

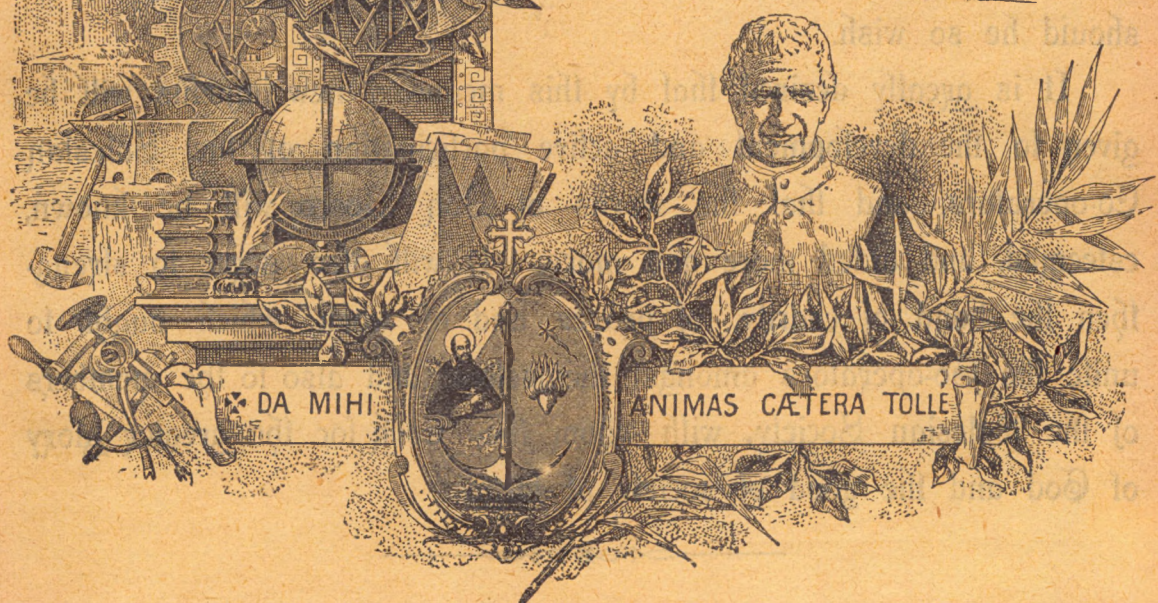
# Salesian Bulletin

No. 27-28 - March April - 1911

Vol. VI

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

*Sanctus*



DA MIHI

ANIMAS CAETERA TOLLE




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# Important Notice to Readers.

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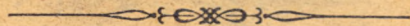
s announced previously in the **Bulletin**, the Rules of the Association of Salesian Co-operators, together with a summary of the Indulgences and spiritual favours, and appendices, have been reprinted and bound into a neat volume or manual.

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 coming month.

**A**T all times it has been a custom among the faithful to regulate their practices of devotion according to circumstances which seem more to favour their pious sentiments. Therefore, since a few years, a good many Co-operators have been commencing the month which is consecrated to Our Lady, on the 24th of April, so as to have a full month at the 24th of May, the Feast-day of Our Lady Help of Christians. It is not too early therefore to recall that occurrence to the mind of Our Readers, so that they may have the advantage of participating in the special devotions which are performed in the Sanctuary and prolonged till the Feast-day itself. A solemn Novena is kept, and all Co-operators are invited to join in this period of special devotion which never passes without particular graces being obtained.

**OUR LADY HELP OF CHRISTIANS,**  
Pray for us.  
(300 days Indulgence)



## REFLECTIONS AND PROPOSALS.

**T**HE first letter of our New Superior General, which was sent out in the January Number, is characteristic at once of his modesty and practical good sense. Although indeed he disclaims any of the exceptional qualities which distinguished the eminent Superior-General whom he has been elected to follow, allowance must be made for the humility which protested against the choice, as long as there was any chance of its being effective. Years of experience both of men and affairs have made the Very Rev. Don Albera particularly fitting for his high office, and this was attested from all sides as soon as his election became known.

From his first letter to the Co-operators they will see that he has followed Don Rua in his first recommendation; for after giving them an account of the good works in which they are engaged as the assistants of the Sons of Don Bosco, he points out the means he regards as indispensable if they are to maintain their vigour. It is a point in fact to which he could not help drawing their attention. A great deal of enthusiasm is often aroused at the initiation of good works; many are willing and even eager to take part in what they recognise to be a means of accomplishing a much desired object, or to promote undertakings which promise to be important aids to the welfare of the Church and society. By the combined effort, institutes, churches, schools and the like are set on foot and all goes well for a time. The new venture however in its actual working is found to be as dependant on

the support of its promoters as it was during its formation in fact it finds its sphere of action widening, and that its development might mean a far greater benefit to many, than the work in its original form could possibly realise.

It was to this aspect of the works of the Society that Don Albera called particular attention; that ever-growing opportunities for the welfare of the young and of society are presenting themselves, but are likewise making a correspondingly greater demand on the means of upkeep. We have no doubt that the words in which he embodies this reminder will have their effect, and that, too, not only on present Co-operators who may perchance have needed a recommendation, but also on other readers who may not as yet have been actively instrumental in furthering the good works under the patronage of the Ven. Don Bosco.

The words of the Superior General are quite to the point. How many there are who receive this journal every month, and have been inscribed upon its list of active members, who lose sight of the great good that could be effected were they to co-operate more regularly. If indeed so much is accomplished every year through the generous charity of some part of the Association, we may form an idea of what could be realised were all the members to take to themselves the urgent message in January's letter. It must not be concluded from his words that all support should be given to the centre of the organisation. The various provinces that form a grand combination are meant to be self-support-



ing, and they each look to their Co-operators for material aid in their various undertakings. Accordingly, the *English Cooperators* should be in touch with the London House which has many opportunities for developing its different good works on behalf of the young and of religion in general, if it received their support. Its schools, both for students and artisans, could increase their numbers and usefulness, continual calls for further expansion could be satisfied, while the work of forming the personnel could be more effectively and more extensively pursued.

However, at the present moment there is another motive for appealing to our Readers and Co-operators. We shall be very soon in the Jubilee Year of the foundation of the English Province. The year 1912 will bring the twenty fifth anniversary of the coming to London of the Sons of the Ven. Don Bosco. That will readily suggest that some fitting commemoration should mark the occurrence, and the Salesians at Battersea will gladly welcome every letter that will bring them the means of doing so. There is one desire that they have long hoped to realise and that is to erect a Chapel for the School. The building at present used for that purpose has long been insufficient for growing numbers, and inadequate in many ways for the demands of a large institution. And yet the lack of means has thus far been an effective hindrance, and there could hardly be a more final one. What a befitting commemoration for the Jubilee year of Don Bosco's work in England, if a School Chapel could be erected for 1912! And certainly that ought not to be an impossibility. For many years the Church of the Sacred Heart was used also for the services of the School, but the

inconvenience of the arrangement led to the conversion of some class-rooms into a chapel, and this has since sufficed for the needs. But that is all it can just manage to do. While other departments have grown with numbers and development, the Chapel now makes a continual demand for renewal and reconstruction on a scale to accommodate twice its present numbers. That indeed would be an appropriate memorial of the close of the first twenty-five years work in Britain and we commend its realisation to readers far and wide; their co-operation, just at present, could not be more rightly directed than towards accomplishing that purpose. Doubtless other proposals for the twenty fifth anniversary will be put forward as the date approaches and other details will be fully supplied.

Right back in 1902 a modest request was inserted in the *Notes and News* column of the February issue. It was to the effect that *the Salesians at Battersea earnestly beg their kind Co-operators to help them to enlarge their present building. This enlargement has become imperative on account of insufficient accomodation.* It then went on to say that the Co-operators and Benefactors had a share in daily prayers and in the Holy Mass.

We do not know what response was made to this request on the part of the Co-operators as a whole; the important part was that the enlargement came and that, too, without any great delay. The terms of that request exactly cover the need at the present time, except that they should be applied to the Chapel more particularly. We reiterate that request, and commend it to the thoughtful generosity of the Co-operators.



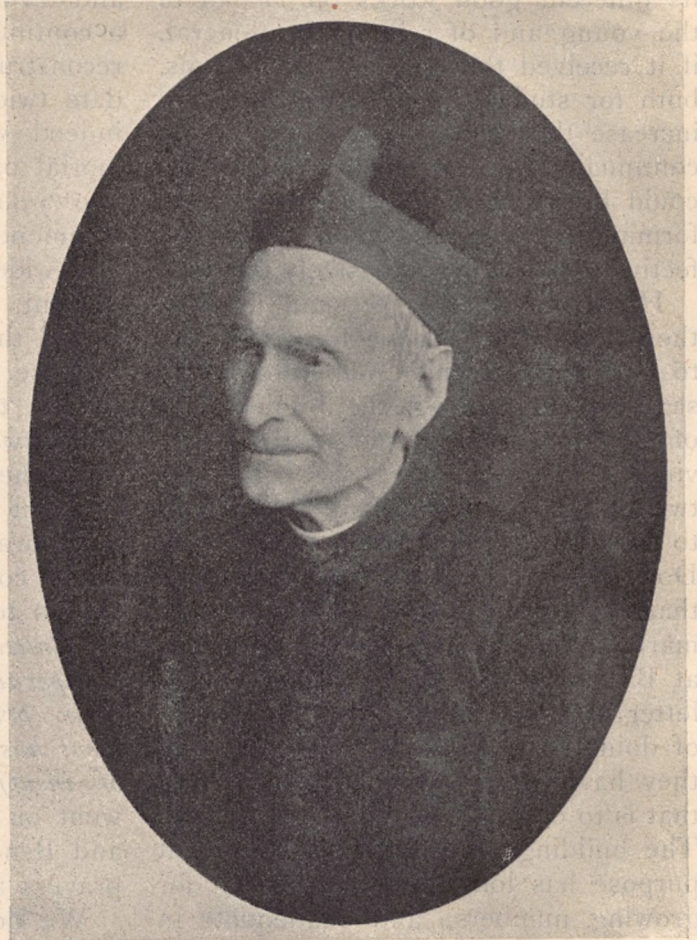
## The Anniversary of Don Rua's Death

**J**UST a year ago sorrowful tidings issued from the city of Turin; they were flashed from town to town, from country to country; they passed from Italy, throughout Europe and the world: *Don Rua is dead.*

What deep emotion was felt in millions of hearts on hearing those brief words: *Don Rua is dead!* The Salesian Society had lost its Superior General, its master and guide: thousands and thousands of the young had lost the only father they knew, the Church mourned one of her most illustrious sons; and civil society at large one of its greatest benefactors.

An immense chorus of voices rose up from every land, from every class of society to praise his virtues and gifts; he was called the apostle of Religion, the angel of charity, the father of the young; a champion of labour, a benefactor of humanity.

Don Rua certainly had, as becomes a great man, acuteness of mind, perfect candour and goodness of heart, energy of will, generosity of character, steadfastness of purpose, untiring application to labour; but not even all of these, and others besides, could sufficiently explain the immense labours he underwent; for Don Rua not only continued, but prodigiously extended



the spiritual patrimony left to him by Don Bosco.

In fact there was not one branch of the various activities to which the Salesian Society devotes its energies, that did not develop to a very great extent under the government of Don Rua. And then what a host of new works besides! New Schools of every kind, Festive Oratories, Schools for the science and practice of Agriculture, Churches and Institutes of every kind in the various countries of Europe and



America, in Egypt, in Palestine, in Turkey, in South Africa, in Mozambique, in India and China.

For all this, we repeat, his natural forces alone would not suffice, and we are constrained therefore to look further, to an assistance which came to Don Rua from above, obtained by constant prayer; and if we are in search of a title that will describe him adequately, and one that includes all his gifts we must call him *the man of prayer*. There we have the key to the situation; it was the personal holiness of Don Rua... He was an indefatigable worker, nay, a prodigious one; but more remarkable than that was his spirit of prayer. He never commenced any work, nor came to a decision nor settled any affair of importance without having prayed long, and had prayers said. And although this practice had shown itself all through his life, this virtuous disposition was most conspicuous during his last illness. Don Rua was the Man of Prayer!

This is an era so steeped in materialism, that the knowledge, and what may be termed the *sense* of spiritual things is lost, and we immediately seek for the practical and objective. What can prayer be? Labour and the supply of human needs are all very well, and are readily understood? And in the midst of the splendours of actual civilisation who would speak of religion, or asceticism, or piety?

It is said, moreover, that asceticism dries up the heart and stifles the gentler feelings of the soul. But how can that be true? Don Rua was an ascetic, and yet he clasped to his paternal heart thousands of the young who were in need; at the first intimation of the the destroying earthquake in Calabria and Sicily he telegraphed to the Civil and Religious Authorities of Reggio and Messina: *The Salesian Houses are opened to your homeless boys!*

It is said again: Religion and Patriotism do not go well together; and Don Rua, in sending to the remotest lands his zealous Missionaries said to them; "My sons, go forth to carry the comforts of religion to the savages of Ecuador, of Matto Grosso, of Patagonia, of Tierra del Fuego; but wherever you set up the Cross of Christ plant there also your native flag, and proclaim thus to all the world, that, as in the early centuries, so now civilisation still flows forth from the catholic countries."

It is a well-known cry that the Catholic Faith is inimical to science and progress; yet Don Rua founded hundreds of schools where science of every kind flourishes, and where the latest of mechanical appliances serve for the instruction of the children of the masses.

Again it is urged that prayer is useless, that it is a pastime for idle minds; but Don Rua occupied himself in prayer, and he was one who accomplished good works without number; a man whose death was described as *a world-wide loss*; a man who drew to his funeral rites an immense multitude of people, and the most distinguished and most highly honoured citizens of Turin; a man in short, who was proclaimed by the voice of the whole people, speaking through the press, *one of the great benefactors of the human race*.

On this first anniversary of his death we would ask the Co-operators for prayers for the repose of his soul; and we should be personally convinced that, only through prayer and lives of prayer, can we bring that full measure of devotion and energy to the work, which forms our humble share in the triumph of truth and justice, in the welfare of the Church, of Society and of our Native Land.



# The Venerable Don Bosco and Catholic Literature

**E**ven in the Middle Ages, the very pioneers of the art of printing foresaw that such a powerful instrument as the press might very easily be used for dangerous and debasing purposes; but the verdict of the great mass of the public has remained, and rightly so, in favour of the great gift of free literature, as a force which has influenced mankind much more for good than for evil. The guides of the people, whether self-constituted, or recognised as having a special mission under God's Providence, have endeavoured rather to direct the influence exerted by reading matter of all descriptions, than to attempt to check it for its occasional wantonness; recognising that the authors and abettors of perverse literature will reap according to their sowing. The position adopted by the great wielders of the pen on behalf of healthy reading has been in the main that of Hilton who remarks: I deny not that it is of greatest concernment to the Church and Commonwealth to have a vigilant eye how books demean themselves as well as men; and thereafter to confine, imprison and do sharpest justice on them as malefactors: for books are not absolutely dead things, but do contain a potency of life in them to be as active as that soul whose progeny they are; nay they do preserve as in a vial the purest efficacy and extraction of that living intellect that bred them. I know they are as lively, and as vigorously productive, as those fabulous dragon's teeth; and being sown up and down, may chance to spring up armed men. And yet, on the other hand, unless wariness be used, as good almost kill a man as kill a good book...

The Servants of God have always been very much alive to the fact that *it is of greatest concernment to the Church* to direct reading into safe channels, and that she should have a vigilant eye on books dealing with subjects within the spiritual ken of the ecclesiastical authorities. But only some of them have been

gifted to raise up an apposing force in strong array, as did the Doctors of the Church in the early ages.

However we venture to state that none of them was placed on equal terms in this regard with the Ven. Don Bosco. He not only had the perspicacity to discern the evil in modern sectarian literature, and the covered poison in works of doubtful morality; moreover, he was not only gifted with the knowledge, fluency, lucidity and convincing power of a great writer, but he had the very modern advantage of being able to produce his own publications from the presses of his Schools, and could flood the market if he wished in those districts where he knew that a particular danger was to be combated.

His own publications, in a small handy form, were recognised by the Authorities of the Church as just the instrument they needed to their hand to foil the disseminators of false doctrine. What harm indeed was done among the peoples of all the Italian States by these traducers of the Church and the papacy! It was inevitable that many minds should be corrupted, particularly as the street orators, filled with these destructive notions, impressed them upon the crowds and then scattered their pamphlets broad-cast. Don Bosco's booklets could accordingly only appeal to smaller sections, but there they went a good way to steady rising passions, and to correct false doctrines; and the harm to religion caused by the subsequent disturbances was lessened to an incalculable degree by the timely appearance of his different pamphlets.

Moreover his work was constructive. For with the modern regime education was fostered, and his editions of school-books — literary, historical, or classical — were largely used, wherever they were allowed by administrations not entirely dominated by masonic tendencies. His schools soon increased in numbers, and



those possessing technical departments became in their turn centres for the production and dissemination of sound literature, not all of a doctrinal or religious character, but tending to cultivate a taste for sound reading-matter, being both entertaining and instructive.

This work has been now immensely developed with the growth of Salesian Schools in Europe and abroad, particularly their phenomenal growth in South America. These latter have for many years produced popular editions of a variety of educational matter, and issued periodicals of every description to maintain the Catholic life of these young nations, so sorely tempted to devote themselves to worldly prosperity in the midst of immense resources. Moreover these productions challenge the best publications for all that is nowadays demanded in high-class printing, and are wielding a powerful influence that is constantly increasing.

Thus it is that the Ven. D. Bosco holds quite a unique position as a founder and patron of Catholic literature. Every country recognises now the need of an efficacious means to combat irreligious and immoral printed matter, and the Catholic Truth Societies are fast gaining in members and influence. Just at this time, when the twenty-third anniversary of the death of Don Bosco is being commemorated it is fitting that there should have issued from the printing departments he founded in Turin a work of recognised literary excellence, on Don Bosco himself. It is an authoritative life, comprehensive enough to be considered complete and written by the author of the standard life which is running into many volumes and is not yet concluded. It is in keeping with the Ven. Don Bosco's own ideals, for although the whole work of two volumes contains 1300 pages, the first one now issued is at the low price of three francs or half-crown. Considering the interest that will be aroused should the Church be in favour of his speedy beatification, the work is timely issued, and those of our Readers who are conversant with foreign reading, will find the work the best yet given to the world on the Ven. Don Bosco. Apart from this work in Italian, the most reliable one in English is the *Story of the Oratory* published by the Salesian Press, Battersea, London. These have both been very favourably reviewed, and are them-

selves additions to the volumes of Catholic Reading, which were inaugurated many years ago by the Venerable Servant of God.



## 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 March 15th to April 15th.

1. The Seven Dolours of Our Lady, April 7th.
2. Palm Sunday, April 9th.
3. Maundy Thursday, April 13th.
4. Easter Sunday, April 16th.
5. Finding of the Holy Cross, May 3rd.
6. Apparition of St. Michael the Archangel, May 8th.
7. Our Lady Help of Christians, May 24th.
8. The Ascension, may 25th.



# The Exhibition of the Work of the Salesian Technical Schools

A SUMMING-UP BY THE EDITOR OF THE "MOMENTO"

 HE notices previously published on the Third Exhibition of the Salesian Professional Schools would not be complete without the brilliant speech given by the Editor of the *Momento* at the concluding ceremony. Dealing as he was with an exhibition, which is mainly an appeal to the appreciation of the beautiful, his discourse was directed mainly to the aesthetic education of the workman, and is well worthy of perusal even in an English dress, in which much of its native elegance is inevitably beyond production.

"I am honoured and moved," said the eminent journalist, "at the invitation so heartily extended to me, to come among the past and present pupils of Don Bosco, Don Rua and Don Albera, in order to celebrate the victory of labour, blessed by Religion.

And I should like, as a journalist of some experience, and as a visitor to some hundred exhibitions of art, to express in fitting phrase, the pleasure I have experienced in examining your Exhibition: I should like to give the modest impressions I have received in making different tours to the departments of the 3rd Exhibition of Salesian Schools of Arts and Trades and Agricultural Colonies; and also to voice my admiration for the wonderful development of the workshops and Schools protected by the Ven. Don Bosco, the strong and gentle. But I should act as an impressionist, verbose and useless. In this Institute, in the presence of so many skilled workmen, and so many educationists I must not allow myself to be carried away by waves of sentiment, and abandon myself to rhetoric.

To day, my young friends, you are celebrating a victory: permit me to join you..... we shall celebrate it with fitting joy, but with modesty of speech and with an intense desire to do good. When Don Bosco, after having laid the foundations of his holy work — in this quarter, then a lonely one of Valdocco — and in 1853, opened the first technical schools in his

Institute, he not only put into practice the proposition, the motto, which has become, as it were, part of the family crest of the great Salesian family, — *Work and Prayer*, — but with the intuition of a man of genius, he prepared for existing society, for the highly strung civilisation of the present day, actuated by heroic impulses, but spoiled generally by unhealthy impetuosity, a grand social defence. You are this defence; you the workers in all the mechanic arts, workmen of experience in all trades who have grown up in a discipline which has for its basis a profound sentiment of duty, for you go out into the life of the world well-prepared for battle and in possession of a trade, acquired rationally and peacefully, not having to combat want and the preoccupation of gaining your daily bread; you are this defence, for, entering into the world, knowing equally your rights as workmen and your responsibilities as citizens, you continually give to the industries and trades no insignificant and no mean contribution of intelligent workmanship, and frequently you contribute an admirable and extraordinary personal initiative.

I should like to say a word of admiration for the work shown by the carpenters in ebony, and I congratulate both the professors and the workmen on its excellence. Rarely, even at special exhibitions, as, for example, the permanent one of Cantu, the Milanese exhibitions of the Bugatti, or of the ebony-workers of Palermo, who have the inspiring influence of an artist of great merit, Sig. Basile — rarely have I seen effort so well directed as to reach perfection in every particular and as a whole. In my opinion the School of ebony-workers of San Benigno is perfect in the training it imparts both to the hand and mind of the pupil, teaching him to know what is necessary for each of the parts which must be perfect to form a perfect whole. A writing-desk of beautiful appearance is not worthy of its name if its drawers do not move perfectly along their in-



ternal guides: "You do excellent inlaid work," said the elder Maggiolini, who was a great artist and an artificer of the most bizarre curios in wood, "but if the inlaid article does not serve the purpose for which it was constructed, you make something which is ugly and cumbersome." A young Roman artist, Witold Lovatelli, recently exhibited in the *foyer* of the National Theatre at Rome a collection of furniture produced by Roman workmen after his own designs and under his personal direction: bedroom furniture, writing desks, easy-chairs, smoking tables, dining-room or drawing-room suites — a collection of things both beautiful and useful in which the aesthetic was perfectly in correlation with the useful. Lovatelli knew how to modulate the polychromatic effect light with the uniform tint of the wood, and to produce furniture both decorative and simple at the same time. In viewing that show of work, which I judged to be significant and characteristic, I experienced deeper aesthetic satisfaction than in traversing the long lines of more pretentious exhibitions of art. Those pieces of furniture, a few dozen only, counting the large and small articles the curtains and the hangings, the effect of the inspiration of an artist who had visited all the most important workshops of Belgium, of Holland and Vienna and put together by a group of highly skilled workmen represent a special excellence of art applied to an ancient and modest industry, and one that is always necessary.

In like manner the young workers in ebony of the Oratory here at Turin, of the new School at Lugo, and of the Institute at Rome show that those who teach them to plane and to glue, teach them at the same time to aim at a certain standard of beauty, and thus a trade in the hands of these young craftsmen becomes an art and is ennobled.

In this manner the masters of the technical schools attain the end of their laudable efforts: thus the labour which presses on day after day in the hundreds of Salesian Houses does not end in mere muscular force and is not perfected and does not culminate in monetary gain, but is exalted by an idea of well-doing and of the beautiful. Everything is so ordered in these schools as to form excellent craftsmen; and every lad moreover becomes a draughtsman: there is moral discipline on the one hand, and discipline of the eye on the other. For discipline my young friends is everything; the workman who is intemperate is not sought for and is even disqualified; the workman who is not a designer is blind. Design — says the great Viennese decorator, Klint, — is a graphic

reasoning-out of the object which is to be made.

What I have already said with regard to the workers in ebony, can be said, I think, for the others; and when I make particular mention of any school I do not intend to express a preference for or a disparagement of any other. Among all the exhibits of the different workshops I have seen things which are beautiful, others which are mediocre, and others again which have not turned out well. The mediocre and the poorly-executed articles prove the exceptional value of the exhibition; for they prove quite conclusively that it is an exhibition of work done.

In the schools we find boys of every degree of intellectual capacity. If we had seen in the halls of this Third Exhibition a collection of objects which had no defects, we should have thought with Emerson that Exhibitions and the galleries of art, because untruthful, are the paradise of imbeciles. Yours, however, can be called an Exhibition of sincerity; in visiting it comparisons are possible. The master and the scholar can issue from it with improvement; the latter with a desire to do better, the former with a more precise standard, which will enable him to form more successful scholars.

The young artisans whom I am addressing and the past and present inhabitants of the Oratory, who have originated thousands of Oratories throughout the world, will allow me to proceed without making a particular examination of the work shown in this third Exhibition; they must permit me however to express my admiration, and I do so with special sympathy, for the exhibits of the Houses in the Holy Land.

A Rabbi, writing to me from Palestine not long ago, mentioned in terms of praise the work of the Salesians, who with magnificent energy had commenced an agricultural colony so that the land, so long sterile, was flourishing again. Now at length the clods, which seemed to have been covered with bitter salt, produced again their golden fruit. I therefore admired particularly the little glass case in the hall at the end, where these first fruits are exhibited — a few bottles of wine, of olive oil and of liqueur. They are the expression of a great purpose, they announce stupendous promise. While the tentative agricultural colonies of the Zionist movement in the Holy Land are decaying irreparably, being kept in existence by the money supplied by Hebrew millionaires, those of the Sons of Don Bosco, which were born in poverty and at the cost of immense sacrifices,



these institutions flourishing in the land of Our Saviour, humiliated by warring sects, announce a glorious Christian sunrise, and prepare a triumph where Catholicism has hardly yet ceased to be vilified and persecuted.

I desire particularly to say with how much pleasure I find that the traditions and local customs are respected. The Salesians practice the advice of our great countryman Massaia to his confrères: Respect the customs of the people whom you desire to evangelise and civilise.

The master craftsmen, moreover, in the Schools of Arts and Trades know how to adapt the work to the proclivity of the Artificer; and the little shoemakers of Seville make shoes which are quite different in design and colour from those made at Malta, Turin, Pernambuco or Cuyabá; the blacksmiths of Liege work the iron with different intentions from those followed out by the smiths of San Benigno. But I wish that all of them had seen at least the reproductions of those fine creations of Mezzocotelli, the smith artist of Milan, and the antique wrought-iron work which is admired at Chambery (fantastic balconies voluted in baroque) and at Guardiagrele d'Abruzzo, where unknown artificers at the beginning of the Renaissance thought out and formed by muscular force and fire marvellous flowering ornaments, which decorate altars and baptismal fonts, elaborate armour for patrician warriors and dainty lamps for plebeian homes.

Every nation has its own renown for workmanship, which fact is also one of the glories of art. Under the expert guidance of him who has been the chief organiser of this exhibition, I admired the saddles and bridles and reins sent from the schools at Bogotá, (Colombia) and of Ibagué, and the carpentry of the Bororos of Matto Grosso and even less-civilised places; and I thought that rather than any knowledge of letters, manual work, when made a duty and part of Christian life, is able to bring within the orbit of civilisation and to place on the path of progress and social neighbourliness men of the most restive character, fallen into the contempt of a pitiless world and fanaticised by idolatry.

And if I am allowed to make an augury, today on this occasion which you are dedicating to your Father Don Bosco, this augury shall consist in one word of encouragement. Every one of you young workers ought to aspire to become an artist; but you must be on your guard against futile and proud aspirations; you must not understand the beautiful as an exclusive and egoistic joy. Every workman who receives his education in any of the hundreds of

Salesian workshops must be persuaded that in the five years which he actually does employ in acquiring a trade, he must not only learn that trade, but learn it well. A good shoemaker, skilled and intelligent is more of an artist than a mediocre picture-painter or man of letters: for these latter produce nothing enduring. On the other hand from a trained workman, from any one of you who are listening to me now, (and this has been verified already among the former pupils of Don Bosco) can come forth an artist of exceptional merit....

Every year in the capital of the United Kingdom there are lost amid poverty and cold a hundred of our children. They come from Lacca and from Volterra and sell small plaster figures, and wretchedly sculptured pieces of alabaster. The Salesians are hindering this by gathering these youngsters into their schools and teaching them the methods of sculpture, and the good work becomes also patriotism of the truest kind without any rhetoric.

The wanderers on the vast expanses or in the woods of Matto Grosso, the Indians whose home is their saddle, and have the vast solitude for their native land are educated rationally, gradually, to have an affection for the land; but if the Indian should suffer from nostalgia for a ride on horse-back, for an unrestrained gallop for a few days, Mgr. Fagnano, the Father of these errant knights, says to him: "Go my son," and he makes him a messenger to carry news of progress and a message of salutation to some other christian settlement. In the Holy Land the prophecy of Isaias is fulfilled *Be thou glad, oh thirsting desert; let the desert be made cheerful and bloom as the lily; and the barren places of the Jordan shall run wild with wood.* In the land of Our Saviour — as I have said — the Salesians already have flourishing vineyards and plantations of fruit trees. And the wine is good and the honey is sweet.

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As I am speaking at Turin it is but just that I refer in terms of praise to the Schools of printing, where there is quite visible a gradual if incomplete development of the book-trade; and that is just as it should be in the Schools of Don Bosco the grand diffuser of books. I should place on record the necessity of making of the book the pamphlet and the journal a work of art. A book recommends itself if its external vesture is agreeable. We live at a time when the vendors of moral poison, of obscene literature and of purposeless books offer their unclean merchandise under a pleasant and fascinating appearance. The printing-offices of the Sa-



lesian Schools should be not only printing offices, but also direct propagators of good literature: already the Schools at Turin, San Benigno, Rome and Florence (permit me a word of particular appreciation of the beautiful editions of the School at Florence) have flung upon the book-market publications which are estimable not only for their contents but also for the good taste displayed in their appearance.

We must bear in mind that the British Bible Society is able to diffuse its bibles and books of propaganda especially because they are well-printed and elegant and got up in fine bindings. I shall be permitted to express the hope that one of the printing-offices of the Salesian family will publish an elegant, popular and dignified edition of the Gospels — that book of divine knowledge, which is read and meditated too little.

And we have books at present which are worthy of the traditions of Piedmontese printing, works of faith, of culture, of beauty and instruction; continue, my young friends, followers of the noble art of printing, continue the glory of Fabre and of Di Pietro, who in 1474 introduced the illustrious art into Turin; remember the brothers Fontana, artists and printers, who from 1771 to 1886 had a most excellent and flourishing printing industry, and the famous Mairesse one of the creators of the *ex libris*, printer, designer, humanist, book-binder and wit, who lived from 1714 to 1780, from whose shop issued the immortal Bodoni; remember that from 1470 to 1500, De Rossi at Savigliano, Cordero at Mondovi and others all made the art of printing to flourish, giving to each little centre its own special edition, impressed with its own local style. Do not forget that one of the printing works for Hebrew and oriental languages arose at Casale and still exists there, and that the famous printers of Trino, the three Giolito de Ferrari gave to the XVth century magnificent editions which remain models of beauty and austerity.

Workmen should aspire after the beautiful as I have said — but not through desire of their own personal satisfaction; they should love the beautiful for the moral and social well being which it produces wherever it finds practical expression. We have admired in its many ingenious, elementary forms this useful art as displayed here in the exhibition. Let me not say, for example, that many of the engravings are not altogether beautiful and that some of the small chairs and certain other articles and ornaments are not up to the mark... The intention was there and that is the main thing. The School is for the young; they acquire

there by method, a love for beautiful forms. Later on, when they are complete workmen, their necessary sense of perfection will be refined.

These schools moreover, where reigns the genius and greatness of Don Bosco are schools where a training for real life is given; they teach economy and the habit of work which will bring independence. To this end the boy who is engaged in learning an art or trade receives a weekly sum of money which is in proportion to his degree of ability and to his application. This is given for diligence and good conduct, and granted that the pupil has done his best to fulfil his task, his reward is always bestowed, whether there is abundance or scarcity of work, and whether more time is given to theoretical instruction or to practical teaching. Nevertheless the reward may be increased and it is computed on a basis of that gain, whatever it may be, which it is calculated the pupil ought to realise.

This reward, it seems to me, is an excellent thing. Art applied to life ought to give what is necessary for life: the child who works at a machine which produces great or modest measure, ought to feel, even from the beginning, worthy of the name of a craftsman. But he must deserve this guerdon; and to merit it, it is necessary that the young lad should work, not only diligently, but also intelligently, and moreover that he should put his whole heart into his work.

While admiring the examples of wood-carving and of design from the Schools of Milan, Turin, San Benigno, London, San Pier d'Arena, Montevideo and Barcelona it came to my mind how necessary it is for the complete aesthetic education of the boys that they examine attentively works of pure art. Every workman should have eyes to see and to admire; all the workmen, who, after five years spent in a training school of this description should come forth well prepared to gain a living, and to demonstrate in the strife of competition their own value and the skill of their instructors. They ought to resolve to perfect their aesthetic education which can be parallel with the moral training. Of simple, firm habits, sober and well ordered, they ought to occupy their holidays and spare time usefully, visiting the museums of industrial art and of pure art; they should also seek in the architecture of churches, in the furniture of palaces and of ancient and modern houses suggestions for new works of beauty, germs of aesthetic ideas, emotions to translate into lines like those for example of the reliquary of St. Benedict of Norcia, the work of an unknown



artifice, who lived about the year 1450, and, has produced a poem in design. They should be, only in a higher degree, like artificers and potters of Umbria and the Abruzzi who were unlettered and without means, ready to comprehend even the higher forms of beauty.

When one thinks of Giorgio Maestro, the potter of Gubbio, who with fervent labour fashioned in clay that famous plate which has in the centre a figure in relief of the Baptist and is so sublime; when one thinks that the poor pavers of Deruto paved the Chapel of *Bona Mors* in the Church of St. Francis of that place, with a most rich variety of allegorical Christian figurations, so as to form a species of fantastic poem in art, one thinks that these uncultured artificers had caught the influence of Michelangelo, and one cannot express, except by lamentation our own spiritual misery and present need.

In 1724 there came from the furnaces of Deruto such an example of beauty that, today, admiring its ruins, we are amazed; why is the workman of 1910 no longer worthy of his fellow in 1500? ..... But enough of these appeals to the past. The Founder of the Salesian Society, from whose Schools go forth every year hundreds of young workmen, courageous and honourable, admonished his followers that in educating the young they should value discipline and sincerity of purpose; and he intended by his system that the boys should be recognised as the best artificers of contemporaneous society, pious, christian and noble as were those of the Middle Ages.

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Aesthetic education, believe me, gentlemen, gives to the workman and to the artisan a purer and more confident outlook on life. The man who labours to produce an object, both useful and one degree better in style, that man does not notice the fatigue in his purpose to improve his art. When men are rightly occupied their amusement grows out of their work, as the colour petals evolve from an opening flower. Work, if sanctified by prayer and exalted by a desire after the beautiful, takes on a different aspect, it is no longer work. And at times it may be an heroic act. The leper, who modeled a bust of Don Bosco as a mark of gratitude to his kind and devoted infirmarians, proves that

even a body broken down in the monstrous ravages of a terrible disease, can be sustained by the animating force of prayer and by the interior satisfaction which is conferred by art, which will bring its guerdon to all, to great and lowly, to people of genius, to the poor in spirit and to the most exalted.

It is developed in the Salesian Professional Schools as witnessed by this Exhibition, and dispensed to all with equal generosity, whether in Europe, or Egypt or India or Arabia or Matto Grosso. We should not withhold this word of acknowledgement, especially today, when there are not wanting those who deny it even with calumny and persecution!

The young artisans of these schools learn the trade to which they are adapted and they learn it with a desire to accomplish the beautiful. — The advice of a great extoller of social beauty, Ruskin, must be borne in mind. Ruskin, having in mind those workmen who labour with some work of beauty in view, says: "The aim and effort of their lives is to be chaste, knightly, faithful, holy in thought, lovely in word and deed." Their aim in truth is such as to console us with greater hope even in bright days like the present. Work is also courage. "But we must turn," Ruskin continues, "this courage away from hostile labour, from the toil of war to the intentions and proposals and declarations of peace." The workman ought to be in fact an assertor of social and civil tranquillity. Remember this mission of peace.

We must love perfection as Pericles did who in the *Eulogy of Athens* says: "We love the beautiful in its simplicity." Let us love that beauty which is good and useful. And let us strive that even the poorest of us may enjoy it as a consolation and a reward given to man by God.

Beauty is order, it is hygiene, it is cleanliness, it is decorum. In a well-ordered home, lit up by some sign of gentleness, no one is disorderly in speech or act; in the home adorned with flowers, decorated with pictures and some pieces of graceful furniture the days go by peacefully, the father is temperate, the son does not rebel.

The well-ordered cottage always shelters a good workman; it is the ideal home of the Christian sociologist, and is the useful home for the fatherland and the family.







# Salesian Notes and News.

**London** The Salesian School had every reason to be gratified at the reception of her invitation to the past-pupils. It is scarcely more than a few weeks ago, that the idea of establishing an Association for the former students was a mere matter of discussion. It had, indeed, long been regarded as a desirable, if not necessary, adjunct to the School Organisation, but with the commencement of the year 1911 it was decided to take measures to translate it into fact. The preliminaries were successfully arranged. At a meeting convened after the match, Past v. Present, the Principal of the School, the Very Rev. C. B. Macey, explained in outline the proposals for the foundation of the Old Boys' Association, and announced that a date for a general meeting for its inauguration would be communicated to the past students. The idea was welcomed by all, quite heartily indeed, not to say enthusiastically.

A formal communication was then despatched to all past students whose whereabouts could be ascertained. It brought replies from all directions and from far and wide. The news was everywhere received with satisfaction. Distances of hundreds of miles, or even thousands, found the interest of past-pupils still unabated, and all were anxious to co-operate in making the Association a success. With hardly any exception, all those within possible reach of the School for the evening named decided to be present to give the venture a hearty send-off.

The day fixed upon was Jan. 31st. Old boys were arriving any time during the afternoon and evening, and passing the time with students or Superiors till the dinner at 6.30. When all were seated it was found that instead of having any empty places, the number was higher than had been anticipated. The dinner was quiet an enjoyable proceeding. Many of the past had not had an opportunity of meeting companions for a considerable time and conversation therefore flowed freely. When the moment for the speeches had arrived, the only consideration for regret that the evening provided was noticed with more concern. For

some days previously, the Very Rev. Principal, whose presence at the inauguration was essential to its complete success, had been confined to his room through illness, and although somewhat better on the evening of the event it was not safe for him to come down to preside. Fr. Rabagliati therefore rose to convey his message to the meeting. He referred briefly to the unfortunate absence of Fr. Macey, on an occasion when he so particularly desired to be present, and then proceeded to point out what great importance was attached to these Associations in our Schools abroad; he mentioned a distinguished former student of the Oratory, now Archbishop of Ravenna, and called to the notice of the gathering the advice of this eminent Prelate, to the effect that he was every day more convinced of the necessity of combination, and what a great deal might be done by general stand against the powerful combinations of those arrayed against the Church. Wishing the new Association all prosperity, he called upon Fr. Mc. Court, the Secretary, to open the business of the meeting.

Amid continued applause, the zealous organiser arose, and after congratulating the members on the success that had attended their first efforts, he proceeded to read various communications received from those who had not been able, chiefly through long distance, to come to the opening ceremony. It was refreshing to all to hear from boys whose names had been connected with the older traditions, and pleasant to hear their hearty welcome to the project and their eagerness to become members.

An explanation of the Rules on the Membership Card was then briefly given, and all were assented to. The election of two of the Past Students to places on the Committee was next proceeded with. It resulted in the choice of Mr. S. Fraulo, and Mr. Maurice Hanvey, who both responded amid applause.

All now adjourned to the Hall so that a photo might be taken of the new members, for it was evidently an occasion worthy of a souvenir, after which seats were taken for the musical



play given by the younger students. This was certainly an excellent conclusion to a happy evening, for the play was well done and well appreciated. At a rather late hour the party dispersed. Needless to add, everybody concerned was more than satisfied with the First Meeting of the Association which had now been called into actual being. Certainly from the point of view of the School Staff it could not have been more prosperously initiated, for the meeting had been attended by even larger numbers than had been anticipated, the *esprit de corps* displayed by the Past was excellent, and everything gave promise of a flourishing Association of Old Boys who would be a credit to the School and to themselves.

It was decidedly advantageous also as a spectacle to the Present, for the very appearance of the formidable group of prosperous young men helped to urge on the young generations to be worthy additions to the Association, when they shall be, in years to come, numbered among the ranks of the past.

It was, in short, quite an epoch making day in the Annals of the School, for now it could be regarded as organically complete, with traditions uniting past, present and future; for henceforward we shall more than ever regard our vicissitudes as shared by a wider circle, and shall gradually form a large connection interested in our doings and welfare.

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Jan 29th

With ever increasing importance the Feast of St. Francis of Sales more than holds its place among the great days in our Calendar. And that is indeed just as it should be. In the early days, the feast gave the Ven. Don Bosco the opportunity of expounding from the pulpit in his Church of St. Francis of Sales, before the Sanctuary of Our Lady Help of Christians was erected, the hopes and prospects of the rising Association of workers who formed the nucleus of the Co-operators.

Coming early in the year it served as an opportunity to be retrospective as well as anticipatory, for the old years' successes and disappointments were not yet relegated to the past, and the New Year was yet young enough to be considered as beginning, and full of eventualities for a work just gaining hold of the public. That practice of Don Bosco is still maintained; the Conference is given in the Sanctuary of Our Lady Help of Christians, itself hallowed by historic scenes of enthusiasm, and by the halo of a wonder-working reputation; and as the speaker from the pulpit enunciates new

schemes and prospects on behalf of the young or the Missions or the needy, he still seems to have behind him the authority and influence of the Venerable Servant of God, whose simple eloquence went direct to every heart.

But the day has since taken on an importance of a far wider character. From pulpits or platforms in a hundred towns there is now a repetition of that scene in Don Bosco's first Chapel, and it is a universal instead of quite a local appeal or conference. Every Salesian Institute is more than a school. It has various charitable works in connection with it, some parochial, some educational, directed towards the benefitting of the young and the masses; for these particularly it needs co-operation, and the means to secure this are proposed at the conference which is given not unfrequently by the Bishop of the Diocese, if it is held



BARCELONA.—The pillars of the crypt in the Temple to the S. Heart of Jesus.

in his Episcopal City, or by some notable dignitary.

The Feast of St. Francis was celebrated with more than usual solemnity in London. It was kept in the Salesian School a few days previous to the date, so as to secure the presence of the Provincial who had to leave almost immediately for Belgium. The day was a holiday with Solemn High Mass in the morning, and a play in the evening; between the acts addresses of congratulation were read since Fr. Provincial was keeping his Name Day on that occasion.

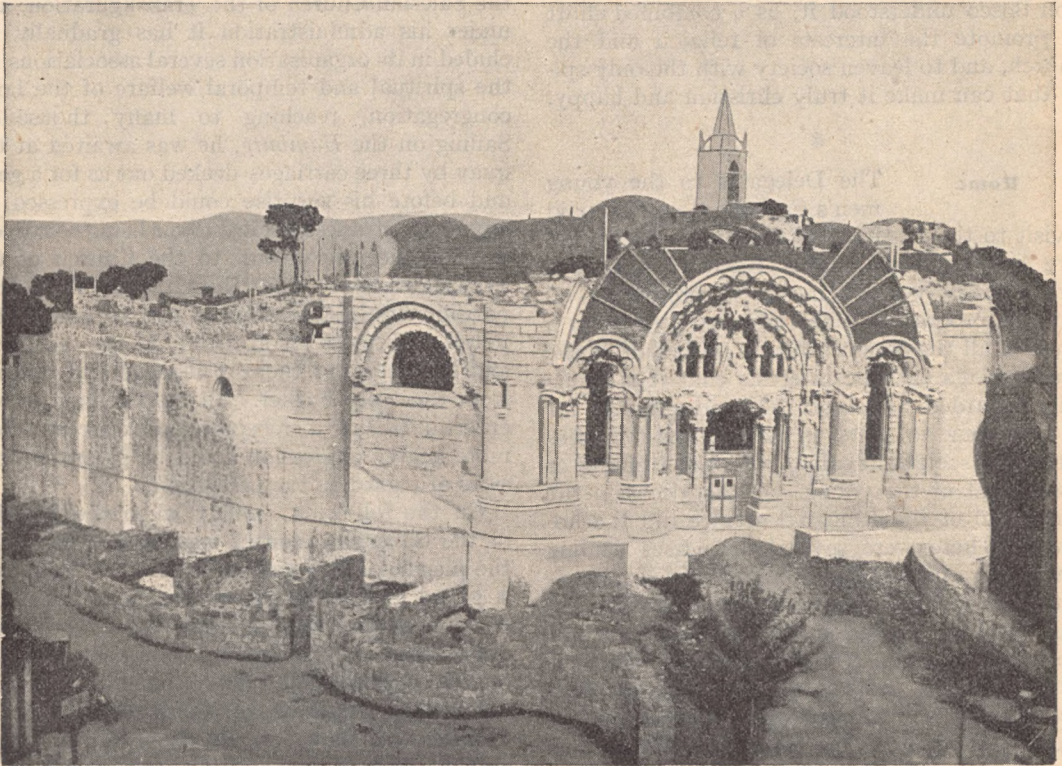
In the Sacred Heart Church there were large attendances at all the Masses and a great number of communicants. The Solemn High Mass was sung by the Very Rev. C. B. Macey, while there were special sermons morning and evening, the former by Fr. Kelly S. C. and the latter by Fr. Sutherland S. C. The Congregation had been prepared for the event by special exhortations, and by the issuing of a pamphlet setting for the importance and significance of the Patronal Feast of the Congregation.



**Barcelona**  
**The new**  
**Sanctuary**

While rumours reach us occasionally of strife, civil and religious, from the industrial capital of Spain, we may yet be somewhat reassured concerning the religious feeling and practical faith of the people of that district; for on reading of the completion of the first stage in the National Temple in honour of the Sacred Heart, it may be taken as an act of reparation, to atone for some of the ingratitude and irreligion which characterised the late outbursts.

the mount. But some zealous, Catholic gentlemen had been there previously, and they had secured a plot of ground on the high-land suitable for the erection of a large Church. When therefore Don Bosco made his visit, a meeting of clergy and distinguished citizens met him. The President of the St. Vincent de Paul Society came forward, and in an address presented the property to Don Bosco as a record of his visit to their city, so that the place which was threatening to become a centre of irreligion might be



BARCELONA.—Actual state of the building of the Temple to the S. Heart of Jesus on *Tibidabo*.

The project of the new Sanctuary was promoted by some prominent inhabitants of Barcelona during the life-time of Don Bosco, and the idea in its inception and development is a piece of interesting history, revealing once more what an extraordinary influence in modern religious practice the Ven. Don Bosco was designed to wield. Mount *Tibidabo* is a height overlooking the city of Barcelona. Its wooded slopes and summit have long been a popular pleasure-resort for Sundays and holidays, and its advantages as a residential district were soon noted. It could not help coming under the observation of Don Bosco when he visited Barcelona during his visit to Spain, and before leaving the town he arranged to make a journey to

hallowed by the erection of a Sanctuary in honour of the Sacred Heart. He then handed to Don Bosco the documents, making over the site to him.

Don Bosco was deeply moved, and after briefly thanking them, he promised that there would one day rise upon that spot a Sanctuary dedicated to the Sacred Heart, which would be a centre for the diffusion of religious fervour among the people, and a memorial of their charity and devotion to their Religion.

The promise of Don Bosco was not likely to be forgotten, but works of more pressing need diverted attention from it for a time. But in 1903, when the district became more inhabited, a Committee of Co-operators took the matter



in hand and placed it before His Eminence Cardinal Casanas, the Bishop of Barcelona. His Eminence joined most heartily in the scheme, and hurried on the matter so that the foundation stone was laid before the close of the year of the Pontifical Jubilee of Leo XIII.

The work was undertaken on a vast scale, and even the crypt which alone is ready for divine service, is of ample proportions, with thirty wide arches, and a magnificent entrance, all in carved stone. It will ever remain a monument of successful co-operation as the Ven. Don Bosco understood it, as a combined effort to promote the interests of religion and the Church, and to leaven society with the only spirit that can make it truly christian and happy.

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**Rome**

The Delegates to the young men's Catholic Congress paid a visit to the Institute of the Sacred Heart before leaving Rome. This Institute has been for so many years a means of promoting all Catholic progress and has taken so prominent a place in all the recent schemes on behalf of the young men's catholic interests that it is rightly regarded as a sort of head-quarters for all who come to Rome as delegates or representatives of societies dealing with the training or betterment of the young. On this occasion the Provincial of the Roman Province did the honours. There were several discourses dealing with the results of the Congress and Commendatore Pericoli read a message from His Holiness sent on the conclusion of the Congress: *The Holy Father sends His Blessing and thanks to the Congressists, and hopes for great results from their labours, for the good of the Church and the young generations.* The Sovereign Pontiff was heartily cheered when His message had been read.

Supper was then served, and after it Mgr. Pini proposed a visit to the Coliseum, the scene of so many victories for the Faith. It was a splendid evening and the proposal was immediately adopted. Arrived there, Mgr. Pini gave a brief historical description and the general enthusiasm was displayed in the singing of the *Te Deum*. The Congressists left the Coliseum half an hour after midnight.

The Festive Oratory Club, attached to the new parish of *Santa Maria Liberatrice*, have also recently celebrated the reception of their newly-appointed parish priest. The grand *Clemson Hall* was filled with guests, including many distinguished Co-operators, both Clergy and and laity. The presence of such a large number of interested benefactors witnesses to the strides

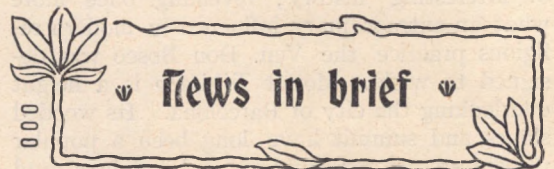
this parochial centre has made within the few years of its foundation, and also attests the sound judgment of the Holy Father, who with his wide experience of pastoral duties immediately saw the necessity of establishing a stronghold of religious activity among this industrial population.

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**New York**

A magnificent reception awaited Fr. Coppo on his return from Europe. He has laboured many years at the Salesian Church of the Transfiguration, and under his administration it has gradually included in its organisation several associations for the spiritual and temporal welfare of the large congregation, reaching to many thousands. Sailing on the *Hamburg*, he was awaited at the quay by three carriages decked out as for a gala, and before his surprise could be expressed, or any remonstrances made, he was being conveyed, amid a cheering crowd, to the Church of the Transfiguration. The Church was filled with parishioners and Fr. Coppo had to ascend the pulpit to express his gratitude at the reception, and to convey to them a message and blessing from the Holy Father. In the evening he was entertained at a reception and concert where more hearty expression could be given on both sides of regard and appreciation.

On the following Sunday when the Blessing of the Sovereign Pontiff was to be given, and the plenary indulgence to be granted, there was a grand manifestation of practical faith and fervour at the Masses early when thousands approached the Sacraments to avail themselves of the opportunity. They included the Sodality of St. Aloysius, the Confraternities of the Children of Mary, of St. Joseph, St. Anne and the Holy Name, and the combination of all made a sight, that is quite inadequately described by the term *imposing*. The day will be the occasion of a new start in all the varied efforts that are being brought together, to make the Catholic life of this extensive parish ever more vigorous and flourishing.



The flourishing condition of the Festive Oratory at Trieste, Austria, has often been commented on. At the entertainment provided in the beginning of the year by His Royal Highness



Prince Hohenlohe and his noble consort, no less than 696 boys attended, all of whom received a present. His Royal Highness first of all assisted at a play given by the dramatic club of the Oratory, and then accompanied by a large number of distinguished Co-operators, both ladies and gentlemen, he presided at the distribution. Such practical philanthropy does honour to the distinguished patrons of the Oratory, who are evidently convinced that they are serving the best interests of the nation.



For the Feast of St. Francis of Sales His Lordship Mgr. Marengo, of the Salesian Society, went to the Oratory at Tuin. The Bishop of Massa Carrara is always a favourite at Valdocco, of which he still regards himself a member. The patronal feast naturally assumes a foremost place at the head-quarters of the Congregation, but as yet no accounts are to hand concerning the celebrations.



Both Milan and Florence have recently had important gatherings at their Schools, chiefly in connection with the prize distributions which are customary in the early part of the year. At Milan His Eminence Cardinal Ferrari presided, and in bringing the proceedings to a close he expressed his great pleasure at the continued prosperity of the Institute, and urged all the boys, to what ever positions they might afterwards raise themselves, to cultivate industriousness, supported by a spirit of faith. Among the prizes were some obtained at the Third Salesian Exhibition of Professional Schools.



As a completion to the notice given above of the Feast of St. Francis of Sales in London we must hasten to add that we were not disappointed in our hopes that His Grace the Archbishop of Westminster would be able to make what is now almost a traditional visit to the School on the occasion of his feast. On account of his important affairs in Rome, he was unable to come on the day itself, but a short time afterwards he showed that he had not forgotten his former practice, and came one afternoon quite unexpectedly. He spent quite a long time in conversation with the Rector (the Very Rev. Fr. Macey,) and with the other Superiors,

and gave his blessing to many who were waiting the long chain of kindly acts which connects His Grace the Archbishop of Westminster with the sons of Don Bosco in England.

**VIEDMA** (Argentine Republic). — A victim to his own charity was Fr. Dominic Ugo, who on the 17th of last November perished in the waters of the Rio Negro, while attempting to rescue a pupil who had inadvertently fallen in at a dangerous spot. We translate from the *Pueblo* of Buenos Ayres.

"The tragedy of Viedma in which perished Fr. Dominic Ugo, Salesian, victim of his intrepid heroism, and the boy Di Crosta, a pupil of that College, is one of those incidents which leaves one plunged in thought and fills one with admiration.


Men not influenced by the Freemasons and those of sound mind will reflect on this incident and will find no satisfactory explanation other than the excellency of Christian virtues, capable of such heroism even in the cold positivist atmosphere of our own days.

A youthful pupil of the Salesians, Di Crosta, although he had been warned of the danger, fell into the river at one of the most dangerous spots, a victim to his boyish imprudence. Fr. Ugo saw him and jumped into the stream risking his own life in obedience to the call of charity towards one in imminent danger of perishing; struggling against the impetuous current he succeeded in catching hold of the child. It was a fearful undertaking aggravated every moment by fresh dangers. He had not only to struggle against the rapidity of the river but to save the child who impeded his movements. But the powers of man are not always equal to his strength of will and this was now the case.

The pupils in consternation watched the spectacle until its sad ending. Their minds oscillated between fear and hope, but the sacrifice of the intrepid priest was vain. His strength failed and both victims were swept away.

To risk one's life to save one's neighbour is the greatest and most eloquent proof of Christian charity and heroism inspired by faith...."





# News From the Missions.

MATTO GROSSO.

## The tribe of Bororos.

(By Rev. Antony Malan).

PART VI. — The games.

*Quimaguddo*. — This game is played after the burial of the bones of an Indian, either recently dead, or one who has died some time previously. By means of the *ahige* (or *aigge*), the swinging round of a flat piece of wood they call up the soul, whose corpse is represented by a trophy erected as follows.

On a mat spread on the ground four bows are fixed, forming two crosses of St. Andrew, about a yard from one another, and above are placed three arrows, on which different things are hung.

At sunset they assemble at the shrill ringing of little bells and seat themselves round the trophy.

There are three principal actors in the game: the first, *Quimaguddo*, personified by the *Bari*, and *Bocororó* and *Itubori* represented by two Indians. The *Bari* is clothed in bright red, the others in dark red; all have the shoulders elegantly adorned with white feathers.

Taking hands so as to form a chain they are led by a guide to a receptacle of water where some is poured over their heads. Then the oldest of the tribe presents a bow to *Quimaguddo*, whilst the guide gives musical instruments to the other two. After this *Quimaguddo* places himself in front of the trophy, and the other two behind him; the first sets off running round the trophy, rubbing the feet, and the others follow him playing on strange-sounding instruments making three jumps at the end of the curious musical performance. The round is made three times, and the at end all present shout three times, marking the invitation of the *Bari* calling up the *Aroe*. Now the *Bari* advances and begins running hurriedly round the

trophy and shouting the while, and then suddenly stops and emits a long and lugubrious "Hum!..." This is the voice of the soul which comes and enters into him. After a few minutes he adds "*The soul says that it suffers much, indeed it is in the heart of a tiger.*" This is gravely confirmed by the others who fill the air with a unanimous "Huh! (yes)"; and the *Bari* proceeds: "Let us go and dislodge it and we will kill it". At these words a great shout is raised by all present, the actors disappear and the game is finished.

*Manno and biegarau*. — The Bororos have a tradition that in ages past there was a certain *Manno* or *Manori*, who like another Samson displayed an extraordinary strength greatly superior to that of the Indians now living; and in order to celebrate his memory and more probably still to train up strong and robust men, such as they are for the most part, they play the following game.

It is announced on the eve by a herald, and towards nightfall they begin the preparatory song which is always an invitation to the spirits.

At day break several boys go to collect what is required and carry everything to a certain spot about five hundred yards from the *aldea*. Others remain in the tents, alternately resting and singing a monotonous and tiresome song for the success of the feast. From midday until two or three o'clock in the afternoon they paint themselves with *urucúm* to gain strength, then with loud cries they issue forth preceded by the *Bari* or by his delegate, and set off at a run to the appointed place, where the weaker and the more robust separate into two bands.

The *Manno curireu* (great game) consists in a large wheel made of wood weighing about 300 pounds or more. The *Manno biegarau* (little game) is a smaller wheel of the same material weighing about 260 pounds. The *strong ones* make the larger wheel, the *weak* make the smaller. Having completed the work they lie down on the grass, until the *Bari* having exorcised or blessed the wheels, calls upon them "to show themselves strong and valiant."

At this signal the two bands seize upon their respective wheels. The earth trembles and the



air resounds with the clamour of voices, whilst borne on the heads of several men, the two wheels are carried forward. Shouts re-echo on all sides if the wheel swerves or threatens to fall as they carry in frenzied haste thier respective burdens to the *aldea*. The boys follow the athletes leaping merrily. The band which lets the wheel fall is mocked with cries of derision. If one succeeds in carrying the larger wheel alone for a few steps he is proclaimed the most valiant and he becomes the king of the feast, to whom the dishes at the banquet are first offered.

The game being ended all the men assemble for the banquet prepared by the women and thus the entertainment comes to an end.

The next is a funeral game to celebrate the memory of all the departed. At sunset, an Indian leaves the *aldea* secretly and when he is about 500 yards off, he sends forth lamentable cries, sometimes shrill, sometimes deep-toned. They are the cries of the souls begging for help: "*The soul has come, the souls have come,*" and the cry re-echoes throughout the *aldea*. At once the women begin the funeral song in me-



NEW YORK. — Transfiguration church. — Sodality of St. Aloysius.

The women remain in the *aldea*, and at the approach of the two bands wail or sing the customary elegy which grows ever louder until the wheels are put down near the large meetinghut.

This done the men pour over each other vessels of water to relieve their fatigue and gain fresh vigour. Then the *Bari* unfastens the wheels and all, men, women and children divide the pieces of wood amongst them, carrying them in bundles to their huts.

This wood is used as a cushion and as a preservative and a talisman in cases of sickness! Invalids place it on the parts affected, feeling sure they will regain their health!

mory of the dear departed. Towards night-fall this sad and lugubrious scene still continues until two bands of Indians provided with rude musical instruments set off to the place from which the voice proceeds. Having got these, the cries and lamentations of the souls increase accompanied by all the musical instruments: then in a long file, dragging their feet, some playing on a sort of pipe, others the *pana*, whilst the greater number swing round the flat pieces of wood; imitating the voice of the souls, once more they return to the *aldea*. Lastly are to be seen some of the strongest, walking with bent shoulders, for they bring with them the souls of



the ancients of the tribe! On the threshold of the aldea and at the door of the hut of assemblies, alternately drawing back and going forward they display the efforts and the struggles of the souls in entering these places. Finally they enter and after taking several turns in the interior they sit down to rest, whilst others take their place in imitating the voices of the souls. At this point the grief of the mothers weeping for their dear ones becomes desperate; the children, alarmed by this scene of heartrending sorrow, take refuge in their mothers' arms, whilst the older ones in their fright hide themselves under the mats.

Having thus unburdened themselves of their melancholy recollections, a sepulchral silence ensues, when all retire to rest. At dawn of day the assembled souls begin again their lamentations and a chant is intoned for their relief. At this time men and women go forth to fetch branches for the purpose of making two wheels, and when the chant is ended these are constructed. Towards two o'clock in the afternoon they all paint themselves, they ornament their foreheads, lips and shoulders and set off to the place where the wheels are deposited, some wearing the skin of a beast, others with branches, or fringes of tigers or wildboar's claws round their neck, arms, waist and legs.

Having arranged themselves in two bands behind the two wheels, one remains at the side and gives orders to commence singing. Then the women issue from the huts and surround the wheels weeping. The singing over, an Indian is ordered by the director of the ceremonies to ask the captains to sing; this is accompanied by the movement of the wheels, for the two bands begin to dance in opposite directions around them. Two only first quit the bands and when these pass by dancing they catch hold of a companion and taking him by the hand run with him round the wheels three times and then throw him upon one of them, which he embraces and immediately retires and joins the band once more. The first also embraces it, and if he be very strong, lifts it up himself, places it on his head and dances with this burden until another takes it from him. The strongest dance with the larger, and the weaker with the smaller, whilst the two bands dance round them without stopping imitating the voices of the souls.

All having in turn taken part in the dance of the wheels, they take them to pieces in the middle of the aldea, making a great tumult. With this loud shouting the game ends.

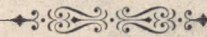
Another pastime begins in the Assembly hut with the combined singing of a solemn, measured chant. Then all go to the front of the hut and

form a circle and dance round. After some time the women retire and the men conclude the game with a curious mimicry, resembling military exercises with the bayonet. With the applause of the bystanders the game ends.

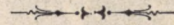
\* \* \*

This ends my description of the life of the *Bororos*. How much the missionaries desire to enlighten them with the truths of Christianity, for one can judge how far as yet they are steeped in the darkness of superstition, and sitting in the shadow of death.

ANTONY MALAN,  
*Salesian Missionary.*



## ARGENTINE REPUBLIC.



### The Agricultural Colony of Fortin Mercedes.

(Notes sent by Fr. Peter Bonacina).

Who would have thought it possible? Fifteen or twenty years ago the region of Northern Patagonia between *Bahia Blanca* and *Rio Negro*, more than two hundred miles wide and four times that in length was a desert and consisted entirely of an immense barren plain scattered over with a few sickly shrubs and plants, on seeing which the few visitors exclaimed:

—“This land is truly barren, saturated with salts injurious to vegetation, with such a dry climate, the plough is useless; it will be a hundred years or more before one can look for colonies and towns and see these slopes covered with luxuriant foliage and golden harvests.”

And the land was thought to be of such little value that the Argentine Government offered it for sale at from 500 to 2000 *pesos* (from £ 50 to £ 200) the square league.

And yet Don Bosco told us he had seen these regions covered with rich vegetation and peopled with cities and colonies, and his sons scattered here and there busily employed in sowing the seed of the Gospel together with the principles of Christian civilization, directing the Indians in their field work, teaching them arts and trades and making themselves all to all.



Who would have thought it? It is not necessary to repeat it, for our readers know well who Don Bosco was. Rather will I state that the Salesians established themselves on the Rio Colorado in 1895. It was simply a desert. The inhabitants were scattered at great distances from one another. On the 29th of June, 1895, we took possession of about 125 acres on the left bank of the river, occupying part of a fort which had been destroyed, intending to erect a spacious edifice on a small hill overlooking for

frequently have presented serious inconveniences if we had determined on a real agricultural school with fixed hours and methods.

Nevertheless in a few years this uncultivated valley and these hills bare of all vegetation were covered with leafy and fruit-bearing trees and with smiling pastures; and now from the principal courtyard of the college, on a gentle incline a spacious road descends for 400 yards with a double row of gigantic poplars on each side ending in a circular piazza near the river, also



FORTIN MERCEDES.—On the banks of the Rio Colorado.

some distance the valley and the surrounding country.

No sign of civilization was to be seen in the neighbourhood: the telegraph wire alone kept us in communication with the rest of the world, and the *galera* or *national courier* who every ten days passed by on his dangerous journey across the Patagonian pampas.

Here the Salesian work had a double end in view, that of evangelization and colonization, for from the beginning we intended to establish an agricultural school. But it would be inexact to call it a school; the climatic conditions of these regions, subject to unexpected fluctuations, and the end we had in view—that of experimenting in the cultivation of these barren lands—would

shaded with poplars, which we have named *Valdocco*. This avenue is one of the principal arteries from which branch out, to right and left, other roads also shaded by different trees which divide the various cultivated plots. Another avenue of 8 yards in width by 800 in length, starts from the College and ends at *Murialdo*, a pleasant meadow where cows, sheep and horses find pasture. For the length of nearly a mile the bank of the *Colorado* is now entirely artificial; along it, following the windings of the current, a road has been made also bordered with poplars, weeping-willows and fruit-trees.

All this work has been done a little at a time each year and now the Colony can boast thou-



sands of forest trees, such as the polar, the willow, the tamarist, the Canadian and Caroline poplar, the Eucalyptus, etc. and here and there, in well disposed clumps, cypresses, Maritime and Cordillera pines make a good show.

Years ago I remember bringing from Bahia Blanca as a present to the boys a basket of grapes and other fruit, so that they might know them, taste them and thus be incited to undertake the works which later on would give them in abundance similar fruit. Ten years later, our agricultural school was capable of sending the same to Bahia Blanca had there been any means of transport. Today we can reckon 2500 vines in full bearing, about 500 peach trees of different kinds, apricots, pears, apples, cherries, plums, pomegranates and quinces all producing an abundance of fruit.

We also made experiments in the cultivation of lemons, oranges, *guayabo* and similar fruit-trees, but the cold and sudden frosts warned us to desist.

To the pleasant fruits we did not fail to add useful vegetables and we have had the satisfaction of seeing all sorts of garden produce thriving, well grown, and sometimes even attaining colossal proportions. Asparagus also is easily propagated and gives abundant crops.

How then have we succeeded so well, where the rain is scarce and the soil naturally dry? In order to obtain abundant irrigation cheaply we have had recourse to a primitive system. We have set going various wheels, several feet in diameter light and strong, having fixed to them sheets of zinc six feet long, fastened to each other with strong galvanized wire, carrying at the end of each receptacles of tin holding several quarts each; thus, put in motion by the stream they rise filled with water and empty themselves uninterruptedly into a small reservoir, from which the water flows for the irrigation of the plantations. A wheel of this construction last several years and gives us over 80,000 gallons in a day. At present three of these wheels supply the water at our oasis of *Fortin Mercedes*, from whence started the movement for the formation of the large estates or *estancias*, now extending over these *pampas*.

The provisions, therefore, of our Venerable Don Bosco are being fulfilled. Only 15 years have passed, the 100 miles which separate us from *Bahia Blanca* are no longer a desert waste, but covered with flourishing farms and vigorous Colonies; the fields which then were of trifling value, are now rapidly increasing in value. If there are as yet no cities, still you may find villages with two to three thousand inhabitants, who this year alone have exported 5 million

hundred weight of grain. And now the railway which will traverse the whole territory is being constructed!

PETER BONOCINA, *Priest.*

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## CHINA.

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### A pilgrimage to Sancian.

(From the diary of our Missionaries.)

A few days ago we received from our brethren at Macao a diary containing some interesting news which we thought would please our readers, when we heard that owing to the revolution which had broken out in that Portuguese Colony our brethren had judged it expedient to take refuge at Hong-Kong. Whilst looking with some anxiety to that distant settlement in the East, we think the following pages from that diary will be read with pleasure.

Every Missionary who lands in China, or who passes there on his way to Japan, desires to visit the tomb of the great Wonder-worker of the East, in order to draw thence strength and courage to follow his glorious footsteps. On account of the difficult crossing, or other hindrances few however, too few can satisfy their ardent desires.

And we, the poor sons of Don Bosco, when scarcely landed on these shores, saluted in our hearts the Tomb, not very far distant, of this wonderful Saint.

But, at length, in company with some of the Superiors and students of the Seminary at Macao, we embarked on our pious expedition, blessed from afar by His Lordship the Bishop who from the lofty summit of the *Pegna* responded to our salutations. In the combination of circumstances there was nothing to disturb in the least degree the sacred character of sincere devotion and fraternal intimacy in the long desired expedition.

A double motive gave a special character to our pious pilgrimage. The Jesuit Fathers, superiors of the Seminary, naturally turned their steps towards Sancian, responding to the call of their older Brother, and we Salesians, undertook our pious pilgrimage with the special intention of celebrating in this way, the



Sacerdotal Jubilee of the Successor of our Venerable Don Bosco.

Such were the interior dispositions of the pilgrims numbering about a hundred, all united in cordial affection, as members of one family.

The clearness of the azure sky, soon studded with myriads of stars, the pious hymns of the clerical students, the strains of our band, all contributed to the pleasure of the travellers, making them oblivious, in a certain measure, of the inevitable discomforts of the sea.

At midnight, when silence was most profound, the steamer gave forth a piercing shriek to arouse the boatmen buried in slumber. We had arrived.

Meanwhile, as the darkness concealed from our eyes and our hearts that which we most earnestly desired to behold, the pilot, though a pagan, had the kindly inspiration to light up the electric reflector, turning its rays on to the Church of the Tomb which appeared and vanished like some strange white phantom.

It was an amusing sight to witness the landing of so many persons, all carrying on their backs a knapsack with the mats and blankets for sleeping, shouting to each other in the darkness to be careful not to fall into treacherous ditches.

When quiet reigned once more, we slept on the land of St. Francis Xavier.

Sunday had been destined for the greater functions, but out of consideration for the fatigue of the travellers, it was deemed better to postpone them to the following day.

This did not prevent all the pilgrims approaching the shrine on the same day, in various bands, to satisfy their devotion.

The Church of the tomb has no longer its ancient splendour and the tomb itself is marked by a large stone, protected by a miserable wooden balustrade. Yet amidst such lowliness the soul was filled with peaceful satisfaction. Like all places devoted to Religion, the sepulchre of the great Apostle of the East speaks that mystic language which, penetrating the inmost recesses of the heart, fills it with the sweetest peace which, attaches it to those mysterious six feet of earth, called usually even by the pagans "*chingsán*" the holy mountain.

The activity of the brain, by an easily understood association of ideas, transported us in that moment to the Tomb of Don Bosco, enjoying for a second the illusion of having suddenly returned to the shade of the weeping willows near the blessed remains of our common Father.

Monday, the 19th was the principal day of the pilgrimage. With the early morning breeze the

procession bearing the relic of the Saint started from the Parish Church. The ecclesiastical students and the clergy sang the Litany of the Blessed Virgin, accompanied by our boys' band, in two choirs, which like a pious echo, responded to one more distant.

The procession defiled slowly along the sands of the sea-shore a beautiful and consoling spectacle!

On one side the softly curling waves splashed at our feet with a rhythmical sound, on the other green mountains lofted their crests and overhead stretched the immense canopy of heaven, below which the harmony of voice and music diffused itself, like the wailing of souls, strengthened by eternal hopes, in an atmosphere of earthly and heavenly peace. What happy moments! A spiritual feast too seldom enjoyed! Then the procession wound its way amidst the wooded slopes, where the music and hymns were succeeded by murmured prayers.

Here we are at the votive Chapel. The rising sun shows us a splendid panorama, with the mountains of the Chinese Empire in the distance. We have reached the desired goal! Emotion fills the soul; we feel the presence of the Saint in our midst. One more turn round the Church, then we enter and the relic is placed at the head of the tomb.

A few moments later Solemn Mass begins, the Gregorian chant being sung by the pupils of the Seminary. At the Gospel, Father Mendez in an eloquent discourse in Portuguese, addressed the clerical students, insisting above all on the long preparation of the Saint before undertaking his work of Apostolic Missionary.

In the evening towards sunset there was another devout procession in which the holy relic was carried back to the parish Church.

On Tuesday, a copious rainfall accompanied by stormy winds threatened to keep us indoors the whole day. Instead the sky cleared and our first thought was to pay a visit to the Christians in the neighbouring villages. At *Sam-tiao-kai* the most important, or rather the only market, the unexpected appearance of so many strangers brought all the poor people out of their huts, wondering at the appearance of the musical instruments from which boys, with pigtailed like their own, extracted harmonious sounds never before heard.

The grand Mandarin in slippers, who has a dozen soldiers armed with rusty guns and two cannons half buried in the mud, took all the honour for himself and was so pleased that he ordered the discharge of the *pan-p'enng* as a sign of a first class solemnity.

The purchase of some cakes or fruit excited



the admiration of the peasants who probably had never made so good a bargain at one stroke.

But here one could not fail to make an important observation:—"The same mouths," we said, "now opened in silent wonder, are the same which last year clamoured for the death of the Missionary!" And in our hearts once more we blessed the Venerable Don Bosco who taught his boys to put the devil to flight with the beating of the drum and the sound of the trombone.

*Sam-tchiao-kai*, which has the privilege of giving its name to the whole island, enjoys the advantages of a tiny port, framed by hills which give it the delightful aspect of a bit of our best scenery.

Thanks to the cordial generosity of the Rector of the Seminary we had several boats for the return journey. The harmonious movement of the blue waters and fresh saline breezes filled the boys with unexpected delight.

Father Thomas, the local Missionary, was firmly convinced that our expedition would not be useless in promoting the welfare of Christianity.

And as this day was the fullest of incidents, I must not omit to mention that in the afternoon we were present at a most consoling function, the baptism, that is to say, of four new Christians. How happy were these fortunate youths, washed in the waters of redemption! But still more happy was the god father, who from a saccristan of the devil (I mean the guardian of a pagoda) had become a fervent follower of Christ. *Deo gratias!*

And it was a pretty scene, when the sprightly old man, nothing but skin and bone, with joy illuminating his countenance, according to Chinese etiquette, went from one side to the other, making the ceremonial bows, and presented to all the priests with both hands the glass of sweet wine, which he, first of all, had tasted. There was naturally some hesitation, but all ended by yielding, and drank amidst universal cheering and hilarity.

Whilst the Rector of the Seminary had enjoyed the honour of adding that day four new children to the Church, our Director in his turn, later in, carried out a function eminently Salesian in character.

You must know that we had brought with us from home a beautiful picture of Mary Help of Christians to make a present of it to the Missionary of Sancian, so that remaining as a souvenir of our pilgrimage, our good Mother may bless all who come to pray at the Saints' tomb. Placed on a throne of flowers in a suitable spot, in full view of the faithful, it was solemnly blessed, whilst the Litany was being sung. The

invocation *Maria Auxilium Christianorum* was sung three times with great fervour, but no, I am mistaken, by an unexpected intonation it was repeated six times. Fortunate mistake, all to the glory of our Patroness. Several photographs were taken and the day came to an end with the attractive spectacle of the magic lantern.

The Christians assembled in crowds and were never tired of contemplating, as if they were live figures, the beautiful coloured slides of the *Bonne Presse* of Paris, representing the Life of Our Lord. To these poor peasants they were like heavenly apparitions. The venerable old *Lao-on-Sap*, a martyr for the faith, remarked towards the end:

—"This is a fine and efficacious method of teaching Christians Doctrine!"

On Wednesday, the last day, accompanied by the usual solemn Gregorian chant, a Requiem Mass was celebrated, through the courtesy of Father Thomas in suffrage for the Jesuits, Salesians and pupils who perished in the dreadful disaster of Messina. Thus our pilgrimage united us in charity with the far off dead.

After the hymn of thanksgiving, towards evening we set off saluting once more the Tomb of that great Saint who left in Sancian his mortal remains (1).

In the depths of our hearts there was but one regret and one desire: regret at leaving too soon this blessed land and an ardent desire of soon returning there to enjoy again the same spiritual delights...

JOHN FERGNANI, Priest.

(1) The body of S Francis Xavier found in Sancian a temporary tomb. It was buried there the Sunday he died, at two o'clock in the afternoon, the 27th of November 1552, and remained there incorrupt till February 17th of the following year when it was removed to Goa where it was honoured and is still honoured by multitudes both of Christians and pagans.

## 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.





## LIFE OF MARGARET BOSCO

### Mother of the Ven. Don Bosco.

By the Rev. J. B. LEMOYNE

PRIEST OF THE SALESIAN CONGREGATION.

#### CHAPTER V.

#### The mother's wise direction.—A market scene.

Margaret watched over her sons' conduct with indefatigable vigilance: her way of doing so, moreover, was neither narrow, suspicious, nor morose, but was of the kind which our religion inspires, for it was steadfast, prudent and loving.

She tried to make the company of their mother pleasant to her children, and in order to succeed in doing this, she put in practice St. Paul's advice: "Do not provoke your children to wrath, but bring them up in the love and fear of the Lord." Far from showing herself worried by their noisy play, she took part in it herself, and invented new games when necessary.

She always replied with patience to the childish questions: she even encouraged their infantile chatter, getting to know by that means, what was at the bottom of their thoughts, and watching the development of their early affections.

Delighted by her foreseeing kindness, which was always so painstaking and so calm, her children had no secrets from their mother. The Bible and the Lives of the Saints are preserved as treasures in every Christian household. On Sundays the inhabitants of the hamlet used to meet together in a stable if it was winter; or among the vines if it was summer or autumn; and some devout old man would read a page of the holy Book. Margaret was well versed in beautiful quotations, and used to repeat appropriate ones to show how our Lord loves and

rewards good children and punishes disobedient ones.

She succeeded marvellously in arousing interest and keeping attention, above all in talking to children of Our Blessed Lord who was always submissive to his mother and she had the power of representing Him to her sons as the perfect model of youth.

The eagerness of children to hear stories is well known, and the impression made upon their hearts by them often continues throughout their lives. By means of these attractive narrations Margaret obtained such great influence over her sons—and later on, over her grandsons—that they obeyed a single word from her, not only with promptness but with love. If she needed some small service such as the carrying of wood, the drawing of water, the giving of grass or straw to the animals, or the sweeping of some part of the house, there arose a friendly rivalry as to who should be the first to do it. Margaret had with entire success won obedience in every form from her children. To go out or to form intimacies with strangers without express permission was absolutely forbidden, and the rule was always respected. Sometimes the children would run to her:

"Mother" they would say, "Such and such a comrade is there: may we play with him?"

If the mother consented they started out joyfully to play on the hill side: if she refused they did not even dare to appear on the doorstep; content and happy they amused themselves at home with the playthings that they had made themselves, or that their mother had brought them from the fair, and they gave no further thought to the matter...

Confident that they would behave themselves well, the thrifty house-wife would give herself up in peace to working in the fields.

The children used to stay quietly in the house and if their little neighbours came and tried to tempt them out into the sun shine in spite of their mother having forbidden it they would simply reply:

"No, it would displease our mother."

However, confidence had its limits.

As mistress of the house, and occupied with



various matters, Margaret was obliged to frequent fairs and markets, and in spite of the docility shown by her children, she continually had the care of their innocence at heart: she knew too well how a light breath could tarnish it, so she never left them to themselves longer than she could help.

When she was starting, she first gave the children some very necessary advice; then the grandmother was invested with full maternal authority, and was earnestly implored not to let her charges out of her sight. In their mother's absence the boys tried hard not to do anything wrong: Margaret's return was impatiently expected, and some reward was generally promised.

If one had asked what that reward was to be, the answer would have been "*A piece of blessed bread.*"—Indeed, for children of that age and condition of life, who were simple and pious, such a reward was quite enough.

When towards evening from the top of the hill they caught sight of their mother, tired, and loaded with goods they rushed to meet her, crying out:

"The blessed bread! The blessed bread!"

And Margaret would smile and slacken her pace.

"What a hurry you are in," she would say. "Have a little patience! Let us get home first so that I can put down this heavy basket. Please give me time to breathe!"

And the children would follow, jumping about in their impetuous way.

When they reached the kitchen, the mother sat down, the blessed bread was taken out of the basket, and the children stretched out their hands for it.

"For me! For me!" they cried.

"Have patience!" the mother would say. "Begin, please, by giving me a report of your conduct."

Watching her lips eagerly, they waited for her questions. Speaking to one of them she would say:

"Have you been to the dairy to ask for such and such a thing, as I told you to do?"

To another:

"I hope you have not forgotten the message I gave you to our neighbour?"

To them all:

"Has your grandmother asked you to do anything for her? Has she been obliged to scold you?"

"Have the children who live near, been here to see you? What did you talk to them about? Did you say the *Angelus* at mid-day?"

In this way she made them give an exact account of how they had employed their time, and was able to penetrate their innermost thoughts.

The children used to tell her quite frankly all the little things that had happened.

"That is very good," she would say to one.

"A little more patience, or politeness," she would say to another. "You must be more careful another time."

And to them all:—"Above all things you must have a great horror of untruth, because it displeases our Lord above all things."

Thus with her eyes steadfastly fixed on the divine law, as the supreme rule of our conduct, Margaret put her children on their guard against the faults of their age; and, in particular, taught them obedience and respect.

"Obey your grandmother, always show her respect, and God will bless you."

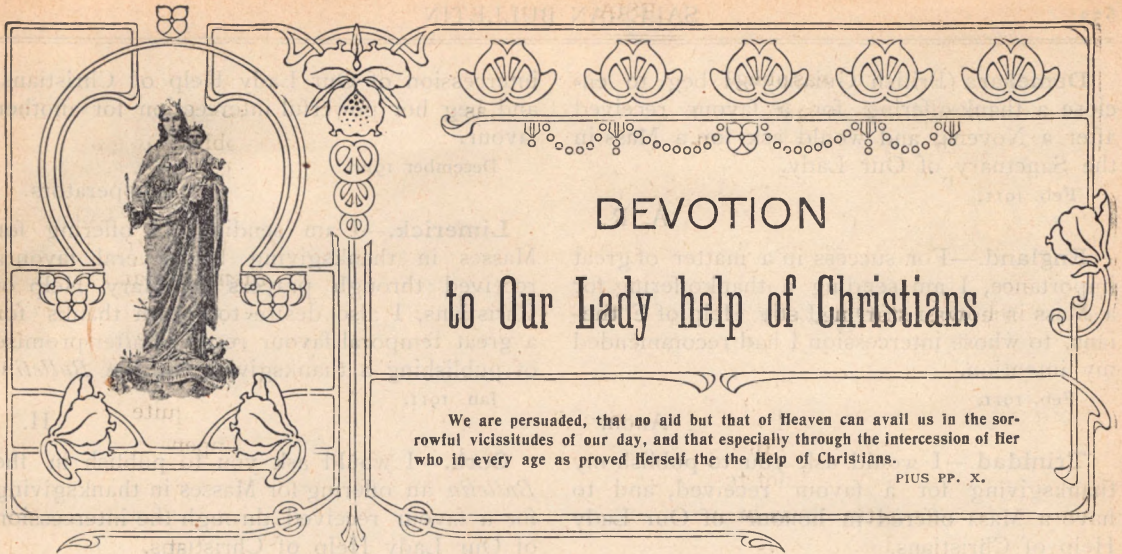
At last, when she felt sure that her children had behaved well while she was away, she gave a piece of the blessed bread to each of them. They ate it with delight after having devoutly made the sign of the cross.

A long absence was not necessary as a reason for these maternal questionings. An hour or two without seeing the boys was enough, in her opinion, to warrant a kindly and anxious enquiry about their behaviour during her absence.

Good advice was the useful result of these queries. Her sons became,—so to say without effort,—polite, self controlled and unassuming: and if some act of thoughtlessness overtook them, they were the first to acknowledge their fault, and to promise to be more careful in the future.

(To be continued).





The Co-operators are invited to join in the special devotions now so widely practised on the 24th the month. By uniting in these their particular intentions are prayed for in the Sanctuary of Our Lady Help of Christians, and they are moreover asked the pray for the general intention of the Association which for this menth is: *that the number and fervour of our vocations may be increased so as to cope with ever growing demands.*

## The History of the Devotion

(continued).

During the remainder of his life the Sovereign Pontiff promoted this devotion to his Patroness; he approved certain Associations and Confraternities dedicated under this title, and granted many indulgences to good works done in connection with it. One fact proclaims aloud the particular veneration this Pope ever afterwards had for Lady Help of Christians.

In the year 1814 a picture was painted which was to be placed in the Church of *Our Lady in Monticelli*, directed by the Father of Christian Doctrine in Rome. On May 11th the painting was taken to the Vatican, so that the Sovereign Pontiff might bless it, and give it a title. He had hardly seen the inspiring picture when he was moved with great devotion, and without any previous determination or consideration he exclaimed on the instant *Maria Auxilium Christianorum ora pro nobis*. The bystanders re-echoed the prayer of the Holy Father and on its unveiling of May 15th there was much joy and acclamation among the people. The prayers and thankofferings in the Church have

continued to the present day, and the faithful continually find consolation through the intercession of Our Lady Help of Christians.

Another event in the history of this devotion is undoubtedly the discovery of the Image of Mary Help of Christians of Spoleto, and in recounting it we have taken the very words of His Grace Mgr. Arnaldi, Archbishop of that city.

"In the parish of St. Luke, between Castelrinaldi and Montefalco, in the Archdiocese of Spoleto, out in the open country and away from the road or any habitation, there was placed on the top of a hill an ancient fresco of Our Lady embracing the Child Jesus. On the sides were visible, though dimmed by age, representations of St. Bartholemew, Sebastian, Biagius, and Roch. Exposed for so long to the weather they had lost their former colouring, and were rapidly disappearing. Only the image of Our Lady and the Child remained in a state of excellent preservation. Some remains of a wall show that a chapel once existed there, but beyond that, it had quite passed out of the memory or notice of many and become a hiding place for serpents. Public attention however was soon to be drawn to the spot.

## GRACES and FAVOURS.

Canada. A Co-operator begs to send an offering for a mass in honour of Mary Help of Christians in thanksgiving for a great favour obtained through her intercession after promise of publication in the *Salesian Bulletin*.

September, 1910.

P. B.



**Demerara (British Guiana).**—I beg to enclose a thank-offering for a favour received after a Novena, and would ask for a Mass in the Sanctuary of Our Lady.

Feb. 1911.

A. R.

**England.**—For success in a matter of great importance, I am sending a thankoffering for a Mass in honour of Our Lady Help of Christians, to whose intercession I had recommended my intention.

Feb. 1911.

Anon.

**Trinidad.**—I would ask you to publish my thanksgiving for a favour received, and to have a Mass offered in honour of Our Lady Help of Christians.

Jan. 1911.

E. M.

**Atkinson U. S. A.**—Enclosed is an offering for favours received through the intercession of Our Lady Help of Christians.

Jan. 1911.

M. S.

**New Orleans U. S. A.**—I had promised a thankoffering in recommending a particular intention to the intercession of Our Lady Help of Christians. Having received the favour I beg to send my offering according to promise.

Jan. 1911.

**Ahascragh-Ireland.**—Kindly have two Masses offered in thanksgiving for favours received, through the powerful intercession of Our Lady Help of Christians.

Jan. 1911.

Anon.

**Belfast-Ireland.**—While asking prayers for a particular intention, I enclose a thankoffering for a grace received through the intercession of Our Lady Help of Christians.

Jan. 1911.

J. O'.

**Dublin.**—I would ask you to say a Mass for my intention and to publish in the *Bulletin* my grateful thanks for favours received through Novena and promise of publication.

Feb. 1911.

S. M.

**Belfast.**—Kindly accept enclosed offering in thanksgiving for favours received through the intercession of Our Lady Help of Christians.

Jan. 1911.

**San Juan (Trinidad).**—We are sending a thankoffering for favours received through the

intercession of Our Lady Help of Christians, and beg her powerful intercession for another favour.

December 1910.

Co-operators.

**Limerick.**—I am sending an offering for Masses in thanksgiving for several favours received through prayers to Mary Help of Christians, I also desire to return thanks for a great temporal favour received after promise of publishing a thanksgiving in the *Bulletin*.

Jan. 1911.

H.

**Cork.**—I would ask you to publish in the *Bulletin* an offering for Masses in thanksgiving for a favour received through the intercession of Our Lady Help of Christians.

Feb. 1911.

Anon.

**Tignish-Canada.**—I am sending an offering in thanksgiving for two favours received through the intercession of Our Lady Help of Christians, and would ask you to publish the thanksgiving.

Dec. 1910.

Anon.

**Preston.**—Kindly accept the enclosed offering for a Mass in honour of Our Lady Help of Christians in thanksgiving for many favours received, and to beg a continuance of her protection.

Jan. 1911.

A Client of Mary.

**Sligo.**—I wish to give public thanks for a favour granted through the intercession of Our Lady Help of Christians, and send an offering for a Mass at her Altar.

Jan. 1911.

Anon.

**Cavan.**—Kindly have the Holy Sacrifice offered in the Sanctuary of Our Lady Help of Christians, in thanksgiving for a favour received after a Novena in her honour.

Jan. 1911.

C.

**Cork.**—When making a Novena to Our Lady Help of Christians I promised to send an offering for a Mass in her honour. And now wish to fulfil the promise made.

Jan. 1911.

Enfant de Marie.

PERMISSU SUPERIORUM

Gerent, GIUSEPPE GAMBINO — Turin, 1913

A.I.S. for the diffusion of the 'Good Press'  
Corso Regina Margherita, 176.





# History of the Ven. Don Bosco's

## EARLY APOSTOLATE.

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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.


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

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Single copies, cloth covers, Four Shillings.

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