

Salesian Bulletin

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Vol. V.

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

Sanctus Dominus

DA MIHI

ANIMAS CAETERA TOLLE

CHARITABLE ASSOCIATION OF THE SACRED HEART OF JESUS

FOUNDED IN FAVOUR OF

THE ORATORY OF THE SACRED HEART

AT THE CASTRO PRETORIO IN ROME

TO WHICH IS ATTACHED THE CELEBRATION OF

SIX MASSES DAILY IN PERPETUITY

offered for the intentions of those who make a single contribution

OF ONE SHILLING

ADVANTAGES.

1. During the erection of the magnificent Temple, recently consecrated to the Sacred Heart of Jesus, at the Castro Pretorio in Rome, it was established that, as soon as the grand edifice were finished, the Rosary of the Blessed Virgin and other prayers should be daily recited therein, and Holy Mass offered on Fridays for all Contributors to the Building Fund of this International Monument of devotion to the Sacred Heart. In order to augment these spiritual advantages and admit to their enjoyment a greater number of the faithful, the Charitable Association of the Sacred Heart of Jesus has been established in the above-named church; whereby all the members participate in the fruit of six Masses daily, in perpetuity, offered for the intentions of those who are inscribed in the books of the Association and have given an alms of One Shilling once for ever towards the Oratory of the Sacred Heart of Jesus.



2. Two of these daily Masses will be celebrated at the Altar of the Sacred Heart of Jesus, two at that of Mary Help of Christians, and two at St. Joseph's. We may remark that Don Bosco's venerable name is associated with the two last-mentioned Altars, for on them he offered the Holy Sacrifice during his last stay in Rome.

3. Besides the six daily Masses all MEMBERS, both living and dead, participate in the fruits attached to:

(a) The recital of the Rosary and the imparting of Benediction of the Blessed Sacrament, which takes place every day in this church;

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The Salesian Bulletin

Organ of the Association of Salesian Co-operators

"Oratorio Salesiano" Turin, Italy.

CONTENTS.—

	page		page
The Venerable John Bosco	481	His Eminence Cardinal Svampa	497
Decree for the Beatification and Canonization of the Ven. Servant of God John Bosco	484	Salesian Notes and News.	499
Annotations to the Decree	490	Indulgences	502
News from the Missions	493	Devotion to Our Lady Help of Christians	503
		Graces and Favours	504

THE VENERABLE JOHN BOSCO.

A few days before there burst upon us, with incredible fury, the late tempest of abuse and outrage, which filled all honest hearts with a sense of shame and disgust, but which provided a certain section of the rabble and the press with a pretext for a horrible and immoral campaign, our horizon had been illumined by a brilliant dawn, ushered in on July 24th, on which day the Supreme Pontiff Pius X ratified with his signature the Commission appointed for the introduction of the Cause of the Beatification and Canonization of the Venerable Servant of God, **John Bosco**, Founder of the pious Salesian Society.

Amid the universal rejoicing which had greeted this announcement of the

opening glorification of our Holy Founder, no one certainly had the least suspicion that the following day would see the outburst of such a storm of calumny and insinuating reports. Caught as in the vortex of a whirlwind of infamous falsehood, we could but stand appalled and join in the sorrow which all honest minds experienced; but after the first fury of the storm, calm and reflexion followed, and with them came relief and consolation. Is it not almost a necessity to the works of God that they should be assailed by the wicked? And did not Jesus Christ number those with the blessed who had to suffer persecution for justice sake?

Our thoughts at once turned to Don Bosco, and more readily and with greater confidence than hitherto, and

never has his work appeared more providential, more noble and generous the vocation of his followers, or more glorious the name of Sons of Don Bosco! The commencement of his glory came just then to be our comfort and assurance.

But that was not the only reason why the Decree was hailed as a harbinger of joyous news. In virtue of that decree, the brow of Don Bosco does not yet, it is true, shine with the halo of the Saints, but still it is a subject of joy to us to see, and that after only nineteen years, the signs of mourning drop from his tomb; and it brings with it the consolation of being able, in the silence of our heart, to lift up our thoughts to him in heaven, and raise our voices to him with increased confidence.

Moreover, abiding by the wise laws of the Church, it was until now almost forbidden us to speak of our Founder in any intimate way; prudence likewise counselled silence for the moment. But now that the Supreme Authority of the Church, after examining the voluminous Process of the Diocesan Curia, concerning the life, virtue, and fame of the sanctity of our Founder, (a process begun on June 4th 1890, and closed on April 18th 1897, after 562 consultations) and after a careful scrutiny, has declared him *venerable*, decreeing the introduction of the Cause for his Beatification and Canonization, we have no reason for further hesitation. Accordingly, although at all times and in everything obedient to all the subsequent decrees bearing upon the cause, we are now at liberty to speak of the Venerable John Bosco more openly, and to present his character to the reader, not only in its many natural

attractions, but also in that irresistible touch of the supernatural which seemed blended with it from his earliest years.

Again it is generally allowed, that in adorning the Founders of religious orders with heroic virtues, Almighty God does not so much intend to propose them to their spiritual children as patrons, but rather as perfect examples for them to follow. And we in fact, dear Co-operators, contemplating the image of our Founder, are at once drawn to the consideration of his admirable virtues, whether as a priest or a religious, particularly his uprightness and gentleness of heart, the high order of the wisdom displayed in his educational system, his insatiable desire to save souls, his steadfast attachment to the Church and the Pope, and in his every thought and deed his zeal for the greater glory of God.

For this consolation therefore, received from the hands of Divine Providence, we should return our heartfelt praise and thanks. And this special favour, which has awakened in us a greater affection for our Society, and has made us more grateful to Our Lady Help of Christians who so wonderfully guided and assisted Don Bosco in every step of his work, ought to awaken the like sentiments in our Co-operators. Many of them were personally acquainted with the Servant of God, and as both his virtues and his works were wonderful in their eyes, they should not be satisfied with returning thanks to God, but should find in this new favour an impulse to redouble their zeal in the performance of good works. Henceforth to "co-operate with Don Bosco," will no longer mean simply to be co-operators with a great philanthropist, or benefactor of youth, but to "co-operate

with a man of God," which is another way of saying, to co-operate directly with Divine Providence in an enterprise which It has raised in these latter times and continually assists and sustains.

Thus the increase in glory which the name of Don Bosco has gained, as it has already aroused the hatred and spite of the common enemies of the Church, has also augmented the fervour and devotion of the whole Salesian Family,

The mission entrusted to us and to you, Co-operators, is both sacred and noble. Let our ranks be ever compact under our standard, which, protected by God, gathers round it thousands of children in all parts of the world, to educate them in science, arts or trades, but especially in virtue; and let it be our endeavour to increase these youthful followers. Though hell should threaten, we need have no fear. The Salesian standard was consigned to the hands of Don Bosco by Divine Providence, and Don Bosco has planted it on a basis too secure to fear the attacks which the enemies of the Church are ever ready to make.

A last recommendation must be to fervent prayer — and that especially

to Mary Most Holy, Help of Christians, that she may assist us, and implant in our hearts a little of that holy intrepidity amid all assaults, which was one of the chief traits of the character of



The Venerable Don Bosco.

our Venerable Founder; and that instead of the deathblow which it was thought to give to Don Bosco's work, it may receive instead a renewal of life and vigour.



DECRETUM

BEATIFICATIONIS ET CANONIZATIONIS

VENERABILIS SERVI DEI

JOANNIS BOSCO

Sacerdotis Fundatoris

PIAE SOCIETATIS SALESIANAE.

SUPREMUS humanae familiae auctor et rector Deus, sicut aliis temporibus, ita nostris, christianae societati peculiari cura consulit, opportunis subveniens auxiliis ac remediis, per selectos viros luminosa atque actuosa virtute conspicuos, qui percurrentes viam suam salutarem vitalemque spiritum et calorem omnibus impertire visi sunt. Inter hos, saeculo nuper elapso, divina providentia in praesidium et ornamentum Ecclesiae suae misit Sacerdotem JOANNEM BOSCO, qui Sanctorum Virorum Josephi Calasanctii, Vincentii a Paulo, Joannis Baptistae de La Salle aliorumque similium vestigiis inhaerens, cum pia Societate Salesiana ab eo instituta cumque aliis variis operibus, hominum saluti procurandae ac praesertim juventuti religione, studiis et artibus instituendae se totum devovit, omnibus omnia factus, ut omnes faceret salvos.

Murialdi apud Castrum Novum in Astensibus ex probis piisque parentibus Aloysio et Margarita Occhiena ortus est Dei Famulus, die 16 augusti anno 1815. Post, triennium, patre demortuo, sub matris viduae, quae labore, gravitate et virtute liberis praelegebat, singulari cura et tutela succrevit. Puerulus domi degens et cunctis amabilis agrestibus operibus victum sibi comparabat. Decennis, ingenii memoriaeque specimine dato, a R. D. Calosso oppidi natalis Cappellano, uti hospes et alumnus acceptus, ad litterarum rudimenta addiscenda admissus fuit. Brevi post, magistro vita functo, ad agrestem et pastoritiam artem reversus, aliquo tempore suam impendit operam, studiis tamen non omnino intermissis. Verum pia genitrix filii votis obsecundans eum Castrum Novum decem millia passuum dissitum quotidie mittebat, ubi dum a Parocho loci latini sermonis

DECREE

FOR THE BEATIFICATION AND CANONIZATION

OF THE VEN. SERVANT OF GOD

JOHN BOSCO

Founder of

THE PIOUS SALESIAN SOCIETY.

Almighty God, the Creator and Supreme Ruler of the human race, as in other ages so also in our own, provides with special care for the needs of the christian society, coming to its aid with timely remedies, through the agency of men specially chosen, conspicuous by their active and eminent virtues, who, walking in their appointed way, seem to impart to all around their own ardent spirit and zeal. Among these, in the century just completed, Divine Providence sent as a protection and ornament to His Church, the priest John Bosco, who, following closely in the footsteps of those saintly men, Joseph Calasanctius, Vincent of Paul, John Baptist de la Salle and others, through the instrumentality of the Pious Salesian Society instituted by him and various other works, consecrated his life to procure the salvation of souls, and especially to the education of youth in piety, learning and the arts, making himself all to all that he might save all.

The Servant of God was born at Murialdo near Castelnuovo d'Asti of pious parents, Aloysius and Margaret Occhiena, on August 16th 1815. His father having died when John was three years of age, he grew up under the special care and guardianship of his widowed mother, who gave her children an excellent example in industry, modesty and virtue. As a little boy at home, and beloved by all, he worked for his living by taking part in the labours of the field. At the age of ten years having given proof of his ability and remarkable memory, he was received as a guest and pupil by the Rev. Fr. Calosso, the parish priest of his native place, to commence his elementary studies. Returning after a short time, in consequence of his master's death, to the labours of the field, he ceased his lessons for a time, without however putting his studies entirely aside. His pious mother, moreover, complying with her son's desire, sent him every day to Castelnuovo d'Asti, about six miles off, where he was taught the rudiments of Latin by

primordiis erudiebatur, simul municipales scholas diligenter frequentabat. Postea Cherium translatus, omnes et singulas Gymnasii classes, singulari honore ac praemio pluries donatus, felici exitu absolvit; itemque bonos sodales in virtute firmare, malosque ad bonam frugem reducere satagit. Ad hunc finem Joannes eos juvenes in coetum, quem a laetitia nuncupaverat, statis diebus et horis, pro exercitationibus aetatis, honestati ac religioni congruis, congregabat; huiusque industriae fructus fuit etiam adolescens ex Judaismo ad fidem Catholicam conversus cum magno sodalium gaudio. Quae vitae ratio veluti praeparatio habenda est ad nobiliorem statum super quo, quum anceps esset Servus Dei, opportunum ipsi advenit auxilium tum Parochi Castri Novi Rev. Cinzano, tum potissimum Ven. Cafasso, cujus consilia et exempla ex tunc sequi coepit.

Vertente anno 1834, viginti aetatis annos agens, Castri Novi in Ecclesia parochiali S. Michaelis Archangeli, in festo titulari, clericalem habitum induit; simulque quaedam salutaria monita scripsit et ante imaginem Deiparae Virginis perlegit, cum proposito ea fideliter adimplendi. Opera vero ipsius Ven. Cafasso, Cherii Seminarium Archiepiscopale ingressus est, ubi sex annos philosophiae ac theologiae operam dedit, speciali praemio quotannis cohonestatus. Historiae quoque ecclesiasticae, ac linguis graecis, hebraicis et gallicis aliisque studuit disciplinis. Maxime laetabatur, quod cum quibusdam sodalibus ferventioribus, inter quos Aloysius Comollo laude et mentione dignus, a suis superioribus obtinuerat ad Sacram Synaxim, praeter morem, pluries in hebdomada accedere. Interim apostolatam, quem Murialdi et Castri novi inceperat, Cherii intra Seminarii parietes prosecutus est erga pueros et adolescentes tam internos quam externos. Subdiaconatus et Diaconatus ordinibus rite susceptis, quum ad presbyteratum promoveretur, paucis ante diebus, nova et perfectiora sibi proposuit adimplenda, quae scripto tradidit. Sacerdotio auctus, Augustae Taurinorum ad S. Francisci Assisiensis primum Sacro operatus est, adistente Sacerdote Josepho Cafasso, iterum in Ecclesia B. M. V. a Consolatione, tertium, et quartum Cherii, die autem SS.mo Corpori Christi dicato Castri Novi, magna confluyente populi multitu-

the parish priest, and at the same time attended the public school. Later on, being removed to Chieri he completed a very successful course in all the preliminary classes, being several times rewarded with prizes and words of high commendation; at the same time, among his companions he endeavoured to confirm the virtuous in good habits and to bring the indifferent ones to the right path. To obtain this, at certain stated times John gathered together these companions in a society which he had named the *joyful* or merry, for the purpose of religious and other exercises suited to their age; one result of these endeavours was the conversion of a Jewish boy to the Catholic Faith, to the great joy of the sodality. Such a tenor of life must be regarded as the preparation for a more perfect state, and while the servant of God was in doubt in regard to this, opportune counsel was given him by the local parish-priest, Fr. Cinzano, and especially by the Ven. Cafasso whose counsel and example he now commenced to follow.

In 1834, being then in his twentieth year, he was clothed with the clerical habit at Castelnovo in the parish church of St. Michael on the titular feast, and on that occasion he wrote out some resolutions which he read before the statue of the Blessed Virgin purposing to observe them faithfully; and then by the influence of the Ven. Cafasso himself, he entered the Archiepiscopal seminary of Chieri, where for six years he devoted himself to the study of philosophy and theology gaining special commendation each year. He also applied himself to the study of Ecclesiastical History, of the Greek, Hebrew and French languages and other branches of learning. It was his greatest joy to have obtained permission from his superiors, along with some other students, among whom Aloysius Comollo is worthy of mention, to approach the Holy Table several times in the week contrary to the generally received custom of the time. Moreover, in Chieri as well, within the walls of the Seminary, he continued to exercise to the advantage of the boys, both boarders and externs, that apostolate he had undertaken at Murialdo and Castelnovo. Having received the Subdiaconate and Diaconate at the appointed times, when he was about to be promoted to the priesthood, he made and wrote out just previous to it, new and more perfect resolutions. Being lastly ordained he celebrated his first Mass at St. Francis d'Assisi's in Turin, assisted by Fr. Joseph Cafasso, the second in the Sanctuary of the Consolata, the third and fourth at Chieri, and on the Feast of Corpus Christi he said Mass at Castelnovo in the presence of a very large congregation. In the evening as he entered his own

dine. Vespere dum paternam domum repetit, transiens per locum ubi suum apostolatam pro pueris olim praesenserat, Deo gratias agit, laudesque tribuit cum ps. 112: « Laudate pueri Dominum ». Pia Margarita Joannem Sacerdotem jucundo ac materno affectu excipiens, ad Christum pro nobis passum excogitandum et imitandum eum hortatur, nihilque postulat a filio quam preces jugemque sui memoriam ad altare Domini.

Anno 1841 Augustam Taurinorum se contulit et, auctore ac duce Cafasso, in Collegio ecclesiastico S. Francisci Assisiensis per triennium Theologiae morali et sacrae eloquentiae incubuit, simulque sacerdotalia munia obivit etiam in carceribus et nosocomiis. Ad pueros autem derelictos juvenesque informandos, diebus festis in Ecclesiis, Oratorii aliisque in locis coetus habebat. Pluribus exortis difficultatibus et obstaculis, eisque tandem Dei ope superatis, veluti in portum se recepit in domum vici « Valdocco » prope Taurinum. Quam domum seu potius speluncam, unius hebdomadae spatium, in decens aedificium convertit, die Dominica 12 Aprilis an. 1846 idem Dei Famulus, habita licentia, solemniter lustravit atque Deo Optimo Maximo in honorem S. Francisci Salesii dicavit. Huiusmodi Oratorium et ipsum Rectorem pluribus privilegiis Taurinensis Archiepiscopus auxit, et ipse Rex Carolus Albertus in fidem suam et tutelam excepit. Deinceps alia duo aperuit Oratoria, unum Aloysio Gonzaga, alterum Angelo Tutelari sacra, in quibus quingenti et ultra juvenes adnumerabantur. Scholas quoque diurnas, nocturnas et dominicales ad juvenes artifices excolendos instituit; et, affluentibus discipulis, aliquos elegit ac instruxit, qui in Oratoriis et in scholis praeceptoris munus gererent. Mense Aprilis anno 1847, miseris atque aerumnis quorundam adolescentulorum permotus, in domunculam, quam prope Oratorium praecipuum conduxerat et ubi cum matre domicilium habebat, eos libenter hospites recepit: illisque, quae ad cultum victumque quotidianum erant necessaria, Margarita coadjuvante, suppeditabat. Huic humili casae referenda sunt initia hospitii a Sancto Francisco Salesio nuncupati, quod an. 1851 triginta adolescentulos et, ampliata domo, an. 1860 quadringentos atque an. 1870 octingentos habebat, hospitio receptos.

home, passing by the place where he had formerly had a presentiment of his apostolate among the young, he gave thanks to God, and offered praise in the words of the 112th psalm: *Laudate pueri Dominum*. The pious Margaret receiving her son as a priest in a joyful and maternal embrace, exhorted him to the consideration and imitation of Our Saviour suffering for us, and asked her son for nothing but his prayers and a continual remembrance at the altar of God.

In 1841 he went to Turin, where by the suggestion and guidance of Cafasso he devoted himself for three years to the study of moral Theology and sacred eloquence in the ecclesiastical college of St. Francis d'Assisi, and at the same time was partly engaged in the work of the sacred ministry including the visiting of the prisons and hospitals. Moreover in order to instruct boys and young men who had been neglected, he gathered them together on feast-days in the Churches, Oratories, and other places. Many difficulties and obstacles having arisen, and they being by the help of God finally overcome, he settled, as in a safe harbour, in a house of the neighbourhood of Valdocco, a suburb of Turin. This house, or rather shed, was converted into a becoming room in the space of a week, and on Sunday April 12th 1846 the Servant of God having obtained the necessary permission, solemnly blessed and dedicated the chapel in honour of St. Francis de Sales. This Oratory and its Rector were enriched with many privileges by the Archbishop of Turin, and King Charles Albert himself took them under his protection.

He afterwards opened two other Oratories, dedicating the first to St. Aloysius Gonzaga, the second to the guardian angel, in which the boys numbered five hundred. He also commenced Day and Evening and Sunday Schools for the instruction of young men at work, and as pupils came in large numbers, he chose some and taught them, that they might act as teachers in the oratories and schools. In April 1847, moved by the great misery and unfortunate surroundings of some boys, he began to give them shelter with great joy, in the little house which he rented near the first Oratory, and where he lived with his mother; with the aid of Margaret he provided what was necessary for their instruction and daily food. This lowly house was the cradle of the Oratory called after St. Francis of Sales, which in 1851 counted thirty boarders, and when the House was enlarged in 1860, four hundred and in 1870 eight hundred boys. These were mostly placed in various workshops of the city, where they might learn and practise different trades; John visited these workshops

Hos vero juvenes apud magistros in officinis urbanis collocabat, ut varias artes discerent et exercerent; quas officinas Joannes saepe saepius adibat et de suorum juvenum agendi ratione atque in arte profectu sciscitari curabat. Postea eorum moribus religionique melius consulens, in ipso hospitio ab an. 1855 officinas aperuit. Quos ex illis majori ingenio et virtute praestantiores et idoneos reperiebat, ad litterarum et scientiarum studia destinabat. Ipse erat horum magister; mox alios adhibuit cooperatores ex ecclesiasticis professoribus et theologis, quum Seminarium Dioecesanum esset clausum et Taurinensis Antistes Fransoni in exilium missus.

Historia Oratorii et Hospitalii usque ad an. 1870 complures sacerdotes e proprio gremio egressos recensebat sacris muneribus ornatos et valde utiles Archidioecesi Taurinensi aliisque Dioecibus regionis pedemontanae. In juvenibus instituendis JOANNES BOSCO prae oculis habita divina sententia « Initium sapientiae timor Domini » methodum praevenientis industriae, vigilantiae et caritatis sequutus est: simulque studuit, ut occupationibus nonnumquam intermissis, animus aptis honestisque ludis recrearetur. Hinc scholas populares gymnasticis musicisque exercitiis adornavit. Ne opus ad juventutis utilitatem erectum lapsu temporis evanesceret, sed stabile fixumque permaneret, Servus Dei, prae habito consilio virorum prudentum atque ipsius Ven. Cafasso, libenter etiam annuente, vivae vocis oraculo, Romano Pontifice Pio IX, Augustae Taurinorum an. 1859 Societatem Salesianam instituit et ex omnium Capitularium sententia, titulo Rectoris Majoris gubernavit. Quam Societatem in dies adauctam ac diffusam Apostolica Sedes an. 1864 laudavit et commendavit, atque an. 1869 decreto die 1 Martii edito approbavit et confirmavit.

Interim Congregationem Filiarum Mariae, deinceps adjecto titulo Auxiliatricis, quam ex puellis sui oppidi « Mornese » Dioecesis Aquensis, pius Sacerdos Dominicus Pestarino constituerat, ipso rogante, veluti filialis adoptionis titulo Joannes excepit, atque, Institutori demortuo an. 1872, alterum Praesidem ex sodalibus Salesianis suffecit. Ita religiosa puellarum Familia Mariae Auxiliatricis quasi Secundus Ordo habitus est. Salesiani Instituti, cui breve post accessit veluti

very often, so as to obtain exact information about the behaviour of the boys, and about their progress in their trade. Later on, in order to provide more efficaciously for their moral welfare in 1855 he opened workshops in his own house. Those boys then, whom he found to be more intelligent and of greater virtue and capabilities he put to the study of letters and science. He himself was their master; afterwards however he received some helpers from among the priests, both professors and theologians during the time when the Seminary was closed, and the Archbishop of Turin, Mgr. Fransoni was sent into exile.

The annals of the Oratory up to 1870 register the names of many priests coming from its schools, adorned with every priestly virtue, to the great advantage of the Archdiocese of Turin and the other dioceses of Piedmont. In the education of youth John Bosco kept before him the words: *The holy fear of God is the beginning of wisdom*; he followed out a system of preventive diligence, of charity and watchfulness, and he arranged, that varying their occupations from time to time, the boys should relieve their minds by suitable recreation. With this in view he wished the school routine to be brightened by bodily exercises and music. In order that the work he had organised for the welfare of the young might not pass away with the lapse of time but might remain stable and secure, the Servant of God, after taking counsel with prudent men and with the Ven. Cafasso, and with the fullest approbation given personally to him by the Roman Pontiff Pius IX, in 1859 he founded in Turin the Salesian Society, which by the unanimous vote of the chapter, he ruled with the title of Rector Major. This society, increasing and extending every day, was commended by the Apostolic See in 1864 and by a decree of March 1st 1869 was approved and confirmed.

In the meanwhile the Congregation of the Daughters of Mary, to which title was afterwards added the words "Help of Christians", which the pious priest Dominic Pestarino had founded among the young women of his district of Mornese in the Diocese of Acqui, at the urgent request of this same priest, was accepted by Don Bosco by way of adoption; and to it, when its founder died in 1872, he gave as another Superior one of the Salesian priests. In this way the religious family of the Daughters of Mary Help of Christians began as the Second Order of the Salesian Institute, to which was added shortly afterwards a Third Order, the Pious Association of Co-operators, having members of both sexes, which on May 9th 1876 was approved, and enriched with privileges and indulgences by the Holy See.

Tertius Ordo pia unio Cooperatorum utriusque sexus, die 9 Maji an. 1876 ab Apostolica Sede approbata atque privilegiis indulgentiisque ditata.

Inde Ephemerides Salesianae et Lecturae Catholicae, historicae, literariae et populares etiam pro scholis ad unionem et charitatem omnium sodalium cum sana doctrina fovendam atque augendam et ad improborum atque haereticorum insidias erroresque avertendos. Tandem commemorare juvat Missiones per Europae atque Americae regiones propagatas et florentes; Opus, cui vulgo « Figli di Maria » nomen est, adultorum ecclesiasticis vocationibus excolendis cum suis quinquaginta et ultra domibus; plures Ecclesias ornatissimas diversis in regionibus erectas, inter quas eminent Ecclesia Taurinensis Beatae Mariae Virginis Auxiliatricis et templum parochiale Romae in Castro Praetorio, flagitante Leone XIII, extructum et Sacratissimo Cordi Jesu dicatum cum peramplo hospitio variis litterarum et artium scholis aucto.

Non defuerunt Servo Dei angustiae et contradictiones, quas cum debito obsequio, singulari patientia et animi fortitudine, Deo adjuvante, superavit; tamen hisce afflictionibus assiduisque laboribus fractus die 20 Decembris an. 1887 in morbum incidit, qui fere quadraginta dies perduravit, gradatim ingravescens. Sacramentis Ecclesiae rite susceptis, ipsum invisentibus apta et salutaria monita dabat, suosque intimos RR. DD. Rua et Cagliero rogabat, ut extrema sua consilia Salesianis communicarent. Cardinali Alimonda Archiepiscopo Taurinensi se morientem suamque Congregationem enixe commendavit. A Cardinali Richard Archiepiscopo Parisiensi, Roma ad suam Dioecesim jam redeunte, benedictionem obtinuit eo pacto, ut ipse Parisiensem Antistitem cum fidelibus sibi commissis benediceret; prouti vir obediens egit. Perdurante aegritudine, fere quotidie divinam Eucharistiam sancte receperat et postremo in festivitate S. Francisci Salesii; saepiusque ingeminabat: « Fiat voluntas tua. » « In manus tuas Domine... » « Maria, Mater gratiae... » « Diligite inimicos vestros. » « Quaerite regnum Dei. » « Alter alterius onera portate. » « Exemplum bonorum operorum..... » Adventante autem die 31 Januarii an. 1888 summo mane ad signum campanae Beatissimam Virginem salutavit exclamans: « Viva Maria! » et paulo post hora fere quinta, adstantibus Superioribus et alumnis praecipuis totius Societatis, qui dilecti sui legiferi Patris et Magistri disces-

By his endeavours, the Salesian Bulletin, the Catholic Readings, books dealing with History and Literature, both for the general public and scholastic, were published, so that while promoting and increasing useful knowledge among his own associates he might also promote union and charity, and combat the snares and errors of the impious and of heretics. Lastly mention must be made of the flourishing missions established in various parts of Europe and America; the work of the *Figli di Maria* to promote adult vocations to the ecclesiastical state, with its fifty or more centres; many splendid churches erected in various localities, among which are prominent the Sanctuary of Our Lady Help of Christians in Turin and the temple raised at Castro Pretorio in Rome by the command of Leo XIII, and dedicated to the Sacred Heart of Jesus, with the annexed buildings including various schools for both literary and technical work.

Trials and anxieties were not wanting to the Servant of God, but by the divine assistance he bore them with devoted submission and singular patience and constancy; at last broken down by such trials and continual labours on Dec. 20th 1887 he was struck down by an illness which lasted for about forty days and gradually increased in seriousness. When he had received the Sacraments of the Church with great devotion, to all those who went to see him he gave salutary and appropriate counsels, and entrusted to his most intimate followers Don Rua and Mgr. Cagliero the duty of communicating to the Salesians his parting words. To Cardinal Alimonda, Archbishop of Turin he earnestly recommended himself and his congregation. From Cardinal Richard, Archbishop of Paris, who was then returning from Rome to his own diocese, he obtained his blessing, on the understanding that he himself would bless the Archbishop of Paris and the faithful committed to his care; and this in his obedience he did. He received Holy Communion every day in his long illness, and for the last time on the Feast of St. Francis de Sales: he often repeated: *May the Will of God be done; Into Thy hands O Lord; Mary Mother of grace; Love your enemies; Seek the kingdom of God; Bear one another's burdens; The example of your good works.*

At last in the early morning of Jan. 31st 1888, at the sound of the bell he saluted the Blessed Virgin exclaiming *Viva Maria!* and shortly afterwards about five o'clock, there being present the chief Superiors and subjects of the society, who by prayers and tears accompanied the departing soul of their Founder and Master, John Bosco slept in the Lord.

The news of his death had hardly reached the

sum precibus lacrimisque prosequerentur, JOANNES BOSCO pie obdormivit in Domino.

Nuntio mortis vix evulgato, tota civitas maximo moerore ac luctu affecta est. Innumeri cives et exteri confluerunt ad cadaver invisendum sacra veste indutum et publice expositum in Ecclesia S. Francisci Salesii, ubi solennes exequiae per solutae sunt. Ipsum vero cadaver ad Collegium Sacrarum expeditionum paulo ante apertum apud Salicis Vallem, delatum et solempni pompa exceptum, ibidem honorifice tumulatum fuit. Interim sanctimoniae fama, quam Servus Dei in vita acquisierat, post obitum adeo percubuit, ut de ea Inquisitiones Ordinariae adornatae et sacrorum Rituum Congregationi exhibitae sunt. Quum vero omnia in promptu essent, et, revisione scriptorum rite peracta, nihil obstaret, quominus ad ulteriora procedi posset, instante R. mo D. no Joanne Baptista Marengo, Congregationis Salesianae Procuratore et Postulatore Generali, attentisque litteris postulatoriis quorundam E. morum S. R. E. Cardinalium, complurium R. morum Sacrorum Antistitum, necnon Capitulum Cathedralium et Praepositorum Ordinum Religiosorum, E. mus et R. mus D. nus Cardinalis Josephus Calasanctius Vives y Tuto, huiusce causae Ponens seu Relator, in Ordinariis Sacrorum Rituum Congregationis Comitibus subsignata die ad Vaticanum habitis, sequens dubium discutiendum proposuit: « An sit signanda Commissio Introductionis Causae, in casu et ad effectum, de quo agitur. » Et E. mi ac R. mi Patres Sacris tuendis Ritibus praepositi, post relationem ipsius E. mi Ponentis, audito voce et scripto R. P. D. Alexandro Verde Sanctae Fidei Promotore, omnibus sedulo perbentis, rescribendum censuerunt: « Affirmative seu signandam esse Commissionem, si Sanctissimo placuerit ». Die 23 Julii 1907.

Facta postmodum de praedictis Sanctissimo Domino Nostro Pio Papae Decimo per infra scriptum Cardinalem Sacrae Rituum Congregationis Praefectum relatione, Sanctitas Sua sententiam Sacrae eiusdem Congregationis ratam habens, propria manu signare dignata est Commissionem Introductionis Causae Venerabilis Servi Dei JOANNIS BOSCO, Sacerdotis Fundatoris Piae Societatis Salesianae, die 24 eisdem mense et anno.

SERAPHINUS Card. CRETONI,
S. R. C. Praefectus.

(L. ✠ S.)

† DIOMEDES PANICI, Archiep. Laodic.
S. R. C. Secretarius.

city, when the whole population was greatly moved with sorrow and mourning; citizens and visitors without number flocked to see the remains clothed in the priestly vestments and publicly exposed in the Church of St. Francis de Sales, where the last rites were performed. The body having been carried to, and solemnly received at the Missionary College of Valsalice, which had just been opened, it there received honourable burial. Immediately the fame of his sanctity, which the servant of God had acquired during life, so increased after his death that the ordinary process was made and presented to the Congregation of Rites. Everything being then arranged, and his writings also being regularly examined, there being nothing to prevent further procedure, at the request of the Very Rev. John Baptist Marengo, Procurator and Postulator General of the Pious Salesian Society, and acceding to similar requests from some Eminent Cardinals of the Holy Roman Church, of many Right Rev. Bishops and Cathedral Chapters, and Superiors of religious orders, the most Eminent and most Rev. Cardinal Joseph Calasanctius Vives y Tuto the Postulator of this case, in the customary meeting of the Sacred Congregation of Rites held in the Vatican on the day indicated below, proposed for discussion the following question: *Whether the commission ought to be appointed for the Introduction of the Cause, in the case and for the purpose proposed?* And the Most Eminent and Most Rev. Fathers at the head of the Congregation of Rites, after the statement from the Most Eminent Relator, having also heard the spoken and written decision of the Very Rev. A. Verde, Promoter of the Holy Faith, and all having been diligently considered, determined to reply: *“Affirmatively, or, that the commission ought to be established if such shall please the Holy Father.”*; July 23rd 1907.

A report of all the foregoing being made to Our Most Holy Father Pope Pius X by the undersigned Cardinal Prefect of the Sacred Congregation of Rites, His Holiness ratified the decision of the said Congregation, and deigned to sign with his own hand the Commission for the Introduction of the Cause of the Venerable Servant of God, John Bosco, priest, Founder of the Pious Salesian Society on the 24th of the same month and year.

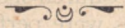
SERAFINO Card. CRETONI

Praefect of the Congregation of Rites.

(L. ✠ S.)

† DIOMEDE PANICI, Arch. of Laodicea
Secretary.

ANNOTATIONS TO THE DECREE.



Co-operators will find in these brief notes or annotations to the Decree, some interesting explanations of what the Document necessarily gives in a condensed form. The small text at the heading of each is in the words of the Decree itself.

“See, now you have no father!”

His father having died when John was two years of age, he grew up under the special care and guardianship of his widowed mother...

Don Bosco had the misfortune to lose his father while he was still very young. He frequently mentioned this loss to the boys of the Oratory.

“I was hardly two years of age,” he used to say, “when my father died, and have no recollection now of what he was like. I do not remember what they did with me during that sad time; I only recollect, and it is the first incident in my life of which I have any recollection, that my mother said to me: ‘See, now you have no father.’ Everybody left the chamber in which he lay dead, but I somehow wanted to remain there. My mother, who had in her hands a basin with some eggs in it, called to me quietly: ‘Come, John, come with me: But I replied: ‘If father doesn’t come, I don’t want to come.’ ‘Poor child,’ said my mother, ‘come with me, you have no father now.’ Saying this she began to cry, and as she took me by the hand, I began to cry too, because I saw her crying, for at that age I could not certainly understand what a heavy loss the death of a father meant. Still I have always remembered those words: ‘See, now you have no father.’”

His First Communion.

(March 1826)

On that morning his pious mother did not allow him to talk to anyone; she accompanied him to Church and to the Holy Table, and made the preparation and thanksgiving with him, which the priest also made aloud for the communicants to follow. She did not allow him to occupy any part of the day in work, but left him to read and to pray. Among other counsels she gave him, these are memorable, and she repeated them to him more than once:

“My dear son, this has been a solemn day for you. I am sure that Almighty God has taken entire possession of your heart. Now promise me to do all you can to remain good till the end of your life. For the future go frequently to

Holy Communion, but be careful never to commit a sacrilege. Always make good confessions; be obedient, go willingly to catechism and to the sermons in the Church; but above all, fly from those who use bad or unbecoming language.”

Concerning this, Don Bosco has left written in his *Memoirs*:

“I remembered and strove to put in practice these counsels of my mother, and I believe that from that day there was some improvement in my manner of life, especially in obedience and submission, which was a matter of great repugnance to me at first, as I was always inclined to make some boyish retort to those who gave me any advice or commands”

The reception of the clerical habit.

In 1834, being then in his 20th year, he was clothed in the clerical habit at Castelnuovo in the parish church of St. Michael, and on that occasion he wrote out some resolutions which he read before the statue of the Blessed Virgin

In his *memoirs* we find it written:

“After that day I meant to turn my mind to my own spiritual affairs. The life that I had till then lived needed to be reformed. In the past it had not been exactly sinful, but dissipated, full of vain-glory; I had taken part in games and all kinds of amusements, which bring with them a moment’s pleasure but cannot satisfy the heart. In order to mark out a certain tenor of life and so as to keep to it, I have written the following resolutions:

1. I shall not be present for the future in public games at the times of fairs and markets, nor go to theatres or dances; and as far as possible I shall keep away from the dinners which are usually given on such occasions.

2. I shall not for the future engage in any games of cards or tricks of dexterity; I shall not play again on the violin, or go to the hunt. These things I consider contrary to the gravity of the ecclesiastical state.

3. I shall love and practice retirement, temperance in eating and drinking: and for repose I shall only allow myself what is strictly necessary to preserve health.

4. As I have hitherto served the world by profane reading, so for the future I shall strive to serve God, by the reading of religious subjects.

5. I shall combat with all my might every thought, word, or deed against the virtue of chastity; and on the other hand I shall practice everything no matter how small, that will help to preserve this virtue.

6. In addition to my ordinary practices of piety I shall never omit some daily meditation and spiritual reading.

7. Every day I shall strive to relate some maxim or example for the edification of others. I shall do this among my companions and friends, and when I cannot do it with any one else I shall do it with my mother.

These are the resolutions made at the time of receiving the clerical habit; and so that they might be well impressed on my mind I have read them before an image of Our Lady, and have made a formal promise to observe them even at the cost of sacrifice.

take it off at once. I would rather see my son a poor peasant, than a priest neglectful of his duties. When you came into the world I consecrated you to the Blessed Virgin; when you commenced your lessons I consecrated you to her anew; now I recommend you to be entirely hers; love those companions who are devout to Our Lady; and if you become a priest strive to increase the devotion to the Blessed Virgin.'

When she had finished speaking, I was so moved that tears stood in my eyes.



The House where the Venerable Don Bosco was born.

Entrance into the Seminary.

... then by the influence of the Ven. Cafasso, he entered the Arch-episcopal seminary of Chieri.

“On Oct. 30th of that year 1835 I was to enter the seminary as had been arranged. The little family gathering usual on such occasions was held. My relations were well satisfied; I even more than they. My mother only was very serious, and often looked at me fixedly, as though she wanted to say something to me. On the evening before my departure she called me to her and said these memorable words:

‘My son you have been clothed with the clerical habit; it has given me all the consolation that a mother could have in her son’s good fortune. But remember that it is not the habit that is an honour to your state, but the practice of virtue. If ever you come to doubt about your having a vocation, do not dishonour that habit;

“Mother,” I replied, “I thank you for all you have said and done for me; your words shall not be in vain; I shall treasure them all through my life.’ In the morning I left for Chieri, and that same evening my seminary course began.

His Ordination.

Being lastly ordained he celebrated his First Mass at St. Francis d’Assisi’s in Turin.

His *Memoirs* say:

“My ordination day was the vigil of the feast of the Blessed Trinity, June 5th, and the ceremony was performed in the Episcopal Palace by Archbishop Franzoni. I celebrated my first Mass in the Church of St Francis of Assisi, where Fr. Joseph Cafasso, my benefactor and spiritual director was in charge. I was eagerly awaited in my native place, where a First Mass had not been celebrated for several years; but I preferred to say it without many witnesses at

the altar of the Guardian Angel on the Gospel side of the church. On that day the Universal Church celebrated the Feast of the Blessed Trinity, the Archdiocese of Turin the Feast of the Miracle of the Blessed Sacrament, the Church of St. Francis that of Our Lady of Grace, honoured there since time immemorial, and that day I consider the happiest of my life. In the *memento* of that Mass I remembered all my professors, my spiritual and temporal benefactors, and especially the lamented Fr. Calosso to whom I have always regarded myself to be deeply indebted. It is a pious belief that God infallibly grants the special grace asked for by a new priest in his first Mass: I asked with great earnestness for *efficacy of speech*, so that I might be able to do some good to souls. I sometimes think that Almighty God listened to my humble prayer."

His First Mass at Castelnuovo.

On the feast of Corpus Christi he said Mass at Castelnuovo in the presence of a very large Congregation.

Our Holy Founder celebrated his second Mass in the Sanctuary of the Consolata, as a mark of gratitude, he writes, for the innumerable favours which Our Lady had obtained for him from her Divine Son.

"On Tuesday," his *memoirs* continue: "I went to Chieri to celebrate Mass in the Church of St. Dominic, where there was still living my old professor, Fr. Giusiana, who assisted me with paternal affection. The good old man was moved to tears. I spent the remainder of that happy day with him.

On Wednesday I offered up the holy Sacrifice in the cathedral of the same city.

On Thursday, the Feast of Corpus Christi, I satisfied the desires of my native village people, and went to Castelnuovo, where I sang the Mass and carried the Blessed Sacrament in the usual procession. The parish priest thought well to invite my relations, the clergy and the chief people of the place to the dinner which followed.

They all partook of my happiness that day, for I had somehow been on the best of terms with all the village, and every one was glad in my good fortune. That evening I went to my own home. But when I was near the house and noticed the place where I had had the dreams when I was nine years old. I could not keep back the tears that the recollections brought to my eyes, and I said: *How wonderful are the designs of Divine Providence! God has indeed raised up from the earth a poor child to place him among the princes of his people* (1).

(1) The Decree alludes to this circumstance in the words: *In the evening as he entered his own home, passing by the place where he had formerly had a presentiment of his apostolate among the young, he gave*

When my mother later on had me to herself she said these memorable words:

Now you are a priest and you say Mass; you will be from henceforward closer to Jesus Christ. Remember that to commence to offer up the holy sacrifice means to commence to suffer. You may not experience it at once, but you will soon be convinced that your mother was right. I am sure that you will pray for me every day whether I live or die; that will suffice for me. You must now devote all your energy to the salvation of souls, and have no thought of me.

The resolutions made at his ordination.

When he was about to be promoted to the priesthood, he made and wrote out just previous to it, new and more perfect resolutions.

These are the resolutions in their entirety: "The conclusions of the retreat made in preparation for my ordination".

The priest never goes to heaven alone, nor to hell alone. If he performs his duties well he will go to heaven with the souls saved by his good example; if he acts negligently, and gives scandal, he will be lost with the souls condemned through his scandal. Hence I will adopt every means to observe the following resolutions:

1. I shall not go out for walks in the town, except by necessity, or to visit the sick and similar cases.
2. To be most scrupulous not to waste any time.
3. To suffer and bear humiliations always and in everything, when the salvation of souls may be advanced.
4. The charity and gentleness of St. Francis of Sales shall guide me in everything.
5. I shall always be content with the food set before me, as long as it is not injurious to health.
6. I shall only take wine as a remedy, and then after water has been mixed with it.
7. Labour is a powerful weapon against the enemies of the soul; hence I shall not allow my body more than five hours sleep at night; during the day and especially after dinner I shall not take any rest, unless in case of illness.
8. Every day I shall devote some time to meditation and spiritual reading, and during the day shall make a short visit or say at least one prayer before the Blessed Sacrament. Before and after Holy Mass I shall pass at least a quarter of an hour in preparation and thanksgiving.
9. I shall avoid conversation with persons of the other sex except in the case of the confessional or other spiritual necessity.

Thanks to God and offered praise in the 112th psalm; Laudate pueri Dominum.



China.

At the end of the 1st Year of the Mission.
— The little Chinese for our Co-operators.

Macao, Jan. 16, 1907.

Very Rev. Don Rua,

It is now exactly a year ago!... It was on January 16, 1906, after having received your blessing and visited the Sanctuary of Mary Help of Christians, we started for Genoa, whence we embarked for the East.... This date should not be forgotten, for Our Lord, in the brief space of one year, has granted us so many graces that we are bound to testify our gratitude. May His Goodness and admirable Providence be praised.

Truly we feel bound to thank God who has vouchsafed to brighten our path with great consolations. I have not failed from time to time to make these known to Your Reverence and you have thought well to communicate them to our Co-operators. Some may have deemed the news insignificant; but in the beginning everything is of importance... and many things which later on, will pass unnoticed, owing to more important events, now fill our hearts with a joy that constrains us to make them known.

For instance, I have not yet written to you about the feast we celebrated in honour of Mary Immaculate. It was very simple, but the thought that it was the first 8th of December kept by the Sons of Don Bosco in China animated all to prepare for it with great fervour. At last that day came which had been chosen for a touching ceremony. Five of our orphans, under the mantle, as it were, of Mary Immaculate, were to receive Holy Baptism!

The solemn rite took place in our humble

chapel. The five happy children, well instructed, had prepared themselves with earnest desires; and their companions, of whom the greater number had that morning received Holy Communion, surrounded them with countenances beaming with joy. The ceremony was performed by the Very Rev. Mgr. José da Costa Nunes, Vicar General.... To describe the joy of the newly baptized would be impossible... The grace of God overflowed in their hearts and more than once on that day they consecrated themselves to Our Lady whose *favoured children* they had become.

The Rev. Athanasius Tany, parish priest of the Chinese of S. Lazzaro and His Excellency the Italian Consul were present at the ceremony.

Solemn Mass followed at ten o'clock, it being celebrated by the above-named Vicar General, and our choir boys accompanied the Sacred liturgy....

In the evening I took care to impress upon the boys the special importance of this day and of this feast to the Salesians, inviting them to pray for the development of the work of Don Bosco in China and for our Benefactors. The emotion visible on the faces of the little Chinese, the fervour with which, prostrate at the feet of Our Lady's statue, they recited three *Aves* for all the Co-operators, and above all the exemplary care with which the greater number perform their duties fill me with confidence that this first feast celebrated by us in honour of the Immaculate Conception cannot fail to please Our Lady who has deigned to bless it with such consoling results.

The next day (December 9th) an excursion to *Isola Verde* (the green island). But there was no gliding over the blue waters of the China sea to reach our destination;... we reached the Island on foot, for it has now been many years joined to the mainland by a causeway. It is the property of the Jesuit Fathers in charge of the Seminary, who gladly granted us the use of the villa they have there for the whole day. The Very Rev. Canon Soarez, Parish Priest of San Lorenzo, in whose district the School is situated, spent the whole of the day with us, which was thoroughly enjoyed by the boys.

With this letter, as a sequel to the *Diary of our journey* already in great part published in the *Bulletin*, I enclose some pages on the city

of Hong-Kong and of Macao which I think may also be of interest to our readers.

Asking your prayers and a blessing on all our work

I am Your devoted Son in J. C.
LOUIS VERSIGLIA, Priest.

Hong-kong.



The conquests of civilization — Aspect of the harbour — The typhoon — An immense field of labour.

Whilst I am staying as an honoured guest in a quiet room of the Mission of S. Calogero in Hong-Kong, noisy sounds from the harbour below reach my ears.

Wonderful to relate, under certain aspects (that of tonnage for instance) this is the first port in the world.

Looking down, one perceives a long stretch of dark green sea, surrounded by a chain of hills like a magnificent amphitheatre, literally filled with all sorts of vessels; first class English cruisers in front of the great war arsenal, ships of all sizes and of all colours.

If one seeks a spot which may be called the centre of the earth, I should not hesitate to name the Port of Hong-Kong, since, as I have said, the ships of nations the most widely separated are to be found on this spot which is thus the meeting place of the world's civilisation.

It is, I repeat, wonderful to behold this rock, which, fifty years ago, sterile and deserted, lifted itself above the roar of the sea, which was the only sound disturbing its profound stillness, now bubbling over with the most active and feverish existence one can imagine. Few European colonies achieved such a prompt success, or developed with such rapidity.

On these rocks, once deserted, rises a city swarming with nearly half a million inhabitants.

Each precipice and projection has been levelled and turned into a splendid balcony, where sumptuous villas stand in the shade of magnificent trees looking out towards the sea.

The view on every side, is always new and always interesting.

On this side every foot of ground has been conquered by the feverish activity of labour and the desire to build a pleasant nest. There, enchanting gardens with all varieties of shrubs and the most luxuriant vegetation of a tropical climate; further on, flowers blooming everywhere and at all seasons of the year.

The eye wanders eagerly over all to the breezy and sloping hill above the city of Victoria, crowned with villas and palaces of incredible magnificence.

The victory is apparently complete, and the triumph of civilization, endowed with ample means and strength of will, has here reached its highest point.

On the steep slope, one sees from time to time, appearing and disappearing amidst the thick foliage, as if in a fantastic game, the carriages of the funicular railway crawling up the perpendicular height, and in addition tramways and steam-cars. There are magnificent roads curving round and dividing the hill into three different levels.

And as if the roads were not enough, to save time and labour, a tunnel has been excavated which pierces the hill like the entrance to a beehive.

But I must state something still more surprising. That which holy Job seems to have said scarcely exaggerating, to show what man will do to find the precious metals, is here literally verified. "He hath stretched forth his hand to the flint, he hath overturned mountains from the roots". Thus it is: veritable hills are shattered and swept away by an immense swarm of Chinese labourers.

One gains a better and more complete idea, however, of this activity and indefatigable labour at night time.

Scarcely has the sun vanished behind the loftiest peak, after having illuminated this magnificent living shell with the most beautiful variety of tints and reflections, when Hong-Kong assumes the aspect of a city in flames.

Above, around, on the coast, in every corner the electric lights gleam forth, amidst the verdant foliage, like so many glittering eyes. At that time, more than in the daylight one can form an idea of the numerous and crowded streets of the city and of the dwellings of those who, not finding space enough, or despising the lowly inhabitants, wish to raise themselves above others. Naturally they are those who rejoice in a larger share of wealth.

In a word, from this point one sees the whole city wrapped as it were in a luminous cloud, as if a single flame were sending up to heaven rosy streaks of light.

Still more beautiful, varied and interesting is the view of the harbour by night; especially if one is fortunate enough to see it at a late hour from the opposite side.

Then the brilliant lights of the men-of-war may be seen oscillating, showing the ponderous forms of the cruisers which keep the peace in these waters; the larger vessels and big boats

aglow; every *sampan* and little steamer has its own shining eye. Each light varies in colour, white, red, blue, green and other colours are reflected and multiplied on the water in long, shining and wavering lines. Many lights are stationary and appear shining in the waters like the reflection of a clear sky. But many others glide swiftly on all sides and in every direction, telling us that here life is in a state of unrest and that, amidst the confusion of sounds, night is but the continuation of the day.

Here, as from the lofty height of a mountain peak, or in the infinite space of a boundless ocean, one experiences a powerful impression, making one realize the greatness of Him who enables such tiny creatures to produce such a spectacle. Commerce, when it assumes such proportions, no longer appears as the ignoble theatre of human cupidity, but rather reveals itself as a splendid manifestation of Omnipotence, the source of movement in the heavens and on earth.

And now, in the fresh morning air, whilst I am hastily writing these notes, my ears are assailed with the whistling of a hundred steamers, re-echoing through the populous alleys of the city or from the rocky walls of the no less thickly inhabited mountain, announcing their arrival or departure.

Some are arriving from Europe, others are coming in from the opposite side, from America, from Japan, from Oceania, in fine, from all parts of the world.

Moreover, it frequently happens that the fleets of different nations are assembled here, and should the Birthday of one of the Sovereigns or any other notable occasion occur at such a time, every warship is bound to fire a fixed salute according to the conventions of international courtesy. You may imagine what a deafening noise, what re-echoing thunder is the result. One may say that then indeed Hong-Kong intones its hymn of triumph.

But the Lord in a few moments willed to abase such ephemeral human grandeur, demonstrating that He alone is truly great and powerful. The typhoon, after wandering for some time over the ocean, like the breath of divine anger, fell upon the Port of Hong-Kong. It is said that a preliminary warning should have been issued, by which the greater part of the damage done might have been prevented. Unfortunately this was not given, and in a few moments the glorious array of naval and merchant vessels was reduced to a heap of splinters.

I saw the *Fronde* half-submerged, lying near the shore like a dead whale; the *Petrarch* an immense steamer with its sides torn open, and lying on the top of a smaller steamer; the

Phoenix cast up on the shore, leaning towards the treacherous waters.

The city suffered but little, and even the harbour after a few days resumed its customary aspect and activity.

When, in a few years' time, the railway is completed uniting Hong-Kong, or rather the opposite city Kan-lun (scarcely ten minutes distance from the first), with Canton, Pekin and thus with Europe, attracting a large portion of the world's commerce by this route, it will not then be surprising if we have here a new London of the Further East.

Meanwhile it seems as if our beloved Father Don Bosco, casting a look of compassion on so many souls not yet Christians, gathered together in such vast numbers in these parts, it seems, I say, as if he exclaimed:

"Behold yet another field of labour where my sons, the Salesians, may pitch their lowly tents! *Faxit Deus!*"

Matto Grosso (Brazil)

The Tribe of the Bororos.

(Historical account by Fr. Antony Malan)

A great battle in the heavens.

In ancient times the *Bopi* and *Mareba* lived happy and contented in eight heavens of equal beauty, illumined by the glory of the unknown Being and forming the court of *Tupá* who was in the tenth heaven. The heaven of the *Baregues* was not yet in existence, because the Bororos did not yet exist; the *Hayge* with his three sons and his servants dwelt in the heaven which was afterwards transformed into an obscure cavern ever agitated by violent storms.

The *Bopi*, the *Mareba*, *Tupá* and *Hayge* were eighteen brothers without any descendants. The spirits under the orders of the two first were divided into eighteen legions. The heavens were not divided and evil spirits did not exist. But the brothers called *Bope*, as well as those called *Mareba*, thought it beneath their dignity to pay homage to *Tupá*, since they were all equal; therefore they withdrew to their own heavens with their followers; thus *Tupá* was left alone with his courtiers in the tenth heaven. The seventeen brothers, wishing to render more secure the tranquillity of their kingdoms, divided the heavens, the eastern portion being assigned to the *Bopi* brothers, the western to the *Mareba* brothers.

The eight spirits reigning in the four first heavens, envying the glory of the *unknown Being*, invited their brethren to attack the heavens of the *Tupá-dogues*, but they, knowing the great power of *Tupá*, did not accompany them. Vexed at this repulse, they succeeded in attracting to their side the courtiers of their brethren, and of these only a small number remained faithful to *Tupá*. With *Hayge*, the first born *Hayge-bororo* alone remained. The rebels, deeming themselves sufficiently powerful, attacked even the Heaven of the *Tupá-dogues*, trusting that, when this was conquered, they would drive from his throne even the *Unknown Being* together with those brethren who had refused to join their conspiracy. But on reaching the tenth heaven, they were completely overcome by the *Tupá-dogues*, who pursued them to the depths of the abyss.

Punishment then followed. The six brothers, who had presided over the first, second and third Heaven, were degraded to the condition of servants, as having been foremost in the revolt. The two heads of the fourth heaven lost the natural gifts they possessed except knowledge, and were transformed, as previously stated, into beings with only one arm and one leg, and in punishment of their pride they were given the post of captains of the evil spirits. They are seated on thrones of fire, *Bope* on the west and *Mareba* on the east. The rebellious courtiers of *Tupá* took the form of bats; of those of *Hayge* some remained in space, in the trees, in the mountains, in the depths; some followed the two sons of *Hayge* who, with their servants and their children, assumed strange shapes and took up their abode on the roads abovementioned. All the spirits, followers of the rebellious *Bopi* and *Mareba*, except those who remained with *Hayge*, are called *Bopi* and *Mareba*; those who inhabit the earth and space took the form of the captains of the 4th heaven, the others took instead the form of owls, bats and wild-boars.

The *unknown Being*, displeased with the cowardice of the good *Bopi* and *Mareba*, of *Tupá* and of *Hayge*, deprived them of their glory and banished them from his presence. He cast out *Hayge* from the heaven he inhabited, and took from him his supremacy over *Tupá* received his exiled brother into his own heaven; in addition he gave orders that between the regions of the good and the bad a great black stone should be set up, and finally collected the weapons which were in the *Hayges* heaven, changing this heaven into an obscure cavern and giving orders to the deadly elements that they should allow no one to enter but the civilized.

Notions as to the Creation — Feasts and Customs. — Some curious reasons "why"

Our divinities, say the Bororos, created the animals: (as we say of God, but with this difference that the things created, as they say, by our God, love the civilized people, and those created by their divinities love the Indians).

The *unknown Being* according to them, observed the following order in creation. After having created everything that lives and breathes in the air, in the waters, in the bowels of the earth, he brought from heaven a male and female both civilized. The divinities, on seeing the animals created by the *unknown Being*, made others like them out of clay and besought him to give them life, and the *unknown Being* did as they wished. The *Bopi*, the *Mareba* and *Tupá* did the same for men. The civilized, they say, can eat the animals they kill without exorcisms, but these, after death, never rise again; their own animals, on the contrary, have their abode in heaven; they come into this world, but after death they return once more to heaven from which they descend to earth during the day to eat, but at night re-ascend to heaven, because they are immortal.

Fish have only an earthly life, but those which die in the rivers not yet belonging to civilized people, after death rise again in eternal waters, from whence they return to this world to eat, being themselves also immortal.

Feasts and customs. — In honour of the good *Hayge*, the Indians have instituted solemn feasts or solemnities in which they eat and drink to repletion. In these feasts the little tables are decorated, whereas on the feasts of the wicked *Haygi* they are unadorned, as these feasts have a sad and melancholy character.

The good *Hayge* assists at the banquet, partaking of all the viands, whilst the wicked have only water and cigars.

Why the Indians assassinate the civilized population. — In the great solemnities which usually last several days, when the glorious deeds of the ancient heroes of the tribe are commemorated in which also at the invitation of the head *bari* the souls of the Indians take part, coming to drink and smoke, the souls of the civilized sometimes descend from heaven, bearing a resemblance to the souls of the Indians and speaking their language perfectly. Giving water and cigars to these civilized or *Aroes* as they are called, the *Tupá-dogues* also drink and keep the cigar smoke in their mouths. The *Aroes* wishing to become incarnate in the *bari*, the *Tupá-dogues* rush upon them, snatch the

cigars out of their hands, puff into their faces the smoke from their mouths, killing them, and forcing them to hide themselves anew in the depths of the earth, from whence they return to heaven!.... But afterwards the enraged *Aroes* commence killing all the Indians by becoming incarnate in them if they do not resolve to avenge the affront offered to them. Then the Indians, anxious as they are to preserve life and fearing death, force the head *bari* to declare war on the civilized population. The *bari* declares war and a band of Indians, led by their caciques approach the farms of the civilized inhabitants, with a pretence of friendly overtures to disarm suspicion and then perpetrate their terrible Massacres.

For many reasons the Bororos are opposed to

civilization; for instance.... because Bope would punish them by not allowing them to reach old age, in which they expect to be able to see their forefathers; because Mareba would destroy their race.... because after death the Aroes would not admit them into their heaven... because Tupá, in course of time, would enable the civilized inhabitants to obtain possession of their children and would kill the parents.... because the Baregues would cause the sun to be darkened and an endless night would cover the earth and the evil spirits would so torment the Indians with vexations as to weaken their constitution and prevent their living more than a few years.

ANTONY MALAN,
Salesian Missionary.



His Eminence Cardinal SVAMPA.

Bowing in submission to the divine decrees, but with a heart full of sorrow and consternation, we are forced to register among our departed Co-operators the name of His Eminence Card. Svampa, whom the Sons of D. Bosco will always hold in memory as an affectionate father and one of the very best of benefactors. A model of the highest ecclesiastical virtues the death of the Cardinal has left a great void, not only in the Archdiocese of Bologna but in the entire Church, for he was always placed amongst the most eminent of the Apostolic College.

He was born on June 13th 1851 at Montegrano, a pleasant hamlet in the Diocese of Fermo. When only ten years of age he entered the diocesan seminary, where, "as a young student," they are his own words, "hardly fifteen years of age I had the good fortune to see for the first time the great apostle of christian education, who had already commenced in Italy his work on behalf of the children of the people" — our Venerable Founder, Don Bosco.

When his course of studies was finished, he was invited by the Archbishop, Card. De Angelis to the Pontifical Seminary at Piano, where he obtained degrees in law and theology, and was elected a member of the Theological Academy. Returning to Fermo he taught for nearly two years in that Seminary, and immediately

afterwards, at the desire of Leo XIII, he was called to Rome, to take the chair of civil law in the Pontifical Seminary, the Apollinare; this he held until the consistory of May 23rd 1887, in which he was appointed to the See of Forli, and from which in May 1894, he was promoted to the Archbishopric of Bologna and invested with the Sacred Purple.

His twenty years in the episcopate were years of benefits given with lavish hand first to the diocese of Forli, where he was especially distinguished for prudence, wisdom and remarkable tact in the conduct of affairs, and afterwards in the extensive Archdiocese of Bologna, where his memory will ever live in benediction. With mental gifts of the first order, a nobleness of character, an affability and courtesy towards all rather unique than rare, with a natural and unobtrusive modesty, and at the same time such a knowledge of men and things that seemed almost intuitive, ready in giving, and most grateful for services rendered to him, especially for the raising of the monumental Church of the Sacred Heart commenced by him in 1900, and which the Bolognese people will now complete as a monument to their distinguished pastor, His Eminence Cardinal Svampa was for thirteen years the object of reverence and love to all in the Archdiocese of Bologna, who admired his learning, zeal and saintliness, and venerated him as a perfect model of what a true pastor should be,

But now he has passed away! We are hardly as yet reconciled to his loss, for in him there has gone perhaps the greatest admirer of Don Bosco and one of the best patrons of his work.

When he was at Turin in 1894, to take part in the Eucharistic Congress promoted by Mgr. Riccardi, His Eminence would stay nowhere but at the Oratory, and the hours which were not occupied with the labours of the Congress, he passed in our midst, almost as one of ourselves or near the tomb of Don Bosco at Val-salice. It was there, that to give vent to his admiration and love for Don Bosco, he had the idea of holding at Bologna that first Salesian Congress, which, if it was indeed a triumph, was such through the zeal of the Cardinal.

To him also we owe the School dedicated to Our Blessed Lady in Bologna, where our confreres and pupils will never forget the gentle kindness and familiarity of such a father. It is not easy to make one realise in a few lines the innumerable proofs of interest and good-will given by the Cardinal to the Salesian Work. Many will call to mind the inspiring words which characterised his discourses at the meeting of the Congress held in Turin in 1903, which was a preparation for the solemnity of the Pontifical coronation of the image of Our Lady Help of Christians; and even more recently many can even now hear the affectionate terms in which he spoke of Don Bosco and his humble followers at the Congress of the Festive Oratories in Faenza, in the early part of this year; there are a hundred or even a thousand instances of his unflinching guidance and assistance, of kindness and sympathy; and above all others perhaps, because his last, was that which he gave us on his bed of death.

As soon as it was evident that his short illness was to prove fatal, calm and resigned the cardinal called his household about him to give them his last message, and he concluded with these exact words:

"I send a message of comfort to my very dear,

and, just now, so persecuted Salesians...." Similarly his last blessing, a few moments before he expired, he wished to keep for the Sons of Don Bosco.

His Eminence expired most peacefully and in full possession of his faculties on the morning



His Eminence Cardinal Svampa.

of the feast of St. Laurence, August 10th. We cannot forget such a benefactor in our prayers, confident in the meantime that he will also continue to aid us by his supplications before the most High. Our Co-operators will join with us in a remembrance of this illustrious member of their Association.





With the month of October London Province. the new course at the Salesian School. 1) Salesian School. esian School may be regarded as in full working order and everything pointing to a term of successful effort; for with the previous year's examination results before them, and consequent promotions and re-arrangements, the boys have in general grasped the seriousness of the situation. Touching on the examination results the Oxford Locals came out with the very satisfactory percentage of almost ninety and one or two unsuccessful candidates lost it by the narrowest margin. The results, as was remarked, are a stimulus and a reward, and add to the general feeling of satisfaction at having achieved an object.

But it must not be thought that it is quite all work. With the month of September the season lends itself to the introduction of the Winter game, and besides taking its place with other schools in scholastic successes, the Salesian School, by its representative first eleven team is generally admitted in local circles to be superior to most elevens of a corresponding average age, or even of a considerably higher average. The mid-weekly half-holidays lend themselves conveniently to outside matches and the Saturdays to inter-class competition, so that the remark on the school prospectus, which has appeared in the two previous issues referring to the games is not without foundation.

The small number of boys,

2) The musical side. who from various circumstances had to pass their vacation at the school, had several opportunities for holiday diversions. Walks, outings,

and concerts in the School-hall figured in the vacation programme, and the choir-boys, or what remained of the choir-boys, had an opportunity of distinguishing themselves on the Feast of St. Augustine, when they sang the Mass at the temporary church dedicated to that Saint which has been erected in Hammersmith. It is in reference to this circumstance that a contemporary takes occasion to pass some highly eulogistic remarks upon the doings of the choir from West Battersea. To those familiar with Salesian Schools at all, it is well known that a choir of boys both for the private chapel and for the Church services is always an important factor — and this follows on the practice of our Venerable Founder, who placed high importance on the musical side of school life. On the occasion mentioned the choir sang Gounod's *Messe du Sacre Cœur*, with Zulueta's *Veritas mea* as the Offertory.

But the name of *Salesian* is often heard in connection with instrumental music as well as singing, and what is generally known as the *Salesian Boys' Band*, has already gained a high reputation for the many excellent qualities of its playing. The boys in this band are all engaged in the technical side of the Salesian School and the knowledge of an instrument forms part of their training. They were lately engaged at the ceremony of laying the foundation stone of the new schools at Highgate, and in the Catholic outdoor procession in South London.

*

A Cardinal's letter Most Catholics no doubt have made themselves acquainted with the doings of the anti-clerical rioters who

have been causing trouble of late in the Holy City and in several other towns in Italy. In connection with these the name of the Salesians has been several times mentioned, and particularly with the school at Varazze in the diocese of Savona. The campaign against the Salesian School at Varazze, and the school directed by the Nuns of Mary Help of Christians was taking place just at the time of the illness of the late lamented Cardinal Svampa, of whom a full notice is given elsewhere in this issue.

Referring a short time ago both to the illness and to the disturbances, the Roman Correspondent of the *Tablet* sends the following, which was given in that paper under the title of *Cardinal Svampa's last letter*.

"Painfully interesting," he says, "is the last letter written by Cardinal Svampa a few days before his untimely death. It was addressed to the Superior of the Salesian College at Varazze, the chief victim of the anticlerical campaign, and it runs as follows:

'Mio Carissimo Don Viglietti,—In these days of terrible suffering for the Salesians, and especially for the College of Varazze I have been in pain and agony with you. I feel all the bitterness of the chalice you have been obliged to drain. Poor Don Carlo! Who would have ever foreseen an attack of this kind! But do not be cast down! Maria Ausiliatrice is watching over the Salesian Institute, and Don Bosco will not fail to protect his sons. I pray and have others pray too. One thing I recommend you: take proceedings against the Press that conspires to injure you. I add no more. I heartily bless you.

Most affectionately DOMENICO SVAMPA.'

The correspondent adds: "The boy Besson, the material author of the plot against the Salesians of Varazze is now utterly discredited, and has contradicted himself in a great many points. Frantic efforts are being made by the counsel chosen for him to show that he is insane, and therefore not responsible for what he has done.

To this letter we may well append a translation of the Declaration made by our own official organ in Italy. It is as follows:

"Deeply grateful for the assurances of confidence and esteem which have reached us from

all sides, when unworthy men sought to defame and calumniate the Salesian name, not even sparing the sacred memory of Don Bosco nor the whole collective body of his Sons, we offer to all the Co-operators, and to all the friends of Don Bosco's work our heartiest thanks.

And in our turn, for the cause of Truth and for the reassurance of friends, we are able to proclaim and to state in the most formal manner that both the *Collegio Civico* directed by the Salesians at Varazze, and the *School of St Catherine* under the care of the Nuns of Mary Help of Christians in the same town are entirely exonerated from the charges contained in the Diary of one of the boys. Moreover on account of the falsehood of the charges with regard to indecency and dishonouring the king's effigy, those two institutes were constrained for the protection of their own honour, to prosecute their accusers for libel and defamation.

We may add that on August 30th, of the two Salesians belonging to the above-mentioned Institute, who were arrested by the magistrates on these false charges, one is already set at liberty; and as regards the other, who is simply retained as an accused man, and not as in any sense guilty, we are fully confident that truth and justice will completely triumph.

Lastly we wish to make it known, that we are fully aware of our duty and of our right to take those means which the Laws provide to vindicate the honour of our Work, which, if it is our own, in as much as we have consecrated our lives to it, is also the work of our Co-operators and friends, because it is continually sustained by them, and has been favoured with their esteem and benevolence.

*

At Bethlehem. It is relieving to turn from the consideration of these painful though stirring events, to cast a glance at the peaceful and successful work being done in Don Bosco's Schools in the near East. The Schools of *Arts and Trades* directed by the Salesians in Our Saviour's birth-place, owe their origin to the indefatigable labours of the Very

As we go to press news reaches us that the other victim has been released from prison, having been declared innocent.

Rev. Canon Belloni, of holy memory, and were placed under the care of the Salesians when the Canon made his profession as a member of our Society.

In closing the scholastic year, the Inspector of the Schools in the district has issued a report on their present position, from which some brief extracts are made. Among other things he says:

We have also received fifteen schismatic children into the Catholic Church. The experience of former years has particularly encouraged us to favour these conversions, since most of them, even under adverse circumstances, have been persevered in.

Ten boys have besides completed their technical course during the year and have taken good positions, to the great satisfaction of their



The Tomb of the Venerable Don Bosco.

We have not succeeded in meeting all the expenses incurred, and the accounts have been closed for the year with creditors still unpaid, whom we must put off to our own great regret with further promises....

Other things are more consoling.

“Two former pupils of the school have completed their theological course, and have been ordained, which brings the number of those who have been promoted to the priesthood from this school during our management to eight.

families. This is the main work of the school and fulfils the object for which the late Canon made such sacrifices. These three items moreover are a witness to the Co-operators that their assistance has not been in vain or misdirected.

The classes for day-scholars have also had a successful year's course, and by means of the schools directed by the Franciscan Fathers and our own, we have succeeded in preventing the abuse of Christian children being drawn into schismatic or heretical schools; on the contrary

the same anomaly holds here as elsewhere, that many Protestant parents send their children by preference to our schools and quite concur in their receiving religious instruction with the other scholars.

At the recent visit of the Patriarch of the Greek Catholics and Melchites, the band from the school had a foremost place in the public Welcome to the prelate, and not only was ours the first school visited by him, but he did us the further honour of sitting with us at table. The new Latin Patriarch of Jerusalem also paid an early visit to the House where an entertainment and reception were given in his honour.

The Salesian School—Technical and Commercial—at the port of Smyrna keeps up the first class reputation which it established in its very first year of opening. The prizes at the end of last term were distributed by the Italian Consul, who together with other distinguished gentlemen had assisted at the School's annual examination.

*

The Church Music Question. The influence of the Sovereign Pontiff's regulations regarding Church music have been felt in every part of his dominions, and his suggestions were heartily taken up in the South American States, since we already hear of the second interstate congress dealing with Sacred Music. This congress was held in the hall of the Salesian College of Pius IX, and was arranged by the Directors of the Sacred Music review which is edited by the the Salesians at Bernal. When the reports on the musical compositions, submitted to the Congress in accordance with its decrees, were made known, it was found that the three prizes awarded by the Archbishop of Montevideo, by the Bishop of Cuyo, and by the Commission for sacred music respectively, had all been carried off by one composer: the next in merit was a musical setting by the Salesian Priest Fr. Rota,

The arrival of the Papal internuncio at Buenos Ayres was quite an event for the town. The Archbishop, supported by the local authorities and chief citizens met the distinguished visitor and among the bands which accompanied the procession to the Cathedral were three from Sal-

esian schools in the town and neighbourhood. The *Te Deum* after being intoned by Mgr. Espinosa was taken up by the choir from the School of Pius X.

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 October.

1. Oct. 6th The Feast of the Holy Rosary.
2. Oct. 13th The Feast of the Maternity of Our Blessed Lady.
3. Oct. 25th The Feast of the Purity of Our Lady.

It would be well to call to mind that the indulgences granted to the Salesian Co-operators:

- 1st Are all applicable to the holy souls in Purgatory;

- 2nd That to obtain them, the present Holy Father has prescribed the daily recital of the *Our Father*, *Hail Mary* and *Glory be to the Father*, for the intentions of the Sovereign Pontiff, and the invocation, St. Francis of Sales, pray for us. These prayers are the ordinary ones undertaken by all Co-operators at the time of their enrolment, and the Pope commands them by way of reminder.

The complete list of indulgences and privileges may be found in the issue of January 1905 or in the Co-operator's manual.



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.

FROM one of the months, in the early part of the year, especially consecrated to Our Lady, to the other in the later part, in other words from May to October, our pages on this devotion have had mainly one absorbing topic — the patronal feast of the Sanctuary, and its celebration in all the minor churches and chapels, where this devotion is now a long-standing practice. It is true that they have as yet been confined to places within our own continent; others will be forthcoming from distant lands, which of course take time in transmission and preparation for the press.

The break comes conveniently in October when the practice of the Rosary brings us in closer contact with this devotion than at other times. The thought of the Rosary and the early triumphs over heresy gained by its use, and passing briefly in mental review the trials and difficulties which appear to thicken around the church in a wave of anti-clericalism, a remedy, a means of protection and succour at once suggests itself. The practice of the Rosary, or other devotions to Our Lady, including the devotion under the special title of *Help of Christians*, point to nothing else than the constant usage of the Church, of turning to the Queen of Heaven in times of special need, and it is in fact the unailing succour obtained by so doing that the title *Auxilium Christianorum* has been added to the Litany, and has come so prominently to the front. The special practice of the month was instituted for this purpose, for the late Sovereign Pontiff, referring to his appointing the Rosary to be

recited, wrote: "We confirm all the spiritual favours granted in past years according to the prescribed conditions, for the devout celebration of the month of October, so that the Catholics of the whole world may vie with one another, in this present year, in a spirit of holy emulation, to honour, by the recitation of the Rosary, Our Lady invoked as "*Help of Christians.*" And in recommending it to the faithful in 1894 the same Pontiff seems to have been beset with difficulties similar to those against which the present Holy Father has to combat, for he said: the age has urgent and daily-increasing need of the prompt assistance of heaven, especially as the Church has to endure on all sides many troubles which affect her rights and liberty; and as numerous perils threaten the very foundations of Christian society, We again openly proclaim the confidence so often expressed by Us, that this aid will be obtained through the Rosary.... To this end it is indispensable that zeal should be redoubled, since the insane wickedness of the impious employs all its powers to move the justice of God, and to provoke for the general ruin His terrible vengeance. For amongst other things that are the cause of grief to Us, and to all good men, not the least is this, that even in the very midst of Catholic nations, so many persons should be found who rejoice in every insult and outrage that is offered to religion, and who, availing themselves of the extraordinary licence to publish everything whatsoever, with incredible effrontery, endeavour to turn its holiest things into ridicule." According to these words the period

of ten or twelve years ago was similar to the present in its malevolent attacks on the Church and its institutions, and, consequently, similar remedies should be applied. The association of Co-operators makes prayer one of its special features, and particularly prayer to Our Lady Help of Christians. The Ven. Don Bosco our founder regarded the association as a powerful factor in the warfare against irreligion and heresy, with which he declared that he waged constant battle. Let then the needs of Holy Church be particularly before your mind in the prayers of this month, especially in the devotions of the 24th when combined prayers are especially offered for that intention.

GRACES and FAVOURS

Dublin.—Through the *Salesian Bulletin* I came to know the devotion to Our Lady Help of Christians, and being in great need of a temporal favour I promised to send a notice if I obtained it. This I now forward for publication.

August 1907.

Enfant de Marie.

Malta.—On the 28th of Feb. of this year my little sister fell ill of diphtheria. During the anxious moments whilst the doctors were in consultation I offered an *Ave* and a *Salve Regina* to Our Lady Help of Christians and promised an offering if she obtained the favour of a restoration to health. Our Lady answered my prayer.

March 1907.

C. P. D.

Hollister (California).—It is not yet a year ago that I sent a thanksgiving notice, for being, as the doctors declared, restored from death to life, when I am now to fulfil a promise of the publication of another favour.

A new illness had persistently attacked me, in which the doctors said there was imminent danger of death, and great was the anxiety of my husband at the thought of being left with our little child. But amid this great sorrow I had confidence in Our Lady Help

of Christians. I began special prayers to her and had two Masses said in her sanctuary at Turin, and promised to publish the favour if obtained.

My confidence was well-founded and for two months now I have been entirely freed from all signs of the disease.

J. B.

April 1907.

Solero (Alexandria).—In January last I was struck down by a grave and complicated illness. Doctors tried all their skill, but after a month of lingering pain there was no sign of its diminishing. The future seemed to give no ray of hope for my family which was already in great anxiety over my protracted illness.

But one day my eyes fell upon a number of the *Salesian Bulletin* and to distract my brooding thoughts I turned over its pages. The favours of Mary Help of Christians struck me and inspiration came. "So many in affliction consoled by her; why should I not be heard?"

This was enough to make me turn with confidence to the Help of Christians, promising to go to her sanctuary, if I was restored to health, and make my thanksgiving there. In the morning, with the dawn, a new life seemed to have come to me; every symptom of the illness had gone. My whole family cannot help recognising in the change a wonderful favour, and join with me in making our thanksgiving.

I. R.

April 1907.

Blackburn (England).—Please say a Mass for the Holy Souls in honour of Our Lady Help of Christians in thanksgiving for the recovery of a dear friend from what threatened to be a serious illness. Also kindly publish same in the *Salesian Bulletin*.

E. de M.

Aug. 27th, 1907.

Drumcondra (Ireland).—Two months ago I made a Novena to Our Lady Help of Christians that I might obtain a position, and promised of I did, I would send the enclosed offering. Thanks to the intercession of Our Blessed Lady, I have obtained even a much better position than I had hoped for.

M. de M.

PERMISSU SUPERIORUM

Gerent, GIUSEPPE GAMBINO—Salesian Press, Turin, 1907

(b) The devotions performed by the little boys of the Oratory in their own private Chapel, including also the Mass at which they daily assist;

(c) All the Services, Novenas, Feasts and Solemnities whatsoever, that are celebrated in the aforesaid church;

(d) The prayers and good works performed by the Salesians themselves and by their protégés in their Homes, Colleges, Hospices, Oratories, Missions, etc., in Italy, in France, in Spain, in England, in Austria, in Switzerland, in America, in Asia, in Africa,—in a word, wherever they are established or may be called by Divine Providence.

4. Participation in the holy Masses will commence on the day after the alms have come to hand; all the other spiritual advantages are enjoyed from the moment of inscription.

5. The contributor, we repeat, of one shilling given once for all, is entitled to put his intentions in all the six Masses and all the other pious works, for his own advantage or for that of his friends, living or dead, and to change the intention in every circumstance according to his particular wants or desires.

6. Inscriptions may also be made in favour of departed friends, of children, and of any class whatsoever of persons, even without their knowledge or consent.

7. Persons desiring to participate more abundantly in these spiritual advantages may do so by repeating the alms of one shilling, thereby multiplying the inscriptions as often as they please.

8. The offerings thus collected are destined for the maintenance of the boys of the Hospice or Oratory founded by Don Bosco on the grounds annexed to the Church of the Sacred Heart of Jesus. The Salesians are in duty bound to fulfil all the obligations of the Charitable Association as above described.

9. The names of subscribers will be entered on the Registers of the Association and preserved in the Temple of the Sacred Heart, in Rome, for perpetual remembrance.

10. There are two centres for enrolment, one in Rome the other in Turin. Address: The Rev. Rector, Ospizio del Sacro Cuore di Gesù, Via Porta S. Lorenzo, 42. Rome; or, The V. Rev. Michael Rua, Salesian Oratory, Turin, Italy.

APPROBATION.

Pium Opus adprobamus, eidemque largissimam fidelium opem ominamur,
Ex Aed. Vic., die 27 Junii 1888.

L. M. PAROCCHI, Card. Vic.

We approve the "Charitable Association" and we wish it the greatest concourse of the faithful.

Given at Rome, etc.

THE PAPAL BLESSING.

The Holy Father has deigned to accord the blessing asked for the Charitable Association of the Sacred Heart.

1. Given from the Vatican, June 30th, 1888.

ANGELO RINALDI, Chaplain, Sec.

SALESIAN SCHOOLS

SURREY HOUSE, SURREY LANE

BATTERSEA, LONDON, S. W.



DIRECTED AND TAUGHT BY THE SALESIAN FATHERS.

The principal object of this School is to provide a classical education at a moderate charge for those boys who desire to study for the priesthood. The course is arranged to meet the requirements of the College of Preceptors and the London University Examinations. Boys who have no vocation for the Ecclesiastical state are prepared for any other career that they may wish to follow. The House is surrounded by a large garden and playground, and is situated in a most healthy locality, a few minutes' walk from the Park.

For particulars apply to the Superior, the Very Rev. Father Macey, Salesian Schools, Surrey Lane, Battersea, London, S. W.



The Salesian Fathers have opened a school for boys at their House at Farnborough, Hants. A course similar to that at the above school is given. For particulars apply to:

The Rev. E. Muldoon

Salesian Institute

Queen's Road, Farnborough, Hants.

A preparatory school for little boys has been opened by the Nuns of Mary Help of Christians, in a delightful situation at Chertsey on Thames. Communications to be adressed to:

The Rev. Mother

Eastworth House, Eastworth Street

Chertsey, Surrey.