



Salesian Bulletin

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Vol. V.

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

Sanctus

DA MIHI

ANIMAS CAETERA TOLLE

AUGUST 1908

Readers should remember that the New Term at the Salesian Schools commences on September 5th.

We direct special attention to the following.

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The Salesian Bulletin

Organ of the Association of Salesian Co-operators

Via Cottolengo 32, Turin, Italy.

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Counsels of the Venerable Don Bosco.

An important saying.

IT was the lament of the late Mgr. Alessi that nothing is more apparent and more appalling at the present time than the inexcusable carelessness and profound indifference of men in regard to their future life. A kind of lethargy, wholly inexplicable has taken possession of the souls of mankind. The world strides along the path of material progress; knowledge is triumphant, carrying its researches ever deeper and widening the sphere of its discoveries; industry is ever perfecting its methods and filling the land with its wonders; commerce and politics hold individuals and nations in continual agitation; but to the supreme question which ought to oc-

cupy the intelligence, the only thing really necessary and which might reasonably preoccupy the mind of man — one's eternal salvation — no consideration is given; it no longer disturbs humanity.

In the vicissitudes of life, in the various occupations which engage us, in the many positions which we fill in our relations with others, we are constantly hearing the words: *This affair is an important one, a most important one!* We hear it from persons in every state of life. From the scientist, the artist, the man engaged in public affairs, from the man of business, from the workman, from the labourer in the field; because in whatever state of life,

there are certain affairs considered by the individual as most important, and which therefore engross all attention and activity.

There is one affair, however, which is more intimately our own, and which concerns us more closely than all others; an affair which is not terminated by the tomb, but passes beyond it and is practically never finished with; an affair on which our future for all eternity depends — the salvation of the soul! *What doth it profit a man to gain the whole world if he lose his own soul? Or what shall a man give in exchange for his soul,* says Our Blessed Lord (1). These are the words, which resounding still over the course of ages, have inspired legions of confessors, of virgins, of missionaries and priests, besides saving their own souls to spend their lives in saving others. Among these confessors, full of zeal for souls we must place Don Bosco, for the salvation of his neighbour was the supreme and continual aspiration of his life: *Da mihi animas, caetera tolle!* An example in this regard from the life of the Venerable Servant of God will not be without profit.

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* *

We must go back to those memorable years when Don Bosco was Superior of the Oratory. See before him a new pupil, just received into his growing institute. The fatherly welcome, the calm and habitual smile of the Servant of God have already inspired the child with respect and

obedience, and now with a few words the good priest will complete his conquest of the young soul. After comforting the boy for the natural regret and loneliness caused by leaving his parents and his home, and having succeeded in inducing happy dispositions, Don Bosco assumes a somewhat more serious air, half smiling and half solemn, entirely his own, and lowering his voice to add a sort of confidence he says:

“Now we must talk about something more important. I am anxious, you know, that we should be friends... And do you wish to be a friend of mine? Then you must help me to save your soul. What have you got to tell me in regard to that? Were you a good boy at home? Here you must, of course, be better still. Do you understand what I want from you? I desire that we should both be one day together in heaven.”

The boy was usually a combination of smiles and shyness, becoming more serious as the interrogations proceeded, for Don Bosco never pressed for an answer, nor indeed did he always expect a reply. But he had by that time scrutinised the heart of the new arrival, and divined his character and capability.

If he met one whom he saw to be endowed with unusual intelligence he would sometimes ask.

— Will you let me have the key?

— What key, the lad quite surprised, would ask,... Do you mean the key of my box?

— That of your heart! the priest would reply, assuming his affable but solemn manner.

(1) Matt. XVI. 26.

— Oh yes, of course, the boy would answer, perhaps adding: I have given it to you already.

Thus did he, in a gentle though powerful manner, obtain command over the souls of his boys, which—as his biographer gracefully puts it—under his expert touch, gave forth, as would

— No, not that.

— That you will give me good advice.

— Oh, more than that.

— You will see after my education or that I learn a trade... And thus the boy would go on guessing.

— Remember! Don Bosco would say



Don Bosco blessing some boys in Rome.

a well—tuned harp, the notes of firm and holy resolutions.

He was accustomed to wait, when parents had brought their boys, until the former had retired, not without being moved by his hearty reception and consideration; and then when alone with the boy he would say:

— Now I wish to be your greatest friend. Do you know what I mean by that?

— That you will give me my food and lodging.

in the end: that I and the superiors of the house will do you all the good we can, and will allow no evil to come to you. Do you understand?

— Hardly.....

— I mean to say that I and the superiors of the House will do all we possibly can for the good of your soul!

Similarly, if he met in the corridor or rooms a new pupil, whom he had not yet seen, after the usual questions including a little bantering, he would once more be heard to say:

— I want you to be a great friend of mine... Do you know what Don Bosco means by that?

— That I ought always to be obedient.

— Your answer is too general. To be a friend to Don Bosco means that you should help me....

— In what?

— In one thing only; to make sure of your eternal salvation; the rest matters little.

Then after an instant he would add:

— And you know how you must help me to save your soul?

— I suppose by helping you to keep me good.

— Not quite that. It must be something more precise.

— Well. I don't know then...

— It means that you are to do promptly and diligently everything I shall tell you for the good of your soul.

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And as the first conversation between Don Bosco and his pupils had turned on this all-important topic, so the salvation of their soul was the last thing that he spoke to them of, at their departure. "They numbered about 15,000" says Mgr. Cagliero, "that Don Bosco educated in his Oratory at Turin; and a much greater number had been instructed and catechised by him in the Festive Oratories of this city and elsewhere; and all of these benefited by his paternal and sacerdotal influence and blessing."

And in meeting with any of these in after years he would frankly commence with:

— Once upon a time you were good. Are you so still?... Have you made your Easter Communion?...

Is it long since you went to the Sacraments?... On December 20-th 1884 Don Bosco went out to take a little air for what proved to be the last time. He was so worn out that on that occasion, he allowed himself to be conveyed on a sort of chair to the carriage. Notwithstanding the frequent remonstrances of his sons, that was the only time that he allowed himself such an attention though absolutely necessary. As they returned and had nearly reached the Oratory a stranger stepped up to the carriage. It was a gentleman who had been one of the early pupils of the Oratory and being at Turin that day on business, he wished to see Don Bosco before he went back.

Don Bosco seemed pleased to see him and said:

— Well, my friend, and how are your affairs getting on? The former pupil replied briefly giving an account of some matter in which he was engaged, and finished by adding:

— You will pray for me. Then Don Bosco added:

— And how are the affairs of your soul?

— I hope I am still a worthy pupil of Don Bosco!

— Thanks, well done! May God reward you! Pray for me too. And after having given his blessing he added as a farewell:

— I recommend to you the salvation of your soul; continue to live a good christian life.

In this point above all Don Bosco

leaves an example both to his sons and Co-operators, that they may likewise remember this saying of his when dealing with the young: *I recommend to you the salvation of your soul.* As in the case of Don Bosco may these words have an oft repeated echo in the hearts of those to whom they have been said, and thus save them from the widespread forgetfulness of the one thing necessary.



THE NEW CHURCH OF SANTA MARIA LIBERATRICE IN ROME.



In the beginning of the year 1900, a good Religious being stirred by the universal movement of Catholics to further the devotion towards Our Redeemer thought within himself: "Could not the children, who were so much loved by Jesus, also take part in this world wide manifestation of faith and love?" He continued to reflect: "The noble idea of the nonagenarian Sig. Puttat of Switzerland, to render homage to Our Lord and to the Pope, had a enthusiastic reception throughout the whole world; now could not the little ones, whose devotion is the most worthy of all, do something to increase this devotion? But how?"

In this way. "Just as" he added, "the beautiful bronze statue of Our Lady, the Co-Redemptress, was erected with the offerings of 120,000 Italian boys and girls on the top of Mt. Rocciamelone as the guardian of our frontier so with the pence of the children of the entire Catholic world there ought to be erected an international monument of the Re-

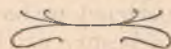
deemer in the act of blessing them." This thought being made public, it was taken up with great fervour; it has as all other good works, to overcome many difficulties; this it is doing owing to the patient perseverance and indefatigable zeal of him who conceived it.

The Rev. Father Roberto of St. Teresa, a Discalced Carmelite, resident in Verona, has



The Marble Group of Jesus the Redeemer of Children which is to be placed in Our New Church in Rome.

decided, with the approbation of his his Superiors and the consent of the Pope, to place the above-mentioned monument in the New Salesian Church in Rome. It will consist of a marble group representing Jesus the Redeemer of Children in the moral, intellectual and social order. The work is being done by the Sculptor, Signor Luke Arrighini di Pietrasanta, and will be placed over one of the altars on the right-hand side of the Church.



THE APOSTLE OF YOUTH.

Under the signature of *T. M.* an article was contributed to the *Child of Mary* (U. S. A.), dealing with some of the features of Our Venerable Founder's life. It contains, worked into it, some matter that has previously appeared in our issues; but, as giving an outsider's view, a view which is always instructive and refreshing, the article is interesting and well worthy of perusal. It presents as the writer remarks in conclusion, „but a glimpse of an astonishing career;” a more complete life, or a history of the early years of Don Bosco's work may be obtained from our London House. The article is given here practically in full.

Saints and Martyrs shine in the firmament of every age. If we ask what the last century gave us, we have but to turn to the annals of the Foreign Missions and there read of the thousands that have shed their blood for the faith; or, as a single example, take up the Life of Theophane Venard, that youthful apostle who left his home in France to carry the light of the gospel to the benighted nations in the East and won his palm of victory in a martyr's death.

Not sealing their faith at the hands of the executioners but consuming their lives in good works and sufferings, thus giving the glorious pledge of a confessor's heroic virtue, the nineteenth century gave us, among many others, the sainted Curé of Ars, the blessed John Neumann, Bishop of Philadelphia, the holy and illustrious Pius IX., and one to whom we shall devote the following pages, the Venerable Don Bosco.

This apostle of Youth, an Italian by birth, was born on August 15th, 1815, in Castlenuovo d'Asti, a northern province not far from Turin.

He was the youngest of three children vouchsafed to Francis Bosco and his wife, Margaret. In Baptism he received the name of John; his brother's were Anthony and Joseph.

Of his father little is known beyond that he was greatly respected for his devout and upright life; it pleased God to call Francis Bosco to Himself when John was only two years old. But if men are what their mothers have made them, an aureole of glory must encircle the brow of Don Bosco's mother. In this simple peasant woman, poor, unlettered, we have an illustration of the power and beauty of virtue, a life-long

exemplification of the faith that moves mountains, the hope that casts all its care upon the Lord, the love that seeks first the Kingdom of God and his justice and sees in all men the image of their Maker. Unable to read or write and left at the age of nineteen with three little children, what could have enabled this young and defenceless widow to combat heroically, poverty and all the other hardships incident to her station, except a strength and enlightenment that came from above. The seeds of knowledge and virtue sown in the oral teachings of her childhood found rich soil in her undefiled mind and heart which, watered by the dews of heavenly grace, fructified abundantly, producing a wisdom and prudence and courage far beyond the ordinary. What she lacked in natural advantages she found in prayer and patience; and she thus enjoyed favours often denied to the great and learned, but revealed to little ones.

We do not wonder that the son of this valiant woman, when she was telling him that he ought to thank God daily for having given him a good father, should say to her „Yes, and I also thank God for having given me you for my mother;” but that a mere child should discern and appreciate her exceptional qualities is at once marvellous and admirable.

This remarkable woman enjoyed a distinction seldom granted to mothers, that of being prominently associated in the wondrous life work of her son. His mission, briefly stated, was to save the souls of children, particularly those who had no one to care for them. He was the friend and father of the poor, and she might in truth be called their adopted mother. „Good Mamma Margaret” was the loving title by which she was known everywhere.

There is something strikingly singular in Don Bosco's career; his mission was signified to him, as he says in dreams. As an example we quote from a recent number of the Salesian Bulletin, which says;—In the archives of our Society we have a precious manuscript, bearing the title Memoranda of the Oratory from 1835 to 1855. exclusively for the Salesian Society. The manuscript, not yet published, is by Don Bosco, who kept it carefully hidden during his life time, but left it after him in obedience to a formal command of Pius IX. who had ordered him to write it.

The First announcement—At nine years of age the Venerable Don Bosco has a glimpse of his mission.

Don Bosco writes thus:— At the age of about nine years, I had a dream which made a profound impression on me and lasted all my life.

In my sleep I seemed to be near home in a large courtyard where a number of children were amusing themselves. Some were laughing, some playing, not a few were using bad language. On hearing this I rushed into their midst, trying with words and blows to make them cease. At that moment a venerable man in beautiful garments made his appearance. A white mantle enveloped his person, but his face was so luminous that I could not gaze upon it. He called me by my name and ordered me to place myself at the head of those children, adding these words: — „Not by blows, but by sweetness and charity you must gain these friends of yours. Begin then at once to teach them the ugliness of sin and the beauty of virtue ” — confused and frightened I rejoined that I was but a poor and ignorant child, incapable of speaking of religion to these children. At that moment the boys, ceasing their quarrels, shouting and bad language, gathered round the one who was speaking. Almost without knowing what I said: — „Who are you” I rejoined, „Who ask such impossible things of me.”

„ Just because these things seem impossible to you, you must make them possible by obedience and the acquisition of knowledge.”

„ Where, by what means, can I acquire this knowledge?”

I will give you a teacher under whose guidance you may become learned, and without whom all learning turns to folly.”

„ But who are you who speak in this way? ”

„ I am the Son of Her whom your mother teaches to salute three times a day. ”

„ My mother tells me not to associate with anyone I do not know, without her leave; therefore tell me your name. ”

„ You must ask my mother to tell you my name. ”

At that moment I saw near him a lady of majestic aspect clad in a mantle shining all over, as if the whole were one brilliant star. Seeing that I became ever more confused in my questions and answers, I decided to approach her: taking me by the hand, she said: — „Look there!” Looking round I perceived that those children were all gone, and in their place I saw a number of goats, dogs, cats, bears and many other animals. — „Here is the field where you must work”, continued that Lady. „ You must become humble, strong and valiant; and what at this moment you see happening to these animals, you must in your turn do for my children.”

I looked around again and behold, instead of ferocious animals there were a number of gentle lambs, all skipping and running round about the Man and the Lady, as if to do them honour.

At that moment whilst still asleep, I began to weep and I begged the Lady, to vouchsafe to speak so that I might understand, because I could not tell what all this meant.

Then she placed her hand on my head, saying: „ When the time comes you will understand it all.” After this a noise awoke me, and everything disappeared. I was quite bewildered. It seemed to me that my hands were sore from the blows I had given and that my face was painful from the slaps I had received from the little rogues; then the appearance of the two personages and what had been said and what I had heard so filled my mind, that for the rest of the night sleep was impossible.

The next morning I hastened to relate this dream first to my brothers who laughed at me, then to my mother and grandmother. Each one gave his or her interpretation. My brother Joseph said:— „You will become a keeper of goats, of sheep, and of other animals.”—My mother said:— „Who knows but you may be a priest.”—Anthony said drily:— „Perhaps you will be a brigand chief.”—But my grandmother, who knew a good deal of theology and was the universal oracle, gave the final decision saying:—

„One should take no notice of dreams.” I was of my grandmother’s opinion, nevertheless I could not get that dream out of my mind... I never spoke of it: and my relations thought nothing of it. But when in 1858, I went to Rome to speak with the Pope of the Salesian Congregation, he made me relate in detail every thing which had the slightest appearance of the supernatural. I then related for the first time the dream I had between the ages of nine and ten. The Pope ordered me to write it down literally, in the minutest detail, and leave it for the encouragement of the members of the Congregation, which was the object of my visit to Rome.

At the age of sixteen he had another premonition of his life-work. Again he dreamed, and again he saw Our Lady, who approached him leading a very large flock of sheep and little lambs. She addressed him thus: „See John, this whole flock I entrust to your care.” When he asked her how he should manage to attend to such a number, where find pasturage for them, she replied, „ Fear not, I shall help you.”

While he apparently treated this dream in the same manner as he had done the former, it so impressed him that he longed to embrace the sacerdotal ministry, to exchange his simple shepherd life for that of a pastor of souls.

God so disposed all things that his hope finally grew into reality. Passing over the details of his youth and seminary years, we pause but a

moment at his ordination, to hear his mother say: „Now you are a priest, my beloved son, you are near our Lord; but my child, the Apostolic life is a life of suffering. I do not ask rest for you, but courage.”

In following the cause of Don Bosco's life the mother's prayer seems everywhere realized, for courage, sublime courage, is in evidence throughout.

The shaping of the young priest's special vocation seems to have originated in a visit he paid to the prisons, where he was amazed to find so many young people among the convicts. „Save the young, save the State,” he reflected, and thereupon he began considering what he might do for the poor boys of the city. His dreams came back to his mind; he felt he must begin to do something.

His claim to the title *„Apostle of Youth'* began with a poor child that had strayed into the Sacristy one morning as Don Bosco was preparing to say Mass. Hearing the sacristan expel the little intruder in rather harsh tones, he called the child back and bade him wait till after Mass. The Holy Sacrifice ended, he went at once to the little boy. Finding him fatherless, motherless, pitifully ignorant of everything pertaining to religion, yet drawn, as it were, to seek saving knowledge, he began to instruct him. His first lesson over the little lad was dismissed with the injunction to return the following evening. He did so, accompanied by about twenty of his street companions; Don Bosco recognised his opportunity and seized it. Each day brought an increase in the number of his pupils, notorious, most of them, and the scourge of their neighbourhood.

It was a novel sight to see the young levite surrounded by this motley crowd, teaching in the open, or leading them to some church. Vociferous though they might be anywhere else, in Don Bosco's ranks they were perfectly disciplined and no complaint could be lodged against them while they were with him.

Don Bosco felt that to effect a permanent change he must keep them with him altogether. It were an easy matter to attract the little ones about him, but to keep them was the problem. Yet, this is what he proposed to do, and this is what he did, despite his poverty, despite the fact that he was treated as a visionary, one under delusion, despite the daily disappointments, opposition, even persecutions that he encountered. No work grows to be great unless it has a good foundation in the cross. Trial is the test.

Had Don Bosco, after his ordination, been assigned to parochial work his plans might have

seemed more practicable. He would at least have had a church that he could use for his classes of Catechism, he undoubtedly would have had some source of income that he might turn as he would. But he was attached to the Ecclesiastical Seminary at Turin, hence, had not even ordinary opportunities for missionary work.

But here he is now, with crowds of boys about him wherever he can assemble them. As long as favourable weather prevailed there was no hindrance to his classes; but when shelter was needed difficulty arose.

Those of his friends whose interest he had somewhat aroused and were lenient at first, became impatient and refused what aid they might give. His work was looked upon as an innovation in some sections. He was energetically advised to give up his *notions*, for it seemed impossible that, without means at his command, any of his projects could be carried out. „Fear not, I shall help you,” Don Bosco remembered Our Lady's words. Driven from one place to another, frowned upon, jeered at, he never gave up, the impression of his dreams carrying him on with a courage that was deemed folly, but which came to be recognized later as the wisdom and strength of the Saints.

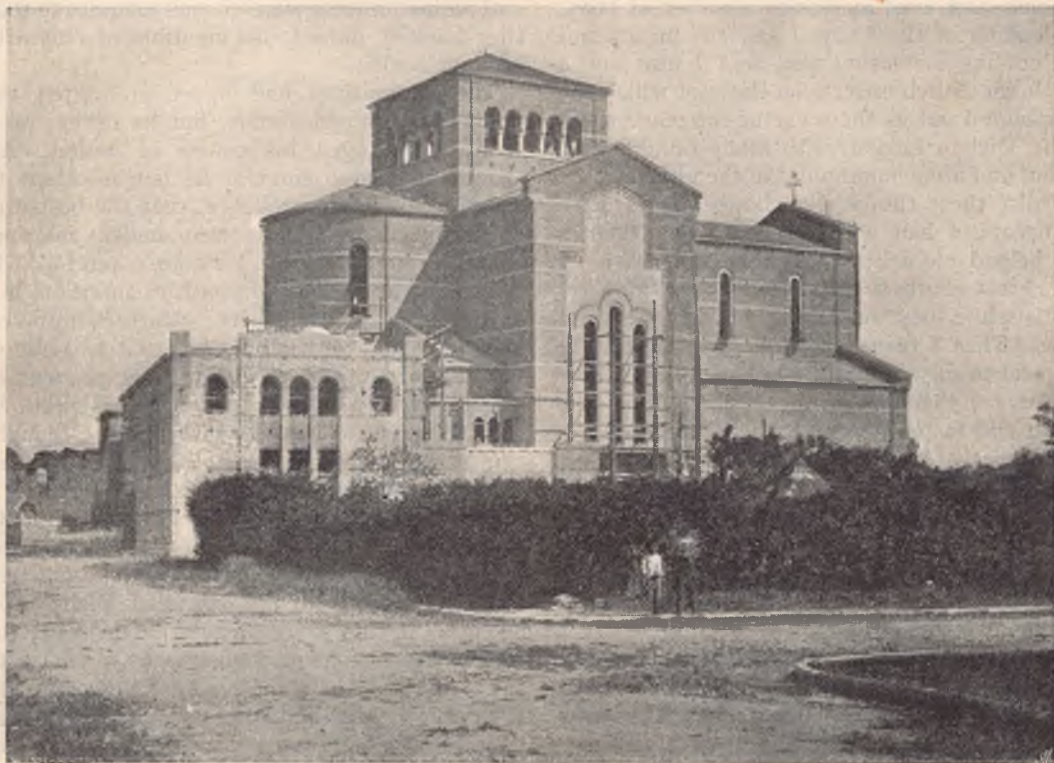
Just how Our Lady helped him in his early struggles at establishing a school, it would take too long to describe. We find him at length with his work under way, progressing surely, though somewhat slowly, his good mother in charge of the domestic arrangements of the house. Many quaint scenes are depicted to us of their new home life; „Mamma Margaret” vigorously stirring the broth over the fire, the priest reciting his Office in one corner, boys with their books in another, and a lad rasping on the violin in a third. Don Bosco's violin was the life of the house and music was one of the chief features in his system from the beginning. He was no mean performer himself and every evening he played while the children sang hymns. His love for music inspired enthusiasm in his boys, many of whom developed marked talent; and later when his educational system assumed its completed form, music held a place of honour on account of its refining influence. His power was evidenced from the beginning, in their most primitive circumstances, though it did seem amusing to see these boys beginning music lessons where the popular mind deemed them little more than half civilized.

Don Bosco's day after his morning Mass was passed among his classes, and in the confessional. The souls of his boys were reached through the channel of the Sacraments, and when religion was brought into their lives true

reformation was assured. He began at once to train the older and more intelligent of his boys as teachers for the younger. Occasionally he met a piously disposed young man who in admiration of such amazing zeal, joined him in the work, and thus by degrees he came to establish not only schools and refuges, but a society of priests to take charge of them. Don Bosco placed his work under the patronage of St. Francis de Sales, and his company was called the Salesian Society.

Anyone who has been in Turin and visited

no place to which I could take them: I wished to do them good: I turned towards some persons observing me from a distance who could have really helped me; but no one would listen to me, or give me any help. 'Then I turned to the Lady who said to me: 'Here is the place.' And she showed me a field. 'This is nothing but a field,' I said. 'My Son and the apostles had not a foot of ground on which to lay their head.' I began to labour in this field exhorting, preaching and hearing confessions, but I saw that it was labour in vain for the most part, unless I could



The Church of Santa Maria Liberatrice in Rome (*State of the work in July 1908*).

Don Bosco's beautiful church, called Our Lady Help of Christians, will find peculiar interest in another of his dreams, which is quoted here in full.

„ I seemed to be on a great plain where was assembled an innumerable crowd of boys. Some were fighting, others blaspheming. Some were stealing, others outraging good manners. The air was filled with a cloud of stones, thrown by those who were fighting. These were young people abandoned by their parents and addicted to evil ways. I was about to retire when I saw beside me a Lady who said to me: 'Go amongst these boys and labour for them.' I went forward; but what could I do? There was

find an enclosed place with some building, where I could assemble them and give shelter to some totally abandoned by their parents and cast out by the other citizens. Then the Lady led me a little to the North and said: „ Look there!" And as I looked I saw a small low church with a courtyard and many boys. I resumed my work. But this church having become too small, I turned to Her again and she showed me another church, much larger, with a house beside it. Then leading me a little apart, in a piece of cultivated land, almost in front of the facade of the second church, she added: 'In this place where the glorious martyrs of Turin, Avventore and Ottavio suffered martyrdom, on this soil

watered and sanctified with their blood, I desire that God should be honoured in a special manner

Saying this she advanced, placing her foot on the spot where the martyrdom took place, pointing it out to me exactly. I wished to place some mark, so as to seek it again when I returned to the field, but I could find nothing, not a stick nor a stone; nevertheless I remembered it accurately. It corresponds exactly with the inside angle of the chapel of the Holy Martyrs, first called St. Anne's on the gospel side, in the Church of Mary Help of Christians.

Meanwhile I saw myself surrounded by an immense and ever increasing number of boys; but looking at the Lady, I saw the means and the building increasing also, and I also saw a very large church exactly on the spot which she had pointed out as the scene of the martyrdom of the Theban Legion, with many buildings all around and a fine monument in the middle.

Whilst these things were happening, still in my dream, I had with me priests and clerics who helped me a little and then ran away. I made great efforts to draw them to me but after a little while they went away and left me quite alone. Then I turned once more to that Lady who said to me: „ Would you like to know how to prevent them running away? Take this ribbon and fasten it round their foreheads.”

Reverently I took the small white ribbon from her hand and I saw this word written on it: *obedience*. I tried at once to do what the Lady told me, and I began to fasten the ribbon round the heads of some of my voluntary helpers: immediately I saw the great and wonderful results; and these went on increasing whilst I pursued the Mission assigned to me, for my helpers seemed to have lost all desire to go elsewhere and remained to assist me. Thus was the Congregation founded. I saw also many other things, but this is not the time to speak of them; suffice it to say that from that moment I went forward securely, whether in regard to the Oratories, or to the Congregation, or as to the method of dealing with externs invested with any kind of authority. The great difficulties which are to arise are all foreseen, and I know how to overcome them: I see clearly what is to happen at every step, and my path is straight before me. It was after having seen Churches, houses, courtyards and boys and clerics and priests helping me, and the way in which every thing was to be done, that I spoke of it to others and related it all as if it were an accomplished fact. For this reason many thought me raving, and I was looked upon as mad.”

The founder of the Oratory, we see, was looked upon at first as an enthusiast of the unbalanced

type. There seemed to be some grounds for such a judgment, for before there was any appearance of success in his work Don Bosco was unfolding his plans as though the future were assured. He proposed opening work-shops where the boys could learn trades of different kinds, and if any among them inclined to literary pursuits he would see that their talents had the necessary means of development. He would build houses, even churches, although they were existing from day to day on only the scantiest charities that came in from unexpected sources, for expected sources there were none; and all his projects were of such magnitude that they seemed, indeed, the creations of a disturbed imagination.

The Archbishop had never prohibited the young priest's endeavours, but he never positively encouraged his course of action. Although it was so singular he felt reluctant to check it, thinking, probably, that the best way to disillusion him, if he were under delusion, would be to let him run his course and fail. It might be a rude trial for youthful ambition, but at least it would be effective. Matters, however, had now come to such a pass, that to some of his brother priests it did not seem prudent or safe to let Don Bosco continue in his freedom. „Two clergymen”, says his biographer, „ thought they would adopt means to put an end to his work, and formed a project to confine him in a lunatic asylum. They timed their visit so as to find him at home, and turned the conversation on his Oratory. Don Bosco, with great enthusiasm described his intended plans, and spoke as if they were already carried out; the two visitors exchanged glances as much as to say: ‚doubtless he is mad’. Don Bosco guessed their object. At the end of a long visit they pressed him to go with them for a drive; the day was fine, the carriage waiting. He did not object, but could not be persuaded to enter the carriage first. To prevent further delay the two visitors stepped into the carriage when Don Bosco shut the door and called to the coachmen to hurry off, with: All right; no matter what they say, do not stop until you arrive.’ The coachman had received his directions previously and drove off at a rapid pace, taking no notice of the violent remonstrances of the two priests, who were brought to the door of the asylum. ‚But’, said the governor, ‚I expected only one patient; how is this?’ Then he recognised the clergymen. ‚Where is the patient?’ They resolved to make the best of the adventure; „indeed it is he who has put us here whether we would or not; we are fairly outwitted and begin to think he is not as mad as people say.”

Don Bosco had recourse to various methods by which to lay his works before the public and claim recognition. Every Sunday he gave Catechism and lectures. His oratory was open not only to his children, but crowds of people also gathered to hear his beautiful instructions and listen to his pleas in the cause of charity and education. He explained his plans to the astonished multitude who, seeing what had already been accomplished, began to call him the wonder-worker. Many now sought him for the needs of their souls; his confessional was always surrounded with large numbers of penitents, many notable conversions occurring.

He often appealed to the government for aid; it did little more, however, than tolerate his movement, and there were times when it tried to suppress it. The king's encouragement was shown by some small offerings now and then; to have permitted him to continue his assemblies was something, when almost every other force was for crushing his work out of existence.

But all these outside aids counted for very little. Providence was his support, and when the Lord is with us who shall be against us?

The influence of the humble priest for good being felt in many quarters before a very long time, Don Bosco was petitioned to take charge of better classes of the young than those with whom he had commenced. It is true his first protégés were now respectable and well-mannered boys; there could be no objection on the score of association, in fact, they were no longer remembered as the street boys of some years past: So in addition to protectories, orphanages, and industrial schools we find him establishing boarding schools and select classes, with the very best teachers for all.

As an educator he was as wonderful as an organizer. He even composed some of the text books used in his schools. His principle in government was, prevention rather than punishment. It is said that from the very beginning he never administered positive punishment, admonition always effecting what he desired—the pupil's correction.

When asked what was the secret of his success in bringing up the young, he replied: „Frequent Confession, Frequent Communion, Daily Mass.”

That girls might also enjoy the benefit of the Salesian educational system he founded also a community of nuns entitled Daughters of Mary, Help of Christians. The growth of this society was marvellous also, and must he numbered among Don Bosco's wonders.

If this wonderful man had endured much hardship—and especially the want of sympathy, the time had now come when his praises

resounded throughout the land. The Sovereign Pontiff, Pius IX., gave him paternal proofs of his regard, approved his institutes and invited him to work in the Eternal City. Leo XIII was equally devoted to „our dear Don Bosco”, regarding him as a „holy man, one with no thought of self, but filled with the spirit of God.”

How he was loved wherever he went.

Don Bosco is styled in an encyclopaedia:

Great philanthropist, the apostle of charity, wonder-worker. His love for mankind, especially the youth, gave him right to the first title; his life of self sacrifice and the works he undertook, made him verily the apostle of charity, while both, added to the miraculous cures and other marvellous things he accomplished, made him justly to be styled, the wonder-worker.

Besides founding one hundred and thirty educational institutes and taking charge of more than one hundred and fifty thousand boys; founding and directing new religious congregations, the Pious Society of St. Francis of Sales, and the Daughters of Mary Help of Christians; establishing Oratories, Agricultural Colonies, Industrial Houses and Workshops, Don Bosco found time to write books.

„He published over a hundred volumes, large and small in his own name,” says his biographer, „and many others anonymously. A variety of subjects claimed his pen, devotional treatises, works of religious discussions, stories for youth, dramas for his boys, Church history, besides text books for his schools, including Arithmetic, National history, the Classics, and Christian Doctrine.

Hundreds of thousands of these were sold and did great good. „Not only did he write books, but his own shops printed them. The workshops of Valdocco comprised all things necessary for publishing books, manufacturing paper and types, issuing clear and perfect from the laboratory, made by children's hands, composition and correction; printing by machines for the perfection of which nothing was spared; workshops for stitching, binding and gilding, all necessary to make a complete and rich library containing the best liturgical books, classical works, edited or re-edited by Don Bosco or under his direction, and the most useful French and Italian publications.”


Industries such as these and the sale of books furnished him means that enabled him to carry on his educational work to greater extent; until, finally, many of his foundations became self-supporting. Before his death which occurred January 31, 1888, when Don Bosco was seventy-two years of age, not only in various countries of Europe, but in the New World as well,

in South Africa, Asia, and in „ Islands far away.”


All this gives us but a glimpse of Don Bosco's astonishing career. Yet enough is it to make us say, little wonder is it that a wave of enthusiasm swept over the land when, last summer, the Holy See declared the saintly man Venerable,

and the Cause for his beatification and canonization was introduced. The Salesian Society, particularly, has great reason for rejoicing, and the fondest hopes are entertained that the present year of Papal jubilee may add another glory to the Venerable Founder's name.

T. M.



The Very Reverend Don Rua IN THE NEAR EAST




VII.

To the Dead Sea and to Jaffa.

(Letter from Don Clement Bretto).



Bethlehem, April 12, 1908.

 n the morning of the 7th inst. our Very Rev. Superior went to say Mass at the Convent of the nuns who have a house and a very fine Church near the celebrated *Hortus conclusus* of the Bible, where he was met by His Grace the Most Rev. Mgr. Mariano Soler, Archbishop of Montevideo who was instrumental in obtaining this historical spot for the above named religious. You may easily imagine the joy experienced by His Grace and Don Rua in this meeting. However, immediately after Mass, we returned to Bethlehem and from there to Jerusalem on our way to the Dead Sea.

The Dead Sea.

How many memories did not that journey revive! leaving the Holy City we passed before the gate of Damascus and thus were able to view the Grotto of Jeremias the valley of Jehosophat with the torrent of Cedron, Mount Olivet, the Sepulchre of the B. Virgin, the Garden of Gethsemani, the Tomb of Absalom, and the so-called *Hill of Scandal*, that is the hill where Solomon erected temples to the false gods. Reaching Bethany, we began to descend rapidly. We passed near the *Fountain of the Apostles* and the inn called after the *Good Samaritan* in memory of the celebrated parable in the Gospel; clinging to the rock like a swallow's nest we descried the Convent of S. George inhabited by

some Orthodox Greek monks; further on, the Mount of the Forty Days' Fast, and at last we found ourselves in the valley of the Jordan, in the neighbourhood of Jericho, but we turned to the right to visit the Dead Sea first. It seemed as if we had reached the lowest part of the valley, but instead, we continued to descend further before attaining the sea-shore. After contemplating for a few minutes this great and desolate lake, Don Rua knelt down with his eyes fixed on those waters, which cover the site of the five cities of the Pentapolis, destroyed by the Lord in punishment of their sins, and there he prayed fervently. It was growing late; nevertheless after regaining our conveyance we went that evening to visit the Jordan at the spot where tradition says that Jesus received Baptism and then we returned in haste to *Jericho*, spending the night at the Hotel Bellevue, where His Excellency the Patriarch of Jerusalem was also staying. The following morning accompanied by a former pupil of the Bethlehem School we visited the ruins of ancient Jericho; at midday we sat down to a meal with the Patriarch who that morning had visited the Dead Sea, and afterwards we set out on our way back to Jerusalem. The ascent was fatiguing; we had to retrace the continual descent of the previous day; for the Dead Sea is fully 1200 feet below the level of the Mediterranean Sea. On the way we met the first dragoman of the Spanish Consul at Damascus, who had been our travelling companion from Damascus to Tiberias, and who was very pleased to meet Don Rua again; we were also fortunate in meeting His Lordship the Coadjutor Bishop of Cardinal Moran, who told Don Rua of the great esteem His Eminence bears the Sons of Don Bosco, and of his earnest wish to have them in his Archdiocese.

At Jaffa.

On the morning of the 9th Don Rua left for Jaffa. After a railway journey of about three hours we were met by a large and distinguished assembly. The Director of our School presented the various personages to Don Rua, and among them were the vice-consuls of Italy and Portugal, attended by their dragomans, or interpreters, the Representative of the President of the Holy Land, the whole Community of Maronites, Superiors of neighbouring convents, Count Talamus Bey, Sig. Mantura, the Austrian Lloyd's Agent and many others. The Sisters having retired, the others accompanied Don Rua to the Salesian House, where the schoolboys were prepared to give him welcome. In the afternoon he received several visits and he himself went out to pay others; for instance he returned the visit of the Italian Vice-Consul who accompanied him on board the *Curtatone* to pay his respects to the Commander Count Triangi di Maderno, who received him with great honour.

The following morning April 10th he said Mass at the Franciscan Convent where the pupils gave a successful entertainment, and yielding to a pressing invitation, he dined with Signor Mantura, and received and paid other visits. Returning to the house he was joyfully welcomed by many Turkish boys belonging to the best families in the town, scholars of our evening classes and by many former pupils of the Bethlenem School.

In honour of Don Bosco.

The 11th was dedicated to a solemn manifestation of joy for the Decree declaring Don Bosco Venerable. In the morning our Reverend Superior sang Mass assisted by the Curé of the Latin parish and by the Chaplain of the Italian School. There were present the Cavaliere Alonzo, Italian Vice-Consul in state, accompanied by his estimable consort and escorted by his dragoman, Count Triangi Naval Commander of the *Curtatone* with a superior officer in full uniform, the Superiors of the Religious houses, both men and women, the

heads of the Latin, United Greek and Maronite communities, and the élite of the townspeople. To the great surprise of all, the Mass *Benedicamus Domino* of Perosi was performed. After Mass the Academy was held. The speech on this occasion was made in Arabic by Signor E. Alonso; and the Inspector of Turkish Schools, the Sheik Tuad el



Very Rev. Don Rua. (From a recent photo).

Kubit, greatly impressed by what he had heard and seen, delivered a magnificent eulogium on the Work of the Salesians. Don Rua returned thanks with his usual grace and the Naval Commander of the *Curtatone* brought the entertainment to a close by a discourse in praise of fatherland, religion and the beneficent work of the religious in the East.



At Bethlehem once more.

Our Superior started immediately after dinner, being accompanied to the Station by the Vice-Consul through whose kind intervention he secured a good seat though the train was crammed. Many came to the station to bid him farewell, amongst whom were Doctor Sanabini, Signor Colis and the Brothers of the Christian Schools. At the station of *Deir-Aban* several of our confrères had come down from *Beit-Gemal* to greet him and at Jerusalem many from that house; but he proceeded at once to Bethlehem, where to-day, Palm Sunday, he will preside at the Solemn Blessing of the Palms. Don Rua has undertaken to perform all the Holy Week services at Bethlehem, without on that account omitting to be present at the principal functions celebrated in Jerusalem during these days.

VIII.

During Holy Week.

On Monday in Holy Week, Count Senni and the Naval Commander of the *Curtatone* with several officers came to visit the Schools and our Institute in Bethlehem. During the following days Don Rua paid many visits which were anxiously expected.

On Mount Olivet.

On Wednesday he said Mass for the boys at Jerusalem, concluding a short Course of Spiritual Exercises which it is customary to give in our houses in the middle of the scholastic year; he received a visit from Mgr. Louis Piccardo, Bishop Auxiliary to the Patriarch, and then he proceeded to Mount Olivet. We visited the site of the *Ascension* which to-day is covered by a Turkish Mosque; the church of the *Pater Noster*, where according to tradition Our Divine Master taught that wonderful prayer, the *Pater Noster*, which one may read translated into almost every language along the walls of the cloister in front of the church; the small subterranean chapel close by, where it is said the Apostles composed the *Credo*; the place called *Dominus flevit*, shown as the spot where Jesus wept over Jerusalem, as narrated in the Gospel; *Gethsemani*, where He was accustomed to retire with the Apostles to pray and where He was seized the night before His Passion, as well as the *Grotto of the Agony*, the *Sepulchre of Our Lady*, etc. etc.

Returning to the city, Don Rua, was much moved at the sight of several lepers who, greatly disfigured by their malady were begging alms from those passing by.... he would also visit the Insti-

tute of the White Fathers, in whose grounds is to be seen the *Pool of Bethesda*. On finding it closed a message was sent into the Convent and in a few minutes the Father Provincial with several religious came out to greet Don Rua and then all the students of the smaller and greater Seminary of United Greeks under their charge, who, with their musical instruments made the air resound with joyful strains to celebrate the coming of the Successor of Don Bosco amongst them. Our Superior recalled the amicable relations which existed between Cardinal Lavigerie, the Founder of these good Fathers and our Founder Don Bosco; he thanked them, and at their request, gave them his blessing; then he proceeded to visit in detail, the interesting remains of the building.

At S. John in Montana.

Returning to the house (at two o'clock in the afternoon) we dined in haste in order to attend the Office of Tenebre in the Basilica of the Holy Sepulchre and the same evening returned to Bethlehem, where the following morning on the conclusion of the Spiritual Exercises for the boys Don Rua sang Mass and gave the Paschal Communion to all. Having performed the office of the Washing of the Feet, he returned quickly to Jerusalem and from there made a pilgrimage to *S. John in Montana* one of the most beautiful spots in Judea. It is situated on a slight elevation about four miles from Jerusalem and is the native place of S. John the Baptist. We visited the Church named after the *Benedictus*, on the spot where Zachary, having recovered his speech, intoned this canticle. At the top of the left aisle is a stair-case by which one descends to a grotto corresponding to that portion of the ancient house, in which the holy Precursor was born. There under the altar slab one reads the words: *Hic Præcursor Domini natus est; Here was born the Precursor of Jesus Christ*. We saw also the *Fountain of Mary* where, it is said, Our Lady, went to draw water whilst she was staying in the house of her cousin, and we went also to the Sanctuary of the Visitation or of the *Magnificat*, where the Blessed Virgin having gone to visit St. Elizabeth after being saluted by her, broke forth into that sublime canticle which on every feast is the most solemn part of the Vesper liturgy. Thanks to the great kindness of the Franciscan Fathers we were able to contemplate at our leisure the magnificence of the surrounding panorama and with our hearts filled with pious recollections we returned to Jerusalem and Bethlehem.

The Via Crucis at Jerusalem.

The following morning, the solemnity of Good Friday, Don Rua, after celebrating the Morning Office returned to Jerusalem wishing to reach the

first Station by one o'clock, so as to take part in the Solemn *Via Crucis* which, every year on Good Friday, is made through the streets of Jerusalem, keeping as far as possible to the same dolorous way followed by our Divine Redeemer. It is a most touching spectacle! Thousands and thousands of Christian pilgrims, not all Catholics, follow devoutly the Franciscan Father who gives a short sermon at each station. Unfortunately the function is usually disturbed by the Turks who wish thus to affirm their ownership of these places; and in fact we were still assembled in the street in front of the Turkish courtyard, the site of the first station, when a file of Turkish soldiers shouldering their muskets and with band and banners, forced us to squeeze ourselves against the walls. The same scene was repeated afterwards at several stations, but fortunately without any grave consequences. With me were some of our confrères, nevertheless we had very great difficulty in forming a rampart around Don Rua to save him from the pressure of the crowd. And the difficulty increased inside the Basilica of the Holy Sepulchre in which the last Stations are situated; still we were successful in keeping near to the Franciscan Father who was conducting the pious exercises.

Easter in Bethlehem — Departure.

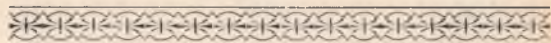
The function being ended, Don Rua paid his farewell visit to the Patriarch, fearing he might not find a more convenient opportunity during the two following days; and early on the morning of Holy Saturday he returned to Bethlehem where after the celebration of the solemn service, he received the Easter wishes of the children. Here he also sang Mass on Easter Sunday and in the evening assisted at a farewell entertainment at which several outsiders were present. All applauded the little actors who performed a pleasing melodrama very successfully.

Yesterday morning, Easter Monday, we finally bid farewell to Bethlehem and Jerusalem accompanied by the greater number of our pupils and confrères to the station of the Holy City, where, greeted by the Chancellor of the Italian Consulate, Don Rua returned thanks once more to all present for the many tokens of affection received from them, and took his seat in the train, carrying away the most cherished recollections of these holy places. At the station of *Bitir* we found the boys and our confrères of *Cremisan* once more assembled to greet Don Rua. For the same purpose all the boys and the staff of *Beit-gemal* awaited us at the Station of *Deir-Aban*. I need not add that the hours passed in the train on our way to Jaffa, as well as the rest of our journey through the country of Jesus, were spent in impressing on our memories a thousand pious recollections.

At the Jaffa station we were again awaited by the Consul Sig. Alonso with other worthy personages, amongst them Signora Francesca Caffari, wife of the agent of the Khedive line of Steamers, who, — as others had requested in a former visit to Jaffa and other places — begged of our Superior to visit her house and impart the Blessing of Mary Help of Christians.

On the way to Alexandria.

In the afternoon we went on board, accompanied by the Vice-Consul, the Director of the School and several friends and Co-operators. The sea was calm, so that the passage from the harbour was smooth. We were accompanied on board by the Provincial Fr. Cardano, who had been with us throughout our journey from Constantinople. The vessel was crowded; nevertheless the captain kindly had several beds made up for us in the large saloon and found a cabin for Don Rua. On board we had once more the pleasure of meeting His Lordship Mgr. Kelly, Auxiliary of the Cardinal Archbishop of Sydney, we had whom previously met on our return from Jericho to Jerusalem.



Book Notices.

The following are among the latest publications of the Catholic Truth Society of Ireland, in their penny series.

1. **Temperance in relation to National Prosperity**, by the Very Rev. J. Halpin.
2. **The Shannon and its Shrines**. Part III illustrated, by J. B. Cullen.
3. **A short history of some Dublin Parishes**, by the Most Rev N. Donnelly.
4. **Cuchulain of Muirtheimane**, by Rev A. M. Skelly O. P.

27 Lower Abbey Street, Dublin.

Notice to Co-operators.

I. Co-operators are kindly asked to always send their new address to Turin, with the old printed one whenever they change their place of abode.

II. Co-operators who have not yet received the Diploma of the Association are requested to apply for it as soon as possible.

III. Co-operators are desired to send us the names of their deceased relatives in order to obtain the prayers of the members of the Association.



The manuscripts of our last London Province. month's issue were required Scholastic Matters. just too soon to allow us to chronicle the final events of the school year. They should not on that account pass unnoticed. The pressure of work for the final examinations was not so great as to prevent two afternoons being allotted for the school sports. These were entered into with an eagerness, characteristic of youthful ardour, both by juniors and seniors, and the various events were witnessed by companions and masters with great enthusiasm.

The following week was occupied solely with scholastic details, for it was the examination week for the Oxford Locals. A goodly number from the various classes entered for the preliminary or junior or senior and the results are at the time of writing hourly expected. The results of the College of Preceptors' examinations have already been published, supplying us with a pass-list which included the names of all our candidates save one. The names of the successful boys will be published in our next together with those of the Oxford Locals.

The prize-giving was attended with more than usual enthusiasm. A select programme was first performed, including the school musical play, followed by the presentation of the prizes by the Very Rev. Principal. The cricket and sports came in for their share of honours, the recipients of the prizes and medals being heartily and deservedly applauded.

The New School Term. is now in the opening stages of its course. The places of some who finished their schooling last Midsummer have

already been filled by new-comers. It is recommended that those who may intend to send boys, should make as little delay as possible, for a half term lost makes a great difference to a year's progress. Next month, we hope to supply, together with other matter, a complete list of the passes at the late public examinations. For particulars apply to the Rev. Principal, Salesian School, Battersea, S. W.

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The following is contributed:

Prize day at
East-Hill.

„ No parents would willingly we are sure, have missed the pleasing little ceremony, which

took place on the afternoon of July 24th last at the Salesian School. On that day the Reverend Father Livesey, so kindly addressed the gathering and gave to the successful students the prizes won by their ability, assiduity, and attention to work throughout the scholastic year. An entertainment consisting of songs, choruses, recitations, piano duets, violin and mandoline solos was provided by the boys, all of whom acquitted themselves admirably. The list of prize-winners is too lengthy to be quoted, and while the results of the Oxford Locals are still forthcoming, it may be mentioned that Masters R. Perry and F. Newman gained certificates at the College of Preceptor's examination." For terms and particulars apply to the Fr. Rector, 96 North Side, Wandsworth Common.

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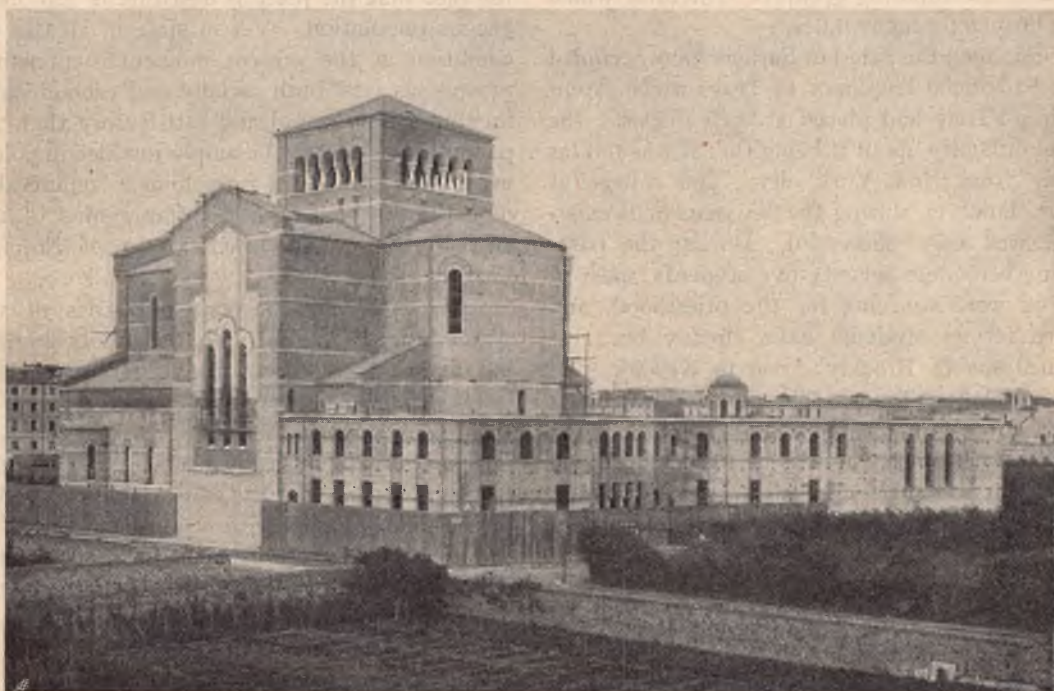
The boarding and day-school Salesian School at Farnboro, Hants, is so far Farnborn, Hants. maintaining its proud record of successes; for the College

of Preceptor's List shows that all the school's candidates were again successful, thus repeating the hundred per cent of last year. For the Oxford Local examinations the boys came up to the London School, in order to sit at a London centre, and the day of departure was practically regarded as the breaking-up day. The number of the boys has rapidly increased nearly taxing the full accommodation, so that early application should be made for the new term which commences this month.

instruction in drill, singing and the piano, and in the girls' department some excellent needlework exhibits were shown.

Particulars of the school made be had from the Mother Superior. The usual subjects are taught; as well as French or Italian, Piano, Drawing etc.

In the religious instruction the nuns have the assistance of the parish-priest of Chertsey, who also acts as chaplain to the convent and school.



The New Salesian Church in Rome, with Parochial House and Festive Oratory adjoining.
(As seen in August 1908).

Among the list of schools recommended to readers, and mentioned on the cover of this periodical is the school for Girls and little boys at Chertsey-on-Thames, conducted by the Nuns of Mary Help of Christians. Both departments include boarding and day pupils, and considerable progress has been made since its very recent opening. In both sections the examinations at the end of the year showed that a good standard of work had been reached, and progress was general. On the prize-day both boys and girls displayed the results of successful

The *Catholic Standard and Times* of Philadelphia in a recent issue says' „As announced in our issue of last week the Salesian Fathers of New York have acquired through the generosity of Mr. J. McGrane, of Brooklyn a fine building at Hawthorne, N. Y., which will be used as a college. It is located about five miles north of White Plains and comprises fourteen acres of land almost on a level with Buttermilk Hill, the highest point in Westchester County, having an elevation of 700 feet above the sea-level. There are a number of buildings

on the property, but the main building is especially adapted for use as a school, having been already used for that purpose by a Protestant body. The main building is 200 feet long, facing the east, and commands a magnificent view of the surrounding country for over twenty miles in all directions.

The other building includes a fine gymnasium fully equipped with appliances and well adapted for the use of the students. There is also a faculty house, stables, storehouse.etc., at a convenient distance from the main building, making an imposing group of structures which can be seen for many miles.

Since 1903 the Salesian Fathers have occupied the Provincial Seminary at Troy, which Archbishop Farley had placed at their disposal; the chief difficulty about it being that it was too far away from New York city. The college at Troy, however, during the five years of its existence was very successful. During the past-term there were seventy-five students, most of whom were studying for the priesthood, and three former students have already been ordained—one in Brooklyn, one in Newark, and one in Dallas, Texas. The new foundation at Hawthorne is much more convenient than the old Troy Seminary and it is expected that a much larger number of students will enter in September when the New Term commences.

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The Falklands. Not many months back we had occasion to mention in our columns the educational work of the Daughters of Mary Help of Christians in the British Colony of the Falklands. Their patient labours have met with appreciation from all quarters, and His Excellency the Governor patronised the bazaar, which was among the efforts towards the building of the school. The Islands have lately had a notice from a leading London Daily, part of which we quote below; the educational prosperity mentioned therein is, according to our previous notices, contributed to in some degree by the Sons of Don Bosco, and by the Daughters of Mary Help of Christians, stationed in those far off islands.

„ The Crown Colony in question”, says the article referred to, „ is one of the most remote and intrinsically insignificant of our possessions. Lying some distance off the eastward extremity of South America, it would appear to have been

destined to a career of seclusion and stagnation.

Its situation gives it no strategic or commercial value, such as naturally attaches to Aden or Singapore. It is not fitted to become a healthy resort like Bermuda. It makes no claim to historical associations such as give a charm and interest to St. Helena, and it cannot even demand our sympathy for its misfortunes as sometimes is the case with the West Indies. Its climate is gloomy and depressing; its soil is ingenuous and in the ordinary sense unproductive; and its lonely unattractiveness stands vouched for by the fact that the place is destitute of any indigenous population. Yet in spite of all this its condition at the present moment is eminently prosperous, and both socially and economically its status is so sound and satisfactory that our patriotic pride would be amply justified in pointing to the colony as furnishing a remarkable object-lesson as to the peculiar genius of the British race in the practical art of Empire-building.”

After describing the main industries of the population which numbers 2,266, and its flourishing financial condition, the writer quotes the latest report which says that: „ every child in the Colony between the ages of five and thirteen, not mentally or physically incapacitated, is under instruction, ” so that the educational prosperity of the Colony ranks with other departments in proficiency. No doubt, with the spread of the work on Don Bosco in that colony, more efficacious assistance will be afforded by his sons to the young generations of the district.

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The New Salesian Church in Rome. The building works of the new Salesian Church „ Santa Maria Liberatrice ” are going on apace, and until now not one untoward event or accident has marred the rapid progress.

The roofing of the naves and central elevations has been completed and scaffolding removed, and the interior of those parts are receiving their first colourings. The windows are being filled in as the pointing is gradually done, and by the end of this month the interior will be cleared and the mosaic flooring commenced. The main doors are now receiving attention as well as the plastering of the hall for the parochial meetings and of the sacristies. The basements of the pulpit and of the High Altar are in position, and

the Sacred Heart Altar is also commenced, while various other minor, but no less necessary items are being attended to, particularly, the theatre-hall for the Festive Oratory, which is being paid for by a generous lady-cooperator. The two side Altars are being made at Milan, the mosaics for the paving are from Turin, including the mosaic work of the façade, while the pulpit, font, iron and brass work, and the papal crest are being made under various contracts in Rome itself.

The central committee have fixed Nov. 16th as the date for the official celebration in Rome of the Pontifical Jubilee; according to our Superior General's proposal, the new church should be consecrated for that date; an urgent appeal is therefore made to all Co-operators and Readers to make a final effort to enable the Society to have everything completed by that day.

*

The Oratory. In July last notice was received that the Holy Father has ratified and confirmed the statement of the Sacred Congregation of Rites *super cultu nunquam exhibito* to the Venerable Servant of God, John Bosco, in accordance with the decrees of Pope Urban VIII.

This is another move in the direction of the Beatification of our Venerable Founder, for which end the Co-operators are asked to offer special prayers in union with the members of the Salesian Society.

There have been numerous distinguished Co-operators this year at the Oratory and at the tomb of our Venerable Founder. The latest arrivals include the Bishop of San Carlo in Chili, who stayed some days and pontificated in the Sanctuary of Our Lady Help of Christians. Another prelate was the Bishop of Assumption in Paraguay, who received his episcopal consecration at the hands of our confrère, Mgr. Lasagna. Mention should also be made of the farewell given to His Grace Mgr. Cagliero, who has now taken up his appointment as Apostolic Nuncio and Envoy Extraordinary to the government of Costa Rica. We cannot but see in this last appointment the fulfilment of the great things which Don Bosco said were in store for Mgr. Cagliero, when as a boy he was numbered among the very earliest of the Oratory pupils.

INDULGENCES

which may be gained by the Co-operators.

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

Every month.

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

In the month of October.

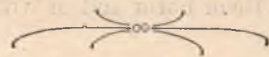
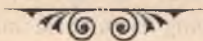
1. Oct. 4th. The Feast of the Holy Rosary.
2. Oct. 11th. The Feast of the Maternity of Our Blessed Lady.
3. Oct. 21st. The Feast of the Purity of Our Blessed Lady.

It would be well to call to mind :

1st that the indulgences granted to the 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.





Religious beliefs of the Alacaluffs and of the Onas.

(Letter from Fr. Borgatello).

St. Raphael's Missions, Dawson Island.
South Pacific.

VERY REVEREND DON RUA,

IT is two months today since my arrival in this Mission of St. Raphael. I came to replace the Superior Fr. Carnino who had to go to SS. *Peter and Paul* in the South East portion of the Island, to direct various agricultural undertakings. During this time I have devoted my attention to the study of the ancient religious beliefs of these poor *Alacaluffi* savages, called also *Boating Indians*, inhabitants of this island and of the channels of the Fuegian Archipelago, as well as of the *Onas*, called *Walking Indians*. These latter live in the large island of Tierra del Fuego, but they are also numerous in this Mission of Dawson and I trust that the result of my careful researches will be of interest to the readers of the *Bulletin*.

In contradiction to what has hitherto been the opinion of many—that these savages had no notion of the existence of God nor of the immortality of the soul—I have ascertained that they believe in an invisible Being who rewards the good and punishes the wicked after this present life, whereby they implicitly admit the immortality of the soul. But that of which they all assured me was their belief in an evil spirit who seeks to do them harm and of whom they are much afraid.

Now that many of them, both *Onas* and *Alacaluffi*, know Spanish well and can express themselves clearly in this language, one has the means of obtaining definite information respecting their ancient beliefs.

So when I asked the *Onas* what were their names for the Supreme Being, the devil, heaven, hell etc., they replied:

—„We knew nothing of such things! I did not lose hope but continued my questions and in the end the better instructed and most intelligent said:

—„God?... *Sciôn-Kon* (meaning *He who is in Heaven*).”

And I found that the *Onas* believe also in *Kéyêi* or *Czórtu*, a mysterious and evil Being, and in *Alpe*, an equally Mysterious and malignant woman, who have at certain times made their appearance.

I have also been confirmed in the opinion that they undoubtedly believe that some of the good, go to Heaven, up above, *Hánnen Sciôn*; others to a delightful valley where they remain happily eating abundantly of excellent birds, of guanaco and of *coruros*; that they rest continually, sleep much and work no more.; that on the contrary, the wicked go into a lake of blood together with the above-mentioned evil spirits, and that they never eat, nor rest an instant.

I have also been able to certify their belief in metempsychosis. According to them some are turned into birds after their death, and the most clever in making arrows become white owls, called *scet* in their language. In Tierra del Fuego many stones or flints are found which seem to have been shaped into arrows: the *Onas* religiously collect these and believe them to be infallible talismans because they think they were made by the cleverest arrow makers before they became owls. For this reason no one ventures to kill white owls; and are even afraid of their feathers, believing them to be unlucky.

The most extraordinary fact that has come to my knowledge is that the devil frequently appears to them and converses familiarly with them. Before the Incarnation he was, indeed the *Prince of this world*, a name given to him by Jesus Christ himself. It is not therefore surprising that where the light of the Gospel has not yet penetrated, he continues to be and to show himself an absolute master. I have been assured of this by many most intelligent Indians so that I cannot do otherwise than credit their assertions. Amongst these is a young man between twenty-five and thirty years old, well-conducted, the most civilized in this Mission, who can read, write and speak Spanish correctly and is skilled in hunting and in the rearing of horses. Both he and his wife have declared to me that they have seen several *Czörtu*, that is the devil, and *Alpe*, the female evil genius, and this happened before they became Christians and had been regenerated in the waters of Holy Baptism.

The man assured me that *Czörtu* appeared always unexpectedly in the midst of a meeting of Indians and, after a short time, vanished like smoke, so that no one could perceive where he went; usually he appeared naked and painted all over in red, and on his head there was a kind of peak like a horn. They also asserted that *Czörtu* played with them familiarly and amused himself specially by casting burning brands upon the Indians, who did not fail to do the same to him. *Czörtu* was never absent from their feasts, but on those occasions, said Peter, there were many of different sizes, tall, small and of medium height, all however similar in their vesture and appearance.

Another older Indian, Eliseus, told me that at the feasts he saw a great many, of whom some were tall and old, and these were wicked and taught them evil. Of the *Alpi* (or female demons) there were many at the feasts.

I asked myself:—Can these savages have learnt from such apparitions to go naked in a country where it is almost always cold and where the temperature changes so frequently and so rapidly, and it always rains or blows or the snow falls heavily?

Certainly one cannot say the *Onas* do not feel

the cold, for they love a fire and will even sleep so close to it, that they get burnt. It is not uncommon to see one of these Indians with a foot or an arm burnt from this habit. On the other hand they could easily clothe themselves in the skins of the animals captured in hunting, especially in that of the guanaco which has wool like that of the sheep and the native wolf with long and thick hair. and yet they do not use them for that purpose. One day I came by chance on a dying savage who was lying on a bed of snow in the open air, without a rag to cover him, abandoned by all! Yet when they come to the Mission and have been made Christians, they willingly put on clothing and do not leave it off again.



The New Altar built over the Tomb of the Ven. Don Bosco

The Evangelists S. Matthew, S. Luke and S. Mark speak of one possessed who wandered without any clothing through the land of the Gerasenes, far from any dwelling, amidst the tombs and who cut himself with stones. Being asked by Jesus what was his name he replied „ *Legion*” because he was possessed by many devils. So also these poor Indians, in their savage state, are accustomed to cut themselves with stones on the death of a relative in token of mourning. And they make so many parallel incisions, from head to foot, so near to each other and so deep that the blood flows abundantly! These unhappy savages are much inclined to copy what they see just as monkeys do. For instance they portray so exactly the guanacos, clothing themselves in their skins, whenever they go hunting

for these animals, imitating also the voice or neighing, that they seem to be real guanacos, and thus these animals draw near to them and are easily killed with their arrows. Similarly they can imitate the song or the voice of all the birds and beasts they know and with great perfection. So it is not surprising that in imitation of Czórtu they should prefer to go naked and often painted red like him.

As to the maleficent female called *Alpe*, they tell me she is dressed in extraordinary garments; she appears, that is to say, wrapped in a cloak made of the skins of animals of different species, but she also is painted red. She spends the time chiefly in the midst of the women, giving herself the airs of a mistress, but she also threatens the men, even to cut them in pieces if they do not fulfil her behests; and it seems that sometimes she drove some out before her into dark and distant caverns of whom several were never more seen.

I have also heard confirmed their ridiculous superstition regarding the moon, which they believe to be a living being who eats little children. When she is thin, they told me, that is to say when she is waxing or waning, she hides herself amongst the bushes... and she does not return to the sky until she has eaten a child and has thus become stout and full. When she appears thin, the mothers order their children not to stray from the *toldos*, for they would thus run the risk of being eaten by the moon. And the children obey in terror, but when they see the full moon, they go forth singing and jumping for joy, repeating in chorus „ *The moon has already eaten and she has not eaten me!* ”

As regards the *Alacalufi*, I have ascertained that they believed in a good invisible Being; and in an evil Being also invisible. They described this latter to me as a great being who sails day and night in a large canoe on the sea, on the rivers and through the air, passing over the trees without breaking the branches, but when he finds on his way a man or woman idle or distracted, he at once takes him up in his immense vessel and carries him far away from his home. It is more especially at night the *Alacalufi* fear to meet this terrible being.

They also believe that the good, after death, go to a delightful wood, to eat plenty of what they like of seals, birds, etc.; whilst the wicked will be cast into a deep pit from which there is no outlet; in fine, they also believe in the immortality of the soul.

I have judged it well to collect these fresh recollections useful to science and to religion, before these two races disappear from the scene, as seems probable in a short space of time.

To the beliefs above narrated must be added the ceremonial in use amongst the *Onas* for their dead; the relatives and friends assemble round the fire three times a day, in the morning, at midday and in the evening, for several consecutive days after the death of one of them, and each time for the space of about an hour, singing and meditating. All are seated upon the ground sad, with bent head, but not weeping. One only intones a few mournful notes, quite intelligible repeating them, now loud, then louder still, and then low, whilst the others form a sort of chorus, giving forth at intervals a lugubrious chant, accompanied by prolonged sighs and groans. At first sight one would say that a cantor chants a sort of litany to which the choir responds, repeating the same phrase. At the close of the ceremony, the assembly disperses and each goes away without the least sign of grief, even showing a joyous and pleasant manner as if nothing sad had occurred.

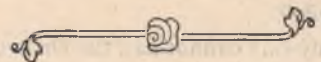
With God's help I hope to collect similar notes regarding the manners of the Indians of these two tribes, so as to make a complete account to be followed by a careful and well authenticated history of the more remarkable and wonderful things which have happened during the last hours of several of these Indians who have died holy deaths.

Pray, for these new Christians and for your Sons scattered over this country and give to all a special blessing.

Your devoted and obedient Son in J. C.

MAGGIORINO BORGATELLO

Salesian Missionary.





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.

The members of the Association of Co-operators are invited to unite with the Salesians in keeping the 24th of the month as a day consecrated to Our Lady Help of Christians.

Besides their particular intentions they are requested to add the general intention that the East and West may be drawn into that union which Our Holy Mother the Church so ardently desires.

Echos of the Patronal Feast.

At *Genoa* the famous Basilica of St. Cyr was crowded on the day fixed for the Salesian Conference, given by one of the Cathedral Canons. He dealt with the beneficent influence of Our Lady on Christian peoples in general and on the work of Don Bosco in particular.

At *Bordighera*, where a solemn novena had been held, the celebrations were presided over by the Bishop of the Diocese, who, after the evening procession, ascended the pulpit, and gave the discourse for the occasion, which assumed the nature of a conference on the devotion to Our Lady Help of Christians. Mgr. Cagliero, who had not then received his commission as Apostolic Nuncio went to *Chieri* for the feast-day where he gave Holy Communion to about four hundred of the Festive Oratory children. In the afternoon he assisted at the blessing of a new marble altar for the chapel of the Nuns of Mary Help of Christians, and addressed the five hundred girls who were gathered together to keep the feast of their Patroness.

At many other places the recurrence of the patronal feast was the occasion of remarkable scenes of fervour among the numerous associations affiliated to the Arch-Confraternity of Our Lady Help of Christians; many of these celebrations were presided over by the Bishops of the dioceses or other ecclesiastical dignitaries so that the day might be one of renewal of this devotion and of co-operation in the ideals which the work of Don Bosco has before it, the christian

training of the young and the revival of practical devotion among the people at large.

Graces and Favours.

County Roscommon. (Ireland). In fulfilment of a promise made I return public thanks to Our Lady Help of Christians for a special favour obtained through her powerful intercession.

A child of Mary.

London.—A client of Our Lady begs to return thanks for a temporal favour received after novena and promise of publication.

Chicago. — *U. S. A.* Enclosed please find an offering for a favour granted me; kindly publish same in the *Bulletin*.

July. 1908.

A. A.

St. George (Canada). -- I send an offering in thanksgiving for a cure obtained through the intercession of Our Lady Help of Christians.

July. 1908.

Ed. H.

Fermanagh-Ireland. My son having been out of a situation for a considerable time, I prayed to Our Lady, Help of Christians to secure him one. My prayer has been answered and I desire you to publish it in the *Bulletin*.

August. 1908.

ERIN.

Dublin. (Ireland). — I enclose an offering for a favour granted me through the pleading of Mary, Help of Christians and ask for prayers that I may obtain other important graces.

July. 1908.

Miss. R.

Georgetown. (British Guiana). — Herein find a thank-offering in honour of Our Lady, Help of Christians for a great favour received and would ask your prayers to obtain another much desired favour.

August. 1908.

A. Client of Our Lady.

LIFE OF MONSIGNOR LASAGNA

SALESIAN MISSIONARY

TITULAR BISHOP OF TRIPOLI

CHAPTER XLIII (Continued).

The arduous undertaking, accepted by his Missionaries, requiring large funds to conquer the obstacles and innumerable difficulties, had induced him from the beginning to have recourse to men of generosity, friends of progress, to all who had any sentiments of charity." For a long time I was in doubt" he states in his admirable circular whether I should make a public appeal; but, afterwards, overcoming my repugnance, I resolved to break silence and to implore by this circular letter the assistance of all, in an undertaking so exceedingly arduous and important, not only from its religious character, but also under its essentially, humanitarian aspect; an undertaking which will certainly contribute to the great advantage and glory of the noble nation of Brazil." Speaking then of the necessity of coming to the assistance of hundreds of thousands of poor Indians, who for centuries have been awaiting a kindly hand to lift them up from the depths of their misery to the true dignity of man, pointing out the most obvious means of furnishing them with a suitable livelihood and above all of saving their souls, he continues: „I am spurred on to this undertaking by the prodigies of zeal and courage wrought with the same sublime object in past ages and which are still being accomplished by heroic and intrepid Missionaries..." But what is his claim to present himself thus before the public and undertake this Mission? He recognizes that he is the Bishop of the savages; and then continues: „But that which most strongly moves me to have recourse to you, I tell you plainly, is the voice of the immortal Pontiff Leo XIII, who had me consecrated Bishop in Rome, and who loaded me with tokens of his fatherly affection to encourage me to labour with an ever increasing and efficacious zeal for the civilization of the numerous hordes of savages, wandering through the virgin forests of the immense Brazilian territory. The great Pontiff, who presides over the moral and religious destinies of all men in his immense charity, saw with great joy the splendid results attained by the Salesians in recent years, in Patagonia and Tierra del Fuego by the conversion and civilisation of the Onas Indians, and sent me to Brazil, so that I also might labour with all my strength to extend to these Indians the benefits of civilisation."

After having narrated his journey to Matto Grosso, his cordial reception by the President and the Bishop, the miserable condition of the *Coroados* Indians, whom cruel men wished to destroy as if they were dangerous wild beasts, he made known the generous plans of the Salesians and the efforts they would make, aided by the Daughters of Mary Help of Christians to train these savages in more

gentle manners and make of them sons of God and our brethren in Jesus Christ; and lastly, with earnest words, he implored the help of the prayers and alms of all the inhabitants of Brazil, concluding thus: „For the love of that God who commands us to show mercy to the poor and the outcast, for the love of humanity, so fallen and degraded in the person of these wretched natives, do not grow weary in helping the Salesian Missionaries, who with admirable self-denial devote themselves to the rescue of these unhappy creatures. Vouchsafe to become promoters of this work amongst your relatives and friends and by your example cause many to join this Holy Crusade by, at least, some small offering. Jesus Christ, who has solemnly promised that a glass of water given to the poor for His love shall not go without reward, will pour out most abundant blessings on those generous souls who contribute to the evangelization and civilization of these unhappy Indians. The good Missionaries, the intrepid Religious who in a few days will rejoin them in those distant forests, will implore unceasingly the blessings of Heaven upon you, upon your families and upon all the material and spiritual interests of the benefactors of this mission. And I, when I betake myself to those desert lands to visit and comfort my brethren; when I go there to baptize and confirm in the faith of Jesus Christ our dear neophytes, I shall join with them all, praying with tears of gratitude, that God would vouchsafe to reward abundantly all those who promote and assist this first and most important Salesian Mission in Matto Grosso."

On the 16th January, 1895, the Bishop whilst spending a period of quarantine in the Island of Flores wrote to me as follows: „My Circular letter was enthusiastically received. The President of the Republic of Brazil wrote me a splendid letter of congratulation, and in an audience I had with him made the most flattering promises in our regard. As he is a man entirely without religion every one was amazed. Divine Providence directs everything." And as I had made some remarks as to the dangers the Sisters might encounter amongst the savages, he answered as follows: "You will see that things are so, that in Matto Grosso the Sisters must precede the Salesians and not follow them, and this as *absolutely necessary*. In these hot climates the women are clad only in the rays of the sun. How can the Missionaries deal with them? This is the work of the Sisters, the Missionaries will look after the men and boys. It is really Providential for these Missions that we can count upon the help of the Sisters, without whom I should not dare to risk my confrères. I have heard of mothers who went and never returned, degrading themselves by adopting savage customs." From this the reader may gather what difficulties Mgr. Lasagna had to overcome in the evangelization of the savages.

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.*