

Salesian Bulletin

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


Don Bosco

DA MIHI

ANIMAS CAETERA TOLLE

Important Notice to Readers.



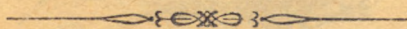
s announced previously in the **Bulletin**, the Rules of the Association of Salesian Co-operators, together with a summary of the Indulgences and spiritual favours, and appendices, have been reprinted and bound into a neat volume or manual.

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

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

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

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



The Salesian Bulletin

Organ of the Association of Salesian Co-operators

Via Cottolengo 32, Turin, Italy.

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The First Annual Letter

OF THE SECOND SUCCESSOR OF DON BOSCO.

Dear Co-operators.

FOR more than twenty years the January issue of the *Salesian Bulletin* has brought to you the yearly message of the Very Rev. Don Rua. In words which breathed forth both the candour of his soul and the ardour of his zeal, he gave you an account of the work which, by the help of God, had been accomplished in the year gone by; he showed you his designs for the greater development of the works of the Association of Co-operators, and inspired all to labour with zeal and courage for the glory of God and the good of souls.

His words were received with love and respect, for they were the words of the chosen son of the Venerable Don Bosco, the Head of the Co-operators, the words of a saint. Nor do I think I shall be mistaken, if, at the moment you open this January Bulletin you glance down the first pages expecting almost to see Don Rua's name still there. What a sense of loss there must inevitably be felt, at the thought that the hand which has so often written to you is now rigid in death, and that our revered father is no more.

It must therefore perforce fall to another to write the annual letter to you, and as I commence, I must la-

ment my lack of that knowledge and that prestige for virtue which lent both authority and efficacy to the words of Don Rua; and what my shortcomings leave to be desired will be supplied by your goodness and charity towards the Sons of the Venerable Don Bosco.

The events of 1910.

While stopping for a moment to review the changes of the past year I cannot help admiring the oneness of feeling which has been displayed between the members of the Salesian Congregation and their well-deserving Co-operators.

The year 1910 opened under trying conditions. The health of our venerated Superior kept us in a state of fear and dread. We were hastily pushing forward the celebrations proposed for his Sacerdotal Jubilee, while we could not help noticing that his strength, which was previously vigorous enough to resist, was now declining day by day in spite of his undiminished will-power. How our hopes fell when the eminent physicians exerted all their skill, but declared that no art could reinvigorate a frame which was consumed with long, unceasing labour. What anguish for us when the moment of sad separation came!

But we were not alone in our sorrow, for you, our Co-operators, made it your own; we were already assured of your heartiest sympathy by the general anxiety to have frequent bulletins during the vicissitudes of Don Rua's illness. We shall treasure as a precious heirloom the Album which contains

the signatures of the Co-operators who visited the Oratory during that anxious time, or who wrote for news concerning the distinguished invalid; but particularly shall we always remember the deep concern displayed by both Co-operators and Catholics at large. It was certainly a source of great comfort to witness the displays of sympathy in so many quarters and by such large numbers, and the funeral rites were a spontaneous manifestation of sorrow, attachment and confidence; no class of people indeed remained indifferent, and the movement was well described as a plebiscite of veneration towards the memory of our departed Superior General; but it was chiefly our Co-operators who shared our more intimate sorrow and sense of loss. If our gratitude goes out to you when you give us your material aid, equally are we grateful at your endeavours to assuage our moral sufferings. In the name of all my confrères I render you my heartiest thanks.

Worthy of mention also is the form in which our Co-operators showed their zeal and charity on that occasion. In all countries, I had almost said in every town, solemn Requiem services were held, and at almost all of them there was a notable discourse dealing with his life, work and virtues. Thus it came to pass that the revered name of Don Rua had honourable mention in the public Council Chambers of cities and towns, and in the pulpits of the churches. Thus it could be said of Our late Superior General, *defunctus adhuc loquitur*, for after his death he continued his apostolate by the words

of those, friends and Co-operators, who held up before the world his shining example of all the virtues.

Another occasion however was provided for you to demonstrate your intimate concern in the affairs that are of great account in the Congregation. On August 10th a Successor to Don Rua was elected; and without stopping to consider the unworthiness of the one on whom the lot fell, you at once joined with the Salesians in their messages of congratulation and of loyalty to the new Superior General. Such ready manifestations of your good-will were of an unspeakable comfort to my heart, heavy with the weight of such a responsibility, and gave me some degree of energy and courage to continue the work of Don Bosco and Don Rua to the best of my ability. I must thank you on my own account for that display of attachment and loyalty, and for the esteem you have professed for my humble person. Naturally, too, it was a new encouragement to me, to receive the same expressions from His Holiness Pope Pius X., who, while renewing his blessing and good-will towards the Salesians, did not forget their zealous Co-operators and imparted to them his Apostolic Benediction.

Nor ought I to omit the mention of another great consolation, which I experienced at the important gathering of Provincials and Directors at the Tomb of Don Bosco and of Don Rua at Valsalice. All of them had accounts of the works of charity, on behalf of the young especially, which are being accomplished in their various spheres

of activity, by the continued support and initiative of you, their Co-operators. They could report the formation of many Associations of past-pupils, and that some countries had organised them into a Federation. This movement is of immense importance in the maintenance of good work already done, and in preserving the *esprit de corps* and uniformity of action; it will moreover be an attempt to offer a firm resistance to irreligious aggression, and will exercise a powerful influence over society and especially over the young.

After calling your attention to these events which concerned us all generally, I cannot do otherwise than express our appreciation of the action of the Co-operators of Chile who were gathered together in Congress towards the end of 1909, in order to consider the means for promoting the work of Don Bosco.

Their meetings and resolutions will hold an important place in the annals of Co-operation, and were in fact one of the last consolations vouchsafed to our venerated Father, Don Rua. And as I am sure that he could not have refrained from showing his gratitude, I should be wanting if I did not bring the matter before you.

In the second half of the year was held the Third General Exhibition of the Salesian Technical Schools and Agricultural Colonies. Intended firstly to promote emulation among our Schools and among the pupils themselves, it was also to be an act of homage to Don Rua for his Sacerdotal Jubilee. It pleased God that it should achieve both these objects, for the pupils gave

every proof of skill, and the praise bestowed on their work was not only the best encouragement for them, but a combined testimony to the providential work of Don Bosco and his Successor.

We cannot have the roses, however, without the thorns, and these latter were very prominent and painful when they took the shape of the losses of other important and highly esteemed

of May at *Rawson*, Southern Argentine, a fire burned down the Church and the greater part of the Schools of the Mission, and at *Cartago* in the Republic of Costa Rica the earthquake reduced our Institute to ruins and caused the death of nine of the inmates. In August again a fire completely destroyed the College at *Concepcion* in Chile, the first Salesian School in that



VIENNA — Festive Oratory.

members of the Congregation. Very sadly missed are Fr. Baratta, Fr. Lazzero, and above all Fr. Bertello, the Economer General, and for twelve years the Director of our Technical Schools. We have also to record other visitations from Divine Providence. In the month of March a terrible hurricane destroyed the new wing which was in course of construction at our House in *Mozambique*, and threw back all the early labours of the neighbouring mission of *Mochelia*. In the beginning

Republic. In recounting these grave losses we can point to no bright side in connection with them, and can only adore in all humility the inscrutable designs of Providence.

New Foundations and Improvements during 1910.

The past year will be a notable one in our Society for the increase in the number and scope of our Festive Oratories, of various clubs for athletics and sports and other attractions, which give

completeness to the Sunday Oratory and are most beneficial to the youths who are connected with them. My sincerest thanks go out to those generous Catholics who spare neither money nor personal effort to promote these works of charity, which are so well adapted to modern needs; may God inspire others to follow these noble examples.

If I am to follow some order I should mention in the first place that we have undertaken the management of a second Oratory in *Trieste*. It was the last obligation undertaken by Don Rua, at the instance of that most zealous Prelate, Mgr. Nagi, now the Co-adjutor of His Eminence the Cardinal Archbishop of Vienna.

At *Vienna* itself, the busy metropolis of the Austro-Hungarian Empire, we have opened an Oratory for the Sundays and evenings; it was almost at once attended by three hundred boys and is already wanting in accommodation. Another Oratory has been opened at *Ivrea* by the request of the Bishop of the Diocese who is a native of the same place as the Ven. Don Bosco; in the same diocese another work of the same character has been commenced in the district of *San Georgio Canavese*.

In Sicily three new Oratories call for mention; one at *Callagirone* beside the Institute of Dominic Savio; the second on the ruins of the former College at Messina, in the building erected by the generosity of His Holiness Pius X.; the third is at *Taormina* at the request also of the Holy Father, and by the co-operation of a generous and pious person eager to promote the glory of God and the christian education of

youth. Other foundations in Sicily are to follow.

At *Castel de' Britti* near Bologna, at *Ixelles* in Brussels and at *Jahuel* in Chile three residences have been formed in connection with the same work, i. e. to help in the christian training of the young and the promotion of Catholic life in general.

At the fraternal insistence of our Salesian Bishop, Mgr. Marengo of Massa Carrara, we have undertaken the direction of a small seminary at *Pontebosio*; and by the desire of the Holy Father, we have accepted the direction of the Interdiocesan Seminary at *Sassari* in Sardinia.

But in order to be the better assured, dear Co-operators, of the ends to which your assistance is being devoted by the Sons of Don Bosco, I must point out that this year we had the happiness of sending out the largest band of missionaries yet equipped by us. The number reached to a hundred and ten, and this vast expedition must certainly be taken as a proof of the vitality of the Society which furnished the missionaries, as it is an evidence that our confidence in your charity, the main support of our works, does not become less.

I must add here that by the favour of God and the charity of the Association we have been enabled to bring to completion various undertakings that had been some time in progress. The greatest importance must be attached to the grand parochial Church or rather Temple of St. Charles in Buenos Aires (Almagro) consecrated this year; then there have been important developments

in the Scholastic and Technical work of various Houses, such as *La Serena* in Chile, and at *Panama* in the Republic of that name. Great improvements have been carried out at the Schools of St. Joachim at Pernambuco, of St. Joseph at Santiago; and at *Bernal* in the Argentine Republic. I can only make brief mention of the work which has forced itself upon us in *Cape Town*, on account of the urgent need of a new Institute in that city; for I must pass on to some proposals which will occupy the attention of the Co-operators in the year just commenced.

Proposals for 1911.

You must have noticed, dear Co-operators, that Don Rua, of revered memory, invariably had one subject to which he never failed to draw attention.

"The problem which most occupies my attention", he wrote in 1905 "and which I feel called upon to recommend to you especially, is the maintenance of so many boys, engaged in some art or trade, who are entirely dependent on the Sons of Don Bosco.....", and after mentioning some facts and figures he exclaimed: "Tell me, what would the Successor of Don Bosco do, if your anxiously awaited charity should fail for *a single day!*" And this he urged year after year.

"I cannot do less", he says in 1908, "than repeat this year that we are in great need of your charity... Our necessities are not only permanent, but growing year by year by growth of our work, so that if it were not for your support, we should be at a complete loss what to do".

Again at the beginning of last year he wrote:

Above all, we must support the works already in existence. After that, you will be ready to receive the first recommendation of his Successor. I feel most keenly the duty of maintaining the works set on foot by Don Bosco and Don Rua, but I and my confrères can do no more than give them our whole personal devotion: they, therefore, as Don Bosco said, continue to have need of you and of all those who like you desire to promote good works. To all, therefore, I confide them and recommend them".

But among many such works there is one in hand to which I ought to call the attention of the Co-operators all over the world. At *Florence* in Tuscany, the foundations of a large church were laid in 1903; it is to be dedicated to the *Holy Family*. Greatly desired by Don Bosco himself, for the benefit of the populous district of San Salvi, where lives a large section of the working classes, and where the propaganda of the sects has one of its chief centres, it was courageously taken in hand by Don Rua with the approbation and encouragement of the Archbishop, with the blessing of Pope Leo XIII. and of the reigning Pontiff Pius X., but is still far from completion. Moreover it is a work which calls for speedy help. Do not therefore let it slip from your memory for it will be a source of copious blessings.

Another work to which I think I ought to call your notice is that of the subscriptions for the daily Masses in the Church of the Sacred Heart of Jesus in Rome. During the erection of that temple it was promised to the benefa-

ctors to have a Mass celebrated every Friday throughout the year and the daily recital of the Rosary and other prayers.

In order to amplify these spiritual advantages and to bring them within the reach of a larger number, Don Rua, with the approbation of His Eminence Card. Parrocchi, and the blessing of Pope Leo XIII., established in the said Church the pious practice of having said daily six Masses in honour of the Sacred Heart, and a participation in all the devotions of the same Church, by the offering of one franc or one shilling. The regulation says:

“By sending once the offering, the donor has the right to a special intention in the six Masses and in the other good works, either to one’s own advantage or on behalf of friends and relations, living or dead, and can change the intention according to his desires or circumstances.

By another offering of the same amount one can inscribe children or relations, at home or away, departed friends or any other person, even without their knowing. And if one wishes to participate to a greater extent in the abundant merits of these pious works in honour of the Sacred Heart it can be done by repeating the offering either on his own behalf, or for the interest of others”.

I would therefore recommend this good work to the Co-operators as a precious store of merit from which they can draw at all times (1).

(1) This work has two centres; one is The Director, Via Porta S. Lorenzo, n. 42, Rome; the other is the Very Rev. Superior General, Via Cottolengo, n. 32, Turin, Italy.

Conclusion.

In drawing my letter to a close I feel that I ought to offer thanks to God and to Mary Help of Christians for their special protection of our Works. Despite the efforts of the great enemy of souls, the Association of Co-operators continues to prosper, and new members are found to replace those who are called away to their reward. For this we are mainly indebted to the Directors and Decurions, who by conferences and circulars and notices keep their members well in touch with the work.

I must also thank those Co-operators who wrote to the Prefect General while he was at the head of our Society, after the death of Don Rua, promising a continuance of their Co-operation in every way, and their constant attachment to the Society. To me it seems an unanswerable proof that in the work of the Venerable Don Bosco there is the finger of God. How acceptable to Him must be this charity towards His little ones, which does not change with the passing away of persons. It shows that they have in view no human motives.

Moreover in the name of all my confrères and their pupils I promise the Co-operators a remembrance in the daily Masses and prayers of the Congregation, so that God may bless their undertakings and protect them both spiritually and temporally. That He may grant them happiness on earth and the eternal joys of Heaven hereafter is the wish of

Your obedient Servant

PAUL ALBERA.

Turin, Jan. 1st 1911.

How Christmas is celebrated at Bethlehem.

VISIT TO THE CRIB.

DURING the season just closing, one's thoughts turned naturally to the scene presented by the grotto at the birth-place of Jesus Christ, particularly as so many varied representations of it have been provided for the devotion of the faithful. In a periodical entitled *Bethlehem* published by the Salesians in the Holy Land the following account appears of the grotto and the Christmas visit of the boys of the School at Bethlehem.

There are three solemnities kept at Bethlehem to celebrate Christmas. The first is that of the Latins (Catholics) on December 25th; thirteen days later comes that of the Greek Schismatics, and on the Sunday when the Catholics keep the Feast of the Holy Name, the Armenians have their Feast of Christmas. The difference of dates in the various rites is due to the rejection of the Gregorian reformation of the Calendar by the Greeks, and to the keeping of the Epiphany rather than Christmas day by the Armenians.

The last-mentioned are few in number and their celebration is chiefly notable for the illumination of their campanile, a wooden structure on some raised ground near their convent—and the noisy ringing of some unmusical bells for several hours; to the Greeks and Latins the chief ceremony is the reception of their respective Patriarchs, and the functions in which he subsequently takes part. This reception is carried out in the Basilica with exactly the same ritual; the same number of mounted men form the escort of the Latin Patriarch of Jerusalem as the Schismatic Patriarch; each descends from his carriage at the same place, enters and leaves by the same door; the Greeks are most careful that no change or novelty should be introduced, and they are prepared to resist any attempt at so doing. On the other hand the Franciscan Fathers watch in the Basilica all night during the Greek Christmas, for the Schismatics are ever ready to claim new rights over the Holy Places, to the prejudice of others.

For this reason, too, the various Consuls always attend the ceremonies of both rites, so as to be ready to decide any difference of opinion that may arise, while a detachment of troops from Jerusalem remains in the Basilica, prepared for any emergency. The merest excuse serves for the claiming of rights. It would be

enough for a monk of the other rite to be allowed to sweep a certain portion, for him to claim that portion for his sect or party.

In this connection it should be mentioned that for this very occasion and on the same day the adherents of the two rites are obliged to clean that part of the Basilica which belongs to them and it is for that day also that troops come from Jerusalem. It is seldom however that they have any occasion to use violence, for the Greeks and Armenians take care to settle their differences out of sight of the soldiers.

We come then to the solemn entrance of the Latins. It is absolutely necessary that this should take place, for if it is once omitted, the right of entry would be thereby forfeited. Therefore if the Patriarch cannot be present, the Auxiliary Bishop takes his place; or if neither should be in residence, as was the case when the residence of the Patriarch was removed, the ceremony is conducted by the Very Rev. the Father Guardian of the Holy Land. Although as has been said this reception of the Patriarch or his substitute takes place every year without fail, still it remains the great event at Bethlehem and is held in the highest estimation by the people; this act of religion never loses its fascination.

There are no grand coaches or horse-trappings or gilt liveries, much less adornments or festoons which might improve the aspect of the drab, uniform buildings. But the mounted men who escort the Archbishop's carriage from Jerusalem and the Sultan's guards in native costume who lead the way with their wands in hand, would recall to a European some royal procession in the middle ages.

The great square before the Basilica is packed with people. There is not even standing-room on the terraces or on the minarets, where may be seen scores of photographers in readiness for the picturesque scene. About half-past eleven the bells of our Church are set ringing. As it is posted on an eminence overlooking the road to Jerusalem, we are enabled to give the first signal of the arrival of the cavalcade. All the buildings on the route immediately put up their national flags and the Feast of Christmas has commenced.

There is a stir among the crowd, the horsemen

force a passage through, while the trumpets announce that entrance must be given to the cortège which is now seen at the farther end of the square, and attracts everyone's attention. Meanwhile the clergy come forward in procession to meet the Prelate. When the cross-bearer, mounted on a fine steed, comes in sight, the band strikes up, the soldiers present arms, and the first carriage drawn by a pair of fine horses comes to a stand and a rich carpet is extended for the remainder of the way.

The Patriarch alights and is received by the Mudir (or mayor), by the local authorities and the Superior of the Franciscan Fathers. The guards keep the people in check by a stout rope, while the Patriarch, accompanied by the clergy and the officials, proceeds to the Basilica, blessing the crowd as he goes along. The view now exhibited by the square is striking and unique. The horsemen are together on the right, erect and alert with their rifles in front. The other carriages are kept at the entrance of the square, and the crowd, with its variations of nationality and colour, wave about like a field of corn bowing before the wind. It is quite a study in colour, which by the continual motion presents ever varying combinations and effects.

At the door of the Basilica the Patriarch stops and makes a brief adoration; then he descends to the Grotto and the whole procession follows him into the Church of St. Catherine. Seated on his throne he is vested in the pontifical robes, richly gilt and emblazoned with the arms of Austria. The Latins who have followed in the procession have now filled the Basilica and are joining in the singing of the *Magnificat* while the Clergy and authorities approach to kiss the Bishop's ring.

The crowd outside is still expectant, for the Consul makes his visit about half an hour afterwards; on Christmas Day it is the French Consul who assists officially, representing the protecting power; on the Epiphany the Father Guardian of the Holy Land celebrates and the Italian Consul assists. At his arrival there is the presenting of arms by the troops, and having witnessed this the excitement of the crowd abates.

But what goes on within the family circle? How do the people of Bethlehem celebrate their Christmas. They do simply nothing, and chiefly because their faith is so strong and they wish to concentrate all the celebration on the religious ceremonies. Moreover as three distinct solemnities are kept at different times, while one section of the people is keeping Christmas, the other is going about its ordinary avocations and business proceeds as though nothing out of way was going on.

As soon as the First Vespers have commenced large numbers go to the Church, where, seated on the floor, the men on one side, the women on the other, they follow the liturgy with their own prayers. From eight o'clock onwards the bells are rung to announce the midnight services, and for this a large crowd again gathers, including Greeks, Armenians, Syrians and Copts. All available space is rapidly filled. Confessions go on without ceasing, and still pilgrims arrive. There are Bishops and priests from various lands and numbers of the devout faithful, or even Protestants deeply interested in this scene of religious faith. All alike are seized with an unaccountable sensation of fervour which is difficult to describe, but which proceeds from the grand mysteries with which one seems at that time and in that sacred place to be in touch.

At half-past ten the Patriarch again enters the Church. Matins are sung, followed by the Pontifical Mass. There is nothing of a very extraordinary nature; the music strikes one as being peculiarly eastern, there are hundreds of lights on superb chandeliers, and the figure of the Infant Christ is uncovered. In the grotto itself there is hardly standing room, and many have remained there for hours occupying one position so as to be sure of a place during the first Mass which commences at a quarter to twelve.

By recognised traditions, faithfully clung to, the place may not be decorated for this occasion: the only variation is the changing of the damasks which cover the walls or the vaults which belong to the Latins, while the Greeks change theirs on their own Christmas Day. The number of the lamps is always the same; sometimes more precious ones are substituted, but the number is never augmented, and exactly at the same hour a Franciscan lay-brother, a Greek and an Armenian, come out to trim these lamps, and a soldier is always on guard; on occasions when there is any likelihood of a crowd, a Greek and an Armenian are always on the spot. This rivalry is a jarring note, considering that it is carried on where He was born who brought peace to men.

But perhaps this only augments the religious feeling, for within all are bowed in prayer. Don Carlos of Bourbon who visited the place five years ago said as he came out: *One cannot help feeling convinced that God was here.* There is a whisper of prayers everywhere, and the devotion which pervades the crowds, the sacredness of the spot, the vivid realisation of the event which it recalls combine to make one feel the ardour of the first Christians in the Catacombs. All are in adoration and contemplation, while many indeed are in tears.

A Mass is begun at the Altar of the Latins.

The prayers and devotion increase as the consecration approaches, particularly as the strains of the music from the Pontifical Mass come stealing over and bear the Angels' hymn: *Gloria in excelsis Deo*. The faith of the people almost seems to get too great as they press up to the altar at the Communion time, and are with difficulty kept in check. All are intent upon the Sacred Host which is never received with such fervour as in those circumstances.

The Masses succeed one another continually till three or four in the afternoon. There is a brief interval, however, as the Bishop bears in procession the image of the *Bambino*. The soldiers keep the passages clear as the solemn procession advances, torch-bearers in front, the choir and clergy following, then His Lordship the Bishop holding the figure aloft, and the consul with his suite and the notable personages

of the place completing the retinue. Arrived at the Grotto the Deacon takes the image and places it on the very spot where tradition says that the Blessed Virgin laid her Divine Child. Then the Gospel of the day is sung. When the words are pronounced: *pannis eum involvit* (she wrapped him in swaddling clothes), the figure is covered with cloths ready at hand; and at the words: *reclinavit eum in praesepe* (she laid him in the manger), the Deacon lays down the image in the place where Our Lord was adored by the Magi, which belongs to the Latins. There it is incensed by the Celebrant and left for the pious to venerate till the Epiphany when it is carried away with the same ceremony, but the Father Guardian of the Holy Land officiates. Visits to the Crib go on continually during the day, but beyond that there is no manifestation of joy or of keeping high festival.

The Third Exhibition of the Salesian PROFESSIONAL SCHOOLS.



ANYTHING that we may now add to previous accounts of the latest exhibition will be associated with the very regrettable loss of the able organiser and director of that difficult and elaborate undertaking, Fr. Bertello. A notice of his life and work appears in another column of this issue, where it will be seen that a strenuous and holy life had been instrumental in accomplishing much good and solid work for the Congregation and for the young.

On the last Sunday of the Exhibition the departments were visited by a batch of over three hundred past-pupils, who were themselves no mild critics, or inexperienced judges of what methods had been most beneficial to themselves. It was allowed on all sides that this display was a decided advance on its predecessors, and this opinion was endorsed by the juries who reported on each section.

That the past-pupils should make a combined visit was the idea of the Association known under the title of Don Bosco. They had no notion that their invitation would or could be so warmly welcomed.

Two events, said their circular, have lately been occupying the attention of the friends of Don Bosco's work; the nomination of the Successor to Don Rua, and the Exhibition of the

Schools of Arts and Trades. The press has dealt with both these events, and they have been noticed by men of every party.

We the pupils of Don Bosco and Don Rua, who have passed through the education and training of the Salesian Schools, and still regard those in which we were brought up with affection and filial interest are proud of this wide movement of sympathy and co-operation.

We feel that in Don Albera we have gained a new father, and his name will henceforth be to us, what the names of Don Bosco and Don Rua have always been, a source of consolation and a guide and inspiration. We have seen in the Exhibition the progress of our young successors in the schools, and we have unanimously agreed that some manifestation of our loyalty and appreciation should be arranged.

In reply to this, more than three hundred past-students gathered in the courtyard of Our Lady Help of Christians, surrounded by the young and enthusiastic workers who have since succeeded them in the schools.

They presented to Don Albera a parchment letter testifying to their joy at his election and their loyalty to his wishes and directions. Telegrams were received from numbers of eminent past pupils from all parts of Italy. In the afternoon at a crowded gathering of past and present

the Editor of the *Momento* gave an address on the higher education of the artisan, while the evening was occupied by a dramatic performance by the Don Bosco section of the past Association.

That same day the Oratory was visited by the Honourable Commendatore Carlo Montù. He was received by the Prefect General, Fr. Rinaldi, and by the Director of the Professional Schools, Fr. Bertello, and by some members of the Committee. The boys were drawn up in double rank and gave him a hearty welcome, while in return they were treated to an eloquent speech from the distinguished visitor, who is the Deputy for Crescentino. He afterwards visited Don Bosco's room and then proceeded to the Exhibition.

On the occasion of the closing of the Exhibition there was quite a magnificent gathering. Distinguished personages were there in great numbers, including the chief public men of Turin, members of the chambers of commerce and banking, Co-operators of all ranks, and the members of the organising committee.

Senator Baron Manno read telegrams from His Holiness Pius X., from Her Majesty Queen Margherita, and from other eminent Co-operators, expressing their great satisfaction at the results of the Exhibition and their regret at being prevented from taking part in the closing ceremony.

The opening speech was given by Deputy Cornaggia who dwelt upon the remarkable aptitude of Don Bosco's methods to modern exigencies, and his desire to create a thoroughly christian society, by a wise education of the masses, and by fusing the various classes in a co-operation to supply one another's needs.

Fr. Bertello thanked the speaker and then proceeded with a report on the exhibition previous to announcing the juries' awards. In the combined display, he said, fifty-five Houses had taken part in a greater or less degree, from both the Old and New Continent; and included some two hundred and three departments of technical training. According to the newspaper reports it had far surpassed all expectations, and given universal satisfaction. It had been visited by many distinguished persons, among them being the Mayor of Turin, the Prefect of the Province, the Royal Controller of Studies, and the Director of the National Library.

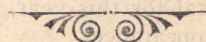
Numerous Institutes and Schools visited it in groups, and sections of workmen came from considerable distances. The numbers increased from week to week as the knowledge of it spread, and not less than forty-five thousand passed

through the halls. Many sympathetic persons sent us messages of encouragement and some of them provided the awards of various sections. His Holiness Pius X. sent a gold medal; the Minister of Commerce and Agriculture five silver medals; the Municipality of Turin a gold medal and two silver medals; the Agrarian Committee of Turin two silver medals; the *Pro Torino* sent one of silver and one of bronze; the past-pupils of the *Don Bosco* Association sent a gold medal; the Firm of Augusta in Turin sent £. 20 to be divided into three prizes; the Superior Chapter of the Congregation presented a silver laurel wreath as the *Grand Prix*.

The examination of the exhibits was entrusted to nine distinct juries, composed of fifty gentlemen, all of them experts in various branches of Arts or Trades; and it should be stated that none of them has spared time or consideration in the adjudication of the awards. They have moreover given advice on various points which will be of great assistance in future developments of the schools; they have thus made themselves our benefactors and assistants in the training of the young.

The Exhibition has kept constantly in view the first regulation of its programme, that it should be of a strictly scholastic character; and this has been the case particullary in regard to the agricultural schools, where the matter is both old and new, and methods are all important. He concluded by saying: Three months ago, in the act of inaugurating our modest display, we had to deplore the death of Don Rua, in whose honour it was intended it should be organised. But Divine Providence has given us a new Superior and Father in the person of the Very Rev. Don Albera. As we are now closing the Exhibition we place in his hands our hopes and our proposals, assured that the young worker, who was the first care of the Ven. Don Bosco, and the special delight of Don Rua, will always have a foremost place in the solicitude of their Successor.

The proclamation of the awards was received with hearty cheering and the school band gave some excellent renderings. Then Don Albera closed the meeting with some words of thanks to the large gathering of Co-operators and some instructions to the boys. He pointed out to the latter that the whole movement was on their behalf, and should urge them on to new efforts to become not only worthy members but an honour to society.





Salesian Notes and News.

London. The New Term of 1911 opened a little earlier than the corresponding term of the preceding year. Starting off with a new year as well as a new term seems to give a fresh lease of life and renewed vigour to the energies that were spent with the sustained effort of a long term's work. And yet its termination seemed to draw near rapidly enough. There is little to be added to the account given in the December number to complete the record of a year that is now considered done with and past.

Among the breaks of school-work one is always allotted to the Feast of the Immaculate Conception, Dec. 8th, for that day has particular importance in our annals, beyond the festivity that is usually associated with this favourite feast of the Immaculate Mother of God. Not to mention any other claims to precedence, it was on that day in 1845, that the Ven. Don Bosco, our Founder, gave his first lesson to a chance acquaintance, in the shape of a lad who had strayed in to the chapel where he was about to say Mass. There being no server, the Sacristan, in his off-handed manner, called to the boy to perform that office. He pleaded ignorance of the words and method. No matter, he must serve.... and the altercation drew Don Bosco's attention to the boy who was destined to be the first of a large and ever growing following.

At the Mass for the boys, two had the good fortune to be first communicants. There was a Solemn High Mass at ten o'clock and the remainder of the day was holiday. The first team was due at Norwood College in the afternoon to meet St. Joseph's eleven. The weather was anything but favourable; however it was not allowed to interfere with a keenly contested game which demanded every ounce of energy and all available skill. It resulted in a win in favour of St. Joseph's by two goals to none. For a description of the efforts made, the Reader who may be interested in School life or sports, must be referred to the School Magazine which is a new proposal for this year, and is yet to make its first appearance.

On the 13th of December the Sodality of St. Aloysius had its terminal half-holiday, which was occupied with a visit to the highly entertaining representations at Madame Tussaud's. The afternoon was filled with incidents which at once highly amused and interested boys out for a holiday, to be made the most of, and all felt that even here below good conduct is worth the effort.

The terminal examination occupied the last school-week. The reports of these have been despatched to those concerned, and we hope that all those who had their boys home for the holidays found that a term at school has improved them both in body and mind. We are not yet in a position to report upon the first meeting of the Old Boys' Association which was mentioned in the December *Notes* as a probability for January. That must remain for future records and for the proposed magazine mentioned above. If these remarks should fall under the notice of any past students or others in connection with them, they are asked to communicate with the Secretary of the Association at the School whose address is on the cover of this issue.

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To Co-operators. Wherever the Co-operators are established in any numbers, it is customary to hold a conference on matters concerning the Association at the end of January. Readers must be well aware that the affairs of the Congregation have a close connection with the Feast of St. Francis of Sales; for the Society receives its name from the great bishop and doctor of the Church, whose ideals always appealed to the Ven. Don Bosco as exactly those which should be aimed at by a body of men who sought to achieve a work in modern times similar to his in the Church of the seventeenth century. Those ideals accordingly should be before the Co-operators as well, they being an integral part of the organisation which is under the patronage of St. Francis, and endeavouring to assist, directly or indirectly in the accomplishment of a similar mission.

The Ven. Don Bosco therefore very suitably called his associates around him on the Feast of St. Francis of Sales, with the idea of considering what steps should be taken in the new year to render practical the suggestions of his circular letter just issued. It served naturally for other purposes, such as the proposals of schemes or methods from the Directors of the Co-operators, or from the members themselves; and not infrequently the meeting was the means of accomplishing some long-cherished plan, which, without this personal interview might have stood over indefinitely.

There can be no doubt that the Conferences he established always serve as an impetus and encouragement, and for that reason the Society regards the occurrence of the Feast of St. Francis of Sales as the commencement of new efforts and larger support from the Co-operators. For various reasons the scattered Co-operators of this Province have found it impossible to come together for a set conference, conditions being quite different from those obtaining in Catholic countries. That, however, need be no hindrance to an effort at renewed co-operation. This periodical is published mainly with a view to supplying the want of conferences, and its matter is intended to be sufficiently wide to convey a fairly comprehensive idea of the work of the Society and the particular needs pressing from time to time.

The Superior General in this issue draws the attention of members to the grave difficulty he has to face in the matter of upkeep—and what he feels in regard to the work as a whole, the local Superiors feel in regard to the work in their particular sphere. The Associates should endeavour first to extend the work within their own borders. They should not delay to send their annual subscription which is to cover the expense of the *Bulletin* and to aid in the effort either of supporting or extending. They can bring the work to the notice of others who may be in a position to help; they can always be of considerable assistance in recommending the Schools mentioned in this periodical; they can spread the devotion to Our Lady Help of Christians and a knowledge of the life and work of our Founder the Ven. Don Bosco.

On the Feast of St. Francis of Sales the Co-operators may gain a plenary indulgence, and they should join in spirit in the prayers that will be offered in all the Houses for the welfare of the Congregation.

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Calumnious Reports. It is now three years ago since our late Superior General, the Very Rev. Don Rua, referred in his

annual letter to the infamous calumnies which sought to bring dishonour on the name of the Sons of Don Bosco. "It is true," he said, "that the whole fabric of this preposterous calumny was quickly beaten to the ground, but the voice of truth, though loyal and strong, can never be heard to so predominating an extent as to smother the shameless insinuations which were spread abroad. I feel it my duty therefore to protest in the strongest terms against the defamers and to take every means to establish the truth and make justice triumph."

In a paragraph in the 'Tablet' of Dec. 3rd 1910, its Rome correspondent shows that Don Rua was right in both points. It says. "Have English readers completely forgotten the ghastly stories of Varazze of three years ago? In the June of 1907 all the Liberal papers of Italy went uncleanly mad with accounts of the mid-night orgies, the *Black Masses*, the unnameable perversions perpetrated by religious of both sexes. Then the clamour died down; the evidence was seen to be limited to the foul pages of the diary of a perverted boy of thirteen, aided and abetted by his foster-mother. This much came out before the Courts, which triumphantly acquitted the accused religious, but it has taken three years to bring to light the real and hidden authors of the whole plot. This week two distinguished lawyers, engaged by the Salesians, have presented to the Court of Appeal a memorial in which they set forth with great minuteness the evidence that the plot was hatched by a local freemason and brought to maturity by two other freemasons, one of Rome, the other of Milan. The Catholic papers have printed copious extracts from this interesting document, but it is worthy of note that not a single one of the journals which gave currency to the scandals has had a word to say about it."

Had Don Rua lived a little longer he would have had the satisfaction of knowing that the investigations, taken up so long ago as 1907, have been successful, for, he adds in his letter: "supposing that wherever these reports have been circulated there is no authoritative voice to contradict them you will agree that I have reason to be afflicted not so much at the affront offered to ourselves, as for the evil which may accrue to so many souls." For the sake of justice if not of religion it should be put in circulation that the reports have proved a calumny and are being thrown back upon the calumniators.

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Ad multos annos. Our Readers may not be familiar with the names of all the members of the distinguished college

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of Cardinals; but those who will call to mind for a moment the incidents of the election of the reigning Pontiff will remember that a small number fell to the name of His Eminence Cardinal Richelmy. That should not be an unfamiliar name to our Readers, for His Eminence, as the Cardinal Archbishop of Turin, has been very closely associated with our work during the whole period of his Archiepiscopate. He has given a noble example to the Torinese in this matter. He has stood most faithfully by the Superiors at the Oratory during periods of misfortune or trial, and taken part in all the noteworthy public ceremonies that are inseparable from it.

This Eminent Prelate has just celebrated the twenty-fifth anniversary of his Episcopal consecration, and the whole body of Salesians have offered their filial congratulations; they have promised him special prayers in the Sanctuary of Mary Help of Christians every day during the year of his jubilee, that he may complete the work that God has entrusted to him and may be enabled to accomplish more and more for the good of souls.

When he was quite a boy he knew the Ven. Don Bosco and was strongly attached to the apostle of the young, of whose beatification he has always been a strenuous advocate, and an influential promoter. May he have the happiness of seeing the day of that beatification, when he will doubtless sing the first Mass of the new *Beatus*, in that Sanctuary where he has so often figured in the important ceremonies connected with the Congregation.

*

An old friendship. Although to our great regret the co-workers of the Ven. Don Bosco are being called to their reward, all too rapidly from a human point of view, among those left there is still the venerable figure of His Grace Archbishop Cagliero, who was one of the first group of Don Bosco's clerics and assistants.

After long years in the evangelising and civilising of Southern Patagonia the Holy Father sent him as his Representative to Central America, where his experience among the Latin races of South America gave him particular advantages for such a post.

He was therefore not present at Don Rua's death as he was at that of Don Bosco, nor could he come over to Europe for the election of the Superior General at the recent chapter; but he has sent over to Don Albera a letter quite characteristic of his generous and devoted character. It is prefaced by the Editor of the Italian *Bulletin* with these words:

It is in reality not meant for publication. It has only just come to hand and it may be indiscreet for us to publish it... However we can hardly hold it back for it will be read with pleasure by our friends, and will be a lasting record of the attachment to the Work of Don Bosco felt by the first Salesian Bishop.

To our very dear and very rev. Don Paul Albera, New Superior General of the Salesian Society, Turin.

My own vote, joined to that of the Senate of the Congregation, has made manifest the Will of God which has given us a new Rector Major in the person of Don Albera, and the *hunc elegit Dominus* was solemnly pronounced.

Our Ven. Don Bosco and his first Successor, the lamented Don Rua, were present at that Chapter, inspiring in the hearts of those assembled the choice they had made at the feet of Mary Help of Christians, the Mother and august Protectress of the Society, which like an army is spread over the world fighting the battles of the Lord.

It now remains to pray, and we shall pray *in fide, in spe et in charitate* that the cross of the Superior may not weigh too heavily, and that the affection between the father and the sons may render it ever more agreeable, for as St. Augustine assures us: *ubi amatur non laboratur; aut si laboratur, labor ipse amatur.*

The works in which the Society is engaged are familiar to the new Superior, even those in far-off lands; thus he knows the spirit and character of the Salesians in various parts and will know how to direct their actions, their labours, the spirit of the Constitution and the faithful practice of religious life.

Accompanied and supported by the co-operation and experience of the Superiors who form his Council, it cannot be doubted that the Congregation, the work of God, will continue to be directed by Him on its upward path, in its extension in the gospel labours, for the good of the Church and of Society, the christian education of the young and the eternal salvation of souls.

Gratias agimus Deo pro omnibus vobis, memoriam vestri facientes in orationibus nostris.

Pax Christi exultet in cordibus vestris!

Obsecro vos ut adjuvetis me in orationibus vestris.

Guatemala, September 6th 1910.

Affectionately Yours
John, Archbishop.

At the same time we learn from the local papers that Mgr. Cagliero is having enthusiastic receptions during his visitation in Guatemala. He is stop-

ping at all the larger towns of the Republic, and with the assistance of preachers and confessors he is carrying out a series of spiritual exercises with excellent results. May God continue to bless his Apostolic labours. Ed.

*

The Cardinal's visit to Hawthorne College. Columbus College at Hawthorne, New York, where the Salesians are carrying on flourishing scholastic work, was honoured by a visit from His Eminence Cardinal Vannutelli during the Eucharistic

opportunities and to correspond with the generous efforts made for their mental and moral training. Great cheering marked his final words, and more hurrahs were given for the Pope, the Archbishop and Mr. McGrane.

The College had just previously kept Columbus Day. The national colours fluttered over the building, attracting much attention, and during the day there was a foot-ball match and a display of drill and marching in combination with neighbouring Schools and the Dominican Institute of Scherman Park. At the



TRIESTE (Austria) — The band of musicians of the festive Oratory at the Miramar Castle.

Congress festivities. The Cardinal had gone to New York to be the Pontifical Legate at the consecration of the Cathedral and afterwards graciously accepted the invitation to visit Columbus College.

He arrived at four in the afternoon accompanied by the Archbishop and by Mr. McGrane the generous benefactor of the College, and also the members of his suite. A great gathering had already assembled to render homage and give welcome to the Pope's Representative, who was hailed with addresses in English and Italian. He replied to both, saying that the welcome was worthy of the country and the School and it would add to the pleasant remembrances of his visit to the great Republic of the West. He urged the pupils to make the most of their op-

evening entertainment a true Genoese priest discoursed on the achievements of his famous townsman.

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The Castle of Miramar. The Salesian Oratory at Trieste (Austria) has always had

the good fortune of securing the patronage of distinguished Co-operators and its visiting book records the names of more than one Royal visitor. Her Imperial Highness, the Archduchess Maria Josephine, widow of Prince Otto, and sister of the King of Saxony has recently shown her continued interest in, and support of the Festive Oratory Work by a visit to the School, when she expressed the desire of hearing the young musicians in her own park at the Castle of Miramar.

Her desire meant an invitation, and shortly afterwards, the boys in their new uniforms were taken by the Director, Fr. Rubino, across the water to the historic castle. Her Highness was waiting to receive them, and with her was her son the Archduke Charles. The spacious park was soon re-echoing the strains of music, and under the maestro Toffolo, the band gave its best selections. Her Highness expressed her pleasure and surprise at the skill of the young players and having entertained them she had them arranged for a photograph, in which she and her son and other ladies and gentlemen of the Castle were taken.

*

Her Majesty
The Queen of
Spain.

On the 7th of November last, accompanied by her lady in waiting, and by Count De Aybar the King's adjutant,

Her Majesty Queen Victoria of Spain visited the Salesian School in Madrid. The Provincial, Director and Staff received Her Majesty and she was conducted over the whole establishment. In the various classes she spoke to several pupils about their school-work and was highly pleased at the results of the small boys in the early stages of their training.

The pupils having been arranged, a seat was placed under the porticoes, and an address was read. The School choir gave one of their songs and then the visit was continued to the theatre-hall and afterwards to the Church where there was Benediction of the Blessed Sacrament. Her Majesty then passed round the Church and admired the sculpture work, which had been executed in the Salesian School of Arts and Trades in Sarria. She expressed the desire that a technical School should be opened in Madrid as well, and on leaving, Her Majesty arranged with the Director that a day's outing should be given to the boys at her expense.

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Dominic Savio. Readers will remember that there has been already introduced the cause of Don Bosco's saintly pupil, Dominic Savio, and the people of his native place are by no means allowing the memory of his virtues to fade away. On the first Sunday of October last they commemorated the sixtieth anniversary of the day of his First Communion in the Church at Castelnuovo, Don Bosco's birthplace: he was then hardly seven years of age. A tablet had been fixed to the house where the boy passed his early years and a telegram was despatched to the Holy Father, the Pope of the Holy Eucharist, whose efforts are just now being directed to

bringing the little ones to Holy Communion. The following reply was sent back:

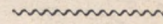
The Holy Father accepts the filial homage of the Salesians and the people of Castelnuovo with many thanks, blesses all most heartily, and wishes for all the little Communicants the holy dispositions of the angelic Savio there commemorated.—Card. Merry del Val.

On the following day was held the annual assembly of the local authorities for their public festival in connection with the same movement. Fr. Trione, the Secretary of the Association of Co-operators, made an eloquent speech and the whole assembly took part in a grand bazaar for the benefit of the Salesian Institute in Castelnuovo.



INDULGENCES

which may be gained by the Co-operators.



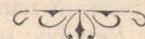
The following plenary indulgences may be gained by all the Co-operators who, having confessed and communicated shall make a visit to a Church, or Public Chapel, or in the case of communities a private chapel, and pray for the intentions of the Sovereign Pontiff.

Every month.

1. On any one particular day at the choice of the Associate.
2. On the day when members shall make the exercise for a happy death.
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.

In the month of February.

1. The Purification of Our Lady. Febr. 2nd.
2. St. Peter's Chair at Antioch. Febr. 22nd.



The Rev. Dr. Joseph Bertello.



The Angel of death has once more visited the Oratory at Turin, the mother-house of the Salesian Congregation, and this time it was to take to his reward the Economist-General of the Society, Fr. Joseph Bertello. His death occurred on the morning of Nov. 20th, and its suddenness caused nothing short of consternation among the confrères and pupils at the Oratory, as well as among that larger circle of friends and fellow-workers who had been connected with him in various important undertakings for the good of the young and of humanity at large. Their one comfort was the remembrance of a life of good works, of strenuous effort on behalf of the Church and his fellow-men, and of the conspicuous virtue which had enhanced all he did.

Joseph Bertello was born at Castagnole in Piedmont, Northern Italy, on April 20th 1848; and having had the misfortune to lose his mother and father while he was quite young, he was confided to the care of Don Bosco in 1862 when he was fourteen years of age. There he was soon remarked for his ability, his exemplary conduct and his firmness of character. His examinations at school revealed remarkable talent, for he was first in all of them and bore away the top prizes with ease. Such excellent results led to his receiving the clerical habit in his own parish-church. It was given to him by the Rev. Dr. Borel, a brother of that better known priest of the same name, who was so closely associated with Don Bosco in the early phases of his work.

Although but seventeen he now became a regular assistant to Don Bosco while attending at the same time a course in Philosophy and Theology at the Archbishop's Seminary of Turin. These led in the natural course to his giving up his whole life to the work of Don Bosco, which was done in the memorable year 1868, the year of the opening of the Sanctuary of Our Lady Help of Christians; and to his admission to Holy Orders in 1871 by Mgr. Balma, titular Archbishop of Tolemais. Having been then enrolled as a student of the University of Turin he graduated in Theology in 1873, and in Philosophy and Arts in 1879.

Don Bosco naturally had a very high opinion of the talents of the young priest and appointed him to several important positions; from 1873 to 1880 he was

Director of studies at the Oratory, where beside the usual courses for the boys there were then also classes for philosophy and theology; then he was sent for a year to teach philosophy at Alassio; in the autumn of 1881 he was appointed by Don Bosco to be Director of the College of St. Charles at Borgo San Martino, and this he ruled for thirteen years with such success, with such zeal and charity that most families of Piedmont and Lombardy preferred it for their boys' education.

However this was considered too restricted a field of action for a mind so rigorous and capable; and the late lamented Don Rua, who had, like Don Bosco, always held Fr. Bertello in the highest regard, nominated him in 1894 to be Provincial of the Houses in Sicily, where he produced such good results by his wise administration that his name will always be held in the highest esteem throughout the province.

In August 1898 the votes of the Superiors and of the confrères elected him to the Superior Chapter of the Society on which he remained till his death. For twelve years he had the general direction of the Professional Schools and Agricultural Colonies, and it was mainly his talent for organisation, as well as his practical knowledge of modern needs that have made the Schools realise so fully the very best of what Don Bosco had proposed in their regard. He had several times accompanied Don Rua in his journeys to various provinces, and had visited not a few in his own capacity, so that he was fully equipped with the knowledge and experience of what other countries were doing, and could adapt to his own purposes what was most suitable and advantageous, and thus render signal service to the work of the Professional Schools.


At the General Chapter in August last he was elected to the position of Economer General. He had already been fulfilling the duties of this office for when the death of the former Economer General, Fr. Rocca, occurred, Don Rua said: *Fr. Bertello has broad shoulders and for the present he can ably fulfil the duties of both positions.*

And Don Rua's decision was correct. However even the shoulders of Fr. Bertello began to bend under the cares of his many occupations. At the end of October last, shortly after the closing of the Exhibition which he had organised and brought to so happy a conclusion, he had set out in apparently good health for the Houses in Sardinia. Passing many of our Schools on his route he stopped at each to give them words of advice and encouragement; but after a few days he was seized with heat failure, following an attack of pleurisy, and he had to struggle hard to get back to Turin.

He reached the Oratory on Nov. 19th. He at once retired, but the next day he got up, desiring to say Mass; his strength, however, had so declined that he was unable to do so. He sat at his table and took some refreshment, but about twenty minutes to ten he suddenly leaned over on his side having another serious attack. Help was at once given, but it was soon apparent that no remedy could avail, and half an hour afterwards, having received the last Absolution and Extreme Unction, to the intense sorrow of Don Albera and the other Superiors, he breathed his last.

His funeral took place on the morning of the 22nd. It was a striking proof of the affection and esteem which a large circle of friends bore towards him. To the relations were added large numbers of the confrères, some from long distances, deputations from Castagnole, his native place, and from Borgo San Martino, the scene of so many years of noble work, numbers of professional men, workmen, past-pupils and friends. The remembrance of his rare virtues, exceptional talents, and genial personality will be dearly held by all who knew him, and will remain a living example to them. May Almighty God speedily give to this great and holy soul the reward of the saints.

R. I. P.



News From the Missions.

MATTO GROSSO.

Conquests of the Faith.

A new band of savages at the foot of the Cross — Memorable feasts — On the death of Don Rua.

Very Rev. Father Director,

Our Venerable Father Don Bosco assured us that one day it would no longer be the Missionaries who would go in search of the savages, but these same savages who would seek the Missionary. This consoling prediction was verified for us towards the end of last year.

In the month of September a band of natives from the forests of Rio S. Lorenzo made their appearance in our settlement. It was a deputation which came to solicit, in the name of many of their tribe, the permission to settle in the Colony. You may imagine the impression produced on us by such a proposal! We gave thanks to God and replied that if it was their desire to come and behave themselves well, practising what we taught them, they might come at once. The small band remained a few days to rest after their long journey, and then left, after assuring us that within two months from that date they would return, and that when they approached the Colony they would send some one to give us notice.

They kept their word. On the 15th October all at once we heard a shout and a call close at hand; it was the messenger coming to give us the glad tidings.

Soon after came our own cacique, to whom I said that the day before their arrival it was my intention to go out to meet them. After a few days, towards the end of the month, the cacique himself came to tell me that it was time to go out to meet the new savages. The following morning I rode forth, accompanied by one of my confrères, by the cacique and other Indians, towards the spot where the party had encamped, awaiting us.

Having forded the river *Barreiro*, a little way beyond at the foot of a mountain to which we had given the name of *Mgr. Cagliari*, we entered a dense forest, following a long and narrow footpath. Finally the distant barking of dogs and a confusion of sounds warned us that we were approaching our new friends. By whistle our cacique gave the signal of our arrival; at once there was an answering whistle from the depths of the thicket. A few steps further on we beheld the savages, drawn up in three rows and seated under a large tree, with their chief in the centre. All around, amidst tall ferns and thick brushwood the women and children looking on in amazement.

Dismounting from my horse I at once addressed the chief and then greeted each one individually; and all returned my salutation. A tiger skin was then spread on the ground, upon which I seated myself having at my side the old cacique of this Colony, already baptized and a good Christian. Then the chief of the new-comers, the famous Captain *Perigo*, made an eloquent speech, saying that having been forced to abandon the lands they occupied to avoid the persecutions of the civilized inhabitants, he had come with his people to seek in the Missionary's Colony peace and tranquillity, promising on their part obedience and submission. I replied that their coming gave me great pleasure and that, in reality, it was only near the Missionary they could find full peace and tranquillity, but that they must remember to keep their promise of being docile and obedient.

Afterwards the children and the women were presented to me and I gave to all some trifle as a souvenir of our first-meeting.

During the distribution I heard groans of anguish and inquired if they had any one sick amongst them; the cacique replied they had a woman who had been suffering a long time and that she would not be cured as she was under the power of the devil. I hastened to her and saw she was at the point of death. I spoke a few kind words to her and she opened her eyes and looked at me trying to speak, but she was unable... I told her not to fear, that God, the Great Spirit, had sent her the

Missionary to banish the devil from her body and to open Paradise for her; and I added a brief elementary catechetical instruction, which she followed with attention, then taking water I hastened to pour it on her head pronouncing the sacramental words of Baptism. For a moment she seemed to regain a new life; but we had not emerged from the forest when a loud cry from the savages reached my ears; they had commenced their mournful and lugubrious ceremonial chanting; the poor creature had already passed away.

The following day, from early dawn our *aldeia* was a scene of the greatest excitement. All were looking forward to the advent of the new comers. They arrived towards midday, in a long file, one behind the other, the men in front and the women behind. The greetings were most cordial. Our little musicians welcomed them with festive harmonies, which excited fear and admiration in the visitors who had never seen or heard anything of the kind.

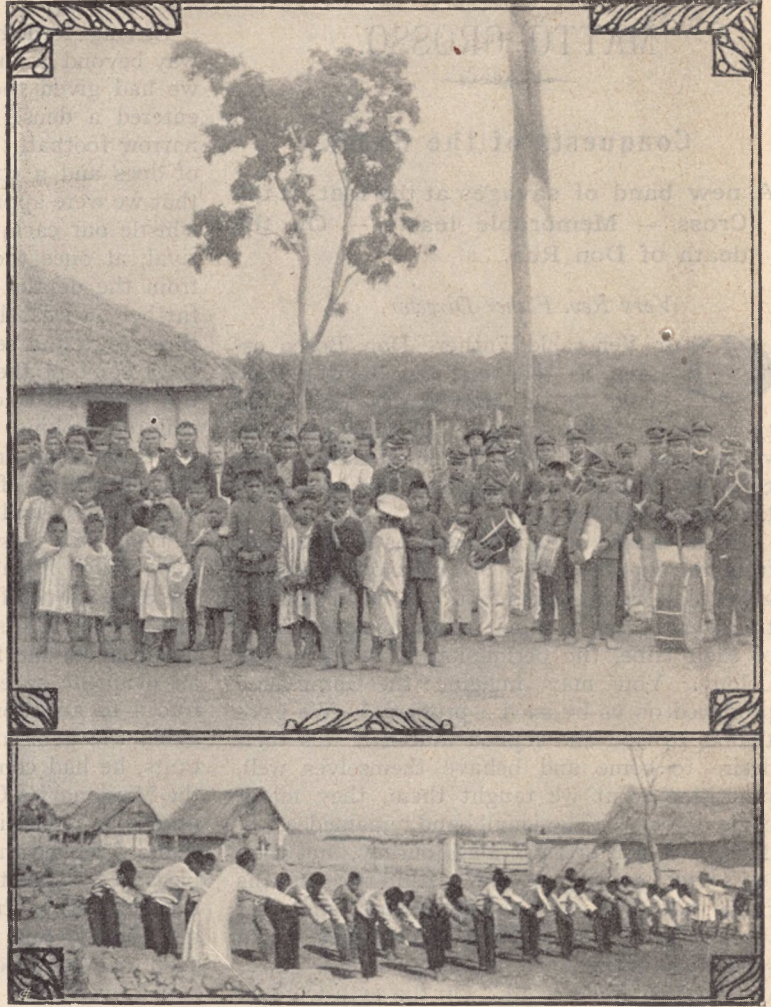
It was a wonderful spectacle! In the centre of the square of the *aldeia* were our Indians wellclothed and our Missionaries in their midst; our boys of the boarding school and the band of musicians on one side, and on the other the new arrivals without any clothing; the men carrying the bow and arrows in their hands, adorned with feathers and plumes of the brightest colours, and the women with baskets on their shoulders, whilst the children hid themselves amongst both parties.

Perigo made a speech and at once relatives and friends hastened to one or other of the guests and, taking them by the hand, led them to their own houses. Thus ended the simple ceremony.

This increase in the number of Indians has, indeed, added to our work, but it has also doubled our consolations.

The year 1909 drew happily to its close amidst the brightest hopes and the joys of the Feasts of Mary Immaculate and the Nativity of Our Lord which were solemnly celebrated. Secluded from the world, here life runs a smooth and even course, varied only by the festal celebrations.

The New Year began still more brightly, for



BRAZIL (Matto Grosso) — S. Heart Colony among the Bororos.
 ABOVE: The band of musicians waiting for the natives from the forests of Rio S. Lorenzo — BELOW: The little Indians at their athletic exercises.

we were looking forward to an early visit from our Provincial. But January and February passed and it was only in the early days of March that the news of his speedy arrival reached us. Feeling certain that he would arrive in the daytime, we had prepared a solemn reception; but he arrived late at night. Nevertheless, like us, the Indians waited for him and our musicians

had their best music ready. It was a most touching scene and on the Sunday following a simple demonstration of gratitude took place. After the morning service, the whole Colony assembled in our inner court-yard where, arranged in a semicircle the men on one side and the women on the other, the boys both boarders and externs in the centre with the little band of musicians in uniform, the Father Provincial took his seat surrounded by his brethren and the two caciques, welcomed by the festive strains of the musicians and the cheers of all present. This ovation ended, your correspondent said a few words to the audience in their native tongue, explaining the meaning of this performance and of this assembly. When this was ended one of the chiefs stood up and addressed the men in an appropriate speech; and after the first another cacique rose and repeated to the women very earnestly the explanation of this feast, inculcating on all obedience and submission. Several of the boys both boarders and externs then made speeches and excited much admiration in the adults by their ease in speaking; and finally two of the little savages from those newly arrived presented a bouquet of flowers accompanying the offering with an affectionate greeting. The strains of the band were heard between the speeches and contributed to the beauty of the festival.

Fr. Malan gave thanks expressing the pleasure he had experienced, and distributed some eatables with manioc flour to all present, who returned delighted to their houses.

But greater consolations were reserved for the day dedicated to St. Joseph. This was a feast never to be forgotten! The sound of the bell called all to the chapel for the Holy Sacrifice. Our little Indians entered in a recollected manner taking their places, whilst ten of them knelt before the altar to make their First Communion. Their piety, their fervour, the joy illuminating their countenances surpasses any description.

Another solemn act took place on that day, the nuptial blessing of two young natives and seventy-four Baptisms. I cannot describe the magnificent ceremony, which made a great impression on all the savages. Truly the smile of Our Saviour and of Mary Help of Christians must have shone on our lowly chapel at that moment! The day was spent in simple gaiety, increased by various amusements, including a display of gymnastic exercises and evolutions by our little Indian boarders.

So solemn a festivity celebrated on the patronal feast of Pope Pius X. inspired us with the desire to send the consoling news to the Vicar of Jesus Christ and a telegram was des-

patched to the Holy Father communicating the pleasing intelligence in these words:

"Holy Father - Vatican - Rome. —Today 74 native neophytes, your sons by Baptism, offer Your Holiness homage, asking Blessing..."

The following day we received this answer:

"Holy Father thanks for filial homage and most heartily gives the desired Apostolic Benediction, a pledge of Divine favours. —Card. Merry del Val."

The Pope's message was our crowning joy, but my heart fails me nor can I describe the scene of anguish in these distant forests at the announcement of the death of Don Rua.

I will conclude by stating that we also celebrated a Solemn Requiem service of the Octave in presence of all our confrères and the whole of the natives. In chanting the Mass of Requiem the voices of the native children mingled with our own, imploring from the Lord eternal rest and peace for the beloved Father they never knew, but whom they will learn to love. Seeing our great sorrow, all inquired of us the cause. And we replied that our Father was dead, he who had been so much interested in their welfare, who had been their father also, because he loved the poor savages and had sent us to them that we might do them good, by teaching them to lead a good and Christian life. Poor things! at these words more than one was seen wiping away a tear and on the day of the funeral service, more than one of our boys went to Holy Communion weeping. I know not whether amongst the many tears shed at the death of the Successor of Don Bosco, any will have pleaded more eloquently before God, when one remembers that only eight years ago these people were barbarians!

May these tears touch also the hearts of our good and zealous Co-operators, encouraging them to persevere in their efforts to assist the poor dwellers in these forests.

I remain, dear Father Director,

Your devoted confrère

ANTONY COLBACCHINI
Salesian Missionary.

ECUADOR

An expedition to Indanza.

(Report from the Missionary Fr. Michael Allioni).

Gualaquiza, July 31 1910.



ON Sunday, June 19th, a Kivaro living at Kalagras came to the Mission to sell indiarubber and to get some medicines. This was a favourable opportunity

for going from *Gualaquiza* to *Indanza*, visiting the Kivaro houses, catechizing, baptizing infants and finally for visiting the new colonists of *Indanza*. Last year Fr. Santinelli had reached the gates of *Indanza*, coming from the tableland and had penetrated as far as the new mule-track would allow him. He had decided to visit the colonists frequently to erect this year a chapel at *Indanza* on our own property, establish there a Mission-house, and from there push on as far as *Junanza*, *Chupianza* and *Mendez*. The Bishop of Cuenca himself has taken great interest in *Indanza* and promised his support; but fresh difficulties arose and so far we have been able to do nothing.

Pongera, the above mentioned Indian, consented to accompany me as far as the Sierra. The weather was favourable, we packed our bags and the same evening, accompanied by two boys, we took the road to the forest, travelling on foot.

The Kivaro paths—In *Katipi's* house—The tragedy of *Unguchasa*—An alarm.

The first night was spent near *Gualaquiza* in the house of *Zuinghi*, a brother of our guide.

The road leading to *Kalagras* and to *Indanza* was made according to the plans of Fr. Mattana four or five years ago, so that one might ride there; the idea was magnificent and was carried out at the cost of great labour, but the Missionaries are unable, by themselves, to keep such a road open for traffic. The Kivaro pathway is barely accessible on foot; only a long practised eye can discern it amidst the thorns, the fallen trees, the precipices, along the bed of the rivers; to travel along such paths one should be an expert rope-walker; every tree trunk lying in the pathway forms part of it and the savage travels over it with the swiftness of the monkey; many rivulets are crossed in the same way, thus one's eyes must ever be fixed on the ground on account of the roots and thorns many of which are so sharp as to pierce the boots.

The morning we left the house of *Zuinghi* was rainy; later on the drizzle changed into heavy rain which lasted all day. Each of us carried a load on his shoulders; the Kivaro was our leader; we ascended the long hill of *Untucar*, where last year Captain *Kayapa* was bitten by the *makangi*, and Father Francis fell from his horse, and further a mule was lost, and yet further the Kivari, who had assembled to assassinate *Ramon Huá*, had taken up their quarters. There also, an enormous tree, the

uncovered roots of which leave a large opening at its foot, was a witness of the murder of a Kivaro from *Macas*, killed by his brother to make a *shanzha!*... On the left side of the road we passed for three hours in succession tepid springs containing salts of sodium and magnesia. These are known to the Kivari, who are also aware that several wild beasts go there to drink, such as the wild boar, the American tapir, the wood kiskey, and even the famous *aontze* (tiger) not dangerous to man.

The journey was long, and disagreeable on account of the rain. In the evening we reached the river *Kalagras*, rocky and deep. We traversed it at a ford, the water being waist high, and were received in the house of *Katipi*.

Katipi is a curious type, about fifty years old, tall, muscular, with a thin beard, about an inch long. He knows a few words of Castilian, seldom speaks, but is always laughing.

His house is the only one in *Kalagras* and it is more than a day's journey from the nearest Kivari houses; his garden is the largest I have hitherto seen and is well cultivated. *Katipi* is good-natured, fond of company, without any pretensions. He received us with pleasure and the first thing he gave us was a bunch of bananas weighing from sixteen to twenty pounds. The family were old acquaintances and the children soon crowded round me, anxious for presents and longing to ask me many things. And yet this *Katipi* was an actor in the tragedy which took place on January 1st on the river *Unguchasa*. It may be worth while to relate it, as showing once more the treacherous character of these savages.

In December a man, more than eighty years of age, had died near the river *Pausa*, and naturally this was made out to be some one's fault and the culprit was Doctor *Huá*, who had visited the sick man ten days before his death. According to the Kivari, *Huá* had bewitched him and had put an insect in his heart! Having thus fixed upon a victim, the son of the dead man, actually the youngest son, a youth of sixteen, set out on a journey to find people ready to put him to death. He came even to *Gualaquiza*, but had no success there; instead he assembled the Kivari of *Indanza*, the family of *Katipi* and others from *Junanza*, *Chupianza*, and thus accompanied, he arrived at the river *Unguchasa*, where old *Huá* was living, having not the least idea of the treachery awaiting him.

In former times *Katipi* had been his friend; so he called him with a loud voice. The house of the doctor was situated on the further bank of the river, and the boat was also kept on that

side. *Huá*, with one of his sons, jumped into the boat and rowed towards his death. As they approached, conversation in a loud voice was kept up; meanwhile *Katipi* kept his gun hidden behind a tree and the other two Kivari had spears in their hands. When the boat reached the shore and the doctor was busy tying it up to a tree on the bank, *Katipi* fired, *Huá* fell and the other Kivari issuing from their hiding place completed the vendetta. The boy himself was killed with the spears! Throwing the corpses into the river, the assassins fled and returned to their own homes. They did not cut off *Huá's* head, as this should not be done to doctors; and his houses and family were spared more through fear than generosity.

But blood spilt cries out for vengeance, and *Ambush*, brother of the deceased, sent word to *Katipi* that as soon as he had time, he would hasten to avenge on him the death of *Huá*. *Katipi* sent him a fearless response; but in fact, the poor man lives in constant terror. The second night I spent in his house there was an alarm. Whilst two of the daughters were performing a kivara dance, accompanied by singing, he heard, or thought he heard something like the knocking of a pole on the outside of the house.

—"My enemy has come!" was his cry and at once the whole house was in confusion.

A woman declared that she had seen a shadow passing behind the palisade. They loaded two guns, probably purchased by two Kivari heads, fired a shot and searched through the house. *Katipi* said to me:

—"When enemies come, they send one to reconnoitre exactly the position of the house, to learn all the paths which lead up to it, so that they may be able to surround it and occupy all the entrances, that thus the first who goes out the next morning may be killed."

"Give me the water of God"—Five Baptisms—Ruins of "Seville the Golden"—Beware of the thorns.

It is the same story over again: Vengeance and blood! *Katipi* is not a Christian and he asks for Baptism.

—"If you do not give me the water of God," he said, "when I die I cannot go to Heaven; give it to me, I will be good. I will learn what you teach me; why do you give it to my children and will not give it to me? Father Francis also baptized my old mother *Potouma* and he would not baptize me."

Poor creature! I told him that he must come to *Gualaquiza* for at least a fortnight; then I would teach him the Catechism and would easily prepare him for Baptism; but he said:

—"My home is here, and my enemies are living in *Gualaquiza*; I cannot come."

This conversation was repeated many times a day. In the evening I assembled them all, made them say prayers in their own language and in the same language conversed with them a long time, speaking of the Creation of the world, of the angels, of the Redemption and of the most important truths of the faith. It was a curious dialogue, in which *Poangera* acted as interpreter in the more obscure points. Three times I said Mass in *Katipi's* house, for the weather was tempestuous; five infants were baptized; may these at least become good Christians!

On the third day the sun came out and we resumed our journey. *Poangera* could not accompany us because he had hurt his foot and also because he feared an attack on his house. In his place two children came with me, *Ambam* and *Atzote* his Sister, ten or twelve years of age at the most. But the sun, which had peeped out, hid itself once more and the rain was persistent.

We travelled towards the *Pan de Azucar*, a lofty triangular peak, ascending more than 6000 feet towards the sky from the surrounding plain: it is an isolated rock, visible at a great distance; at its foot lies an undulating plain, watered on one side by the river *Pakki* and on the other by the *Kalagras*. Here, according to the native tradition, stood the famous *Seville the Golden*, a wealthy and populous city in the first century of the Spanish Conquest. Tradition still points out the road which led to the ruined city. We started from *Chordeleg* in the morning, and in the evening we were on the site of the famous city near to which were the richest gold mines, the same that supplied the whole of *Azuay* with the precious metal and later the tribute paid to the Inca conqueror. The Spanish Governor had been cruel and had imposed an exorbitant tribute which the Indians could not pay; these revolted and to the number of forty thousand in one night set fire to and reduced the city to a heap of ruins, massacring the inhabitants. The governor and the magistrates who had shown themselves so greedy for riches, had gold poured down their throats!

Some old dwellers of the mountains told me they had themselves seen in that place more ruins of the great city now covered over. This is not unlikely; it would be impossible for the poor gold mines of *Ayon* and *S. Barbara* to have

produced the extraordinary amount of gold found in the numerous tombs of Chordeleg and of Sigsig. These lands have become waste: the tropical forest has spread everywhere and buried all traces of ancient civilization. I must add that the destroyers of the city were not the Kivari, but the *Quichuas* Indians of the lofty table-land who peopled these territories.

One of the greatest difficulties in these journeys is to avoid the thorns which abound everywhere; from the invisible ones of the nettles and the *Loranthus* (which cause a painful swelling lasting three or four days) to the thorns of the *Bactris* palm or *chonta* from four to six inches in length, very hard, scaly and poisonous. My left hand still bears the scars of the wounds received in my first day's journey, when inadvertently I placed my hand on the trunk of a *chonta*. With much difficulty I succeeded in extracting the thorn; an hour of patience and much suffering was required to get it out; yet in spite of this the hand swelled and was painful for a week. The first ascent after leaving *Kaligras* is actually named from the numerous thorny plants on the road, being called the hill of thorns. It takes two hours to climb and one must walk warily. Some miles further on we found three *ranchos*, deserted, where, after taking a mouthful, we spread some leaves on the bare ground, and, wrapped in our thin travelling cloaks we slept, under the care of Divine Providence.

Night in the forest—Light clothing—The enemies are coming! Let us shoot!—Five other Baptisms.

But the tropical forest, even in the middle of the night, is not quiet; the chirping of the crickets is deafening and the song of the night birds is melancholy. Meanwhile, the rain had ceased, the stars were brilliant and the full moon would have added a touch of poetry to the wilderness, but for the cold wind which awoke us more than twenty times, so that we found it better to stir up the fire burning on either side of our halting place and pass the time in conversation. By four o'clock in the morning we had already said our prayers: it was the 24th of June and I was grieved at being unable to say Holy Mass. Still we had an actual experience of help from heaven. We had to cross the *Indanza* river, deep and dangerous, and if on that day it had rained again, it would have been impossible to cross the stream to visit our new

Christian colonists who were expecting us. The sky was beautifully clear from morning till night. We started therefore in haste and the desire of speedily crossing the dangerous river lent wings to our feet. There were no more steep hills to mount and descend, so we made good way and at half past eleven we entered the valley of *Indanza* and a quarter of an hour after we reached the enclosure of the first Kivara house.

I must add that we had learnt by experience the best clothing for a journey which, whilst it enabled us to travel quickly, always ensured us some dry garments for the following night; a jersey, a pair of trousers, gaiters, shoes comprised my equipment; whilst my coat, cape, shirt etc. formed when rolled up in my cloak a receptacle for books and presents for the Kivari, the roll, like a knapsack being carried on the shoulders.

The appearance of three individuals clad in this manner, covered with mud and carrying arms was not calculated to inspire much confidence in those who saw us for the first time. In fact a small Kivari, who was in the garden, seeing me get over the palisade, shouted the war-cry:

"The enemies are coming, let us shoot!..."

The house was full of men: the owner had gathered together his neighbours and they were drinking copiously. Savage and excited shouts were heard in response to the child's cry and when I appeared at the door of the house I saw facing me, in the centre, half a dozen hostile countenances with arms in their hands, spears and guns and one named *Tamdu* was at that moment putting a cartridge into his fowling piece.

—"It is I who come: I am Father Miguel, what are you afraid of?"

They looked at me with suspicion, they looked at my companions, they looked at the guides and then they calmed down, put aside their arms and smiling said to me:

—"We were expecting the arrival of some Indians who have joined together to make war on us; but you we do not fear, what have you brought us?"

I sat down on the master's seat. I put on my Missionary's clothing and I asked for some refreshment. About seven hours' journey after a light breakfast had developed a formidable appetite in the travellers. The thick, white, frothy drink made by the ladies of the house was the first and most efficacious satisfaction of our appetite; after having partaken of it many times I can testify that the *ciccia kivara* is delicious. Putting aside the method of preparation, every

one will agree that it is a most substantial and strengthening beverage.

Whilst the Kivara pot was boiling the *yucca* and half a dozen bananas were cooking in the hot ashes, I continued the conversation, distributed presents and tried to induce *Tamdu* to take me across the river of *Indanza*. Many years ago one of our missionaries came to this same family and found it quite prosperous. The family was then numerous, now it has greatly diminished; a tremendous slaughter having destroyed most of their descendants. If I had time and could succeed in collecting information as to these murders, one would see that each death is the result of many others and the cause of still more. These people will end by exterminating themselves, unless the Government intervenes and maintains public rights by force and justice.

In this house I baptized five more children, of whom three were from the Kivara settlement of *Parumnas*, one of the most isolated and remote in the territory; thirteen days had been spent on the journey.

At two o'clock, accompanied by *Tandu*, we continued the journey or rather the race. In two hours and a half we reached his own house and that of his old father *Domingo*; after half an hour's halt another short walk brought us to the banks of the *Indanza*. Here two rivers meet: the *Pakki* and the *Indanza*; from there ten minutes more of anxiety in fording the impetuous stream and then we were on Christian territory! *Deo gratias!*

Half an hour afterwards, we were at the house of Signor Juan Cobos, who for eight years has been cultivating sugar-cane on his land. He welcomed us quite heartily; the night passed quietly and the next day we went on to the new homestead of Signor Luis Rios of *Gualacco*.

Two difficulties in the colonization of the East — Overflowing riches of these countries.

The colonization of *Indanza* is only beginning; but in spite of the new colonists' good will, without other aid it cannot be a success; and that for two reasons.

In the first place *Ecuador* has a population of about one million and a half; of these probably less than half a million are Spaniards or of mixed race, who alone are suitable for the work of colonization. One can easily understand that, being so few, there are barely enough for the cultivation of a portion of the high table land,

where the climate is temperate and roads are open for traffic, whereas on the East, means of communication are most difficult and the climate in enervating.

Another insurmountable difficulty is the want of capital and of internal credit; for all those, who have undertaken the cultivation of the land, have done so with an absurdly small capital. In seven years Signor Luis Rios spending 8900 *pesos* about L. 900 has formed the best estate of the whole East, giving him yearly return of about of 6000 *pesos*, or L. 600.

Let us hope for the best! The Government of *Ecuador* is drafting a law in favour of colonial immigration.

The following day we ascended from *Indanza* by *Chordeleg*, a three days' journey, already described to you in the letters which Fr. Santinelli sent you last year on returning from his expedition. Here I will recall the last words he spoke on his return from that journey: "In our own vast expanse of Mission territory, two million emigrants could be received; its riches are incalculable. During my abode in *Gualaquiza*, I myself verified the presence of gold, pyrites, lime, marble, sulphur, and salt; I was assured that coal was also to be found, but I could not verify this by my own observations; the vegetation is indescribably rich; all that is needed is the hand of man, for the last traces of civilization end at *Gualaquiza*. From there to the great *Marañon*, barbarism reigns unchecked.

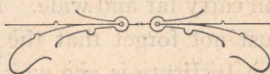
And yet even these ferocious Kivari are our brethren! when will the hour strike for their complete evangelization?

MICHAEL ALLIONI
Salesian Missionary.

IMPORTANT NOTICE

TO CO-OPERATORS AND READERS.

We beg all our Co-operators and Readers not to forget that the postage for a letter to Italy is 2 ½ d, 5 cents; almost every day we have to pay surcharges on letters.



SOUTH AFRICA.

News from the Director concerning the New Institute.

Very Rev. Don Albera,



WE desire to add our congratulations to those which you have received from all parts of the world on your happy election to the office of Superior General, and to promise our hearty co-operation in making the work of the Salesians as useful to the young generations under your guidance as it has been under your saintly predecessors.

The work in connection with our new Institute commenced on March 28th 1910. The contract was put out to competition, and out of twenty-three estimates that given by the firm of Rubli was accepted. The head of the firm is originally from Venice, and he has earned a high reputation out here. Progress was soon visible, so that by July 13th when the commemorative stone was laid in what will be the entrance hall of the New Institute, the walls were already above the first floor.

The ceremony of blessing the stone was performed by Mgr. Rooney, the Vicar Apostolic of the Cape, who has always shown great interest in the Salesian work. Distinguished citizens were present in goodly numbers, among them the Administrator of the Province, the Honorable Nicholas De Vaal, the Mayor, Sir Frederick Smith, Senator Edmund Powell, who presided over a large gathering of friends and Co-operators. The parchment enclosed was signed by His Lordship the Bishop, the Administrator and the Mayor, and when the ceremony was performed, the Rev. Dr. Welch ascended the improvised platform: "While our eyes rest on this foundation-stone," he said, "our thoughts turn to the noble edifice which will surmount it, to the great work which will have its centre here, and to the salutary influence which those educated here will carry far and wide. For, gentlemen, you must not forget that the main work of the Salesian Institute is one which is impor-

tant in every state. The young men contribute most of all to the formation of the nation, and if we should be negligent in training this class, and in preserving them from the dangers which threaten them, we shall have a heavy burden of evils on our shoulders at no distant date.

What more powerful source of mischief could exist than generations of young men who arrive at the strength of manhood without an intelligent outlook on life, because they have not had the opportunity of a training which should develop in them the capability, the pleasure and the dignity of labour. Even amid our growing population there are plenty of lads without mother or father or a guide in life; left to themselves they cannot be expected to grow up respectable and accustomed to steady work; they become a burden to society and a danger to themselves. The more populous and busy a city becomes the darker does this peril loom up in the future."

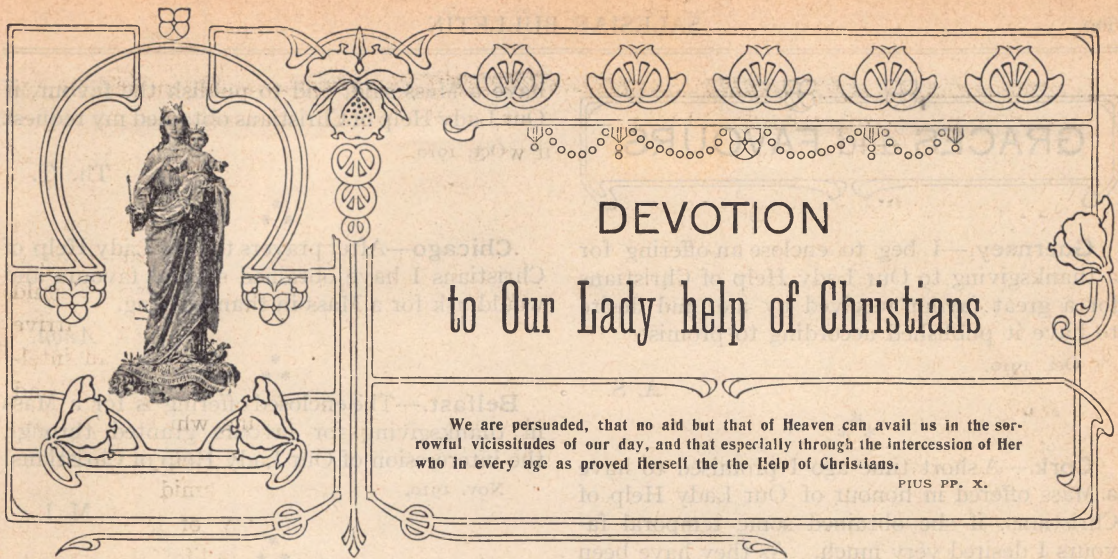
The speaker then outlined the life and efforts of Don Bosco concluding with an eloquent appeal for generous assistance. To him as to the distinguished patrons of our work we owe a debt of gratitude. In order to obtain funds and to increase the number of Co-operators His Lordship has given permission for the holding of conferences in the various parishes of the city and the suburbs. These good people are almost all engaged in industry, but their response to the appeal was both ready and liberal. To the Clergy too our heartiest thanks are due. They are to a very large extent zealous Irish priests and in mentioning their generosity it must be remembered that they depend on the offerings of the faithful for their support.

The sums necessary to complete the Institute are immense, and our necessity urges us to be even importunate; hence we appeal through you to the Co-operators. Remember our work in your prayers and believe me,

Your most obedient son

AENEAS M. TOZZI.





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 as proved Herself the the Help of Christians.

PIUS PP. X.

The monthly intention.

All the Co-operators are invited to join in spirit with the devotions which are performed in the Sanctuary of Our Lady Help of Christians on the 24th of each month.

They are asked this month to add the particular intention that Our Superior General may have a ready response to the appeal which he make in his circular letter, and that Our Lady may render doubly fruitful the work of the Festive Oratories, Don Bosco's first and favourite work.

Continuing his instructions on this devotion the Ven. Don Bosco says: In the New Testament moreover the figures and symbolical expressions cease; everything is now reality and the verification of the past. Mary is saluted by the Archangel Gabriel who declares her full of grace; God has regarded the humility of His handmaid and raised her to the dignity of the Mother of God. Jesus, the God of Heaven becomes the Son of Mary; of her He is born, by her He is brought up and attended. And the Eternal Word made flesh submits in everything to his august Mother. At her request Jesus works His first miracle, at Cana; upon Calvary she is constituted the mother of all christians. The Apostles make her their guide and mistress in virtue. With her they gather together, to pray in the cenacle, with her they await and receive the Holy Spirit. To them she addresses her last words and passes away to Paradise.

From her throne in glory she says: *Ego in altissimis habito ut ditem diligentes me et thesauros eorum repleam: My throne is in the highest, that I may enrich them that love me, and may fill them with heavenly treasures.*

Hence from the time of her Assumption into Heaven there commenced, and there has since gone on, an uninterrupted intercession of Our Lady by the faithful, and St. Bernard's assertion is well-known that no one ever had recourse to her in vain. In this we find the reason why every age, every year, every day, and every hour is signalised by some great favour obtained by one who has sought Mary's intercession with faith; and this is why in every town, in every church, chapel or family there is an altar statue or picture recording favours obtained or inspiring faith and confidence.

The glorious victories over the Nestorians and Albigensians; the words spoken by Mary to St. Dominic when she instructed him in the recital of the Rosary which she herself styled: *magnum in Ecclesia praesidium*: the victories over the enemies of the Faith; the confraternities of Monaco, of Rome, of Turin and those erected in every part of Christendom show how ancient and widespread is the devotion to Mary Help of Christians, how acceptable to her this title has proved and what advantages it has brought to the Christians of all times. Thus Mary can say with all truth the words put into her mouth by the Holy Spirit: *In omni gente primatum habui*. I am mistress over all nations.

Such considerations brought about a universal desire that the Church should definitely approve the title Help of Christians; she had done so indirectly by approving the confraternities, prayers and other devotions and by attaching indulgences to them. One thing yet remained to be done; to establish a feast of the Church under that title with its proper Mass and office; and this was soon decreed, but the events which led to the choosing of the feast-day have yet to be related.

GRACES and FAVOURS.

Guernsey.—I beg to enclose an offering for a thanksgiving to Our Lady Help of Christians for a great favour received by me, and desire to have it published according to promise.

Oct. 1910.

A. S.

**

Cork.—A short time ago I promised to have a Mass offered in honour of Our Lady Help of Christians, if she obtained some temporal favours I desired very much. As they have been granted I enclose my thankoffering and beg a continuance of her protection.

Dec. 1910.

C. G.

**

Iowa, U.S.A.—I am sending an offering as the expression of a grateful heart for many favours received through the intercession of Mary Help of Christians. I would ask you to have a Mass said at her Altar.

A. H.

**

Galway.—I would ask you to publish my thanksgiving for favours received through prayers to Our Lady Help of Christians and a promise of publication. I would ask for a continued participation in the prayers of the Congregation.

Oct. 1910.

L. L.

**

Kilkeney.—I would ask you to have a Mass said in thanksgiving for a favour received after prayers to Our Lady Help of Christians.

Oct. 1910.

A. N.

**

Invercagill (New Zealand).—I am sending an offering to the work of the Society, in thanksgiving for favours obtained through the intercession of Mary Help of Christians, and ask for a remembrance in your prayers to obtain another favour.

**

Fermanagh (Ireland).—Enclosed is an offering for a Mass in thanksgiving. I had promised to

have a Mass said, and to publish the favour, if Our Lady Help of Christians obtained my request

Oct. 1910.

Th. T.

**

Chicago.—After prayers to Our Lady Help of Christians I have obtained several favours and would ask for a Mass in thanksgiving.

Anon.

**

Belfast.—The enclosed offering is for a Mass in thanksgiving for favours granted through the intercession of Our Lady Help of Christians.

Nov. 1910.

M. L.

**

Kilkenny (Ireland).—I would ask you to have a Mass offered for the Holy Souls in thanksgiving to Our Lady Help of Christians, and to have the favour published according to promise.

Nov. 1910.

M. H.

**

Thankofferings have also been received from W. R. (Wexford) from S. (Atkinson U. S. A.) and M. (Dublin).



The prayers of the Co-operators are asked for the following lately departed members of the Association.

Very. Rev. Mgr. Hewson. Belmullet, Co Mayo, Ireland.

Very Rev. Hugh Farrelly. Castepollard. Co Meath. Ireland.

Miss Maria Casazza, Hoboken, New Jersey, U. S. A.

Very Rev. A. Muller, Kankanady, Mangalore, India.


Mr. A. J. Robb, Sandymount, Co Galway. Ireland.

PERMISSU SUPERIORUM

Gerent, GIUSEPPE GAMBINO — Turin, 1910

A. I. S. for the diffusion of the 'Good Press'

Corso Regina Margherita, 176.



History of the Ven. Don Bosco's

EARLY APOSTOLATE.

The notice of readers is called to a volume recently issued by the Salesian Press, Battersea, S. W. Although the *Bulletin* has now been circulated for some sixteen years and has recorded the main events which have marked the development of Don Bosco's work, there had been no really authoritative book in English, which dealt in any complete way with the rise and growth of this work on behalf of the young. The present volume while supplying this need goes a good deal further, revealing many of the wonderful occurrences in the life of the Servant of God and filling gaps which were unavoidable in previous lives.


A recent issue of the *Month* says: A large and handsomely bound volume comes to us from the Salesian Press, Battersea: viz: **The History of Don Bosco's Early Apostolate**. The life of the Venerable Founder is already familiar to Catholic Readers in this country, but here we have an account written by a friend and disciple, who himself lived with the holy man, and witnessed much of what he relates. The story of the first twenty-five years of Don Bosco's apostolate is told in much detail, but it will be read with absorbing interest. The Archbishop of Westminster points out in the Preface the chief lessons of the career of the Ven. Servant of God.

The book is bound in Red Cloth, lettered back and front in gilt, with a Photo of the Ven. Don Bosco as a frontispiece.

Orders may be directed to the Manager. Salesian Press, Battersea, S. W.

Single copies, cloth covers, Four Shillings.

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Eastworth House, Eastworth St.

Chertsey, Surrey.