

Salesian Bulletin

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

Leo S. O. X. III.

DA MIHI

ANIMAS CÆTERA TOLLE

Important Notice to Readers.

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

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

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

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

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

The Salesian Bulletin

Organ of the Association of Salesian Co-operators

Via Cottolengo 32, Turin, Italy.

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Important Notice.

We beg to inform the public that no persons have been authorized to collect offerings either for our Institutes at home or for our Missions abroad. For some time appeals have been circulating in English-speaking countries with the object of securing alms for our Orphans at Bethlehem in Palestine, and this to such an extent that even the recipients themselves have been doubting of their genuineness, and have been continually making inquiries to this effect. Now our Co-operators are warned to be on their guard, and at the same time the persons in question are requested to cease imposing on the charity of the faithful in such a dishonourable a manner, otherwise recourse will be had to legal proceedings in order to put an end to such shameful abuses. Offerings are always to be forwarded directly through the post office to our Superior General, or to the Directors of our Institutes, but no attention is to be paid to individuals who go about collecting for the works of the Venerable Don Bosco and especially when not known to our Co-operators.

Our Venerable Founder and Devotion

to Our Lady Help of Christians.



IHAT was no doubt a day which he would never forget, when, as a boy of nine years, the Venerable Don Bosco was vouchsafed a glimpse of the heavenly protectress, who was to be to him and his work more than a powerful patroness, more than an advocate, more than a defender, rather the co-foundress, the first and most efficacious of Co-operators, the champion and constant benefactress of his work — Our Lady Help of Christians.

“At that moment”, he says in reference to her earliest intervention, “I saw a Lady of majestic aspect, clad in a brilliantly shining mantle. As I was already greatly confused I decided to approach her, and she took me by the hand and said: ‘Look there’, and on doing so I perceived that the former children were gone and that their place was taken by a number of animals. ‘This is the field of your labour’, continued the Lady, ‘you must be humble, brave and valiant, and what you now see happening to these animals, you must afterwards do for my children’. On my further questioning she placed her hand on my head and replied: ‘When the time comes you will understand it all’. On future occasions, when other so-called dreams were vouchsafed to him his work was clearly marked out and shown to him even in detail.

With such an assurance before him as these manifestations gave, it was only natural that Don Bosco should look to Our Lady Help of Christians in all his trials and difficulties, and these were both many and serious — such that,

had he any less authoritative assurance he might easily have yielded to them. But relying upon her protection he went forward valiantly as she had instructed him. In every need he directed his boys to pray to this Patroness of his, whom he also made theirs, and many striking examples of immediate and wonderful answers to prayers were forthcoming. Not only that, the devotion to Our Lady became a most important and most powerful factor in the moral improvement of the boys, and their training in the paths of virtue — which was exactly what the vision had assured him of: “You must afterwards work this change in my children”.

But more striking manifestations were to follow. When much of what had been foretold was already accomplished, Don Bosco turned his thoughts to the fulfilment of another part — the raising of a sanctuary, a temple in honour of his powerful benefactress and protectress — a church dedicated under the title of Our Lady Help of Christians. In this again he met with opposition. The architect to the municipal council, for instance, seemed to have made up his mind not to approve the plans, objecting chiefly and with much pertinacity to the title which he considered to be unpopular and inopportune. But by skilful management, which his native tact always seemed to suggest at the precise moment, Don Bosco succeeded in getting the plans approved without any further mention of the title, so that he was afterwards at liberty to dedicate it under whatever title he had chosen.

"It would cost a million francs," said the councillors, discussing his proposals, "and how can you think of embarking on such a work without the means in hand?"

"Leave that to me", replied Don Bosco, "I do not ask you for the money, but only for the approbation".

When the work was actually commenced inquisitive people came from all quarters to see the preparations, and various opinions and suggestions were forthcoming.

"However will he be able to complete it?" was the general anxious inquiry.

"He will be loaded with debts", said others. "He must have found a treasure", suggested one, while even prudent persons expressed their decision by saying: "It is temerity, it is madness". In answer to all these critics, kindly and otherwise, Don Bosco made reply: *Before taking any enterprise in hand, we should first of all consider whether it will be to the greater glory of God; being satisfied that it is, we should not be deterred by apparent difficulties; and the work will succeed;*"

and to his immediate followers he said: *"The Mother of God will look after the building of her church; I shall be nothing more than an instrument in her hands"*. And indeed she did look after it, causing help to come in from all directions as thanksgivings for the wonderful favours, both spiritual and temporal, with which she rewarded her devout clients. "The consecration of the church dedicated to Mary Help of Christians", wrote Don Bosco, "has become the object of many inquiries and opinions. What attraction could have drawn there so many people of every age, country and condition, to take part in the services of a church of which some had hardly heard the name?" To satisfy these enquiries Don Bosco recorded the chief facts connected with the foundation, building and consec-

ation of the church in an interesting booklet, which also served to extend this devotion.

This sanctuary naturally became the centre of everything connected with the rapidly increasing devotion to Our Lady under the title Help of Christians. "All kinds of persons", wrote Don Bosco, "have recourse to her", the noble and the lowly-born, the wealthy and the poor; those in good health, but more frequently the sick and the afflicted. She is invoked by individuals, and by families, by communities and by whole parishes in every part of the globe. No day goes by but either persons or letters arrive asking to have prayers offered up in her Sanctuary, as at the throne of the heavenly Queen. And yet even the faithful accounts of the graces received are far from giving an adequate idea of the countless favours obtained by those who are devout to Mary Help of Christians. The greater part of these are known to God alone, either because the recipients cannot send written accounts, or are not able to give them personally, or because they are of a spiritual and confidential nature. Thus even more copious than the showers seen by the prophet falling from the little cloud on Mt. Carmel are the blessings drawn down by this devotion over the whole earth, and serve to make it loved and extended more and more.

Thus while the evils both of body and soul are assuaged and alleviated, it also causes Christian virtues to flourish among the people and bring forth abundant fruits for paradise; and this is after all the principal scope of this, as of other devotions".

In this manner also it gradually became the particular practice of the Co-operators and a bond between them, since as their association soon embraced members from all parts of the world

there was a necessity for some spiritual inter-communication which might make them united in the means as well as in the object they had in view. The 24th of May naturally assumed a far greater importance than it formely had, it being now the feast of the Patroness of the whole of the Salesian Society, of the Daughters of Mary Help of Christians, and of the third Order of Salesian Co-operators. Since the triumphant event of the Coronation of her picture in the Sanctuary at Turin in May 1903, it has been customary to mark the 24th of every month as a day of special devotion to Our Lady Help of Christians, and the practice has been widely adopted by the Co-operators. On that day some special intention is prayed for by the whole association,

and experience has already shown that the practice is recommending itself by the spiritual and temporal favours it has obtained. But even if that pious practice be not adopted, all the Co-operators should endeavour to add something to their usual devotions during the month of May, and to make the novena during the nine days preceding the 24th. For the purpose of the novena Don Bosco used to recommend the daily recital of three *Paters*, three *Aves* and three *Glorias* and the *Salve Regina*, and the approaching the Sacraments at least once during the nine days, and on the feast-day itself. In all their pious practices of the Month of May the Co-operators are asked to remember the interests of the whole of their association.

COMMEMORATIONS

For the twentieth anniversary of the death of Don Bosco, and the first since he has been declared *Venerable*, it was befitting that more than usual ceremony should attend the customary commemorations. No better means could have been adopted than to secure the presence of His Eminence Cardinal Maffi, Archbishop of Pisa, whose learning and eloquence had here a worthy theme for their exercise. The immense concourse that gathered at Val-

salice to hear the commemorative discourse, had the privilege of listening to one of the most brilliant of the panegyrics which have yet been uttered in honour of the Venerable servant of God. By being put into an English dress, the discourse must necessarily lose much of its original fluency and charm; nevertheless, it is well worthy of its insertion as a splendid record of a memorable occasion.

The discourse of His Eminence Cardinal Maffi.

Ut palma florebit!

He shall flourish as the palm-tree.

Let us consider with simplicity of mind and docility of heart this brief line, in which there appears to me to be contained a summary of the *life, the labours and the glorification* of our Venerable Father. Being but mere creatures, we are incapable of discerning and measuring the depth of thought and teaching which our Creator has hidden therein; but even the little that we are able to read in them, will suffice to lead us to bless God, ever wonderful in His saints, and they will enlighten our minds and be an

incentive to virtue. Rather than to praise him, I would desire to renew the spirit of Don Bosco amongst us, and to multiply it in his works. May he, himself, obtain this for us, and then we shall have worthily made a remembrance of him (1).

(1) In conformity with the decrees of Urban VIII, and of the Sacred Congregation of Rites, I solemnly declare that, saving the dogmas, the doctrine, and all that the Holy Roman Church has defined, in everything relating to miracles and apparitions to Saints not yet canonised, I do not rely upon, or propose any but human grounds of belief. In no way would I forestall the judgment of the Church, of which I profess myself, and glory in being, the most obedient son.

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From ancient literature, from the pages of the Bible, from the narratives of travellers we become acquainted with that characteristic of tropical climes, and especially of the sandy desert, the palm-tree, of which there are more than a thousand varieties; and by the Arab it is truly and poetically named: *The king of the oases*. Not even the petal of a flower, not a single blade of grass; though free from the imaginary monsters of antiquity; and its horrors modified by more recent descriptions, the idea of the desert is still depressing: nature is silent, life is suspended, death reigns over all. But under these shifting and burning sands, which seemed cursed by sterility, a wave passes; water, like charity, a hidden and bountiful benefactress, flows and diffuses itself; the palm slakes its thirst and flourishes. With an instinct which the botanist recognises but does not explain, unknown in the temperate zone, the roots penetrate to it; the sand divides, and, vigorous, erect, without any feeble shoots or spreading of branches, an elegant stem rises to a height of thirty, sixty feet, or more; the summit crowned with leaves large and long, pointed and pendant, beneath which on many species will ripen abundant fruit, and where caravans may obtain shelter and refreshment. With its roots in the water, the desert on all sides, its crown of foliage exposed to the winds and turned upwards to the light and to the burning rays of the tropical sun, thus the palm-tree lives and flourishes.

And thus too *ut palma* Our Founder flourished and shall flourish.

His life.

Even in towns there are desert places, and too often one finds the mournful solitude and pallor of death in gilded halls, in busy streets, amongst the jostling crowds, fighting for a livelihood. Wherever God's voice is not heard there is the desert silence. But beneath these outward appearances, barren and desolate, what a tide of life there is in lowly dwellings hidden from the world, but favoured by heaven as an echo and continuation of Nazareth and Bethlehem; where a woman apparently simple but truly sublime, finds something heavenly in her maternal duties, feeding the life sprung from her more on God, than on any sustenance she can supply. Of these saving waters in the retired cottage at Becchi, Our Venerable Father drank copiously, for in Margaret Bosco he was blessed with a truly Christian mother, through whom by prayer, teaching and example he was rooted and grounded in that faith which understands the struggle and alone has the secret of victory.

Like the palm-tree John in his early years had the desert around him; ill-provided with worldly goods, far from the Church which was away at Murialdo; at home he experienced an early and heavy misfortune in the death of his father, and soon after a second in the death of his master and guide.

Insecurely rooted, the tender plant would have perished, and, carried away by the winds, would have been lost in the sands of the desert; but for John the trial only increased his vitality, and the aridity of the desert made him despise the world and seek after heaven. The tree with stout roots and abundant sap is not damaged by storms; the wind instead of uprooting it, causes its leaves to sprout in greater numbers, nay, it seems, in the rustling of its leaves, to sing of victory. Nourished by the truths of faith, his life will be devoted to the thoughts, the works and the ideals which spring from that faith. But where shall his apostolate lie? A voice suggested to him that he should prefer the soutane of the priest to the habit of the religious, for thus he would be able to assist his family! "From you I expect and will take nothing",—protested Margaret—"since I was born lowly, I wish to die so: but remember that if at some future day, when a priest, you have the misfortune to become rich, in your house I shall never enter!"

In 1884 when a lady with a little boy called upon Don Bosco, he asked the mother if she wished her son to be a priest.

"A priest?" she replied, "rather would I see him dead than a priest!" Providence soon settled the sad alternative; within a week, the boy, forbidden the priesthood, was in his grave. On the other hand consider the Christian sentiments, the faith, the generosity of the peasant woman of Castelnuovo, who when her son was on the threshold of the Sanctuary, with an abrupt but sublime and vigorous eloquence, impressed upon him the dedication to God alone, which is the motive and the entire programme of the sacerdotal ministry!

"A misfortune for a priest to become rich". Margaret said—and this warning accompanied John through life.

As a newly ordained priest he was offered stipends, but declined them, preferring to labour for his daily bread; poor shall his habit always be, poor his dwelling; and when later on he erected here a wonderful sanctuary in Our Lady's honour, and covered the earth with hundreds and even thousands of churches and institutes, he regarded himself merely as the instrument of Providence,—for himself he asked and desired nothing; the lowest place, the poorest garment and food sufficed for him; nay, they were the

desire of Margaret's lowly son, who ever kept in mind his mother's warning—"A misfortune!" A day was coming, when no longer alone, but surrounded by immense crowds, to whom he was to give a law and formulate a programme, John proposes the biblical phrase, used in an apostolic sense: *Da mihi animas caetera tolle*: "Souls, nothing else!" This programme of our Venerable Father is the interpretation, a free one if you will, but the true interpretation of the warning of his mother: *A misfortune!*

What would have been the surprise of his mother to hear that in that lowly dwelling at Becchi, by the vigorous but affectionate warning impressed upon her son, she had given a law which would be faithfully obeyed by thousands of other sons in all quarters of the globe! How many imperial decrees, how many parliamentary statutes, how much learned teaching has come to nothing in comparison with the miraculous power and glory of this saying of a Christian mother: *A misfortune!*

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"If you become rich, you will not see me!" his mother had said; but when she beheld her son poor, and surrounded by poor children, then she was with him. They sold their few worldly goods to be turned into bread, and that which the mother prized most, her bridal garments, and the little cottage where she had tasted the joy's of a mother—all were sacrificed for the relief of the poor; generous towards God, He did not abandon her. Did her confidence, perchance, ever fail or her charity grow less?

In the year 1854, Turin was visited by the cholera, and in order to render assistance in this grave emergency, Don Bosco transformed forty-four of his boys into willing and generous infirmarians, sending them about to comfort and assist, giving thus an example, not indeed new, but ever admirable, of the versatility of Christian charity. However one of the boys came back to tell Mamma Margaret—for by that name she was known to all—of a poor man in the greatest misery, lying without even a sheet to cover him. At once she set herself to look out the necessaries, but could find nothing; finally, taking the only piece of linen remaining in the house she gave it to the boy saying: "Take this quickly." It was their only table-cloth. Her previous words showed us her programme, facts confirm and realise it.

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But one other word of Mamma Margaret should be recorded. It was raining in torrents one evening in May; at Don Bosco's door an orphan knocked, famished and in rags. He was

taken in, warmed and fed; bed there was none, but a kindly heart improvised one, and Margaret taking him to it, bent over the poor waif, who perhaps for the first time felt the caress of a motherly hand, and murmured in his ear a word of kindly advice, urging him to lead a pious and honest life. This word to the first boy had also an echo which is still heard. Every evening in the hundreds of Salesian Houses, after the night prayers, a kindly voice is heard depositing in the hearts of all those present a salutary thought, to bring peaceful slumbers. It is Mother Margaret, who by the voice of her sons, repeats the heavenly invitation to the new generations of boys.

For the mothers, who may be listening to me now, I recall these events, which demonstrate so clearly your greatness and your power. It is said that the destiny of the nation is on the knees of the mothers: it is true: but how many understand and rightly estimate the responsibility which this saying implies, and how many respond to it? I could never bring myself to believe, that the unhappy boy who tried to ruin the reputation of a Salesian House had been incited thereto by his mother; a mother's heart could not consent to such an outrage: but does the maternal instinct always lead them to do their utmost for the salvation and improvement of their children?

The currents originating far out in the ocean are communicated to all the seas connected with it, and felt in the tidal rivers; so to the impulse given by Margaret on that day myriads of hearts throughout the church respond. Do you therefore, mothers, speak to your sons the touching words which your hearts inspire, and which are the secret of your influence; the echo thereof will be likewise far-reaching and will long outlive you.

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We must now return to the figure of the palm-tree, which rises up—not as a climbing parasite, nor as a dwarfed tree which spends itself in low-spreading branches—but erect, without spreading, of swift and elegant growth it rises towards heaven; each leaf quickly falls, giving place and sustenance to another higher up; only at the top does the crown unfold displaying the object of the tree's growth, and then on the summit are the great leaves eager for the rays of the sun, purifying thus that which they receive from the earth, and giving in return plentiful and delicious fruit.

Before speaking of the external development, it would be well to contemplate in this flowering of the palm-tree, the interior, the soul of the Venerable servant of God, which tended con-

stantly upwards, without any struggling encumbering branches, putting forth continually the buds of greater perfection, and as from leaf to leaf, so ascending from virtue to virtue, ever upwards towards God, the Sun of Justice, his love was purified in Him and obtained maturity in the blessings of salvation. You who had the privilege of knowing him in his life-time, you might tell us something of the intimate history of this palm-tree; and all those who had been incited by him to progress in holiness, or, entrusting their conscience to his care, have been

portion to the fulness of the supply from the interior of the mountain, as the intensity of the heat corresponds to the altitude of the sun.

He never spoke of himself or of the graces with which he was illuminated—he who, humble of heart, wished to remain unknown, and who knew that it is good to hide the secret of the king;—but just lifting only a corner of the veil, we are made to realise that all glory and splendour must have a source in the interior, and from thence shine forth exteriorly. This is what I wished to remark for myself and for us all,



Salesian Agricultural Colony at Jaboatão, Pernambuco, Brazil.

tended and healed of spiritual infirmities, you all could say how much of the knowledge and illumination that flooded his own soul, the Master communicated to you. He was accustomed to say that, “every day we should make one step towards Paradise”, and to those over-ardent spirits who are easily discouraged his advice was; “Do not expect to become saints all of a sudden”; precious admonitions which remind us of the palm-tree’s slow but constant growth from leaf to leaf, and also that in the desert one must avoid the delusions of the mirage, and strive to acquire solid virtue. The external labours of the saints are the outpouring of their hearts, the overflowing of their love for God and for their brethren, pilgrims like themselves on earth; but the swelling of the stream is in pro-

priests and faithful, who, in admiration at the rise, the gigantic increase and extension of the Salesian works, may be too easily taken up with the pleasing exterior, and do not penetrate to the source of its vitality. Too often we fix our gaze on a rosy countenance without thinking of the heart which beats to colour it; we admire the opening petals of a flower, the orange which gilds the tree, but we do not think of the pallid and hidden roots which, with maternal anxiety, extract their nourishment from the earth! The origin and source of the great development were in the spiritual growth of Don Bosco’s soul; the leaves of the palm-tree flourished because pure and abundant was the sap which nourished them internally; the secret of his creations and his victories was his charity and virtue.

I will not seek to penetrate into the mysteries of grace, nor the manner of its manifestations, but I would draw one conclusion for our general profit: Don Bosco's works of charity and religion were the outcome of that sanctity, which it was his first and chiefest care to cultivate in his own soul: we shall be his true Co-operators and sons only in so far as we have trained ourselves to that holiness, which we desire to see flourishing in others. The palm-tree must first grow; the oasis will come later. Do not plant it in the sand; the roots of the tree must reach down to the living water; then only will it flourish.

His works of charity.

I have just said: from the palm-tree to the oasis—and imagination at once pictures to us, and even makes us perceive the cool shade and the verdure for which the weary caravan is longing; we seem to behold the thirsty camel extending its long neck, calling for the refreshment of the water, and from his lofty saddle, the Arab welcoming the prospect of speedy repose.

I cannot conceive a more beautiful or appropriate figure than that of the oases, under which to represent the Oratories and Salesian Institutes, veritable plantations of palm-trees to which numerous caravans will gratefully look, and where they will seek rest and refreshment; moreover this comparison has also its painful aspect, and forces us to remember that over the oases not infrequently sweep the violent and suffocating storms of the desert, and that sometimes, the wandering caravans pass from oasis to oasis, not welcomed as friends and pilgrims but feared as robbers. So also the tempest sweeps over the Oratories, and around the Venerable Founder and his Sons dark suspicions gather.

The first boys whom the compassionate priest gathered around him were called rogues and pick-pockets; the meetings, catechism and games a defening and disorderly uproar not to be tolerated: when sitting in the railway carriage Don Bosco heard himself spoken of as a busy-body and swindler, and the neighbours who made some show of sympathy looked upon him as deluded, and even tried to put an end to his labours and place him in an asylum: his troops of boys were an object of terror like the Bedouins of the desert; and so we see him chased from one oasis to another, from his first room at the Refuge to the two rooms of Barolo, to the Church of St. Martin, and then beneath the open sky, on the bare ground, to the fields of Valdocco. It seemed to be and indeed was a conspiracy, but in reality Our Lord and His Blessed Mother had made use of the hands of enemies to transport

the flowers—the *cabbages* Don Bosco called them—to the garden chosen for them.

This was Valdocco, *the Valley of the slain*, (*vallis occisorum*), and though profaned by places of amusement, pleasing not to the angels of heaven but to those of the abyss, still dear to the pious inhabitants of Turin as the site of the death of their favourite martyrs. On the surface there was the appearance of squalor and of the desert, but beneath the fields flowed living water, the blood of the martyrs: plant the palm-tree there, it will flourish. The blood of the martyrs shed on that spot is not shed in vain. That which Naples admires year by year is but a slight external manifestation of what the blood of the martyrs always and everywhere produces in the Church, raising up heroes to give it a more vigorous life, and enabling it to bring forth fruits of salvation. Was not such the case with the foundation of the Sanctuary of Our Lady Help of Christians, whose beginning and growth was one continued marvel, and which stands on the spot where the glorious martyrs shed their blood, and now have an altar dedicated to their honour?

The blood of the martyrs was but a fresh influx of grace, added to the tide of other graces, by which God enlightened and directed his servant. I do not speak of his natural talents which facilitated the acquisition of knowledge; nor of his great learning, which by its extent and depth, wonderful in any man, seemed miraculous in him whose life was spent in so many and varied occupations and external labours; but how can we overlook those continual and superabundant torrents of extraordinary lights and heavenly favours, by which souls, consciences, persons, times, distant and unexplored regions and future events, were all made clear to him, all interpreted, read, and, even before they were verified, already calculated, co-ordinated and arranged, like the stones of a building in one vast and marvellous design?

Oh prophetic dream of the child chosen by God, who saw the vocation and labours of an apostolate under the figure of flocks of grazing lambs transformed into innocent and merry children; who contemplated the resurrection of crowds of wretched boys to a life adorned with the beauty of virtue: *the sterile and sandy soil of the desert* now producing in abundance plants and flowers—the churches, the workshops, the multitudes of our boys and the savages of distant Patagonia he beheld, and marked as certain and holy conquests. Those who had not the eyes of faith pitied him as deluded and infatuated: with their limited vision they were unable to discern God's infinite plans; with weak minds

and memories they did not remember that the wisdom of men is foolishness before God—that the weak things of the world has God chosen to confound the strong—and that God can accomplish His Will by ways which seem foolishness to us. God is always great; not only in the immensity of the heavens, in the myriads of the stars, in the splendour of the sun, in the violence of the storms. God is great even when He hides himself under the shadows of a dream. In a dream, of old, God gave to Joseph the regions of the Nile and great multitudes to feed and sustain: by a dream sent to the second Joseph, the evil designs of Herod were frustrated: let us bear in mind these simple and consoling records of Divine guidance and make the comparison: one who had faith in these dreams would have understood, that God placed in the hands of his servant the regions bathed in the tears of so many mothers, and countless numbers of innocent children to be saved from the slaughter of Herod.

Those without faith could not see; but the Venerable Don Cafasso saw and gave the advice: *Do not interfere with him!* He was understood by that courageous soul, Mgr. Fransonì, who gave his paternal protection to Don Bosco's boys; he was understood by Cardinal Corsi, who when he acquiesced in Don Bosco's pressing but kindly invitation to spend his exile at the Oratory, returned his goodness with benedictions; others also saw and blessed God for His gifts and graces: the designs of God, the graces, the visions like the secret wave passed and fertilised under the barren soil; it had the appearance of a desert, but the palm-tree was growing, astonishing to the diffident and convincing to the hostile: *ut palma florebit.*

And now, where shall we look for the decrees of that authority, which sought to reduce those poor boys of Turin to the state of orphans, when Providence had just given them a father? Where are the murmurers and scoffers, where are the assassins, for to such length did hatred go, who by insult, by calumny, by the knife threatened to satisfy their malice. No one would now desire to have such pages of the story recorded, but they are there, and they are a witness and an assurance for us, and would that the wicked too would learn from them that to strive against God is to strive in vain. And of this, perhaps without desiring it, Our Venerable Father is a witness, in an episode which I shall relate of his early life; for it serves at the same time to illustrate the vigour, the zeal, the moral and physical energy of our Founder.

At Chieri (if I remember well from my early reading) a showman attracted some of the people

from the church, carrying on his amusements during the time of the sacred functions. John was greatly displeased at this and wished him to stop; as the man would not listen to requests, John confronted him; he will hold a contest with him on equal terms and the victory shall be decided by the success of the juggling tricks. And here I must add one observation which appears opportune. Don Bosco was to have a special knowledge of the evils, the needs, the aspirations of his age; industry, commerce, learning, science all these were to attract the mind, and associations, workshops, and the press were coming dangers. Let those take notice who would pretend to destroy the Krupp guns with old fashioned muskets: the servant of God will combat with equal weapons, and he will have associations, theatres, music and the press on his side! Those who now admire the workshops of the various Salesian Technical schools, and who thus witness to the ability and tact of the man of God in his choice of weapons, let them remember the boy who beats a juggler at his own game: by the claw you know the lion.

John beats the player in a first trial, a second and a third, so that the juggler, attempting a final display, puts on a bold countenance and rapidly climbs a neighbouring tree. The one who can place his feet the higher will be the winner. In the space of a few seconds the juggler is on the topmost branch of the tree; to go higher without a fall would be impossible; his triumph is therefore secure and applause greets his achievement. But like a squirrel John immediately follows, and having reached the branch whereon his rival stands, he seizes it firmly, and with a swing remains on his hands with his feet upwards towards the sky. A burst of applause awards his happy idea, his agility, his unexpected victory.

And my conclusion was this; things of this earth soon come to an end; they are at the most but as the pyramids, which originally of vast proportions, have gradually worn down to fragments of their original dimensions. Not so the works of God: at first they scarcely cover any portion of the soil, but they grow and extend beyond confine or measure, because their growth and expansion is towards heaven. A living representation of the two pyramids is shown in the juggler and Don Bosco: Don Bosco is the victor and precisely for this reason, that his feet, that is the foundation of his works, are towards heaven.

You will pardon, I am sure, the homeliness of the comparison. When, a few months ago, a tempest was raging against his work, in this simple episode I found comfort and assurance

and could afford to smile amidst so much sorrow. May Almighty God preserve us from further similar episodes! But if even heavier trials should be in store, when even the most vigorous are prostrate and all is sorrow and desolation, a smile will again provide solace and confidence; and to provoke it, it will suffice to recall to mind the juggler of Chieri. And what of Don Bosco's work? Persecution is its gain. Remember that on a former occasion a thunderbolt was the means of extension, as it did in the year 1847, when it gained for him the house of Vaglianti.

But even more than its external expansion, its internal efficacy, its power over souls reveals the divine character of Don Bosco's work. I must revert to the simile of the palm-tree which flourishes in the desert; in loose and parched, and consequently sterile sands it would be folly to expect any luxurious growth. But one who considers the hidden ways of Providence knows that beneath that dry earth life may be teeming; it would be supreme charity to develop that life so that branches and flowers may unfold themselves to the sun.

Poor children first cherished by Don Bosco! Were you not the parched sands, dried up by the heat of passions, straggling about because you belonged to no family, with your home on the streets, tossed hither and thither like the leaves by the wind; souls bare like the barren sands, without branches expanding towards the sun, without the flowers of young hopes, without the fruits of virtue? What had society in store for you, and what did it promise you? It looked upon you as its shame, and had in store for you the prison and the gallows. Don Bosco knew it, particularly when he first gathered you around him, and found himself driven from the town. You were a source of fear to many, and yet although towards Don Bosco the first of his boys should have displayed some gratitude, instead, when he had sheltered them from the cold of the night-air, they decamped before the dawn and took the bed-clothes with them.

But beneath these desert sands Don Bosco perceived the germs of life. Even in the recesses of hearts which appear the most abject, even in the wounds of certain souls that are apparently hopeless how often there are hidden treasures of virtue, and future inhabitants of heaven! In the mines of the Rand the digger turns out a heavy mass, dark, rough, shapeless; with one stroke of the hammer the outward encrustation falls off and a diamond is revealed. Moralists, philosophers, poets even have written pages on the victims of the guilty, and those who are in-

nocently abandoned; on the spoiling of our delicate flowers, trodden down in the street, destroyed even before they have opened; and what powers for good are there not in him who is apparently nothing more than a street-urchin. We cannot afford to notice those who have been so mighty in word, but effected nothing; we joyfully turn our thoughts instead to the Venerable servant of God, who ardently longed for and found the means to act.

Under the sands are found the germs of life; but this life will not spring up in its fulness and beauty unless warmed by the sun's rays. The effect of these rays is to work the most complete change in characters. When in May 1869 a poor blind girl was brought in that she might be cured, Don Bosco, in restoring her sight took her into a dark corner of the sacristy, and telling her to pick up a medal from the floor, he asked:

—Whose image is on it?

—Our Lady's, was the answer, and she went away cured.

Even in the darkest corners of life, and of the world, medals may also be found, and all of them bear a divine impression; are they to be saved? Open their eyes for them, but so that their first gaze will rest upon Jesus and Mary. Thus did Don Bosco act, through whom a hundred times, by a simple word, which must have been inspired, with a smile, and especially by paternal counsel, the souls grew, and were led, like the palm-tree, to drink in new life from divine grace.

—“One should uncover when talking to the young”—jokingly said Mgr. Fransoni, when, coming into the First Oratory, the lowness of the ceiling caused him to take of his mitre.

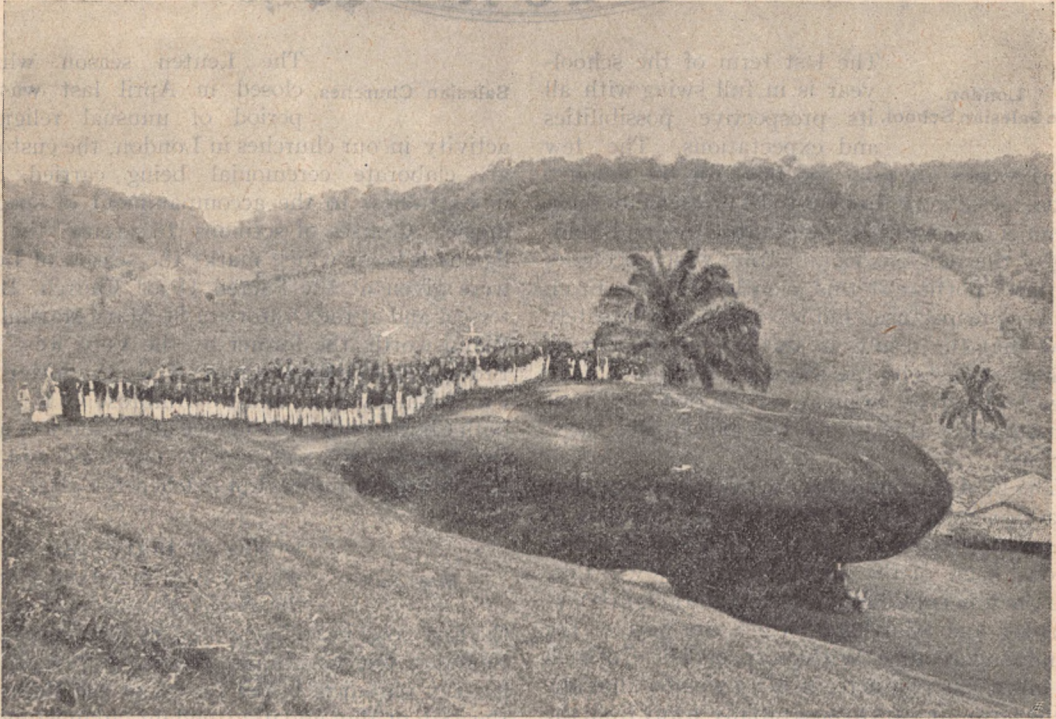
The saying is worth a hundred others that are usually in vogue in every day teaching, and Don Bosco has put it into being in the whole of his educational system. Beneath the tattered clothing he could discern and admire the designs of God, and for this reason he never disdained, rather he regarded it as ennobling, to make himself a child with the children. On one occasion after having received from him some counsel and his blessing, I saw him seated on a low stool in a corner of the church, surrounded by the young, to whom he first listened, then spoke, sending them to approach the Holy Sacrament. I saw that he loved them and that they loved him; all to all that he might draw them to God; and as a natural consequence I then saw the rising up of apostolic and heroic souls; of citizens whose work should form part of the universal praise of their Maker, of boys who, whether at work or school, carefully guarded their innocence, and of priests

who are at the same time religious and seculars, teaching classics, and writing popular religious literature, musicians and architects, and missionaries for far-off-lands, ready and eager for every work of charity; these various creations and formations do not surprise me; as the plant, so the branches: the palm-tree flourished. Thus also is accounted for the virtue of Dominic Savio, of Michael Magone and so many other pupils of the Oratory, who here learnt their first steps in the path of virtue; thus also was the crown of martyrdom prepared for Mgr. Lasagna, and the

further proof of his virtue, and of the merit of his works.

But yesterday around his dead body, with solemn rite and mournful voice, we prayed for his eternal repose; but now let no more sorrow be heard, no more mourning or regret, but sound instead the song of victory. May the fulness of that day speedily come, of which we already see the dawn; may it come quickly, and may God hasten its approach!

And then not only Turin, not only the Salesian Houses, but in all the earth, in earth and in



The rock on which the Sanctuary of Mary Help of Christians is being built at Jabotao in Brazil.

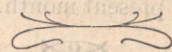
heroic immolation to the service of the lepers on the part of Fr. Unia... thus also... but others I may not mention, for it would lead me into a long enumeration of bishops and priests, and I should have to refer to other works and persons who would prefer me to keep silence, and who, without any attempt at advertisement, have won the admiration and affection of all.

His exaltation.

But one thing we may not pass over the supreme honour which surpasses all human praise by its untold splendour—the word of the saintly Pius, which has infused a new life into the remains of Don Bosco, and will raise them to the altar—a

heaven, men and angels will join in the exaltation of the saint! It was a desert, but the palm-tree grew; its foliage has spread out to the rays of the sun, to the glory, to the splendours of God; *ut palma florebit!*

Shall we end there? Not quite, my dear brethren. Just before he breathed his last the Venerable servant of God as though making his last agreement said: *Wet shall meet in Paradise!* The appointment is made, and the way to it laid out. May his children flourish—in faith, in piety, in good works, and one day in glory—and therefore as Don Rua said over the venerated remains—*let us show ourselves worthy of him.*



Salesian



The last term of the school-year is in full swing with all its prospective possibilities and expectations. The few short weeks are only too brief for the amount of energetic work that has to be pressed into them commencing with the preparation for and holding of the religious examination which occupies the later portion of this month of May. From former prospectuses and reports it may be safely said, that the results of the examination in religious subjects by the Diocesan Examiner have invariably given eminent satisfaction, and that consequently this year's will be equally satisfactory.

The final examinations are another event that is approaching with rapid strides. Previous to the school terminal, and Oxford Local Examinations, some of the upper Form boys will take the Chamber of Commerce examinations in book-keeping and Shorthand, which are part of the Commercial course. With prospects ahead of such an absorbing character it is no wonder that the third term appears to pass rapidly away from the point of view of both boys and Superiors, and it is hoped that its close will bring satisfaction to all.

Putting matters scholastic aside, it should be remarked that the month of May is one of special fervour in another direction. As in all Salesian Houses, devotion to Our Lady, under the title, Help of Christians, becomes by degrees one of the factors in the moral training of the boys, as well as forming one of their favourite devotions. A novena is made during the nine days which precede the feast of Our Lady Help of Christians, May 24th, and on the feast-day itself some of the younger boys make their First Communion. There is thus the continual endeavour that the religious and the intellectual development should both receive special care and a particular impetus during the present month.

The Lenten season which Salesian Churches, closed in April last was a period of unusual religious activity in our churches in London, the customary elaborate ceremonial being carried out in its fulness to the accompaniment of special music. Courses of sermons to arouse the religious fervour which marks the season of Lent were given at the Sacred Heart Church, Battersea, and at the Oratory of St. Mary Magdalen, Wandsworth, the former by the Very Rev. Fr. Provincial and Fr. McCourt, S. C., the latter by Fr. McCarthy S. C. and Fr. Ambrose C. P. In both Churches the attendance at the services and the Sacraments was greatly increased and at Easter large numbers approached the altar.

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During the thirty years of life which have formed the span of the *Bulletin's* existence, since

May 24th. the first copy in Italian edited by Our Venerable Founder, one constantly recurring item in its lengthy chronicle is the record of the Feast of the 24th of May and its attendant circumstances. Of late years the celebration of the event has become almost a national institution in Italy, particularly in Piedmont, and numerous pilgrimages are annually organised during the month of May and the novena, especially on the 23rd and 24th. What a marvellous change indeed has been wrought in that district where the sanctuary now stands, from what it was when Our Holy Founder first stood on the grassy site. On the evening of the Feast-day it is anything but the deserted quarter it once was, for on that evening not only is the Sanctuary one closely packed mass, but the Cardinal Archbishop has to come to the door of the Church with the Blessed Sacrament in the monstrance to bless the multitude which fills the piazza outside. That sight would also seem to be another example of the truth of Cardinal Maffi's comparison, *Ut palma florebit*, for few scenes could so well re-

present the living power for good and flourishing character of Don Bosco's work. As yet the feast is still a forthcoming event, and as such it is a day which all Co-operators should prepare for, forming as it does one of those occasions when all the members are more closely bound by the sympathy of a common devotion and common aspirations.

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In last month's issue a notice was inserted referring to the death of a long-standing and highly valued friend of the Salesian Institute in Cape Town, Chevalier T. J. O'Reilly, K. S. G., C. M. G. Out of respect and gratitude to the memory of so worthy a Co-operator we are pleased to give here a fuller notice from a Cape Town periodical. "This month", it says, "we have the sorrowful duty of recording the death of one of the best known Catholics in the country; Chevalier O'Reilly. For some time his weak health debarred him from any continous public work; but only a few days before his death he was seen in Adderley St., though his intimate friends knew that in spite of appearances his end could not be far off.

It is no exaggeration to say that his name was a household word in South Africa, both among Catholics, and among those who were not of the family of the faith. During the last forty years he had taken part in nearly every movement of public importance connected with the city of Cape Town. He was twice Mayor of the city, and once was returned as its representative in the House of Assembly. If we consider the small percentage of Catholics in this city, this fact is a witness to the sterling qualities of the deceased, and to the absence of narrow bigotry in Cape Town.

For the late Chevalier O'Reilly was not among that class of Catholics who prefer to keep their religious practices well out of public view. He was as uncompromising in the service of God, as he was in the service of his King. One of the practices to which he was much attached was the daily hearing of Mass. The onerous duties of Mayor were not allowed to interfere with this life-long custom. Every morning during his term of office, he would stop on his way to the Town-House in order to hear the nine o'clock Mass. Not unfrequently when no server was at hand, he would serve Mass with all the recollection and piety of a youth in his first fervour. His respect for ecclesiastical authority, within its own limits, was part of his very fibre. Although of an impetuous nature and outspoken in his views, he never once came into conflict with the authorities of the Church. It is rare in any

land to find one who combined in such a remarkable degree the most energetic public spirit with the deep piety of a convinced Christian.

The Catholic Community will miss in him a generous benefactor of every good work that was organised in its midst, (and among these is to be reckoned the Salesian Institute). Moreover most of his acts of generosity were of that kind which does not let the left hand know what the right is doing."

"The funeral, which took place from his late residence, was a military one, and was most impressive. The boys of the Marist Brothers' School, of the Salesian Institute and the Nazareth House walked in the procession, which was taken part in by the Mayor and city councillors in their official robes and by a large number of the clergy and laity. The band of the Salesian School played at intervals alternately with the Highlanders band. The Right Rev. Dr. Rooney officiated." R. I. P.

The death of this distinguished Co-operator was closely followed by that of the Most. Rev. Dr. Leonard, Bishop of Cape Town. It was under the auspices of this revered prelate and at his invitation that the Salesians opened their first school in South Africa, and our confrères at the Cape are anxious to acknowledge a debt of gratitude for his counsel and help, during the ten years of their work. "The death of our good Bishop", the same periodical says, "which took place on the 19th of last month, has removed one of the chief characters of catholic History in this country. His death was not altogether unexpected, as he had been in a weak condition for some considerable time. But when the end came, he had just been able to receive the last rites of the church, and passed away peacefully after joining in the prayers of the Last Blessing. Being in his eightieth year, he had well earned the rest which God gave him after a long life of solid piety". The boys of the Salesian school were again among the mourners in the funeral procession, which passed from the presbytery to the Cathedral where the last solemn rites were performed, in the presence of the chief members of the clergy and laity of Cape Town. We recommend both the above deceased benefactors to the prayers of the Co-operators.

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The words of Our Superior
Commemorations. General in his annual letter, in which he says that the efforts of the anti-religious sects had signally failed in their endeavour, are more than confirmed by subsequent events. In hundreds of towns of all sizes, in the country itself where

the infamous libels were manufactured and spread, manifestations of attachment and sympathy have since dispelled all notions that enemies could possibly have entertained of gaining the public over to their view. The occurrence of the twentieth anniversary of Don Bosco's death and the first one since his being declared Venerable, together with the feast of Our Patron, St. Francis of Sales following immediately upon it, provided the opportunity for commemorative assemblies on a large scale. "Our readers", says the *Civiltà Cattolica*, "are already aware of the honour bestowed upon the Salesian Society, some months back, almost at the very period of their trial and tribulation; it was the consolation most desired by a young religious order, that of being able to salute its revered Founder by the title of *Venerable*. The voice of filial gratitude, of congratulation from thousands of Co-operators and admirers, among whom we claim the privilege of being numbered, was powerful enough to stifle the rumours set afloat by evil tongues, and to bring back a period of happy calm and clear prospect."

We can only afford a notice of the celebrations in the principal centres of Salesian work. At Catania the Cardinal Archbishop presided at the meeting which was held in the Salesian School, and attended in large numbers by the clergy and laity, most of them being Co-operators of our work. After some introductory music the Very Rev. Father Inspector gave a brief address, detailing the object of their meeting and tendering the thanks of all to His Eminence the Cardinal who had given his patronage and had come to preside at the gathering. His Eminence afterwards gave a brief allocution referring to the universal joy that the decision of the Supreme Pontiff had evoked by his declaration, which had been so soon and so opportunely given. At the close of the meeting all adjourned to the school court-yard where the gymnastic club gave a display of drills and figure marching.

At *Faenza*, which was the scene of the great Congress of the Festive Oratories of last year, the Bishop of Cesena was the principal guest, and gave both the conference and the panegyric of St. Francis of Sales. In these celebrations the Festive Oratory gymnastic section also had an opportunity of displaying its talent for the entertainment of the visitors, their club, as a matter of fact, being quite a pioneer of the so-called *sport* departments of the clubs in Italy.

At *Florence* the discourse was given by the Director of the paper *Il Popolo*. "Don Bosco," he said, "born just at the period when the Napoleonic eruption was passing over Europe, passed his youth in those historic days when demo-

cratic principles were springing into life amid the ruins of the ancient regime, and the people aspired to a new lease of freedom. Don Bosco, as became one who was ahead of his times, saw what power for evil lay hidden beneath this popular movement, if the popular conscience were not guided by those moral and religious principles, which are like the granite base to any national greatness and prosperity" The speaker then went on to review the chief developments of Don Bosco's work, and brought out clearly the debt of gratitude owing to him, and hence the natural widespread rejoicing at the honour conferred upon him by the Sovereign Pontiff. The Archbishop closed a most successful and inspiring demonstration.

At Milan the chief officiant at the Church services was Mgr. Mapelli, while at the Gospel the Cardinal Archbishop himself mounted the pulpit to give the discourse for the occasion. "St. Francis of Sales and Don Bosco", was his subject. The remainder of the commemoration took place at the Salesian School of St. Ambrose, where some two thousand persons had gathered together, among whom were about a hundred of the clergy. Among the chief guests were His Eminence Cardinal Ferrari, Mgr. Mauri, the auxiliary Bishop, Mgr. Mapelli, Bishop of Bobbio, Count Giulini representing the Mayor, Prince Emanuel Gonzaga, Mgr. Balconi and other distinguished Salesian Co-operators. The Prefect and Economist General of Our Pious Society represented Our Superior General the Very Rev. Don Rua. The marquis Crispolti was the principal speaker. He remarked that it was a rare privilege to meet in the course of one's life a person who was afterwards destined to be raised to the altars of the Church. But many of them had the privilege of knowing Don Bosco and in celebrating his triumph they were in some degree celebrating their own. He then passed on to review the work accomplished by him and his sons, and in concluding a most effective and brilliant speech he said: "Arising at that period, when the opposition made to religion in the name of science, in the name of the country's interests, and of democracy, was practically the same as in these few last years, Don Bosco stood as a witness that the efficacy of the faith was as vigorous now, as it was when it first encountered and overcame the like evils in olden times". His Eminence Cardinal Ferrari closed the meeting.

At Rome, the Salesian Institute had seldom seen such a galaxy of distinguished visitors, including His Eminence Cardinal Rampolla, our Protector, His Eminence Cardinal Vives y Tuto, H. E. Card. Satolli, H. E. Card. Cassetta, H. E.

Card. Cagiano de Azevedo, the Patriarch of Antioch, the Archbishop of Quebec, the Archbishop of Sebaste, the Archbishop of Cesarea del Ponto, the Bishops of Montefeltro and Attalia; the laity present included Prince Guido Falconieri di Carpegna, Prince and Princess Barberini, Prince and Princess Boncompagni, Prince Antici-Mattei Prince Massimo, and a long list of the most notable personages of Rome many of whom are long standing Co-operators. The marquis Crispolti was once more the principal speaker.

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Salesian School Farnboro, Hants. An appreciative and instructive Article dealing with our school at Farnboro, lately appeared in the *Aldershot Gazette*. We have, on more than one occasion, brought before our readers a notice of this prosperous school, and we are glad of this opportunity to give some outside corroboration, and a further recommendation to it. Under the title of: "An hour with the Farnborough Scholars", we read, after some introductory remarks, that "with a view to ascertaining some particulars concerning the work a representative of the Gazette paid a visit to the schools and was received with great courtesy, by one of the staff. A ready willingness was expressed to show the visitor over the schools, and to give such information as would convey a tangible idea of the class of instruction afforded and also an insight into the internal life of the boarders. Our representative very speedily found himself passing from class-room to class-room, and forming an intimate acquaintance with fine sturdy lads of varying ages, from the youngster of seven or eight, to the budding youth of fifteen or sixteen, some fifty all told. Some of Farnborough's residents have recently had opportunity of witnessing the capabilities of the lads in one special direction, for they may have been present when at the Town Hall they gave an opera with such signal success. Our representative speedily learned that the principal object of the school is to provide at a moderate charge, a classical education for those boys who desire to study for the priesthood, but the boys who had no predilection for the ecclesiastical state were prepared for any other career they might wish to follow. Boys are prepared for the preliminary, junior and senior branches of the Oxford Local examinations, and it was very satisfactory to learn that the percentage of successes was very high, for out of sixteen lads who took the public examinations last year only one failed to satisfy the examiners.

The scholastic year is, as usual, divided into three terms, from September to Christmas, from Christmas to Easter, and from Easter to Mid-

summer, fees being payable terminally. Plenty of light, room and air is the motto of the new schools and instruction appeared to go on under the happiest conditions, Drill and outdoor exercise are pleasantly combined or dovetailed with the school-work, and the boys in their cricket and football efforts have proved themselves no mean adversaries. Our Representative had a special drill display provided which fully confirmed the impression already gained of general smartness. It will be gratifying to all to learn that in the case of fire this drill discipline is put to the test, and fire drill is regularly practised. A false alarm was given on this occasion. The boys, taking off their boots, laid down upon their well-kept cots and assumed sleep. Some two dozen were in the top-most storey, thirty feet or more from the ground. Suddenly the fire-bell clanged and in an instant what might be termed orderly confusion reigned. Little feet could be heard pattering everywhere, and the quiet order of a tutor could be heard in the rooms below. The lads in the top-most room stood by their cots, two tutors threw open a window and lowered with celerity one of Parson's patent fire shute escapes. Then came trooping up the staircase under the belief that all exit was cut off from below, boys of all ages, and the two tutors standing on either side of the window snatch up each lad as he approaches, sending him down the shute to be received in perfect safety by a tutor or a couple of the boys below. With remarkable swiftness were the boys despatched, and in the space of some few minutes every lad was safely sent to the ground, even to one bright little fellow whom fright had led to believe that it was no mock rehearsal but a fire in grim reality. Our representative looked into the dormitories all spotlessly clean, into the dining rooms where the food is prepared by the Sisters, and then into the pretty little church where the boys' voices are heard Sunday after Sunday, in the well-trained choir. Altogether our representative was extremely well impressed with all that he witnessed, and all that he gleaned concerning the work carried on at the Salesian Schools.

To obviate the possibility of letters going astray our Readers are earnestly requested to direct all communications for the *Salesian Bulletin* and the *Association of Salesian Co-operators* either to the Director of the *Salesian Bulletin*, or to the Very Rev. Don Michael Rua, both at the following address: Via Cottolengo 32, Turin, Italy.



Northern Patagonia



Eight Months' Mission in the interior of the Territory of the Rio Negro.

(Letter from Fr. Andrew Pestarino to His Lordship Mgr. John Cagliero) (*).

My dear Lord,

I have the pleasure of sending Your Lordship a report of the long expedition, undertaken at the request of your Representative, in the interior of the Territory of the Rio Negro. It was my desire to send you a minute description of our journey, but seeing that the result would be a volume, I have confined myself to a brief report of the most important matters, giving the first place to religious news and not leaving out the more interesting items concerning intellectual, industrial and agricultural progress in the chief centres. I am sure that Your Lordship will derive great pleasure from this account for the success achieved in the Territory of the Rio Negro is of good augury for the whole of Northern Patagonia, of which the Territory of the Rio Negro is the most extensive and promising portion.

From Viedma to S. Antonio.

For this end on September 7, 1906, I left Viedma with the catechist Joseph Quaranta. We spent the night at S. Javier in the house of our excellent Salesian Co-operator, Cecilio Lucero, who boasts of having given a daughter to the Institute of the Sisters of Mary Help of Christians, and of having been the first to offer hospitality to the Salesian Missionaries who were preparing to undertake the evangelization of Patagonia. It was precisely in 1902, that is in the twenty-fifth

year after the foundation of these Missions, that the good Cecilio, as a perpetual remembrance of the happy event, conceived the idea of erecting on his own property a chapel in honour of Mary Help of Christians, which by its artistic beauty and the concourse of the faithful in visiting it is beginning to be justly entitled *the little Sanctuary of Mary Help of Christians*. I said Holy Mass there on the Feast of the Nativity of Our Lady administering Holy Communion to thirty persons, chiefly adults. The feast, happily spent, mostly in pious exercises, gave us fresh courage to prosecute our journey, ready for any sacrifice if thereby we might do good to many souls.

On the 10th we set off towards *Las Aguadas*, an enchanting spot; though lacking cultivation, it is surrounded by hills clothed with shrubs, and tiny valleys abounding in limpid springs. *Las Aguadas* is also a truly agreeable locality from the numerous families we had the pleasure of meeting again, as the greater number were old friends from the Colony of S. Javier and *Viedma*.

Near *Las Aguadas* there is a large lake named *La Invernada*, surrounded by undulating lands, where the eye of the traveller is gladdened by the fertility of slopes well suited to agriculture and which promise an abundant harvest to the skilful tiller of the soil. *La Invernada* is the property of Messrs. Ortúzar and Co.

The Colony of *Laguna Coronada*, which may be described as a *tolderia* of native families, afforded us the opportunity of giving a regular course of catechetical instructions, the results being eighteen Baptisms, one being that of a man eighty years old. He recounted to us the battles in which he had taken part; and he also narrated various episodes of the war waged by the national troops for the conquest of the desert, episodes which occurred at the forts of *Guamini*, *Bolívar*, and *Carhué* fifty years ago. The good old man with five others made his First Communion which filled them with sentiments of piety and consolation.

Before reaching Port S. Antonio we stopped at the native farms of *Gualicho Chico* and in the vicinity of the lakes of *Esperanza* and *Barro*. Here also we prepared several adult natives to receive worthily the Sacraments of Baptism and Confirmation; and several went to Confession and received Holy Communion.

(* We published the excellent results of this Mission in a former *Bulletin* and we are now pleased to give our readers the official report.

After spending some days at *La Invernada* baptizing, confirming and catechizing, passing through the property of Sassemberg and Co. we betook ourselves to the new farm of *Pozo Moro*, which, though but recently established, is already provided with two large mills and a fine shop with all kinds of goods. Here we were quite abashed by the kindly attentions with which we were overwhelmed by Signor Baldomero Garcia, agent of the property; hearing that we were about to traverse for the first time a great part of the Territory almost unknown to us, he presented us with an excellent compass, so that we might take our bearings in doubtful cases and when we were afraid of losing our way. To tell the truth we had placed our confidence in the Christian's compass, prayer and trust in Divine Providence; but as God has enlightened man to make use of a natural means so useful to those who travel in unknown lands, with much gratitude we accepted the gift, which was of great service to us on many occasions.

Port S. Antonio! This is a future commercial emporium for the southern territory of the Argentine Republic, which is making gigantic strides in the way of commerce and trade. Port S. Antonio, according to the opinion of a clever engineer, on account of its extensive bay and the strategic position it occupies on the central coast of the Southern Territories, is the great natural port through which the wealth of the interior will be distributed. The first to settle here, undismayed by grave inconveniences, such as the isolation, deficiency of means of communication, scarcity of water, etc., was Signor Peirano, formerly residing near Carmen di Patagones where he lived several years for the sake of educating his sons at our school. Signor Peirano now occupies an enviable position and can look forward to a most prosperous future through the co-operation of his clever and industrious sons in his undertakings. After him others came to settle at *S. Antonio* and as they were all men of energy and indefatigable workers, the desert coast of *S. Antonio* was speedily changed into a centre of commerce. Three large blocks of buildings are situated not far from one another in the busiest corner of the port, and other important houses may also be seen.

This new centre has already the appearance of a busy commercial port, for Messrs. Peirano, Benito, Podestà and Co., besides the central blocks, possess about twelve subsidiary houses scattered over the interior. We were hospitably received at the house of Signor Augustus Yanzon who was the first head of the telegraph Station at *S. Antonio*. Foreseeing the future of the port, he acquired an extensive property in the most

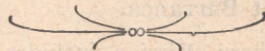
favourable position, being the only place where springs of fresh water are found. His experiments in agriculture and the rearing of cattle have given the best results. His sons, also, who were educated in our College of Conesa, are actively employed in agricultural pursuits. They gave us a most cordial welcome, and took the greatest pains to render our stay useful to the whole neighbourhood. They themselves undertook the work of announcing our arrival to the inhabitants of the surrounding country and these willingly responded to the Missionary's invitation and approached the Holy Sacraments. Here also I baptized many and confirmed a still larger number. We can never forget the debt of gratitude we owe to the worthy Yanzon family; may God reward them.

From Port S. Antonio to Valcheta.

On the 2nd October we set off from Port S. Antonio in the direction of *Sierra Grande*, thirty leagues distant. We halted just long enough to give a short mission at *Los Jagüelitos* and at *La Bombilla*: the remaining sixteen leagues we traversed in one day. But there was, good reason for haste. Through an error in reckoning we found ourselves unexpectedly short of provisions; so that to escape the pangs of hunger we were obliged for several days to eat *potro* meat which is very revolting when there is nothing to take with it. Nevertheless in traversing twenty leagues one surprise followed another for we could not help admiring the fertility of these lands, so recently thought to be barren deserts. Still, to tell the truth, these districts have their drawback, and this is the prolonged drought, which often destroys all the crops. The rains here are not too abundant and so far there is no other means of irrigation.

Entering *Sierra Grande* I beheld it completely transformed; and yet it was only about five years since I was there. Then, there was nothing but a wooden hut, while to day there are many houses, scattered here and there. About forty families have come to settle in this spot, the greater number being former friends from *Viedma* and *Carmen de Patagones*, and some even from *Rio Colorado*. Of these families two only devote themselves to agriculture. The others pay no attention to it, from lack of water. It is true that in several parts springs are found, but these, as I observed before, are insufficient for irrigation.

(To be continued).



I.

A successful Mission to the north and the south of Chos-Malal.

(Letter to Mgr. Cagliero).

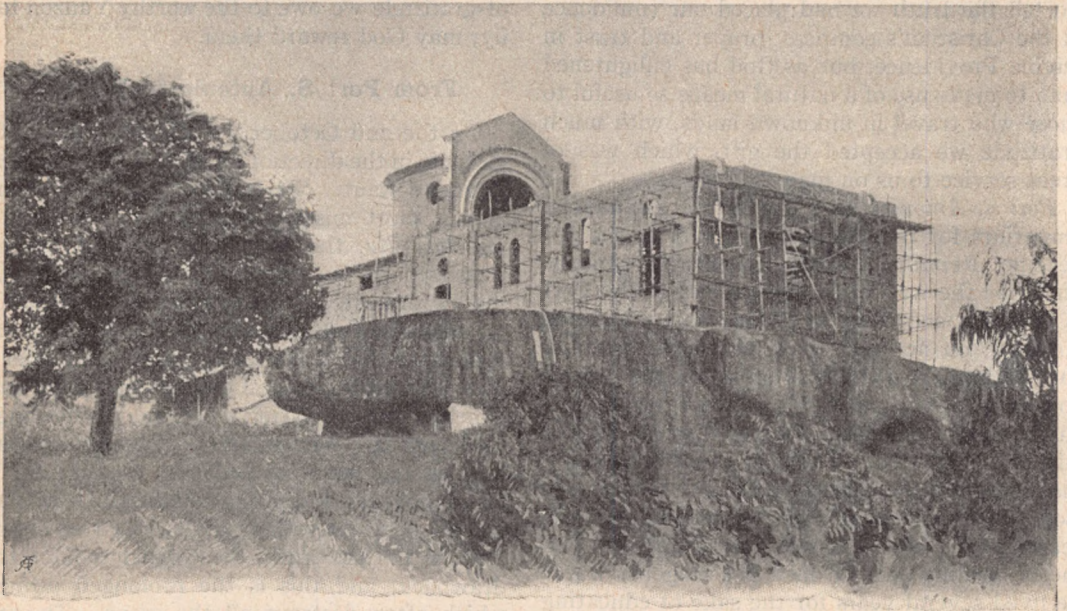
My dear Lord,

Although Your Lordship is so far from these remote regions, still I know that your thoughts and your heart frequently turn to your Patagonian children, and I am sure therefore, that you will be pleased to receive some news of these Missions which you know, not only *de visu*, but which nearly cost you your

dilleras de los Andes which separate us from the neighbouring Republic of Chili), and the populous centres of Los Meunucos, Barranca and others. In all these places the missionary had good reason to be glad at seeing the great number of Catholics who with lively faith attend the Mission, listen to the word of God and approach the Holy Sacraments.

At *Trican-Malal* (as Your Lordship is aware) it is necessary to devote ten days to the Mission, on account of the large numbers of the faithful, all of whom wish to perform their spiritual duties.

At *Chapua* took place the opening of a beautiful Chapel dedicated to Our Lady Help of



Sanctuary of Our Lady Help of Christians at Jaboatão in Brazil.
(State of the works of construction in February 1908).

life. In sending you this report, I am also complying with the wishes of the indefatigable Fr. Gavotto my missionary companion, of the other confrères of this residence and my own. So without further preamble I begin my account of our two last apostolic expeditions. The field assigned to our labours is divided into two parts; one is called the *Northern Mission* and includes the regions North and North-East of the River Neuquen; the second is called the *Southern Mission*, because it extends South of the above mentioned river.

To the North—A new chapel dedicated to Mary Help of Christians—Manifestation of faith at Barranca.

The Northern Mission includes the places called *Veranadas* (situated at the foot of the Cor-

Christians, the gift of Signor Manuel J. Ibañez, in thanksgiving for a remarkable favour obtained. Here then is another sanctuary in honour of our Heavenly Patroness on the slopes of the Cordilleras.

From Chapua we went on to Barranca passing through a deep gorge running between two mountains. It would seem as if the devil had power here to arrest the progress of the missionaries; so many are the difficulties one encounters! Last year we were caught in such a snow storm, followed by such intense cold, that we barely escaped with our lives: and this year exactly in the same place, we were overtaken by such a tremendous hurricane that with great difficulty could we remain on horseback. In the same difficult pass, two years ago (a few days before we traversed it ourselves) three men

perished miserably, either through having lost their way, or perhaps overcome with the cold.

The mission given at Barranca (which is for us undoubtedly the most important in the Territory) presents every year a most edifying spectacle of Catholic piety, both from the number of the faithful who attend it as well as the long distance many have to come in order to take part in it.

This year again, not a few had to make a journey of three, four or five days to bring their children to be baptized and fulfil the precepts of the Church. During the whole time the mission lasted the meadow surrounding the chapel-house resembled a military camp at meal-time, and it was a beautiful sight especially at dusk, with its hundreds of fires.

On our return from Barranca, by another road we visited other centres and there also the concourse of the faithful was as consoling as at the former stations.

To the South—A Mishap—Affectionate reminiscences—467 Baptisms—Birthday present.

Having returned to Chos-Malal, after a few days' rest we began at once our preparations for the *Mission of the South* which is more extensive, more laborious and less fruitful than that of the North. It never lasts less than four months. This year it began in August and ended on the first of this month of December. In several places the bad weather frustrated our hopes, hindering the Catholics from attending the Mission. For example, towards the middle of September though we reached Quintricó with the best hopes of consoling results, we had to be content with a small attendance, for a snow storm which lasted five days kept us idle for nearly a fortnight. Thank God, we were overtaken by the snow (and it was truly a surprise for the oldest inhabitants of these Cordillera never remember to have seen such a heavy snow-storm in these parts in the middle of September) while we were stopping at the establishment of one of the greatest friends of the Salesians, Signor Paul Asiain, a rich Spaniard, who with his household treated us with the greatest kindness and affection.

Still, even this second Mission produced, in general, consoling results, as Your Lordship may judge from examination of the lists with which this account concludes. I may say the same of *Las Lajas* and of the other important places, through which Your Lordship also passed during your last apostolic expedition.

Leaving Nireco in the direction of Guañacos, we were obliged to ford the river which was

unusually flooded. Having reached the middle of the stream, my horse, somehow nearly drowned me, for with the water up to its ears, it forced me to take a bath up to my neck. But being a very powerful animal it succeeded in finding a safe foothold and carried me to the opposite bank, drenched to the skin, but safe and sound. For all this, grateful thanks are returned to God and the protection of Our Lady Help of Christians.

Guañacos is the last station of the Southern Mission. During our stay there, many good Catholics enquired after Your Lordship and pointing to the summit of the *Cordillera*, they said to me: "It was there that, during the Mission of 1887, the horse he was riding having bolted, Monsignor fell and broke three ribs", and they recounted the accident in all its details with the simplicity characteristic of country-folk. A sad, but a glorious record!

The Mission being ended we crossed the Rio Negro always to be dreaded, and in this instance we lost there the best of our horses. This brought us to the neighbourhood of *Chos-Malal* where we happily arrived, longing for rest and prepared for our own retreat which we were to make there.

The results are as follows:

Communions	2335.	Marriages	50.
Baptisms	467.	Confirmations	828.

The distance travelled was 950 miles.

We beg Your Lordship to accept this report as a birthday present from your sons of *Chos-Malal* and to bless this Mission and especially

Your most obedient Son in J. C.

JOHN FRANCHINI
Salesian Missionary.

II.

Eight months' Mission in the interior of the Territory of Rio Negro.

(*Letter from Fr. Andrew Pestarino to His Lordship Mgr. Cagliero.*)

From Port S. Antonio to Valcheta—Cordial reception—At a former pupil's house—The Baptism of a married couple.

Sierra Grande has already a telegraph office and the residence of a judge, and now a post-office and a school are anxiously desired. Doubtless the establishment of a post office and the opening of a school would contribute to the intellectual and commercial development of the new centre which promises a rapid increase; but it is not surprising that it has not yet attained the object of its desires for on account of the great distance between the various houses composing the settlement it has seemed impossible to satisfy the

wants of all by establishing one post-office and one school. But now there is no doubt these wants must be provided for in the central portion of the district, and I am sure the Governor on his first visit to this place, will not fail to interest himself in this matter.

We remained at *Sierra Grande* until the end of the month, visiting isolated families, catechizing the children and dispensing the word of God. The fruits obtained repaid our labours. Six marriages were regulated; many were baptized and confirmed; and a great number prepared themselves to approach the Holy Sacraments. Three made their First Communion.

When preparing to resume our journey, we felt sorry for our poor horses, which had already carried us for two months; nevertheless we decided to go on with the same, for the dearth of any better at *Sierra Grande* discouraged us from hiring any, and made us yet more unwilling to exchange ours for some which eventually were offered to us.

Following the banks of the *Arroyo Verde*; we rode northwards for about ninety miles, keeping constantly in the direction of *Port Lobos*. The waters of this river have this peculiarity, that in one place they are slightly salt, in another almost drinkable, and other places nearly fresh.

We halted at the rustic dwelling of Signor Joseph Contin, who, like another friend of ours from *Viedma*, received us with the greatest kindness. Even our horses fared sumptuously and ate so much that, should we travel that way again, I believe it will be impossible to get them past the place.

At the house of Signor Contin, Providence afforded us the happiness of seeing two families reunited in the bonds of friendship after many years passed in enmity. One of them made use of a charitable artifice to bring about the meeting, and the attention was so well received that it formed as it were the bait or cord to bind these hearts together. For this occasion a family feast was celebrated, as a pledge of sincere and indissoluble friendship. The Baptisms and Confirmations administered at *Arroyo Verde* were very numerous.

At the spot called *Aguada del Capitán* and likewise at *Sierra Colorada* we received hospitality in the district-houses of Messrs. Peirano and in those of Messrs. Benito, Podestà and Co.

It is not easy to describe the pleasure experienced by the Missionary when, at a distance of a four or five hundred miles, arriving at an unknown spot and seeking shelter at a house by the way, he finds in the owner a dear friend, known in fact from childhood, a pupil from one of our own Schools! This pleasant surprise

awaited us at the house of Antony and John Devincenzi, both educated at our College of *Viedma*, during the early years of its foundation. They recalled with great joy Your Lordship's goodness and affability and the affectionate care of other superiors; they recalled also many incidents of their life of study, varied by recreation and the walks taken with their assistants and masters whom they had since welcomed with joy as guests in their house.

The spiritual harvest at this centre was abundant, because we had an opportunity of catechizing many of the natives. The Baptisms and Communions administered were numerous. Here four adults approached the Holy Table for the first time.

It is a special happiness to be instrumental in bringing the light of truth to the natives until then ignorant of the Faith, and to co-operate with the Author of grace in bringing captive to the same, those souls longing to hear the voice of truth, so that afterwards they may be purified in the waters of Baptism and fortified with the Bread of the strong! Here also I blessed two native marriages; not always having the means of fulfilling their wishes they are sometimes obliged to contract matrimony, desiring and protesting that on the arrival of the missionary they will have their union regulated. The two families of *Sierra Colorada*, whose marriages I regulated, could not sufficiently express their joy in seeing their wishes fulfilled and they showed as much gratitude in a somewhat rough but cordial manner, as one might have expected from more civilized couples.

On our way we gave a short mission at four different settlements. All the families in the neighbourhood, as soon as they heard of the Missionary's arrival, vied with one another in offering him hospitality and willingly attended his instructions. In *Amarga* I baptized two natives, husband and wife, the former sixty, the latter forty-seven years of age; The news spread, so that four other couples came to have their union blessed and their children legitimized.

From Valcheta to Cuyúm Leifú—Marvellous development—A church wanted—A model estate—The end of the year.

Valcheta, so called from being situated in a small valley (*val-chita*), at present a village doing a good trade, is making great strides towards becoming an important centre. It is already the residence of a judge and has a Post-Office; and shortly will also have a telegraph station. The communal school is attended by seventy children; but there are many more who, owing

to the distance at which they live, are unable to avail themselves of it.

In *Valcheta* there is also a great want which Your Lordship is aware of and desires to have speedily supplied: I speak of the absence of a church, or for the present, of even a chapel with a small dwelling for the Missionary. This is truly a great want which must necessarily be attended to, for in a couple of years, if its progress keeps pace with that of former times, *Valcheta* will be larger than *Pringles* and *Conesa* and will even rival *Viedma*. Besides the reasons which at first sight are in favour of this work, there is another which also deserves to be taken into consideration, and that is the facility which a residence close by would afford the Missionary for visiting with great economy of time all the central points of the Territory from North to South and East to West.

There is another want in *Valcheta*, the absence of any agriculture. It is true the activity of the residents is absorbed in commerce; but the banks of the river which flows through this promising new country, might become a source of even greater riches for the inhabitants.

We next went on to the river of the same name, which we ascended as far as its source, halting now and then to satisfy the piety of the numerous families we found on the way. From there we passed on to the sources of the *Rio Salado*, where through the zeal of another gentleman and his agent, we were able in a short time to regulate ten marriages and administer forty Baptisms and fifty confirmations. Here also many families came from a long distance to fulfil their religious duties, animated by a self sacrifice which is truly surprising.

From the river *Nahuel Neyeu* we had a fatiguing journey to a centre where we hoped to spend the Christmas Festival amidst abundant spiritual consolations. But we found great indifference!... We tried every means to move these hearts, but ineffectually, so that Christmas Day amidst so much, indifference and, I may say, such strange ignorance, passed but sadly. Although we were kindly treated, seeing that we could do nothing more for souls, we continued our journey to the next settlement where we found the consolation which had been desired in our previous halt. Here after blessing a native marriage, we baptized several children from the neighbourhood, a still greater number were confirmed and we prepared five of them for their First Communion. It was the 31st December, and surrounded by these good Christians we united ourselves with the faithful of the whole world singing the hymn of thanksgiving for all blessings received!

That same day we set out for *Cuyum Lufú*.

We had been assured we were only about twenty-five miles from the next settlement but they turned out to be nearly fifty, with a road almost impassable. We spent the night, therefore, in tents, and before daybreak resumed our journey. We were anxious to reach some dwelling where Mass could be said, but our beasts, tormented with hunger and thirst, towards eight o'clock refused to go any further. With great sorrow we had to resign ourselves to going without mass on the first day of the year and we scoured the country in search of water, which we were so fortunate as to find; so at midday, by the help of a good countryman, the house we were in search of was in sight, and we stayed there for that day and the following night.

The next morning (January 2nd) after celebrating Holy Mass, we reached the industrial establishment of Messrs. Sasseberg and Co., from which centre we visited several families giving them an opportunity of approaching the Holy Sacraments and the result was unexpectedly good.

There are so many things Your Lordship would like to know and which would demonstrate the ever increasing progress of many places in this Territory; therefore at the cost of being somewhat tedious I must add a few lines more so that I may point out rapidly the more important things we saw, or accomplished, during the remainder of our long expedition.

At Sierra Blanca—A serious danger—Other localities and other missions—Return to Valcheta.

On the 15th January the Mission at *Sierra Blanca* began. Whilst we were driving towards some dwellings quietly saying the Rosary, all at once we felt a tremendous jolt and our car was overturned. We found that it had fallen into a deep and wide rut in the road, which had quickly overbalanced it. Fortunately nothing had happened to me, but on getting up I saw the poor catechist Caranta lying on the ground unable to move. I felt my blood run cold dreading a serious accident; but he soon recovered from the dizziness and I was able to satisfy myself that he also had sustained no serious injury. But he was bruised all over and it seemed more prudent to put off our journey; but my companion said that many souls had greater need of the priest than he had of the doctor; so after a good rubbing of the injured part with spirits of camphor, we continued our journey. God rewarded this sacrifice for in less than a month, we were able to baptise seventy-six persons, of whom twenty-two were adult natives, and also to bless many marriages.

In the environs of *Jalcahuala* we found several men employed in the construction of buildings for the rearing of cattle, an undertaking for which several English capitalists have bought a large tract of land. We expressed our gratitude to the overseer of the *estancia* who promised us a kind welcome on our next expedition.

At *Jalcahuala* also and its neighbourhood the fruits of our visit were abundant, for many families of natives, industriously employed in agriculture, had been expecting us for a long time. Thus we blessed nine marriages, administered thirty Baptisms, and many adults went to Confession and Communion.

Whilst we were travelling towards the river *Yancinúa* we were overtaken by a storm. Our lot would have been disastrous had darkness supervened at that spot. We recommended ourselves to the Holy Souls in Purgatory and the wind changed, so that whilst a deluge fell near us, we reached our resting place moistened with only a few drops of rain. It was a pity we were unable to stop long enough to visit all the families scattered over those valleys; owing to the prolonged drought there was not enough food for our beasts, and we were thus forced to hasten our return.

So after three months' absence we found ourselves once more in the neighbourhood of *Valcheta*, where we visited several families omitted during our previous expedition. After handing in the certificates of the marriages we had regulated, we pushed on towards *Cabeza de Buey*, the agricultural and industrial establishment of Signor Otero. During the last six years it has developed amazingly; finally the evening before Palm Sunday we entered *Conesa Sur*, delighted at the prospect of spending some days with our brethren after such a long separation!

Conesa itself is making great progress. During the last two years the population has increased threefold: it has already several important establishments, two hotels and telephonic communication with the neighbourhood. Two other more important telephones are being constructed. The postal service also is excellent. It is evident *Conesa* will soon be one of the most desirable centres in the Territory of Rio Negro.

Leaving *Conesa*, we thought it well to stop at several places during the last stage of our journey before reaching *Viedma*. Our first halt was at *Colonia Frias*, where we visited all the families, administering many Paschal Communion, numerous Baptisms and Confirmations. At *Sance Blanco*, which is a large establishment belonging to Mr. Buckland, whom Your Lordship knows, we had opportunities enabling many to fulfil their religious duties, and administered many

Communion in the house of Signor Leonzio Nuñez, whom you also knew in the early years of our Patagonian Missions and whose traditions are faithfully followed by his sons.

Finally, after a journey of eight months, we re-entered *Viedma*.

SUMMARY.

Distance traversed 2,500 miles and to the surprise of all, with the same horses harnessed to our conveyance when we started from this capital.

Baptisms administered: to natives under 7 years of age, 238 — to adult natives, 84—to the whites, 103.—In all 425 Baptisms.

Confirmations: 483.

First Communion: 25.

Communion: 432.

Marriages: of natives, 46—of whites 12—In all 58 marriages, and children entered legitimate by the Church 116.

Asking a blessing on our future labours, and on these provinces so often traversed by Your Lordship, I am

Your obedient son in J. C.

A. PESTARINO
Salesian Missionary.



Book Notices.

The Catholic Truth Society of Ireland beg to call the notice of Readers to the following penny publications recently issued at their offices 27 Lower Abbey Street, Dublin.

1. The Papal Nuncio among the Irish Confederates (1645-1649).

Parts I. and II. Abridged from the German of the Very Rev. Dr. Alphonsus Belbesheim by Rev. W. McLoughlin of Mt. Melleray Abbey.

2. The blue scapular of The Immaculate Conception.

3. The Hidden Treasure or The value and excellence of The Holy Mass. Abridged from the work by St. Leonard of Port-Maurice.

4. Heber Macmahon in the Confederate Wars (1641-1650).

By Rev. J. E. Mckenna, C. C., M. R. I. A.

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.

Those who keeping the 24th of the month as a day of special devotion to Our Lady Help of Christians, are asked to add to their own private intentions all those which are particularly prayed for by the Co-operators during the month of May, and especially during the Novena.

* *

At Jaboaão in Brazil, the building of the new temple which is to be dedicated to Our Lady Help of Christians, is being rapidly pushed on. The church will be in the byzantine style, and under the enormous granite rock, of which the foundation consists, a grotto has been opened and dedicated to Our Lady of Lourdes. The bishop of the diocese has repeatedly recommended the undertaking to his clergy and laity, for, he says, as it will be the first church dedicated under the title "Help of Christians" in North Brazil, we are confident that great blessings will be bestowed upon our diocese and our Flock. The Sanctuary is being built in the grounds of the extensive agricultural school which our confrères have lately opened in that district.

* *

At Bogotà in Colombia the patronal feast was celebrated with great magnificence in the Church of the Madonna del Carmine in that capital. The preliminary arrangements had been most successfully carried out by the local committee of Salesian Co-operators, and many distinguished persons took part in the proceedings, among whom were the Apostolic Delegate, his secretary, Mgr. Cortesi, the Inspector of our Houses in the State of Colombia, the ministers of Foreign Affairs, of war, and of education, the Postmaster General and the president of the chief court of Justice, together with a large number of other well-known citizens and public men. A new statue

of Our Lady Help of Christians, produced by our workshops at Sarria (Spain), was blessed by the Apostolic Delegate, and the *Ave Maris Stella* was sung by the whole assembly. Solemn High Mass then followed.

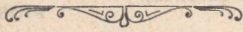
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Concluding that part of his subject dealing with the devotion to Our Lady in the very earliest times, Our Venerable Founder says: As soon as the Apostles came to Rome and other parts of Italy, to carry the light of the true faith to these parts, the devotion to Our Lady immediately became popular in the West. Visitors to the Catacombs of Rome find even now in those subterranean galleries ancient carvings representing the espousals of Our Lady and her Assumption into heaven, or they display her with the infant Saviour in her arms.

A well known writer says that: "in the early ages of the Church the Christians had produced a type of the Blessed Virgin in a manner displaying quite clearly the condition of the arts in those times." "The impression of modesty which is immediately conveyed in these images of Our Lady," continues St. Ambrose, "proves that in default of any authentic representation of the Mother of God, Christian art was at no loss to reproduce the expression of her soul, that peculiar beauty, a symbol of the moral perfection which they were drawn to attribute to the Blessed Virgin. This characteristic is apparent no matter what the degree of skill displayed by the artist, especially in certain pictures representing the mother with the Child which would all seem to reproduce in varying degrees of accuracy some familiar ancient type.

"In the catacombs of St. Agnes," says Ventura, outside the Porta Pia, which include not only Christian tombs, but also the chapels used by them in the second century,

there is an abundance of archeological treasures and invaluable memorials of primitive Christianity. Among them are a great number of images of Our Lady with the Divine Child in her arms, which attest the faith of the ancient Church with regard to the intercession of the mother to obtain favours from her son, and also with regard to the cultus of sacred Images which heretics have since endeavoured to destroy and to suppress as a superstitious novelty.



GRACES and FAVOURS

London W. — I beg to send for publication the notice of a grace obtained through the intercession of Our Lady Help of Christians.

April, 1908.

Anon.

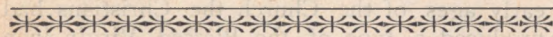
Belfast. — Kindly say a Mass in thanksgiving for the recovery of my little child from serious illness after prayers to Our Lady Help of Christians.

March, 1908.

A Client of Our Lady.

Kimberley (S. Africa). — I enclose a thanksgiving in honour of Our Lady Help of Christians for a great favour received, and would ask your payers to obtain another much desired favour.

C. L. B.



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 June.

1. June 7th The feast of the Sacred Heart.
2. June 24th St. John the Baptist.
3. June 29th SS. Peter and Paul.
4. June 30th Commemoration of St. Paul the Apostle.

It would be well to call to mind:

1st that the indulgences granted to the

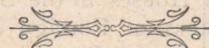


Grotto dedicated to Our Lady of Lourdes at Jabotão in Brazil.

Salesian Co-operators 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.



PERMISSU SUPERIORUM

Gerent, GIUSEPPE GAMBINO—Salesian Press, Turin, 1908

APPEAL

ON BEHALF OF THE SALESIAN INSTITUTE.

To all those who are kindly disposed towards poor orphans, to all those who have at heart the betterment of society by the education especially of abandoned or neglected youth, we appeal with confidence.

The Salesian Institute in Cape Town is a school of Arts and Trades, one of the four hundred and more Institutions of Don Bosco. It consists of schools of printing, cabinet-making, bookbinding, shoemaking and tailoring. Boys are accepted irrespective of creed, are trained in one of these trades, while at the same time they receive a good "book" education and are taught both vocal and instrumental music.

The houses in which the work is carried on at present are only rented and were never intended for educational purposes. So far there are seventy-two lads in the Institute, all healthy and happy, and this is all that we can at present accommodate. During the past year close on sixty applications had to be refused. This year the demands are pouring in daily, but the answer is always the same: "There is no room."

Our benefactors and all those acquainted with the work urge us to build a suitable institute to provide for about two hundred boys, where a model school of Arts and Trades may arise and the complete educational system of Don Bosco may be developed. There is every prospect of a valuable site being secured in one of the old Cemeteries in Somerset Road; so it is now necessary to start a building fund. Confident in the blessing of Divine Providence and the goodness of the cause we turn for help to both rich and poor of every denomination and nationality.

A Committee has been already formed for the purpose of collecting subscriptions. While we expect much from the wealthy, we are confident that the labouring classes, who have experienced many hardships in common with our boys, will not deny their mite. A small subscription every month, sixpence, a shilling or half a crown, will prove most effectual in aid of the new Institute.

We wish to promise our prayers to all those who come to our assistance and we feel certain that the Almighty will reward abundantly every one of our benefactors.

For the Salesians:

E. M. TOZZI, S.C., *Superior.*

Feb. 14th, 1905.

*Salesian Institute,
49, Buitenkant Street, Cape Town.*

I hereby recommend most herartily the foregoing appeal to all the well disposed throughout my own jurisdiction, and to the Superiors of the Missions who have sent, or are likely to send boys to the Salesian Institute from any part of South Africa.

✠ JOHN LEONARD,

St. Mary's, Cape Town.

Feb., 14th, 1905.

(Cablegram.)

To Superior, Salesian Institute, Cape Town. — Rome, 13th March, 1905.

Holy Father wishes development to praiseworthy work of Salesian Institute and blesses Superiors, Benefactors and Pupils.

Cardinal MERRY DEL VAL.

SALESIAN SCHOOLS

SURREY HOUSE, SURREY LANE

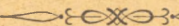
BATTERSEA, LONDON, S. W.



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 addressed to:

The Rev. Mother

Eastworth House, Eastworth Street

Chertsey, Surrey.