school for Indian orphans and other poor children and for the day-school for all who can come.

You have already heard that the *Southern Cross* is a periodical of our own and the only one in the province of Chubut; it has been written and printed at the central house of this Mission since the end of January 1905, and we may add that from the first it received both welcome and encouragement, from which we hope that it may do much good.

But in spite of repeated and pressing invitations the boys do not come; every feast-day there are horse-races! The stifling heat and the cooling waters of the neighbouring sea, or the still nearer *Chubut*, tempt them to glide through the waves like so many fishes. It is absolutely necessary to invent something startling!... Twelve grotesque marionettes are fashioned, and on a street wall appears as a special edition, the placard of invitation and alongside it a representation of the puppets in a threatening attitude. The children assemble at once, bursting with laughter, and the Oratory is definitely inaugurated with a large attendance.

Meanwhile from Buenos Ayres there arrived a cleric, who had secured the Government teaching qualifications... In Chubut a certificated teacher is something quite out of the common, so the *Southern Cross* made the announcement with much acclamation.... In passing, I may observe that this confrère is one of the fruits of our house at Viedma, where he was brought up from a child, and he now wishes to do for others that which was formerly done for him.

In March the schools were opened with some doubt as to whether they would be appreciated; but our fears were vain; for amongst the thirty Government and private schools in Chubut, ours are the most frequented and have the largest number of children.

Our confrère, the newly ordained priest, Fr. Joseph Cilofi, a native of Chubut, also helped us forward. I had prepared him for his First Communion in 1893; in 1895 he was sent to our House at Almagro, where he decided to embrace

the ecclesiastical state; and now he came, after so many years, to visit his family, sing his childhood was spent. You may imagine the curiosity and pleasure of the inhabitants; he is the first native priest of Chubut!

But our rejoicings were not long-lived, for shortly after, almost on the morrow of the joyful feast, one of our brothers was drowned in the great river Chubut, where he had gone with a cart to get water for the house. I was attending to some domestic affairs when I received the sad news; and, just as I was, I ran to the river. The whole population was gathered there, crowded on the shore, where I, also, was greatly distressed in beholding the drowned horse and the cart upset in the water. Our confrère was not to be seen. The others from our house soon arrived, dismayed and sorrowful. All did what they could, but our confrère could not be found. For six whole days, silent, sad and full of anxiety we searched the river banks in all directions for his remains; finally we were told that the corpse was floating near the sea; we hastened thither and drew it on shore; his shirt was unfastened with the Crucifix and Scapular outside. Doubtless, our confrère, in his last moments had sought comfort in Jesus our Redeemer and in His Blessed Mother, our hope. At once the bells began to toll mournfully; friends and acquaintances assembled, and the legal formalities ended, he was carried to his last resting place.

Thus the distant Mission of Chubut has received, as it were, its baptism of blood; may it prove to be the seed fruitful in courageous Missionaries! We stand in great need them.... The good lay-brother who was drowned was simple, pious, laborious and docile; on the very day of his death, he had been to confession; he had also spoken to me about his work, in good spirits and quite happy. God willed to take him to Himself. We must bow before His Will!

I must not omit to mention the numerous visits of condolence and the kindly sympathy of all beginning with the principal authorities. An inadequate compensation, truly, for such a grievous loss; but it showed the kindly feeling of the people, and rendered them more dear to us.

The Feast of Easter and patriotic festival —A Pontifical Decoration.

The Paschal Feast soon followed and we did our utmost to render it fruitful and imposing. It was, indeed, splendid, but not as fruitful as we expected. Even among the white people we found many who were unwilling to make their

Easter duties. They are however to be pitied rather than blamed, for in many places there is scarcely any facility for religious practices except when a priest happens to visit the scattered settlements.

The Easter Festival is followed almost immediately by the national feast of our adopted country. This is celebrated with solemn, popular, and public rejoicing, fortunately all imbued with religious feeling. This year the celebrations were to be unusually splendid, having been chosen for conferring on the Governor a Pontifical Decoration, granted by His Holiness Pius X. in September, 1904.

Although this chief civic festival falls in the rainy season, the day dawned brilliantly with the warmth of Spring. The Church was crammed with people of all ages and conditions; in front of all in their appointed seats were the authorities, the magistrates, and a veritable army of officials assembled for the singing of the *Te Deum*. I ascended the pulpit for the patriotic address. The Catholic priest is not a stranger in any quarter of the globe; everywhere he has a right, with spontaneous and natural feelings and words, to extol the goodness of God towards the people confided to his care. The festal decorations, the large crowds, the waving banners, the whole patriotic atmosphere in the house of God, were calculated to inflame the coldest hearts, the least enthusiastic characters.

And, I may say, the address was fervent and inspiring and that, without any failure in the reverence due to the Supreme Majesty of the Ruler of Nations, but with His help, I was able to gratify the patriotic sentiments of the audience and make them understand that the nation over whom God reigns is indeed happy and prosperous. This at least I gathered from their aspect.... The moment had come for alluding to the above mentioned Pontifical Decoration and to present it. A few moments later the golden Cross shone on the breast of His Excellency the Governor. The emotion of all present was very great and the Governor's wife, a most devout woman, was quite overcome with joy. Thanks be to God, that even in this remote corner of the globe, a simple Decoration sent by the Pope is so highly esteemed and awakens such deep feelings of gratitude!

The religious functions were followed by the celebrations in the Governor's palace, in which we, also, took part with our band and some addresses and recitations from our boys. The Mission thus made progress in the esteem and goodwill of all and this was a notable result of the day.

Religions revival—Close of the Scholastic year.

The month dedicated to the Sacred Heart of Jesus was kept with great devotion, special services and some extra sermons having been arranged. The month ended with the Devotion of the *Forty Hours* and it was a great joy to us and to the devout Catholics to behold Jesus in the Sacrament of His Love surrounded with so much reverence and piety in a land containing so many heretics (1). The more regular frequentation of the Sacraments and the atmosphere of piety in this part of the Mission is doubtless owing to this salutary Exercise.

The scholastic year was drawing to a close; in the presence of the Governor and other persons of distinction the first of our Catechism tests was held, and it was a great success; it was followed by other examinations, all in their way ensuring a promising future for the schools. For all these great favours received from Divine Providence the *Te Deum* was sung at the close of the year, in the presence of the Authorities, of our whole community and a large congregation.

Hospital of the Good Shepherd—Edifying incident.

But it is time for me to pass on to some of our other efforts and first I must speak of the Hospital of the "Good Shepherd." Being constructed from the beginning for this purpose, although small and at present for men only, it is better suited for its object in the matter of space, ventilation and hygiene than that of Viedma; and the memory of our missionary Fr. Magone who erected it, will always be held in reverence there. I had only to give it the finishing touch and had the honour of presiding at its inauguration. Once open it never lacked invalids of every sort and religion, but all left it healed in soul and body. Amongst the first was a young man calling himself a Dutch Presbyterian, but on enquiry it was found he knew absolutely nothing. One of our brothers, who, from the first day of his arrival, filled the post of infirmarian took charge of him. Whilst caring for the body, the soul was not forgotten, and as the young man had no inveterate prejudices to overcome, in a month he was converted, received conditional Baptism, was confirmed and approached the other Sacraments to his and our own great joy. He has remained a good practical Catholic ever since.

Soon after there came to the Hospital two adult Indians, both pagans and seriously ill. One day whilst, with Fr. Milanese's Indian Catechism, I was instructing one of them, the other began to laugh heartily. My blunders in the *tehuelche* language diverted him. This native was very intelligent: from him I learned many curious incidents relating to Calfucura, Namuncura, Saohuelque and Foyel, the four historical personages of Patagonia and there were many opportunities for speaking about them. One was baptised *Domingo*, in remembrance of a Neapolitan family to whom Chubut owed a debt of gratitude; the other received the name of Valentine in Baptism. Both were confirmed and were able to receive Holy Communion.

Later on the authorities sent us a Swiss. It seems that while in a country tavern some persons after having bound him and obliged him to swallow some unknown kind of liquor, robbed him of everything; then they left him free, but in a state bordering on madness. He was well cared for and the plot being discovered through the efforts of the doctor, we had his money and clothes restored to him.

One more instance will be enough. A certain person with calm premeditation, without any apparent reason stabbed his friend nine times in the stomach. In prison, finding any restraint unbearable, he repeatedly provoked the Sentinel, who without more ado, having discharged his *Mauser* close to his face, tore away the lower jaw. His head was enormously swollen, and his mouth pitiful to look at. Bit by bit his tongue was removed, so that he could not speak; he could only give forth inarticulate sounds. Three times a day it was necessary to dress and disinfect the wounds. It was a tedious and repulsive operation. But the infirmarian did not recoil. All fly this repulsive spectacle; the assistant smiles quietly and continues as if he were handling pearls and rubies. After dressing the wound he feeds the patient. One would say the invalid opens his mouth, but he has none; like a great condor he stretches out his throat and with a funnel and india-rubber tube, liquids, eggs beaten up and broth are poured down. With all this care his life has been saved and charity is bringing him to his senses. Religion has already regained much influence over the savage nature of this poor wretch; he learns readily, he prays and appears disposed to repent. We are cheered by the hope of reconciling him with God and of reinstating him also before the world.

As you see, the Hospital produces good fruits; but it impoverishes us; we economize by hunger

(1) In Chubut and Southern Patagonia there has been, during these last years a large influx of Protestants.

and thirst, and notwithstanding the charity of the few wealthy inhabitants, we must increase our sacrifices and be prepared to endure greater privations, all the more that on account of the fewness of our numbers, it will be impossible for me this year to leave the Mission to collect alms in Buenos Ayres. But we rejoice that God is for us, and scarcity will be succeeded by plenty! This we long for in order to enlarge the buildings, and to provide the necessary

„... Although the difficulties have been very great, still we have been able to finish the two roads which for a long time we have been anxious to open, so as to facilitate our communications with the tribes living at a distance from the centre of Gualaquiza; and we have completed them ourselves with the help of a few labourers paid by us.

“Of these roads one leads southwards of Gualaquiza, to the tribes of *Chucumbleza*, about



Rio Gallegos - Pupils of Salesian Institute.

comforts and space to accommodate a larger number of homeless invalids.

About our missions at a distance I must tell you in another letter.

(To be continued).

Ecuador

Amongst the Jivaros.

From the forests of Ecuador Our Superior General has received a letter from the Missionary Fr. Francis Mattana, Superior of the Mission to the Jivaros of Gualaquiza which gives the following important news.

a day's journey off. The other road leads to *Indanza*, east of Gualaquiza.

“These roads are of the greatest importance.

The first places us in communication not only with several tribes of Jivaros, but also with the city of *Loja* and several villages round about. The second opens up the way to about five or six tribes on the borders of Peru.

“The Mission of *Indanza* is most important, on account of the number of Christian families who will emigrate there very soon, that it to say, as soon as the cart road is completed which was undertaken by the authorities many years ago in this direction. In a few days we also shall start for that important region, and with the consent of the authorities in the Catholic

settlement of *Gualaceo* and the neighbouring villages, we shall select a suitable spot in the forest for the new Colony.

We shall need immediate help therefore both in good workers and abundant means to develop the settlements of *Gualaquiza* and to commence at least two other settlements.

We beg our readers to commend earnestly to Our Lord the Mission of *Gualaquiza*.

China



The first Feast of Mary Help of Christians at Macao.

(Letter from Fr. Louis Versiglia)

Very Rev. and Dear Don Rua,

Yours sons in China have also kept the Feast of Mary Help of Christians. Let me give you a brief account of what happened. You know that on the 2nd of April we began our work, opening the Chinese Orphanage under the invocation of Mary Immaculate. At first the number of orphans was twenty, but this very soon increased to thirty-seven, and devotion to Our Lady Help of Christians soon became a favourite with them.

From the beginning we took great pains to teach them a few hymns, so that at the commencement of the month of May, we were able to keep it in much the same way as is usual in our other houses. Every evening we had a devotional service, and a hymn; a suitable reading in Chinese, Benediction of the Blessed Sacrament with the singing of the Litany and a *Gregorian Tantum Ergo*, ending with the *Laudate Dominum*. I must also tell you that the Parish Priest of our district, Canon Francis Xavier Suarez would have our little singers to go every day to the Parish Church to sing at a similar function.

Meanwhile the 24th of May arrived, on which fell this year the Feast of the Ascension. Whilst making a special remembrance of Mary Help of Christians on that day, the Feast was transferred to the following Sunday: but Our Lady did not fail to give us a pledge of her loving kindness on the 24th. itself. In fact, that afternoon two poor orphans arrived, who begged earnestly with tears to be admitted. Having looked at the papers they brought certifying their condition, I took them in regarding them

as sent by Our Lady on her feast-day. The Bishop on hearing of it was well pleased and signed their papers himself. This was Our Lady's present. One of these orphans was put in the tailor's shop and the other will be a book-binder. We have no instructor as yet in that trade but God will provide one as He did in similar cases for Don Bosco, who founded his first bookbinding shop in identical circumstances.

The day of the Feast came at last. Everything that lay in our power was done to make the celebrations worthy of the occasion; and though these could hardly be regarded as rivalling others that we have seen, there was one ceremony which made up to a great extent for other drawbacks. This was the baptism of one of our dear orphans, aged fourteen, who, renouncing paganism, assumed on that day the white robe of Christianity. He had been received into the Orphanage a fortnight previously.

This function, was very touching in its simplicity. The orphans themselves were greatly impressed and five of them, still pagans, but who are preparing for Baptism wept with disappointment that they were unable that day to share the same privilege. The happy neophyte seemed to be experiencing the sensible effects of grace; his countenance was transformed and filled with joy the whole day. He received the names of *Joseph Mary*. His godmother was the good Signora Constancia Roliz, who with great zeal had begun and completed the instruction of the catechumen; his godfather was our friend the Rev. P. Alvaro Coroado. Father Roliz of the Society of Jesus administered Holy Baptism; he is brother to the godmother and of great assistance to us in instructing and hearing the confessions of the boys.

The ceremonial of Baptism was followed by the Mass sung by the same Father Roliz, assisted by Father Alvaro Coroado and one of our confrères. Our boys sang the *Missa Angelorum* in Gregorian chant: and if you consider that they cannot understand or speak anything but Chinese, which we as yet can neither speak nor understand, that they cannot read a word of European writing, and that so much of the Mass as well as of the other hymns had to be learnt by heart, you will realize, that it needed a miracle of good will on the part of Fr. Fernani who taught them, and of the boys themselves, to do what they did.

In the afternoon we took a walk to the Sanctuary of Our Lady *della Penha*, where the Bishop has his country house. On our arrival

His Lordship, who hastened his departure from town, received us with fatherly kindness.

After a short rest we entered the Chapel, and there the same Jesuit Father gave a short panegyric of Mary Help of Christians, in Chinese, perhaps the first that had ever been preached in that language. He spoke so well that our poor children, little used to hearing sermons, listened without moving a muscle.

After an excellent repast ordered by the Bishop the walk homewards commenced. It was enlivened by the cheerful chattering of the boys who will certainly remember for many a day their first celebration of the Feast of Mary Help of Christians. Whilst, therefore, we render thanks to our heavenly Patroness, a public tribute of gratitude is most justly due to our venerable Bishop, who besides supplying all that is needed for our works, seeks also with true kindness to lighten as far as possible the little sacrifices inevitable in all work undertaken for God, especially in the beginning.

Asking your blessing for us all

Yours devotedly *in Corde Jesu*

LOUIS VERSIGLIA,
Salesian Priest.

Southern Patagonia

From the Territory of Santa Cruz.

Father Joseph Beauvoir (who returned to Italy towards the end of last August) wrote from Rio Gallegos to Don Rua on the 24th of May to the following effect:

"It is time that I should break the long silence and give you tidings concerning our house of Rio Gallegos and the Mission of this extensive territory of Santa Cruz for both of which I solicit personnel.

"You may still remember how, years ago, it was my intention to undertake an expedition

through the whole, or the greater part, of this territory, touching on lake *Argentine*, lake *Viedma*, etc., in order to arrive at the Cordilleras and, if possible, to cross them to visit the *Chomos* Indians who inhabit the shores of the Pacific between the *Smith* and *Metieres* canals and the archipelagos of the Great Mother of God and the Blessed Trinity, etc. In 1892 I had spoken to a few of those Indians about returning to Chili in our little brig which we call *Maria Auxiliadora*. But I had to remain in the Mission and consequently could not comply with the pressing invitations of some of the chiefs of the tribes who had come to Rio Gallegos on business.

"Of course, it is true that Father Borgatello made several excursions towards Chili, and in the year 1900 he reached *Ultima Speranza*, but he did not come into the Argentine territory. Last year Father Dabronski made an excursion as far as *Puerto Deseado*, but he did so in great haste for want of time. I assure you, dear Don Rua, that we are in great need of personnel in order to be able to preach the word of God not only to those recently converted but also to the numerous civilized immigrants. And the protestants are not idle; the protestant minister of Sandy Point is ever on the move, distributing leaflets and bibles, catechezing and administering baptism, etc.

"At Rio Gallegos we are doing all the good we can. In the Institute we have fifty pupils; there were not even so many when Gallegos had more inhabitants. The services are very regular in the Church which is much frequented.

"We celebrated with all possible solemnity the month of Mary which is kept here in November. Even in the military barracks we have something to do. I go there three or four times a week to pay a visit to the officers and soldiers and especially to the sick in the infirmary.

"For want of a substitute I may be obliged to remain here this winter, notwithstanding the intense cold of the season (It is so cold that several times the wine was frozen in the chalice during mass). Yet Mgr. Fagnano gave me to understand some time ago that I may be able to visit Italy in July or August. In that case please be so kind as to prepare a few good Salesians who may accompany me on my return voyage.





LONDON. The Dedication Feast at West Battersea.

The month we have behind has now for several decades been an annual period of intercession for the wants of Holy Church. Since the revival of the Rosary under the late Holy Father, October has been distinguished by a general renewal of fervour, arising principally from the practice and spread of this devotion to the Mother of God. More solemn however, and more impressive, and we hope therefore more powerful, were the prayers and services in the London Churches, and indeed throughout all the country on the third Sunday of the month and in the Salesian Church at West Battersea the day was celebrated in a manner becoming both the general and particular motives for marking that occasion. For besides the common desire to comply with the recommendations of the Hierarchy to make the day one of special prayers, on account of the critical position of Catholic Education, the parishioners of West Battersea had another motive, equally strong, for they were entered on its fourteenth year.

At the Low Masses, celebrated at every hour from 6. a.m. till ten, the attendances were large and the number of Holy Communions was most consoling, for the day had been appointed as one of general Communion. The Very Rev. Fr. Provincial sang the solemn High Mass at eleven; at the Gospel the Rev. Fr. Kelly touched appropriately on the motives which had prompted the Bishop to set apart that Sunday, as one of combined supplication for the success of the Catholic cause in the schools' question.

No labour had been spared to make the already beautiful High Altar of the Church even more devotional and inspiring, and the choir was heard to distinct advantage in *Hummel's Mass in D.* and *Santley's Terribilis est locus iste.*

At the end of the Mass, Exposition of the Most Blessed Sacrament was begun and went on through the rest of the day. The sermon for the Dedication feast was delivered after Vespers at the Evening service by the Rev. Fr. Marsh, S. C., who took for his text the words of St. John in the twenty-first chapter of the Apocalypse: *And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.* Dwelling chiefly on the dedication of the temple to the service of God, the preacher drew an analogy between it and the soul, which has also been solemnly consecrated to the Divine Service, and adorned for her heavenly spouse by the Sacraments of the Church.

The lessons drawn were admirably suited to the occasion, and well adapted to lead the Congregation to regard their church with more reverence and greater love, and to be more assiduous in making it their house of prayer. Procession of the most Blessed Sacrament and solemn Benediction closed the evening.

The opening services at the New Church.

In last month's issue a full notice was given concerning the new Salesian Church at East Hill, Wandsworth. The care with which the scheme for the interior decoration was being carried out, and the very elaborateness of the design, preven-

ted the new Oratory from being opened at an earlier date; but the weeks of waiting have brought their reward. The parishioners of the new Church, for whom it has been built, and who will have occasion to use it the oftenest, find in it all that they had desired and a great deal more. The design which has been followed out in the decoration of the Sanctuary, Altars and roof is an uncommon one, and therein is to be found one of its chief attractions. We hope that

ceremony. His subject was a scene in the life of the saint to whom the church is dedicated. St. Mary Magdalene, and in his brilliant style the preacher depicted the needs of the soul athirst for happiness, seeking it where it cannot be found, and of the Divine Compassion for the souls of men. The intense sympathy of our Divine Saviour with the sorrows of the suffering, and at the same time, His disappointment at the forgetfulness of men furnished many practical



Concepcion (Chili) - Pupils of Festive Oratory.

an illustration of the interior will find a place in our pages at no very distant date.

By October 25th it was ready for the solemn opening. The Church and altars were blessed in the early part of the morning, and soon after eleven o'clock solemn High Mass was sung, in the presence of His Lordship the Bishop of Southwark who assisted pontifically. The celebrant was the Very Rev. Fr. Macey (Provincial), Fr. Fayers being deacon, and Brother Austin, subdeacon.

After the Gospel Fr. Bernard Vanhan, S. J. ascended the pulpit, and choosing a theme, to which none better than he could do full justice, he preached the sermon for the opening

lessons, and led the congregation to resolve, that as Our Lord has deigned to make a permanent dwelling in their midst, His loving generosity shall not be unrequited.

After the sermon His Lordship the Bishop gave the customary indulgence to all present. In the evening a solemn *Te Deum* was sung and Benediction of the Most Blessed Sacrament given. The Music, which included *Wingham's Te Deum* and *Santley's Terribilis est locus iste*, was rendered by the choir of the Salesian School at West Battersea.

As an affair of considerable importance locally, the mayor of the Borough of Wandsworth, wearing his chain of office, assisted at the mor-

ning service. On the Sunday within the Octave the Rev. Rector sang the Solemn High Mass, and the sermon was by the Very Rev. Fr. Burke, C. SS. R., who dwelt on the ever rigorous life of the Church, which is especially brought home on such occasions. The evening discourse was given by the Very Rev. Fr. Provincial. He drew the attention of the Congregation first to the Church of the Catacombs with its secret services, held in dread of sudden interruption by persecutors, and in spite of that, the rapid spread of Christianity, till the period of its exaltation under the Emperors Constantine and Theodosius. He then passed on to the purpose of the church, what it means to Catholics in every period of life, and above all as a place where Our Heavenly Father delights to assemble all his children to receive their confidences and prayers, the story of their troubles and sorrows that He may give guidance and consolation.

Solemn Benediction then followed.

* * *

On the eve of the Sunday within the Octave a distinguished visitor paid an unofficial call at the new Oratory. His Grace the Archbishop of Westminster, the Most Rev. Francis Bourne came to make an early inspection of the Church which he had long desired to see opened. It was His Grace who had placed the Salesians in charge of the New Mission at East Hill, and who had given the future church its title, viz. the Oratory of St. Mary Magdalene. He expressed his pleasure and satisfaction at the success which had crowned the efforts of the priests in charge, and left a special message of congratulation to the artist who was responsible for the design of the decoration, one of the priests of the Salesian House at Battersea.

* * *

The goodwill of the Archbishop towards Don Bosco's work is brought before us in another connection this month. When the Fifth Salesian Congress was being organised in the early part of this year, so called letters of adhesion were received from eminent ecclesiastics in all parts of the world. His Grace of Westminster wrote as follows :

*Archbishop's House
Westminster, S. W.*

Rev. and dear Father,

I am glad to learn from your letter of May 6th that you are soon to have the fifth International Congress of the Salesian Co-operators of Don Bosco. I trust that it will be able to effect much good and I beg God with all my heart to pour down every blessing upon those who take part in it.

Believe me

Your devoted servant in Xt.

✠ FRANCIS BOURNE,
Abp of Westminster.

Jamaica. New Proposals.

Some time back an estate of considerable extent in the Island of Jamaica (West Indies) was put up for auction, but no suitable bidder was forthcoming. Private offers however were received among them being one from the Very Rev. Father Collins, Administrator Apostolic. The offers were submitted to Sir Fielding Clarke, Chief Justice, and as the Administrator's offer remained the highest, it was directed that his proposal should be accepted; in accordance, therefore, with the terms of the sale a first instalment was paid into the treasury.

The *Jamaica Daily Telegraph* gives a precise description of the land in question, which appears to consist mainly of a large plantation generally known as Bushy Park, with other land adjoining the coast, and a small island of 600 acres known as Goat Island, the whole comprising some 4,000 acres. With regard to the object of the purchase the same paper says;

The Roman Catholics are to be heartily congratulated on having secured such a valuable property as Bushy Park; and when seen by a representative the Administrator Apostolic stated that the scheme as to converting the property into an agricultural farm was accurate in every detail. He proposed to establish for the time being a large and up-to-date dairy to be under the control of the Salesian Order. The idea was to turn out a large quantity of dairy products of excellent quality and as time went on the sugar industry would doubtless be taken up; steps would be taken as quickly as possible to put it in order for the purpose for which it was intended.






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.


SAINTE Alphonsus de Liguori had a particular devotion to the holy name of Mary. Out of respect to it he was accustomed to bow his head whenever he heard it pronounced, and it found a place at the head of all his letters and his publications. Among his poems there are many with its exaltation for a theme. St. Anselm likewise had a loving regard for the name of Mary, and St. Antony of Padua declared it to be a source of joy whenever he heard it pronounced. Its gentle influence has been compared to the sweetness of the honeycomb found by a weary traveller; to the soothing shade of the valley after the burning heats; to the comforting strains of a melody on the ear; to the delight of the stag on reaching the fountain of water; and yet none can express its hidden beauty and solace. Let St. Bernard's words be a guide to us in this: Invoke the name of Mary in peril and desolation, in doubt and perplexity, and at no time allow it to be far from your lips or from your heart.

of Our Lady Help of Christians. No day in fact passed by, without more than a thousand persons, assisting at the Community Masses and the evening Benediction, reciting this efficacious prayer, as they do now before the miraculous picture of the Queen of Heaven. It was there that the prayers ascended which obtained the remarkable favours bestowed through Our Founder's hands, and which proved the efficacy of the intercession of the Mother of God under the title **Help of Christians**.

Let our Co-operators join this month with those present at the Sanctuary, in imploring her powerful protection over the children whose future welfare is the object of our solicitude.



GRACES and FAVOURS



From the Annals of the Sanctuary.

1868-1906. Even before the great encyclicals of Pope Leo XIII. had renewed the splendours of the most Holy Rosary, and before his eloquent words had brought it again to the front rank of the Church's devotions, it was a constant, nay, even a favourite practice at the Sanctuary

Dundalk. I had promised a thank-offering and publication if I obtained a much needed favour through the intercession of Our Lady Help of Christians. I now fulfil my promise and ask prayers for another favour through the same intercession.

Oct. 1906.

S. M.

Dublin. Kindly accept enclosed offering in thanksgiving to Our Lady Help of Christians

for recovery from a serious illness through her intercession.

Oct. 1906.

G.

Portsmouth. I enclose an offering for the shrine of Our Lady Help of Christians in thanksgiving and gratitude for a temporal favour obtained, after novena, and promise of publication.

Oct. 1906.

M. P.

Dewsbury (England). — I enclose ten shillings in honour of Our Lady Help of Christians for restoration to health through her powerful intercession.

October 22nd, 1906.

A. M. F.

Cork (Ireland). — I am sending you a small offering in thanksgiving to Mary Help of Christians for the conversion of a person dear to me from the evil habits of intemperance.

October 25th, 1906.

A Subscriber.

Warragul (Australia).—I am sending you a small offering for the Sanctuary of Mary Help of Christians in thanksgiving for many signal favours received through her intercession. Please say a Mass in her honour and publish this in the *Salesian Bulletin*.

September 8th, 1906.

J. F. V.

* *

Bath (England).—I beg to enclose an offering in thanksgiving to Our Lady Help of Christians for favours received.

October 11th, 1906.

S. M. P.

* *

Croom (Ireland).—I send ten shillings in thanksgiving for a very special temporal favour obtained through the intercession of Mary Help of Christians.

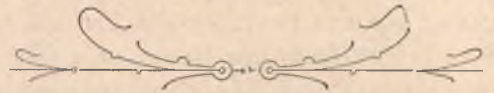
October 16th 1906.

K. H.



THE prayers of the Co-operators are asked for the repose of the soul of the Right Rev. Mgr. Zoccoli, who has lately passed away, and who was the President of the organising committee of the First Salesian Congress at Bologna. His unfailing interest in the promotion of our work should earn for him a frequent remembrance in our prayers.

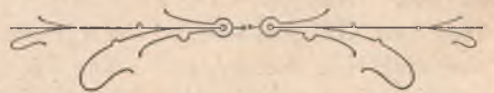
John Lawrence Lawlor, U. S. of America.
Miss Gertrude Fitzgerald, Chicago, Ill., U. S. of America.
Mrs. Anna Smyth, Gargory, Castlewellan, Ireland.



The Salesian Bulletin

Printed and Published at the
Salesian Oratory, Turin, Italy.

This Magazine is sent to Catholics who manifest a desire to become Members of the Association of Salesian Co-operators, and concur in helping our Society in any way whatsoever.



PERMISSU SUPERIORUM

Gerent, GIUSEPPE GAMBINO—Salesian Press, Turin, 1906

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. tobin 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.