



# Salesian Bulletin

No. 26 — February — 1911

Vol. VI.

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

*Sancti & cetera*

DA MIHI

ANIMAS CAETERA TOLLE

NOTICE

# International Anonymous Society

## For the distribution of the good Press.

Actual Capital £. 32.000, which can be raised to £. 60.000.

174-176 - Corso Regina Margherita - TURIN.



The Council of Administration, in conformity to the Social Statute and Code of Commerce, has determined to convoke the general Assembly of the Shareholders on March 30th 1911, at 2 p. m. at the Central Offices of the Society — 176, Corso Regina Margherita, with the following

### ORDER OF THE DAY:

*Account of the Council of Administration.*

*Account of the Syndics.*

*Discussion and approbation of the balance sheet.*

*Nomination of three Syndics and two substitutes.*

*Determination of the indemnity to the Syndics for the year 1910.*

*Issue of shares for £ 10.000, of £ 20 each, at 4 % interest, to be extracted for extinction every five years and re-imbursed within thirty years.*

*Communications and various deliberations.*

If for any reason whatsoever the Assembly should not take place as stated above, let it be understood that the second convocation shall be fixed for the 15th April at the same hour and place (Art. 19 of the Statute).

THE PRESIDENT

**C. BIANCHETTI.**

Shares must be deposited at the following places:

**TURIN:** Central office of S.A.I.D. "Good Press" — 176, Corso Regina Margherita.

**BARCELONA:** Mr. Dionisio Cabot, Exchange Agent.

**BRUXELLES:** Mr. Michel Mertens, Agent de Change, rue du Gouvernement Prov. 36.

or with any bank chosen by the Shareholders, a receipt for the amount deposited being given them.

# The Salesian Bulletin

Organ of the Association of Salesian Co-operators

Via Cottolengo 32, Turin, Italy.

## CONTENTS

	page		page
The Patron of the Holy Father Pius X. . . . .	601	Salesian Notes and News . . . . .	610
The Twenty-Third Anniversary of the death of the Venerable Don Bosco . . . . .	602	Indulgences . . . . .	613
Don Bosco's Gratitude . . . . .	604	News from the Missions . . . . .	614
The Work of the Daughters of Mary Help of Christians . . . . .	606	Devotion to Our Lady Help of Christians. . . . .	621
An unfortunate disaster . . . . .	608	Graces and Favours . . . . .	622
		Life of Margaret Bosco . . . . .	623
		Book Notices . . . . .	624
		Obituary . . . . .	624

## The Patron of the Holy Father Pius X.

**O**UR Readers and Co-operators are exhorted to mark the month of ST. JOSEPH by some particular devotion in his honour. It is a characteristic of the Association to maintain as far as possible the practical devotions of the Church, and the Ven. Don Bosco regarded the combined action of the Co-operators as a powerful means of reviving Catholic devotional practices.

Moreover it is a devotion particularly recommended in the troubled state of the Church. The late Sovereign Pontiff, having pointed out the chief causes of Joseph's pre-eminence, says: It is fitting, therefore, and eminently worthy of St. Joseph that he now shelter and defend the Church of Christ by his heavenly patronage, as he used of old to provide most scrupulously for every want of the holy household of Nazareth.

Again, as St. Joseph is the patron Saint of the Holy Father it is most appropriate that all his faithful children should unite in beseeching the protection of the Holy Patriarch for the Vicar of Christ, during this year of special trial to the Church and its Supreme Head, the Vicar of Jesus Christ.

**St. Joseph, Patron of the Universal Church, pray for us.**

## THE TWENTY-THIRD ANNIVERSARY

### of the death of The Venerable Don Bosco.

**T**HE last day of January brings with it annually a homely and touching commemoration. Doubtless it is now happily shorn of the signs of mourning, which once gave expression to the regret felt by an immense multitude, to whom Don Bosco's loss was a personal bereavement. Several factors have since been at work to bring about that very changed condition of affairs.

One is the rapid development of his Institution. It is true that, as he lay dying, he declared that his work had no longer any need of him; but it may be regarded as certain that his intercession has had a great deal to do with the enormous spread of his congregation, and that the forecasts of his panegyrists in that regard have been more than realised. This particular assistance of Divine Providence gradually led to the abandonment of the element of sorrow from the yearly keeping of his anniversary, and it was replaced by a comforting remembrance of his many-sided genius and his contact with the supernatural.

But a more potent factor has undoubtedly been the introduction of his cause for beatification, and consequently his being placed among those who are styled *Venerable*. This was the official lifting of the veil of mourning and the disclosing of the features of his life for

public admiration and discussion. It has been discovered, now that it is possible to take a fairly correct perspective of his position, that the Ven. Don Bosco was one of those *Apostles of his age*, sent by God with a particular mission, and furnished with all the gifts, natural and supernatural, necessary to enable him to work it out.

Particularly is this the case in regard to certain needs of the modern world. He came at a time when religion was being divorced from every department of life, and when the lower orders around him had lapsed to a great extent into ignorance of religious principles and doctrines. His first call was to instruct the ignorant, and the whole fabric of his educational work was built upon the knowledge of religion and the influence which the practice of it brings to daily life.

It is not contended that he stood alone in urging the necessity of the catechism class. "It is a great misfortune" wrote Leo XIII. "that the majority of those who are trying to eliminate the catechism from the schools seem to have entirely forgotten what they themselves have learnt from it in their early years; otherwise they would know that to teach the child that he comes from the hands of God, that all created things are subjected to him as their Lord and Master, that he is of

such value in God's sight that the Eternal Son of God deigned to become man to redeem him, that to teach him this is to give him a powerful impulse to preserve that character of a child of God and to hold it in honour by virtuous conduct.

They would understand moreover that we may reasonably expect great things from a child who has learnt in the school that he is destined for the sublime end of the vision of God — that he is taught to be obedient and well-conducted, learning to respect in his parents the image of God the Father, and in his Prince or Sovereign the authority that comes from God, and that derives from God its meaning and its majesty — that he learns as well to respect his fellow-man as being redeemed by the Son of God like himself and made in the same image as he is. Lastly they would be convinced that Catholic morality, guarded by the fear of chastisement, and by the certain hope of the highest reward does not run the risk of that civil code which they desire to substitute for the religious; nor would they have ever taken the fatal resolution to deprive the present generation of those most precious advantages, by driving the catechism from the schools.

In the hope of gaining benefits by no means unimportant, continues the same Pontiff, they have decided to make obligatory the laws for elementary education; how then can they dare to deny to Catholic youth that religious instruction, which is undoubtedly the surest guarantee for uprightness of life and character? Is it not cruelty to

make these children grow up without any religious sentiment or idea, so that when tried by passions, and tempted by pleasures they are found unprepared and unarmed, a certain prey to the snares of vice.

But it is not only a cruelty, it is moreover an injustice. A certain great thinker has remarked that religious instruction ought to be imparted if only for the sake of the knowledge; our children learn who were Mahomet and Luther and Wickliff, and a good deal of fabulous mythology, but they are not to learn who was Jesus Christ. However it is not a question of simple knowledge.

It is a well-known fact, observes the Bishop of Cremona, that while on the one hand religious teaching is being suppressed in the schools, keeping it entirely for the Church; and even where it is allowed it is not always precise or authoritative or given in its fullness; on the other hand many grave reasons and disconcerting forecasts make it more than ever necessary that the young should have solid christian instruction, the first and true foundation of public and private morality. An unbridled and impious press, diffused under a thousand forms which now holds nothing sacred, not even the very principles of faith or of natural religion; the vogue that is now attained by false doctrines; the malignity with which the truth is adulterated and vitiated, or made discreditable to the uninstructed, subversive principles proclaimed from the housetop, and acclaimed by the ignorant and the lowest orders; the flippancy of the age, the

flagrant indifferentism, the practical epicureanism; the spread of a superficial learning, making rather for presumptuousness than for real knowledge and education; the prevailing of sensual enjoyments over reason; the distortion of judgment so far as to believe that the eternal and indestructible rights of justice should be sacrificed to the material interests of the country; the strife between the two supreme authorities, religious and civil, all these and more make it indispensable that in our times and in our schools there should be catholic instruction on the broadest lines, in order to heal or to preserve the young minds from the poison of error in so many forms.

Hence the necessity for the wise prescriptions of the reigning Pontiff Pius X. in his admirable Encyclical on the teaching of catechism, particularly by the so-called — *Advanced classes of religion*, intended to provide instruction and training in a Christian life to those who are frequenting the public schools, from which all religious teaching is banished; and it was also with this end in view that Don Bosco founded the Festive Oratories.

“The Catholic Catechism in the Festive Oratories — wrote the Ven. Don Bosco, is the one plank of salvation for the young amid the present perversion of society in general. And, he added, the parish-priests, though ever so zealous, cannot be everywhere; they must therefore have assistance in this holy ministry of catechizing the young; some should see that they attend regularly; the parents must be exhorted to send them; then some must

mind them and teach the different classes, so that all may be done with order and profit.” These words were written by our Venerable Founder as far back as July 1885; yet the exhortations of the present Holy Father on the teaching of catechism endorse every word of it, and go to strengthen the claim that Don Bosco had his hand on the pulse of his age, and set about to discover practical means to bring it back to healthy and vigorous life. The commemoration of his anniversary is an opportunity for recalling the stand he made against the irreligious teaching of his time, and should be a warning to maintain the attitude of careful watchfulness whenever the position of the Catechism in the school is in danger.



## Don Bosco's Gratitude

**A**s we recall the memory of the Ven. Don Bosco particularly in connection with his anniversary, it is interesting to read an incident in his life which brings out his own method of practising what he so frequently recommended to others. There are many incidents which show the reverence with which he received his benefactors; on many occasions he has been seen accompanying them with his head uncovered as far as the threshold of the Oratory; he invariably honoured their name-days or other memorable dates by congratulations or little presents, and above all there should be mentioned the frequency and ardour with which he recommended them to the prayers of the Community and boys.

During the years when, as a young man, he was following his preliminary studies at Chieri, he was often put to grave inconvenience owing to the limited means of his family, and this did not escape the eyes of his companions with whom he was very popular. Among others one of them

named Blanchard frequently assisted him with small presents.

"Well," as good Blanchard used to relate in his declining years, "Don Bosco did not forget me and was not ashamed to acknowledge the little I had been able to do for him when he was in need. I had not seen him for many years, and had I met him I should not have had the courage to salute him or to approach him, being certain that he would not have recognised me. How wrong I was in my estimation of him! I met him once in Chieri, surrounded by priests who had come to greet him.

Don Bosco then said to me: "My dear friend, I remember well, how when I was a student, you frequently helped me when I was in need, and you were in the hands of Providence one of the first benefactors of poor Don Bosco." And then turning to the priests who were with him he exclaimed, pointing to me, "Gentlemen! Here is one of my first benefactors!" And after he had related the fact of my having assisted him, he said to me, "I am most anxious that you should know that I never forget the kindness you showed to me." And grasping my hand he added, "Whenever you



VIENNA — The confraternities of our Festive Oratory.

It was at the door of the house where he was staying. At the time I was carrying some food for my lunch in one hand, and a bottle of wine in the other. As soon as he saw me he left his companions, and came forward to salute me. "Ah! Blanchard," he said, "how are you?"

"Very well, Reverend Sir," I replied.

"But why do you address me so formally? Do you forget that we were intimate years ago? I am still your poor friend, Don Bosco, without title or anything else!"

"Pardon me.... I thought that now"... and meanwhile I tried to move away, because, dressed in my working-clothes as I was, and with my dinner in my hands, I did not dare to speak familiarly with Don Bosco, who, as I thought, had become a great personage. But Don Bosco continued:

"Do you not wish well to religion any longer?"

"Indeed I do, but in these garments I do not like to stop here and talk to you."

have to come to Turin, dine with me." Ten years or so later, in 1886, Blanchard having heard that Don Bosco was in failing health, came to Turin and to the Oratory. The door-keeper, seeing him enter, asked him his business, and said: "To-day, no one can speak to Don Bosco."

"Indeed!" replied Blanchard; "Tell me is Don Bosco at home or not?"

"He is at home, but he is not receiving anybody; he is not well."

"In spite of that he will see me, because he has told me to come over and over again."

"That may he so" observed the door-keeper; but to-day I cannot allow anyone to enter; the order regards everybody."

"Yes, everybody, except myself who have been his friend from childhood. Do not disappoint me; especially as he is not well."

"The door-keeper could not refuse a request made with such ingenuous insistence. He announced by an electric bell that a stranger wishe-

to see Don Bosco and the reply came that he was to be admitted. The good old man encountered a new difficulty when he reached Don Bosco's anticamera, for the attendant, in allowing him to enter the Oratory had intended to present him to Don Rua. Suddenly a door opened and Don Bosco himself appeared. He had recognised his old friend by his voice, and with some difficulty owing to his infirm health, came forward to set him at his ease. Taking his hand he made him enter his room and take a seat beside him, enquired after his health and his family, asked about his affairs and then said in accent of real gratitude.

"It is now many years since we first knew each other and I am old and infirm; but I never forget your kindness when we were young men. I will always pray for you, and I hope you will never forget your old friend Don Bosco."

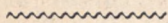
A half-hour passed and Blanchard, observing that Don Bosco was fatigued, begged leave to retire; but Don Bosco arranged that he should be accompanied to the refectory, and, not being able that day to take his place at table, he wished that Blanchard should occupy it in the midst of the superiors. To them the good old man related the difficulty he had met in trying to see Don Bosco, and the grateful words with which he had been received by him.

It was from such examples as this that Don Rua learnt the practice of that admirable gratitude which characterised his dealings with all, and that he so much desired to see the practice flourish amongst us.



## The Work of the Daughters

OF MARY HELP OF CHRISTIANS.



**I**N the January issue the Reader was presented with the annual statement, which the Superior General, according to precedent, makes to the Co-operators, both to keep them the better in touch with the various works of the Congregation and to urge them to further efforts in the extension of these good works.

This résumé is restricted to the fields of labour in which the Salesians are engaged, but although no direct mention is made of the Nuns of Mary Help of Christians, it must be remembered that in the majority of places they are connected to some extent with the various works of the Salesians, and an account of the

latter must therefore cover a certain amount of the former.

It is now fairly well known that Our Lady Help of Christians constituted herself the promoter and the patroness of the Institutes founded by the Ven. Don Bosco. When the Servant of God had brought to completion his preparations for this Congregation of Nuns he said: *I intend this Congregation of the Daughters of Mary Help of Christians to be a lasting monument of gratitude for the extraordinary and innumerable favours granted by this good Mother!*

This pious desire of the Servant of God seems to have been agreeable in the sight of heaven for the work has become a world-wide institution; a brief account of last year's progress is appended here.

### IN EUROPE.

On the outskirts of Milan the nuns have taken over an extensive work including the communal schools for girls, a technical department for manual instruction, and a Sunday Oratory. They were invited by the Parish Priest who had prepared the way for the undertaking. He now sees his labours rewarded, for no less than five hundred girls are in attendance at these various departments.

A *Baruffini* near the frontier, a zealous Co-operator and public man has been instrumental in the taking over of the communal school, with a home for little children and an Oratory for Sunday and evening work.

At *Treviso* a similar work has been confided to the Nuns by the Parish Priest, and at the instance of the Bishop of the Diocese. It includes day-schools, a Festive Oratory and a home for little children.

At *Biella*, His Lordship Mgr. Masera has entrusted to the Nuns an establishment for the boarding and training of working girls.

At *Turin* the work of the Nuns of Mary Help of Christians has naturally always been most popular and appreciated. To the extensions of preceding years have now been added another School for instruction in occupations suitable for girls. This has been done through the zeal of one of the Very Rev. Canons of the city.

At *Asti* the Parish Priest of Our Lady of Victories has constructed very commodious premises including schools, workshops, and Festive Oratories. The Nuns have already taken possession and a large number of girls have been benefitted by their assistance.

*Messina*.—After the catastrophe of 1908 it seemed that Messina would never arise from such total ruin. However, the heaps of debris are gradually giving way to the buildings of a

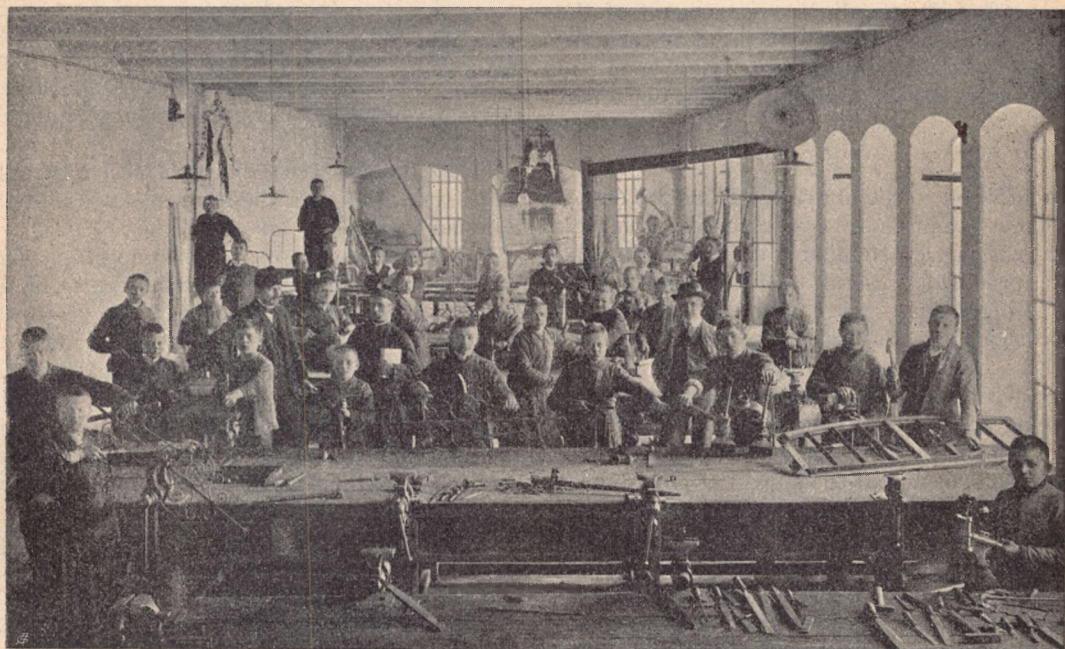


new city, and His Lordship Mgr. Arrigo asked the Nuns of Mary Help of Christians to re-open their Festive Oratory. The munificence of the Holy Father through the instrumentality of Mgr. Cottafavi and the Very Rev. Canon Albera, secured two large sites in opposite quarters of the city, and by the construction of temporary buildings the Daughters of Mary Help of Christians have opened not one but two Houses, both doing a great deal of good work, including all the elementary classes, the Festive Oratory and workshops, which have come as a real blessing to the girls of the city and district.

to open more suitable premises for this purpose. These have been secured at *Grand Bigard*, where besides there is attached an Infant School and Festive Oratory.

#### OUTSIDE EUROPE.

On the southern outskirts of *Buenos Aires*, in the district of *Avellaneda* the Nuns have opened Day and Night Schools, Workshops and Sunday Oratory. An idea of the necessity of this work, and of the scope for activity may be formed from the fact, that for the feast of the



OŚWIĘCIM (Austria) — The Mechanics.

The district of *Ali* which was also affected by the earthquake has likewise been supplied with buildings for the Nuns, who have all the departments of their apostolate already in working order.

At *Barcelona* a Committee of Ladies and Gentlemen has secured and refitted a large residence where the Nuns could carry on their work after the riots in that town. The School is already filled with children, who find there all religious and secular instruction, Sunday recreations and services, and a training in domestic matters.

*Grand Bigard* (Belgium). For some years the Nuns had had a small establishment at *Lippeloo* near *Liege*, which they used as a Novitiate and training House for Belgium; but several inconveniences had made it desirable

*Immaculate Conception* two hundred and ten girls made their First Communion, while some four hundred are already in attendance at different departments. Both the staff and the premises have proved insufficient, though the former have been aided by the services of lady-volunteers and secular teachers.

At *Bogotá* (Colombia). On one side of the town in a quiet district the Nuns have established a Novitiate and are working a Sunday Oratory in connection with it. In another part they have opened a Boarding School, intended for poor girls, both for those who are learning some domestic employment and for others who are engaged in the town. This work has been particularly blessed by God; a pious lady gave a considerable sum to commence with, a good priest has arranged to provide for all their

spiritual needs, and the Apostolic Nuntio gave a generous offering and all his influence to secure more ample premises.

In Mexico on the hilly slopes of *Montemorelos* the Nuns have been entrusted with the Day Schools including lessons in Music and English, and also with the Festive Oratory which is provided with its own chapel.

In Honduras, while Mgr. Cagliari was making his visit to *Tegucigalpa* he was struck with the needs of the place and telegraphed at once to the Mother Provincial of the neighbouring state to get some Sisters immediately for *Tegucigalpa*. There was no demurring to such a command, and accordingly, on account of the lack of personnel, the Provincial undertook the direction of the new work herself, and soon had schools and Festive Oratory in working order.

\*  
\* \*

In addition to the above the Nuns are devoting their attention to two extensions of their work, with a view to making it more lasting and more practically useful to the young. They are re-organising and combining the various associations of past pupils so that even the mothers of families may be brought more in touch with their old schools and may assist in bringing up the young generations in the practical knowledge of their religion, in the teaching of the Catechism and the spread of good books.

Then they are opening evening Schools and recreation rooms for young women, particularly for those engaged in the city during the day and who have no opportunity of instruction in necessary household duties, or in extra attainments to which they may desire to devote their leisure. These have already been established in some twenty or more towns and have proved a boon to many young women during that period of life when friendly assistance and advice are most needed.

---

## 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.

---

## An unfortunate disaster

### The fire at the College of Concepcion, Chile.

How the catastrophe happened—Universal lamentation—Serious loss—Generosity and confidence.

Overwhelmed by the misfortune which has befallen our house, after five days of grief, it is only to fulfil a bounden duty of conscience and gratitude that I undertake this account.

The local press gave the news of the catastrophe which took place on the 23rd of August at the Salesian College of *Concepción*.

It was half past one in the morning, when my little room, situated near the centre of the building, was brilliantly lighted up. I awoke in a great fright and saw flames issuing from the roof of the workshops. At once I gave the alarm and rushed to the telephone to demand help from the Office of Public Safety, and I rang the alarm bell. Immediately our pupils, half dressed, poured down the great staircase, seeking safety in flight. They had scarcely reached a safe place when the flames fanned by a high wind enveloped the staircase, shutting off all access to the higher floors. I cannot give a description of the panic and cries of the children, the whistling of the wind, the dense and suffocating smoke, the terrible crackling of the flames and the deafening sounds of the falling beams and ceilings.

The thought of that night still fills me with horror and dismay. At six o'clock in the morning the flourishing Institute which had held more than 160 boarders was reduced to a heap of smoking ruins.

What was the cause of the fire? I cannot tell you. Those who know me and my occupations and habits are aware that I am accustomed to sit up late. My study is in the centre of the building and I can affirm that the College from nine o'clock at night was shrouded in darkness and silence. I will also add that it was my constant preoccupation to shut off the electric current; on the night of the disaster I had with my own hands cut off the principal connection at half past ten.

My assistant also, Fr. Raygasse had the charge of watching over the Institute till a late

hour, and on that very night, towards eleven o'clock he had diligently inspected the rooms, workshops and corridors, finding everything in perfect order.

In various parts of the buildings there were other persons on the watch, amongst them a lay-brother, who had the charge of visiting the workshops and whom I knew positively was sometimes kept up until two o'clock in the morning in the fulfilment of his charge.

Such being the case, I cannot explain how the fire can have happened. It broke out in the printers workshop, spread to the book-binding department and from there to the whole building. But I must remark that for three days the workshops had been closed, because on the 20th we were keeping the Patronal Feast of the Director, the 21st was Sunday and the 22nd was also a holiday, for a short retreat.

On the other hand I can affirm that towards twelve o'clock that night, unusual noises were heard, accompanied by the loud barking of dogs. What conclusion may be drawn from this?...

But that which grieved us most of all was the death of one of the boys, the mechanic Louis Morales, whose corpse was found burnt. Perhaps he was overcome with faintness.

However, we thank God that instead of a hecatomb, he preserved us from having more than one victim to deplore...

The news of the catastrophe spread like lightning through the city. His Lordship the Bishop, the Governor of the Province and all the principal citizens hastened to offer their heartfelt condolences and placed in our hands their charitable alms; the misfortune plunged into sorrow not only the Salesians, but the whole city, for there are very few families who have not contributed to the foundation and progress of the Institute.

The losses were very great, for we must reckon what the inexhaustible charity of the Chilian people had given to this house during twenty-three years to furnish food and lodging to the children of the poor. And neither the house nor the Sanctuary of Mary Help of Christians which was in course of construction, were insured, because all the alms and assistance received were turned into bread!

That portion of the edifice named St. Louis Gonzaga and the *Escuela-Taller* of St. Joseph were totally destroyed. The scholastic outfit, the valuable Museum, the Library of 4000 volumes were also almost entirely consumed by the flames. The workshops for tailors, shoemakers, bookbinders, and printers with their machinery were also destroyed.

The only workshops saved were those of the blacksmiths, the mechanics and the carpenters, and this owing to the praiseworthy efforts of the "*Zapadores*" company.

We also succeeded in saving an internal wing of the building forming the free school "*Don Bosco*," attended by 250 poor boys.

The fire damaged, but left standing, the building of the Sanctuary of Mary, Help Christians and the monumental tower which the Chilian people are erecting in honour of Christ the Redeemer as an offering of adoration and gratitude in the first century of their country's Independence. The "*Apostolate of the Press*" which had its office in the Institute and distributed thousands and thousands of good books and periodicals, alone sustained a loss of some 1200 pounds sterling.

But I should be wanting in my bounden duty, if I did not mention the noble behaviour of many leading citizens, both ladies and gentlemen who formed themselves into a committee to collect alms for the Institute. I must also offer my warmest thanks to those who lent assistance to stay the progress of the fire and to those who gave shelter to the Sons of Don Bosco and their boys.

It is also a fitting occasion for expressing our profound sentiments of gratitude to all those Co-operators and friends who from various parts of the Republic have already sent us their alms and in the midst of our disasters encourage us to rebuild.

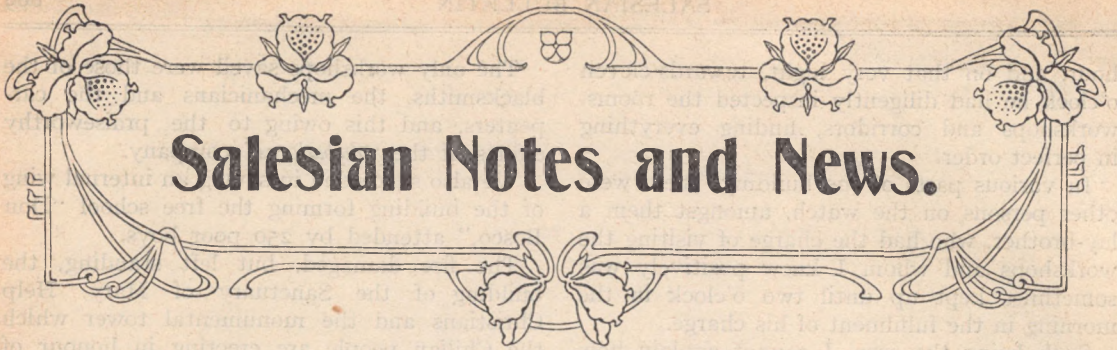
I cannot tell you how greatly the Work of Don Bosco is esteemed in Concepción. Unanimous has been the protest against the baseness of a crime suspected by all; and unanimous are the efforts of the good to repair as speedily as possible, the losses caused by the fire. A poor servant woman, when she heard of the disaster, went weeping to her master, begging him to advance her the half of her wages in order to give them to the Sons of Don Bosco! How many similar incidents have we seen!.... Their memory is imperishable.

A short time ago I read and kept on my table the list of persons who had engaged the boxes at the opera house at Santiago for the season. Did I then perhaps foresee the painful necessity which shortly would be mine of knocking at the doors of these rich families, soliciting a small alms for the children of the poor, now without food or shelter?

Meanwhile, with full confidence, we are setting ourselves to the work of rebuilding

BERNARD GENTILINI,

*Director.*



## Salesian Notes and News.

**London.** By the time that February has arrived, it needs some effort to revert to the doings of the Christmas that has just passed; yet we have had no opportunity of dealing with the school affairs relative to that occasion. Some results of football and games competitions had just previously been decided among the upper forms, and the distribution of the awards was a very convenient opportunity for the Very Rev. Fr. Rector to receive a short address of good wishes for the season of Christmas, and to express in turn his satisfaction at a successful half-year, to be closed by a pleasant holiday both for those who went home and for those who stayed.

An exodus marked the following day, leaving about a third or fourth of the boys at the school to take part in the Christmas festivities. The play-rooms and refectories were soon transformed with decorations, and an unmistakable air for Christmas and holidays pervaded the School. The evenings were all taken up, either with plays on the school stage, which had been carefully practised beforehand, by cinematograph entertainments, or by parlour games which were a source of continual merriment. At the end of the week a tea-party was given, and during the few evenings that remained the games were renewed. The boys thus had every opportunity of enjoying their enforced stay at the School and in several ways the holiday arrangements were more calculated to produce a pleasant time than in preceding years.

Several of the past-students visited the school and masters during the vacation. Partly as a result of this, a football match between Past and Present was arranged for a Sunday in January to be followed by a friendly gathering. We are just too early to be able to report upon this meeting, which at present we are looking forward to as almost an historic occasion, for it will be the first definite meeting between the Old Boys and the younger generation and will be a preliminary to the first meeting of the Old Boys' Association. It is to be regretted that the number of London boys is not extensive, and that various difficulties will prevent some

of them from attending. However beginnings are proverbially humble, and that is no reason why the Association of the Old Boys should not attain a flourishing condition when once the difficulties of initiation have been overcome. It would be easy for us to quote some of the cordial replies from various past students in response to the announcement of the project; these may be more in place in the Magazine which we hope to issue shortly. We again extend a welcome to any of the past who may become acquainted with the Association through this paper, and ask them to communicate with the Very Rev. Macey, Salesian School, Battersea.



### **The past Associations.**

While we are discussing the formation of the new society it may be advantageous to have an idea of the constitutions of a similar one just established among the Salesian Houses of Lombardy, although of course it is not intended to imply that one set of rules would be suitable to all circumstances. The propositions are as follows:

1. There is constituted in Milan an Association for all the past-students of the Houses of Lombardy.

2. The object of the Association is to preserve or to renew the spirit of good fellowship, and by mutual good example to keep in vigour the remembrance of College life and the teaching of Don Bosco.

3. The Patroness of the Association shall be Our Lady Help of Christians whose feast-day shall be the date of the social gathering.

4. The Association is to be represented by a Permanent Committee, consisting of a President, two Vice-Presidents, a Treasurer, a Secretary and four Consultors. These offices shall ordinarily be held for six years, but changes may be made according to need, by a motion from the President or the Director of the Salesian House concerned.

5. The meetings, which shall be at least annual, shall be summoned by the President or one acting for him.

6. The Association should be represented at the School on the occasion of the Superiors name-day, and should also take part in the commemoration of Don Bosco on June 24th.

4. Every associate is invited to send an annual subscription of five francs. The subscriptions will form a sort of Bank for the past-pupils of the province, to supply the needs of the Association, or to assist good works agreed upon by the members. Should any members belong to religious bodies they shall be dispensed from the subscriptions.

8. On the occasion of the annual meeting, there shall be a social gathering at the Institute at Milan, followed by a dinner.

9. Each associate is expected to promote the works connected with the College, and as a rule should be enrolled as Salesian Co-operators.

10. They should, as opportunities arise, recommend new pupils, either by direct communication, or giving suitable information to the Directors.

11. The organ of the Association shall be the 'Don Bosco' published at the Institute of St. Ambrose.

12. The names of deceased associates shall appear in the magazine. Prayers shall be offered for them in the Schools and the Association shall have a Mass said in the College to which they belonged.

13. The offering for this Mass shall be drawn from the funds of the Association.

From these it will be seen that the Association has many possibilities for good work in various directions, and particularly when linked up with other provinces forming a powerful combination whenever general interests are concerned. As a matter of fact the South American Republics are forging ahead in this direction, having already held a Congress of representatives of the past-students from all parts of the Continent. Such an organisation will constitute a powerful body, protective and supplementary, ready when necessary to second any effort on behalf of the varied interests of the Houses with which they are connected.



#### Malta.

A further development of the Salesian work in Malta has been successfully inaugurated in the form of the *Salesian Boys Brigade*. The opening ceremony was quite a brilliant gathering. The seats reserved for the local authorities, for specially invited guests, for the public and the boys were filled to their utmost accommodation; and among those present were noticed several high officials of the army and navy, a large

number of the Clergy, and the chief benefactors of the School.

Out in front stood the first company of the newly-formed *Salesian Boys Brigade* in their smart uniforms and with their banner, while younger sections of the Brigade and the boys of the various Oratories were drawn up under their commanders.

Exactly at half-past four the band announced the arrival of General Penton who was greeted with loud cheers. The Brigade gave him a military salute, and when he had reviewed the company he was conducted to the place of honour, while the Director arose to address the gathering. He presented the new Brigade to the General as a band of young men, whose numbers would go on increasing, and who, while being educated in religious and secular knowledge, would become more worthy of their Country and of the Empire, and more fit to help both in every need.

The formation and object of the Brigade were ably expounded by Colonel Sammut, who, after dealing with its necessities and advantages, and its effect on the character of the boys, gave as its watchword the motto—Ready always ready!

General Penton said such a brigade was a decided advantage for the boys in many ways and foretold a noble future for it. He was greatly pleased and honoured by that brilliant gathering and formally declared the inauguration of the Salesian Boys Brigade. When the applause had subsided, a display of physical exercises was given, and as evening came on, a number of evolutions were performed with Venetian lights, presenting a striking and very picturesque exhibition. Cheers were then given for General Penton after which the singing of the *Malta hymn* and *God save the King* closed the proceedings which were characterised throughout by great enthusiasm.



#### Rome. The work of the Institute.

The Professional Schools in Rome, and the Oratory connected with them have long been the centre of much religious activity among the industrial classes of the city. The numbers of skilled workmen who have left the school and risen to good positions have been influential in maintaining and spreading the spirit of practical Catholicity and are quite a power in catholic organisations. In order to make this class of men a more efficient factor in combating false doctrines and dangerous principles, there has arisen the custom of giving lectures on modern subjects both of

controversy and christian practice. These are given in the Hall of the School and the course which was brought to a conclusion just before Christmas was highly praised by the *Osservatore Romano*. Some three hundred men followed the discourses which were given by well-known Roman Orators. The subjects included: *Courage and the Catholic Apostolate, The possibility of the miraculous, Science and the apparitions of Lourdes, The miracle of the Resurrection of Lazarus, The propagation and preservation of Christianity, The little martyr of the Eucharist.* Projections accompanied the lectures, which, according to report were very practical and were listened to and appreciated by all classes of men. These lectures are a completion to what are known as the advanced classes of Religion, which, at the Holy Father's insistence are now being organised in connection with the Sunday Oratories; the idea being to equip the catholic young men and women with a complete and practical knowledge of their religion, carried on from the school-room to the actualities of life and every-day experience.



#### Poland.

Although only of recent growth, the Institute of Oswiecim in Poland has frequently forced itself upon our notice. Its progress has been rapid, adding considerably to its accommodation since its foundation so that now it has a thoroughly equipped technical school, approved as such by the Government, and already attended by two hundred and fifty boys. It is now inaugurating a Festive Oratory for which appropriate buildings and playgrounds are being prepared.



#### Vienna.

The Salesian Institute in the Austrian capital has recently been extended by new buildings, so that its organisation has been put on more satisfactory lines. At the commencement of the Scholastic year the school was visited by His Lordship the Auxiliary to the Archbishop of Cracow who addressed the assembled boarders and Community. The work of the boarding-school had been preceded by that of the Festive Oratory which is one of the most flourishing of any district. Its efforts are by no means confined to the Sunday or Feast-days, for with its evening classes, associations, clubs, and such like extensions it is crowded every night with boys and young men to the number of some three hundred. Mgr. Nagl who has all along been a staunch supporter of the Oratory presided at the opening

of the theatre hall and laid the organisation of the Oratory before the Co-operators both for their encouragement and to stimulate them to further co-operation.



#### His Lordship Mgr. Khayath.

The Ven. Don Bosco was favoured in vision with the scenes to be enacted in the neighbourhood of his first house, and though they seemed extraordinary at the time, and even preposterous, they have come to pass with striking exactitude. However it may be doubted whether he saw among the future inhabitants of his Oratory the boys from Mesopotamia and their venerable bishop Mgr. Khayath, who has brought them over for their education, as that they may assist him in the conversion and teaching of their fellow Arabs. His Lordship is making great sacrifices in order to accomplish his zealous plans. He has just spent a few months in Europe and on his return to the Oratory found that his protégés were progressing even more satisfactorily than he had hoped. His Lordship will probably be the means of introducing Don Bosco's work into the old-world of Syria and the Mesopotamian lands. His Lordship pontificated at the Sanctuary of Our Lady Help of Christians on the Feast of the Immaculate Conception, a day connected with several important developments in the growth of the Society.



#### The Patronal Feast?

The whole Congregation, the wide world over, combines in a general celebration of the Feast of St. Francis of Sales, which occurs at the end of January. It brings the thoughts of all the Associates once more to the centre of the Congregation, to the venerable figure of the Founder who chose his ideal saint as the patron of his life's work. St. Francis of Sales summed up in his person all the virtues and qualifications which the Ven. Don Bosco regarded as going to form the chosen pastor of souls. Though these are many, they are conveniently regarded as represented by two,—zeal and meekness; the zeal that dares all that an apostolic man considers demanded of him in the cause of God, the meekness that accomplishes it after the manner of Jesus Christ who went about doing good. St. Francis of Sales had the champion's heart that most of all appealed to Don Bosco; one that undertook great things for the conversion and salvation of souls. Both had a facile but eloquent pen, which in both cases accomplished

incalculable good among the heretics and sects, and among the simple folk who were in danger of being led away by them; both moreover had the gift of moving the minds and hearts of men by their preaching. Don Bosco realised the need in modern times of such an influence as that exerted by St. Francis in his own day, and in the following out of his vocation, he sought to impress that spirit upon it. So much so that his work adopted the name of St. Francis of Sales, which by a natural transition resulted in the name *Salesian*.

It was natural, too, that on that day Don Bosco should call his colleagues and Co-operators together to discuss ways and means, and it thus became the recognised day for the first Conference of the year. It was signalled by His Holiness the Pope by granting a plenary indulgence to all the members of the Co-operators' Association under the usual conditions, and on the day following the custom was established of having a sung Requiem Mass for all the deceased members. It is accordingly the most fitting occasion for us to urge all Readers to further and more active co-operation, since the fact of their being so scattered prevents the holding of regular conferences.



**Items in brief.** His Lordship Mgr. Costamagna, of the Salesian Society, has returned to his vicariate in Ecuador. A large-hearted and zealous missionary, he has traversed in the quest for souls the States of North and Central America, and also the greater part of South America with which he is most closely associated. He was able to give the farewell discourse for the band of missionaries who sailed in October last and among them were some for his own territories. He is now going first to the Argentine, then to the western states of South America.



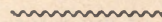
The Co-operators of Sicily have recently presented to the Very Rev. Don Albera a splendidly bound album of names, representing all parts of the island. It had been originally intended to present it to Don Rua for his Jubilee, in recognition of his generosity and disinterested zeal at the time of the disaster at Messina, and his subsequent efforts to provide for the shelter and religious instruction of the children affected by the catastrophe. It was accompanied by a letter couched in terms of the most devoted loyalty, and an assurance of continued co-operation in the works of the Ven. Don Bosco.

A scene of great animation occurred on the landing stage at Buenos Aires when Fr. Vespignani returned from Europe. It will be remembered that he had come over to Turin to be present at the General Chapter, which elected him to the office of Director General of the Professional Schools. His wide connections in South America made it necessary for him to return there for a while to complete negotiations and to arrange for the change of his office. This appointment was naturally regarded as an honour by his colleagues and subjects and his reception was quite a demonstration. On the following Sunday three hundred of the past-pupils met at the Sanctuary of Lujan to present an address to their former Superior.



## 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.

### From Feb. 15th to March 15th.

1. Feb. 22nd St. Peter's Chair at Antioch.
- It must be remembered that the present Holy Father has prescribed the daily recital of the *Our Father*, *Hail Mary* and *Glory*.



# News From the Missions.

## MATTO GROSSO.

### A touching appeal!

(Report from the Provincial Fr. A. Malan).

What the Missionaries are doing amongst the Boròros and what they cannot do. — Petition for more labourers and many prayers!

Very Rev. Don Albera,

**O**n the eve of my return to our Mission of Matto Grosso, I leave in your hands these few pages as a record of my final appeal presented to you.

You know our needs, the needs of so many thousand savages who await the hour of redemption and their earnest desire to be admitted into Our Colonies. But how is it possible that we, so few in numbers, should extend our arms to embrace so many children of the forest, who insist on coming to us?

Were we to say but one word: *Come!* they would not delay a moment in presenting themselves at our Colonies, but it is impossible for us to admit and take charge of such a large number of guests with our present resources

**Three thousand Bororos await an invitation from the Missionaries to hasten to the Colonies.**

At Coxipó on the way to the virgin forests of the State of Matto Grosso, we have four houses. The nearest to the civilized world is that of *Palmeiras*, devoted at present to the training of the Mission Staff; the second in that of *Sangradouro*, where there are already a score of civilized Indians and where the necessary preparations are being made to receive next year the first Christian families; the third is the Colony of the S. Heart, inhabited by more than 300 Bororos, and the fourth is that of the *Immaculate Virgin* with 260 additional Indians.

But in the neighbourhood of the last three Colonies there are wandering no fewer than 8,000 or perhaps 10,000 savages (according to Lieutenant Colonel Duarte, ex-commander of the Colony Teresa-Cristina, they must be from twelve to fifteen thousand) all of the same tribe, 3000 of whom have already visited the Colonies, or have been visited by the Missionaries and are ready at any moment to come to us, whenever they are invited to do so. But how can we run such a risk? For the present, even with the slight increase of workers who are accompanying me to the Mission, it is not actually possible. You cannot imagine the labours we have at present to undergo.

**The work of the Missionaries — Elementary Schools — Schools of Arts and Crafts — Daily teaching — Sundays and holidays.**

In the Colonies of the S. Heart and of *Mary Immaculate*, the religious instruction, the schools, the teaching of arts and crafts, the tilling of the fields, the providing of food and clothing and of suitable wages (which we give not only to incite them to overcome their natural indolence but also to form their characters) are totally at our own expense.

And take note that in both Colonies the schools include two classes for boys and two for girls the latter kept by the Daughters of Mary Help of Christians. In my last visit, I had the consolation of verifying the progress of more than forty boys and thirty girls, who are being taught in accordance with the government programme for schools. The higher class includes at present the third and fourth elementary.

The boys, moreover, and all the adults, with the exception of the incapables, are instructed in various trades, such as those of the carpenter, the blacksmith, the shoemaker and the tanner; and whilst a special division attends to the care of cattle, and another to the transport of goods from Cuyabá to the Colonies, all without exception, are employed in agriculture for a part of the day.

For the girls also there are various classes,



such as sewing, embroidery, weaving; whilst others are engaged in soap making or grind the manioc into flour, and others again extract the *rapadura* from the sugar-cane.

But the day is not wholly employed in manual work. The missionaries are always alive to opportunities for instruction on any necessary matter. Every morning the men assemble in front of the Mission Church, and the women before the Chapel of the Daughters of Mary Help of Christians; there standing up all recite morning prayers, and then listen to a short instruction either on the Catechism, or on labour, or on good behaviour.

to all the adults preparing for baptism, and another to Christian parents. The boys and girls also have special instructions in their own schools. The day closes with Benediction of the Blessed Sacrament.

**How the Indians correspond to our efforts**  
 — Their desire for a good education  
 — Their demeanour in Church — Touching episodes of Christian piety — On the way to civilisation.

But if the labour be great, we must acknowledge that the fruit gathered is most consoling.



MATTO-GROSSO (Brazil) — Among the Bororos — Boys' School — Colony of the S. Heart.

Our own work increases on Sundays and holidays which are reserved for more ample and detailed religious instruction.

In the morning, men, women and boys assemble in the Mission Chapel to assist at Holy Mass and hear an explanation of the Gospel adapted to their capacity and in their own language; and in the evening they go again to Church to hear in Portuguese an instruction on the Catechism, which is explained with the help of pictures.

At the same time similar services are held in the Sisters' Chapel, at which all the girls are present.

Besides, at fixed hours, an instruction is given

All who visit our Colonies are astonished at the wonderful transformation of these poor children of the forests. There is no longer any risk of meeting in the Colonies any one who is not wearing at least a shirt, and the chiefs, even when they go out hunting, are decently clad. These have already received Baptism and we endeavour to preserve the influence they possessed over the tribe, making them chiefs in the Christian sense, leaders, that is, in activity and good manners, giving good example to the rest.

Those also who have been joined in Christian matrimony—and these are already seven families—after having received a complete costume given to them on their wedding day, continue

to give an example of upright living. All, as I have stated, receive wages in proportion to their proficiency and work, consisting of *tickets* available at the stores for supplying the Colonies, or in procuring eatables or tools, besides the food which is given to all, raw or cooked, according to their choice. From their savings and the profits they are beginning to derive from the cultivating of their field and from the cattle given them on the day of their marriage, the Christian families find also means to purchase clothing for themselves and set a good example in doing so.

Moreover all, baptized and non-baptized,

seventy years of age and blind in one eye, but still vigorous; at one time he inspired fear by his ferocity and was therefore called the *Bari-Migera!* The grace of God has so changed that soul that when some one remarks that he is not obliged to hear Holy Mass every day, he always makes the same reply:

—“Oh! but I am so glad to pray!... in praying to God, I unite myself to *Miguel!*”

The boy himself had shown remarkable effects of Divine Grace. I remember that on the last day but one of his life, he desired that I should speak to him of Paradise, and when I confined myself to a few words so as not to weary him:



MATTO-GROSSO (Brazil) — Among the Bororos — The Blacksmiths — Colony of the S. Heart.

when they go to Cuyabà, always go there suitably clothed and the inhabitants notice with pleasure their good behaviour.

Their demeanour, likewise, during the ceremonies of the Church is worthy of a truly Christian people and several of the baptized are really exemplary; suffice it to say that some never miss hearing Mass even on week-day.

The father of our lamented *Miguel* (the boy who accompanied me to Europe in 1906, astonishing all who saw him by his good manners and his abilities and who died at S. Paolo in 1908) at 4 o'clock in the morning when the Church is opened, is almost always at the door, waiting to enter. The good man is more than

—“Oh! go on” he insisted, “speak to me of Heaven; when I get there, I shall pray always for you, because you have saved me and because you are a father to me.”

Very touching also, was the death of George, the brother of the same boy who died on the journey to Rio Janeiro. The boy was preparing for his First Communion. Falling sick, neither the fever nor the pains of his illness could make him forget the longed-for day and I hastened to console him.

—“Listen, George,” I said to him, “if Our Lord wants you with Him in Paradise, we shall give you to-day your First Communion!”

—“How? in bed?”—he replied in astonishment—“can I, in bed, receive Jesus.”

Being assured that he could:

—“Oh! then quickly”—he said with touching eagerness—“bring me Holy Communion quickly.”

He received Communion indeed with such devotion as moved all who were present, then crossed his arms on his breast and to all who visited him before his death, he said in a whisper and with a sweet smile:—“He is here! He is here!”—and died a few hours later calm and serene

impression we celebrate with the greatest pomp every Christian funeral, with singing, lights and solemn accompaniment. The little cemetery which has been blessed near each of the Colonies, already of itself gives rise to a mysterious sentiment of faith and helps them, much more than their *bacururú* to keep alive the remembrance and prayer for the departed.

The successful journey of the band of musicians trained in the Colony of the *S. Heart*, undertaken in 1908 to Rio Janeiro, where they



MATTO-GROSSO (Brazil) — Among the Bororos — The Needlework school — Colony of Mary Immaculate.

without adding any other words and without moving his hands from the position in which he had placed them after uniting himself on earth to Jesus who in the same day received him anew into his arms in Heaven.

A girl, likewise, of the Colony of the *S. Heart* had a similar death edifying, or rather astonishing all the Indians, who have a great fear of death. One has only to recall the lugubrious rites which accompany and follow the agony and death of one of their tribe. We have already managed to alter a good deal in regard to these customs; but desiring that the faith should make its own way with them, we let the adults still unbaptized continue a portion of their ceremonies, and meanwhile to produce a greater

appeared at the International Exhibition, served most efficaciously to confirm the good resolutions of the boys belonging to the school and by the accounts they gave, a greater esteem for civilization was aroused even in the adult population. They were at last convinced that the whites were not their enemies. And what a powerful impulse did not this give in our work of civilization!

—“Let us go, let us go to our woods,” cried the little musicians on their way back, “we also must build houses, as high as those in *Rio!*”

Of those belonging to the school at that time, one has already made a Christian marriage and others are preparing for it; five of them have begun the study of Latin!

**Their love for singing and music—Sport  
—Excellent results in handicrafts.**

Nor must I forget to mention their love for singing and music.

On the principal Feasts there is Solemn Mass and the Singers are our boys, who are quite competent to chant a Gregorian Mass.

The band enlivens all the Feasts. On the morning of all feast-days when the National flag is flown from the flag-staff in the square, the band plays the Brazilian Anthem and the same thing takes place when the flag is lowered at

of developing their muscles. Therefore we are careful to arrange for them frequent expeditions, together with their masters, for work in the fields, or even simply for pleasure, so that they may not suffer from the confinement of class-work. Their constitution is healthy and robust. Illness is rare and vice is resisted; they are virtuous and thus their nature preserves its strength.

Their progress in the liberal arts is paralleled by their success in handicrafts. Three of our boys who were sent to study in our school at Cuyabà have already returned to assist the



MATTO-GROSSO (Brazil) — Among the Bororos. — The Tanners, Colony of the S. Heart.

sunset. All the Indians are present at this ceremony, so that they may thus learn to understand better the idea of nationality, honouring the same flag which, they have learnt from us and from their children, flies in honour in every city of the Confederation and unites their Colonies also in the same bond of solidarity and protection.

Besides the classes for singing and music, to contribute to their physical development the boys have regular lessons in military exercises and gymnastics; and sport is really of great interest to the Indians also, whilst for the boys it is really necessary, having in their blood the love of a life of freedom and the need

of developing their muscles. Therefore we are careful to arrange for them frequent expeditions, together with their masters, for work in the fields, or even simply for pleasure, so that they may not suffer from the confinement of class-work. Their constitution is healthy and robust. Illness is rare and vice is resisted; they are virtuous and thus their nature preserves its strength.

Their progress in the liberal arts is paralleled by their success in handicrafts. Three of our boys who were sent to study in our school at Cuyabà have already returned to assist the

masters of their companions in the Colonies: indeed the school of shoe-making in the Colony of the S. Heart is under the direction of a civilized Indian. At present four other boys are at the professional schools of Cuyabà and six others are learning agriculture in the Colony of Coxipó. These—I must mention in their praise—two years ago obtained by their samples a substantial subsidy for the Colony at the Agricultural Exhibition under Government supervision.

Thus we are working and gathering in the harvest, but with our numbers such as they are we cannot do more; and the increase of staff allotted to it, does not permit of any enlarge-

ment of our sphere of action, having to fill up the vacation in our midst occasioned by excess of work. More than one of the Salesians, as you know, has been obliged to return to Europe requiring rest and change.

Give us then, if you can, more Missionaries, and to some hundreds at least, out of the *three thousand* waiting, we will send an invitation to come and live near us in order to learn together with the truths of the faith the principle of civilization.

They tell us also that, warlike and cunning by nature, the *Cayapós* are always in ambush, rushing out unexpectedly, like wild beasts, for they are accustomed to creep along the ground and on seeing an enemy, rush out to attack him. No one has hitherto penetrated amongst them or at least, no one has come back. Even the *Bororos* have not succeeded, and therefore they lack courage to accompany us: they have had too many proofs of the terrible superiority of their neighbors.



MATTO-GROSSO (Brazil) — Among the Bororos. — The first vintage, Colony of the S. Heart.

**A daring proposal of an expedition to a more numerous and more savage tribe.**  
—Final petition: “Men and prayers.”

I conclude with an important piece of news. About thirty or forty miles from our territory, on the further bank of the river, there lives another tribe called *Cayapós* or *Chavantes*. As soon as the dry weather sets in, we think of making an expedition amongst them. According to the reckoning of our Bororos, this tribe consists of not less than 30,000 Indians, taller, stronger and more fierce than they are. Since it is our own Indians who say this, it is most likely to be true; for although ours are so proud, they are obliged to acknowledge that this tribe is superior to theirs in everything.

Nevertheless we shall make the attempt: this is our firm resolution if the Lord vouchsafe to help us. If we succeed in establishing relations with this ferocious tribe, what a triumph for civilization and for Religion!

Therefore, I beg of you to pray and get prayers for this end. I take my departure touched by so many proofs of affectionate interest given to our Colonies by our Superiors and by our good Co-operators, especially in France: and I carry with me 24,000 feet of stuff, 3000 shirts, 500 complete suits for boys, 200 for men, 400 for women, 1500 blankets, 375 dozen handkerchiefs, and needles, thread, combs and other articles as presents for the Indians who are always coming to visit us and also a judicious selection of knives and iron tools; I have also with me

two *dynamos*, so that very soon we shall, likewise, have light! Tell our benefactors that, on reaching our Colonies, we shall celebrate with our neophytes a solemn religious function for their intentions!

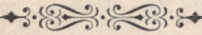
But the light of the Gospel, that divine light which alone can civilize the most barbarous tribes, when will it shine upon those numerous bands of savages, who already desire its blessings? Therefore I remind you once more, of my petition for "A larger staff and many prayers."

Bless all our Missionaries and

Your devoted Son in Corde Jesu

ANTONY MALAN.

---




## SOUTHERN PATAGONIA

---

Distinguished visitors to our Mission of Punta Arenas—Mgr. Fagnano's work of civilisation.

Punta Arenas, October 12, 1910.

Very Reverend Don Albera,

n the occasion of the 1st Centenary of Chilian Independence our house of Punta Arenas had many distinguished visitors. Almost all the Commanders, officers and soldiers of the various warships belonging to foreign nations, who were passing through the Straits of Magellan were kind enough to visit our house, admiring the work of civilization, begun and happily accomplished by Mgr. Fagnano in these far distant lands.

The series of visits opened with that of the "*Etruria*" of the Royal Italian Navy from the 14th to the 20th of August. First of all came the Commander Adolphus Repetto who made Your Reverence's acquaintance at Sampierdarena and has a most pleasing recollection of the event. From him we received a confirmation of the news of Your Reverence's election as Rector Major of our Pious Society. He was accompanied by the Consul of this city Signor Contardi and by many officers from the same vessel. Later almost all the other officers and soldiers came to see our little territorial Museum. Fr. Victor Durand and I went on board to return the visit and we were received with the greatest kindness by the whole staff.

Then came two war-vessels of the Argentine Republic the *San Martino* and the *Belgrano* and the Commodore in command Quiroga likewise

visited our College and Museum with many other Captains, officers and soldiers.

Then it was the turn of the *Montevideo* a vessel of Uruguay and again the Commander, officers and sailors came to visit us.

Afterwards came three vessels of the Brazilian Republic: the *Bahia*, the *Tamayo* and the *Tymbirá*, whose officers together with the crew not only visited us several times showing great enthusiasm for our work, but in their gratitude to God for having escaped shipwreck they left in Punta Arenas a beautiful example of faith and piety. Many of these officers and sailors had been educated in our Brazilian Colleges and had not lost their feelings of gratitude for their teachers. One of them told us that his mother had been one of the foundresses of the College of Nicheroy; another that he had been there eight years and spoke of that time with the greatest pleasure. God grant that they may ever remain worthy citizens and fervent Christians.

Lastly, on the 7th inst. the series of distinguished visitors came to an end with the Prince *Franz von und zu Windischgraetz*, a relative of the Imperial House of Austria, who had been deputed to examine the state of commerce in the countries of Central and South America. He came with the Austrian Consul and the Governor of the Territory. Tall of stature and of noble presence he is affable to all and most kind and sympathetic with those who have any dealings with him. He visited the Museum, the Meteorological Observatory, the workshops of the carpenters, printers etc. He praised the work highly, rejoicing that it was prospering likewise, in his own country. He spent only two days in Puntarenas and proceeded on his journey towards Argentine in the German vessel *Lisak*.

Before his arrival the Austrian Minister Plenipotentiary in Chile had paid us a visit.

In conclusion I must tell you that recently I have had the consolation of receiving the profession of faith and of baptizing conditionally two boys and one adult, English Protestants, who were thus admitted into the bosom of our Holy Mother the Catholic Church.

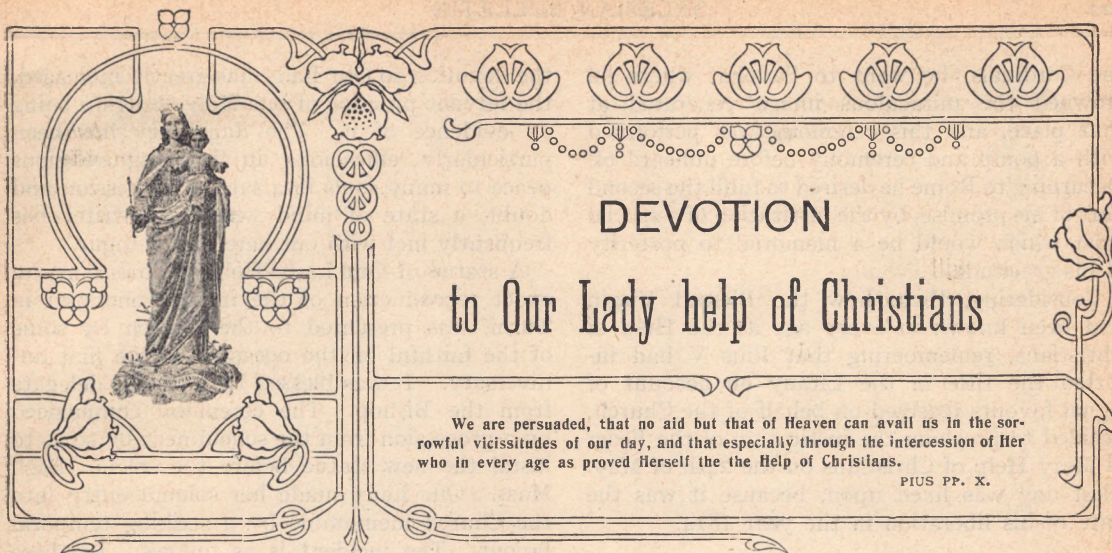
I am your Reverence's

Obedient Son in J. and M.

MAGHIORINO BORGATELLO,

Salesian Missionary.





## DEVOTION to Our Lady help of Christians

We are persuaded, that no aid but that of Heaven can avail us in the sorrowful vicissitudes of our day, and that especially through the intercession of Her who in every age as proved herself the the Help of Christians.

PIUS PP. X.

We would recommend all our Readers to take part in the general day for the devotion to Our Lady Help of Christians, which is the 24th of each month. Whatever particular intentions you may have, they are prayed for by the members who are able to assemble in the Sanctuary at Turin on that day, and joined by the Community and hundreds of boys at the Oratory. In return, Co-operators are asked to recommend the general intention which for this month is: the special assistance of Our Lady Help of Christians for all those of the Associates who may be called to eternity during the present year.

\*  
\* \*

Writing of the events which led up to the establishment of a Feast-day under the title of Help of Christians, the Ven. Don Bosco remarked that, although many considerations had made it clear that a feast-day would be most fitting, some extraordinary event was wanted to make it abundantly clear which day should be selected. And that, he adds, was not long in coming. It was found in the remarkable circumstances which led to the liberation of His Holiness Pope Pius VII, from his confinement.

The Emperor Napoleon I had harassed the Sovereign Pontiff in various ways; he had despoiled him of the Church lands, had banished and dispersed Cardinals, Bishops, Priests, and Religious, depriving them likewise of their means of livelihood. But he then proceeded to make demands which the Pope could not concede, and on his refusal the Emperor replied by violence and sacrilege. The Pope was seized in his own palace, and was taken with his secretary Cardinal Pacca to Savona where he was kept a close prisoner for five years. But as wherever is the Pope there is the head of the Church loyal Catholics began to flock to Savona,

and the city became in some manner another Rome. Such demonstrations made the Emperor more furious, for he had sought to bring the Pope into dishonour; he accordingly ordered him to be transferred to Fontainebleau, which is a castle not very far from Paris.

When the Head of the Church was thus removed from all his friends and all approach to him was impossible, there remained to his loyal subjects only the course taken by the early Christians when St. Peter was imprisoned, viz. to pray. The Sovereign Pontiff prayed, and all his subjects with him to her who is called: *Magnum in Ecclesia praesidium: the powerful guardian of the Church.* It was also believed that the Sovereign Pontiff had promised to establish a Feast under the august title Help of Christians if she should enable him to return to his Pontifical Seat in Rome.

At that time everything smiled upon the conqueror. After having made his name resound in all parts of the world, as he marched from victory to victory, he had now turned his steps towards Russia, seeking new triumphs; but there awaited him disaster and ruin. In a moment the fate of Europe and of the world was changed. The severity of the Russian winter and the desertion of some of his generals spoiled Napoleon's plans. The greater part of his army lay buried in the snow, and the few survivors abandoned him, so that he had to fly, and his departure to Elba soon followed. The Pontiff was immediately liberated, Rome received him with enthusiasm, and the Head of the Church resumed his universal administration of the spiritual kingdom of Christ.

Being thus delivered Pius VII. wished to some public manifestation of his gratitude to Our Lady, through whose intercession peace had been restored. Accompanied by some of

the Cardinals, he went to Savona, where he crowned the miraculous image venerated at that place, and this ceremony was performed with a pomp and ceremony before unheard of. Returning to Rome he desired to fulfil the second part of his promise, by the institution of a special feast which would be a memorial to posterity of his gratitude.

Considering, then, how the Blessed Virgin had been known in every age as the Help of Christians, remembering that Pius V had inserted the title in the Litany on account of signal favours received on behalf of the Church, decided to proclaim the institution of the Feast of Mary Help of Christians on the 24th of May. That day was fixed upon, because it was the date of his liberation in the year 1814.

## GRACES and FAVOURS.

**Belfast.**—I wish to return thanks to Our Lady Help of Christians for a special favour obtained through her never-failing intercession. This is only one of many favours obtained by me and for which I desire to make public thanks.

Dec. 1910.

K.

\*

**Barcelona.**—I had placed a very important matter that concerned me closely under the patronage of Mary Help of Christians, promising to publish the favour if it was successful. I now desire to fulfil my promise, having obtained my petition.

J. S.

\*

**Wexford.**—I am sending you three thank-offerings for favours received through the intercession of Our Lady Help of Christians. They were all safe recoveries from dangerous illnesses, and a promise of thanksgiving was made.

P. W.

\*

### The Church of Kidangur (India)

Thanksgiving sent by a Rev. Salesian Co-operator.

By significant favours granted Our Lady is daily showing her pleasure at the new Sanctuary dedicated to her in Kidangur, under the title Help of Christians. The faithful of the neighbouring district celebrated the first anniversary of the almost miraculous erection of the Church on All Saints Day 1909, and during the interval

the devotion to Our Lady has greatly increased, the fervent practice of our Holy Religion being an evidence of it. The Sanctuary has been particularly efficacious in bringing religious peace to many souls in a state of depression and doubt, a state of mind which the writer has frequently met with out here in Kidangur.

A statue of Our Lady Help of Christians, an exact reproduction of the image venerated in Turin, was presented to the Church by some of the faithful on the occasion of the first anniversary. It was blessed by a special delegate from the Bishop. The ceremony commenced by a procession from the school near by so as to instal the new statue before the solemn High Mass. Our Lady made her solemn entry into the Church memorable by a striking temporal favour. The incident is as follows. In these festive celebrations it is the custom out here to fire salutes from time to time by means of *Kathmas* or small cannon. At the end of the solemn High Mass, the man in charge fired some salutes, just as the preacher was about to ascend the pulpit, which on account of the crowd, was erected in the open air. Noticing that one of the cannon did not take fire, he went close to it to relight it, when suddenly the *Kathma* burst, doing great damage to the man, who lay senseless and bathed in blood. He was removed to a neighbouring house where the Father Vicar administered the last rites as there seemed no probability of saving him. He was then removed to a hospital some twelve miles away, and the present writer was one of those in attendance, since we expected him to expire at any moment. At some distance from the hospital the resident doctor came forward to meet him, and after a brief examination said: He is dying; have you given him the last Sacraments? We were all much moved, but we yet had confidence in Our Lady Help of Christians, for the congregation had gone in again to pray for the unfortunate man.

On reaching the hospital the doctor applied some restoratives and after a short time declared that he thought there was no immediate danger of death. The night was passed in anxious waiting and prayer. With the dawn the doctor announced that by careful treatment the wounded man would soon recover. And so the event proved. The man is quite recovered, and is going to the Church at Kidangur next Sunday to make his thanksgiving.

Rev. C. J. C.

\*

A special intention of a Co-operator is earnestly recommended to the prayers of the members of the Association.



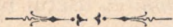


## LIFE OF MARGARET BOSCO

### Mother of the Ven. Don Bosco.

By the Rev. J. B. LEMOYNE

PRIEST OF THE SALESIAN CONGREGATION.



#### CHAPTER IV.

#### The widowed mother.—The Catechism. The First Confession.

The terrible famine had long since passed and domestic affairs were restored to their usual condition, when Margaret received a proposal of marriage, which seemed very suitable.

She replied without hesitation:

“God gave me a husband, and God took him from me. When he died, my husband entrusted his three sons to my care: I should not be a mother if I neglected them just at the ages when I am most necessary to them.”

It was in vain represented to her that her sons would be provided with an excellent guardian, and that he would take the greatest care of them.

“The guardian” said the generous woman, might perhaps be a friend; but I am the mother of my sons. Money is of no consequence to me: my children are my true estate!”

“The great work of her life now, was to instruct these children in their religion, to form them in habits of obedience, and to occupy them with work suited to their age.” In order to teach a child, and to impress its heart deeply with holy desires, a horror of sin, fear of eternal punishment, and hopes of heaven, nothing can be more potent than the words of a Christian mother. If young people in the present day have become so flippant, irreligious and insolent; if there are many sons who cause their mothers to weep bitterly; it is because those mothers never knew how to sow the di-

vine seed in their children’s hearts, nor to ground them well in the Catechism. Such is, indeed, in our opinion, one of the principal causes of the ruin of many children. The Parish Priest may in vain employ his apostolic zeal, and his time is necessarily limited. The teacher (if the school is not a godless one) may see that the diocesan catechism is studied and repeated, but the lesson is often, unavoidably, given amongst noise and distractions of every sort. The Priest and the teacher alone can never suffice for this important work: the mother is needed for it. Her words and her example, can produce wonderful results, and she is able also to draw practical comparisons between the ordinary behaviour of the child, and the divine precepts of the Catechism.

By what may be well termed a process of *inoculation*, religion becomes a second nature in the child: he becomes good, apparently, without effort, and the faith of his early years will be his safeguard in the difficult years to come. With a foundation thus deeply laid, the Faith is not easily lost.

Margaret understood the power of this Christian education; she knew that the law of God taught every evening by means of the Catechism, and continually recalled every day, develops at the same time both the intellect and heart of the child, and inculcates, one by one, those virtues suited to his age, especially that most beautiful in a child:—obedience.

Gifted with indefatigable patience, she repeated the questions and answers as often as was necessary in order to impress them on the memory of the children. While they were still very young, she taught their innocent lips the first faltering words of prayer. She made them kneel down, and together they all recited their morning and night prayers, and joined to them a portion of the Rosary.

As soon as they came to the age of discretion she wished them to be prepared for first confession, and in order that this might be done as well as possible, she took them to the church, recommended them earnestly to the Confessor, and after their first Confession, made with them the acts of thanksgiving. She did not cease this practice of giving them her maternal assistance,

till she judged them to be capable of fulfilling this important duty alone.

Her winning manner of leading her sons to God by prayer and the Sacraments, gained such an influence over them that it was never lost in the years to come. When they reached the age of manhood she still used to ask them in her simple and direct way, and with her motherly authority, if they had fulfilled their religious duties, and if they had said their morning and night prayers. Even when they were men of thirty or upwards her sons would reply with all the frankness of childhood.

When John returned home at a late hour, having been detained by work in his great apostolate, she would sometimes ask him:

"Have you finished your prayers?"

John always took care that his spiritual exercises were performed in good time, but knowing the pleasure that he would give his mother, he used to reply:

"Mother, I will say them at once."

"You may study all kinds of things; you may be deeply versed in theology; but, after all, your mother knows what is important, for she knows that you cannot do without praying."

Friendly reader, do not consider Margaret's conduct as inopportune or indiscreet. It is an honour to grown up children, when, after years have passed, their happy mother still finds them, as of old, simple, obedient, and respectful.

How many mothers find themselves slighted by unnatural sons who when they become men forget all sense of filial respect. Those poor mothers weep because they are slighted, ridiculed and insulted by children who assume an overbearing tone towards them. Margaret, on the contrary, could repeat to her grown-up sons the very words they had obeyed in childhood, in the certainty that they would be received, as formerly, with respectful submission. Thus, in spite of the flight of years, the charm of childhood still endured, and, more than once, Margaret, touched to the depths of her sensitive heart, would retire alone to wipe away a tear of gladness. The pearls of the ocean were not so precious as those tears of joy and love.

(To be continued).



## BOOK NOTICES.

The following books published by the Rev. Br. Joseph, S. J. St. Joseph's School Trichinopoly are recommended to Readers.

1. *The Morning Star*, edited monthly by the Sodalists of the Immaculate Conception.

2. *Letters to one in search of the truth*, by J. D. W. Sewell. S. J.

3. *St. Mark*. A school edition, annotated.

4. *Catholic Action*. A useful book of collected pamphlets on various subjects, dealing with the spiritual as well as the practical side of life. Fr. Palau S. J. has succeeded in compiling a very serviceable, modern *Imitation*.

5. *The Mystery of the Real Presence*.

The *Alma Mater* or Twenty Second Annual report of The Association of former pupils gives an interesting account of a very flourishing Association, whose educative work should be a powerful factor in assisting the Missionary efforts in India.

From the *Ave Press, Notre-Dame, Indiana, U. S. A.* — *Joseph Haydn, The Story of his Life*, from the German by Franz von Seeburg, by the Rev. J. M. Toohey, C. S. C. A book which should not be wanted in the Library of admirers of this great composer. Price \$ 1-25 retail.



The prayers of the Co-operators are asked for the following recently deceased members of the Association.

Lady Hagget who died at Nice.

Very Rev. Canon Fryer. Worksop. Notts.

William Parker. Wexford.

Simon Connor, Wexford.

Mr. Elliot, San Diego, Cal. U. S. A.

Michael Hamel-Smith. Fort of Spain, Trinidad.

R. I. P.

PERMISSU SUPERIORUM

Gerent, GIUSEPPE GAMBINO — Turin, 1910

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

Corso Regina Margherita, 176.

## ARTICLES OF THE STATUTE

---

ART. 10. — In case anyone of the Counsellors for whatever reason were to cease from office before the termination of the same, the other counsellors together with the Syndics will provide a substitute until the convocation of the General Assembly, deliberating in the presence of two thirds and with a majority of votes.

ART. 15. — The General Assembly elects three Syndics and two substitutes for the supervision of the social operations and for the revision of the balance sheet.

Their term of office will last a year, but they can be reelected.

The indemnity to the Syndics will be determined every year by the General Assembly.

ART. 19. — The General Assembly will take place in Turin at the Central Seat. In the first convocation it must be represented by at least a fifth of the shares; on the fifteenth successive day in the second convocation in defect of the required number at the first any number of shareholders that may be present will suffice.

In giving notice of convocation the second convocation shall also be contemplated.

The deliberations taken in conformity to the present Statute are obligatory for all the shareholders even for those absent.

ART. 20. — The Assembly is composed of all possessors of shares; it shall be legally constituted when a fifth of the capital emitted is represented.

The shareholders can be represented by a special commissioner, provided he be a shareholder having an authorizing letter.

ART. 21. — Every member of the General Assembly possessed of shares in deposit, according to article 22, will have a right to as many votes as he has shares deposited.

ART. 22. — The ordinary General Assembly, for the approbation of the Counsellors and Syndics going out of office, will take place every year within three months of the closure of the social exercise.

The Council of Administration will convoke in extraordinary cases the General Assembly after making demand of the Syndics or the Shareholders representing a fifth of the social capital, and in the demand shall be indicated the arguments to be treated of in the Assembly in conformity to the social Statute.

In every case to be able to take part in the General Assembly the Shareholders must deposit their shares with the Treasury of the Society in Turin at least three days before the day fixed, or if they should deposit them with the "Sedi Succursali" or with a foreign bank charged therewith by the Council of Administration, they must be deposited eight days before.

ART. 23. — The meetings, whether ordinary or extraordinary, are determined by means of a notice of 30 days to be published in the *Official Gazette* and to be inserted in the *Salesian Bulletin* with the indication of the subjects to be placed under the deliberation of the Assembly which is to be convoked at Turin.

ART. 26. — If an Assembly ordinary or extraordinary be invalid for want of number, the Assembly of the second convocation can deliberate upon the objects brought in the Order of the Day of the first, whatever be the number of the assembled and the part of the capital represented by them.

At the meetings of the second convocation no deliberation can be made except upon the objects brought in the Order of the Day of the first.



# SALESIAN SCHOOLS

SURREY HOUSE, SURREY LANE  
BATTERSEA, LONDON, S. W.



DIRECTED AND TAUGHT BY THE SALESIAN FATHERS.

The principal object of the School is to provide, at a moderate charge, a good Commercial and classical education. The studies are arranged to give those boys who may have a vocation for the ecclesiastical state the education they need. The Curriculum embraces the usual subjects of study essential to a Commercial and Classical education. The boys are prepared for the Examinations of the Civil Service, the Chamber of Commerce, the London Matriculation, and the various branches of the Oxford Local Examinations. The House is surrounded by a large garden and playground, and is situated in a most healthy locality, a few minutes walk from the Park.

For particulars apply to the Principal. Very Rev. C. B. Macey.

---

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

*The Very Rev. E. Muldoon*

*Salesian School, Queen's Road*

*Farnborough, Hants.*

---

*A preparatory school for little boys, and Convent School for girls is conducted by the Nuns of Mary Help of Christians, Apply to:*

*The Rev. Mother*

*Eastworth House, Eastworth St.*

*Chertsey, Surrey.*