



# Salesian Bulletin

No. 5 - 6 - May - June - 1912

Vol. VII

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

*Leo XIII*

DA MIHI

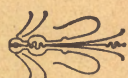
ANIMAS CAETERA TOLLE




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## Important Notice to Readers.

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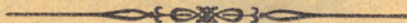
s announced previously in the **Bulletin**, the Rules of the Association of Salesian Co-operators, together with a summary of the Indulgences and spiritual favours, and appendices, have been reprinted and bound into a neat volume or manual.

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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## Devotion to Our Lady Help of Christians

It was one of the drawbacks of issuing a double number, that the Month of May, so important in our annals and devotional practice, lost its individual attention, and the customary extensive presentation of matter regarding the Devotion to Our Lady Help of Christians. It was fortunate that the April number partly made up for this, as it contained a preliminary notice and recommendation; but the Feast of the 24<sup>th</sup> May is now so universally solemnised, that no reminder was necessary in order to ensure its being specially celebrated by Co-operators.

The solemnity was carried out in all its customary splendour at the Sanctuary at Turin, where at all the services on that day special prayers were offered for the intentions of the Salesian Co-operators. Our Superior General, the Very Rev. Don Albera, His Eminence Cardinal Richelmy Archbishop of Turin, His Lordship the Bishop of Gaza and His Lordship the Bishop of Chiavari took part in the services.

One of the chief intentions recommended to the Help of Christians was the Cause of the Beatification of the Ven. Don Bosco, the Apostle of this Devotion.



## The Very Rev. Don Albera in England.

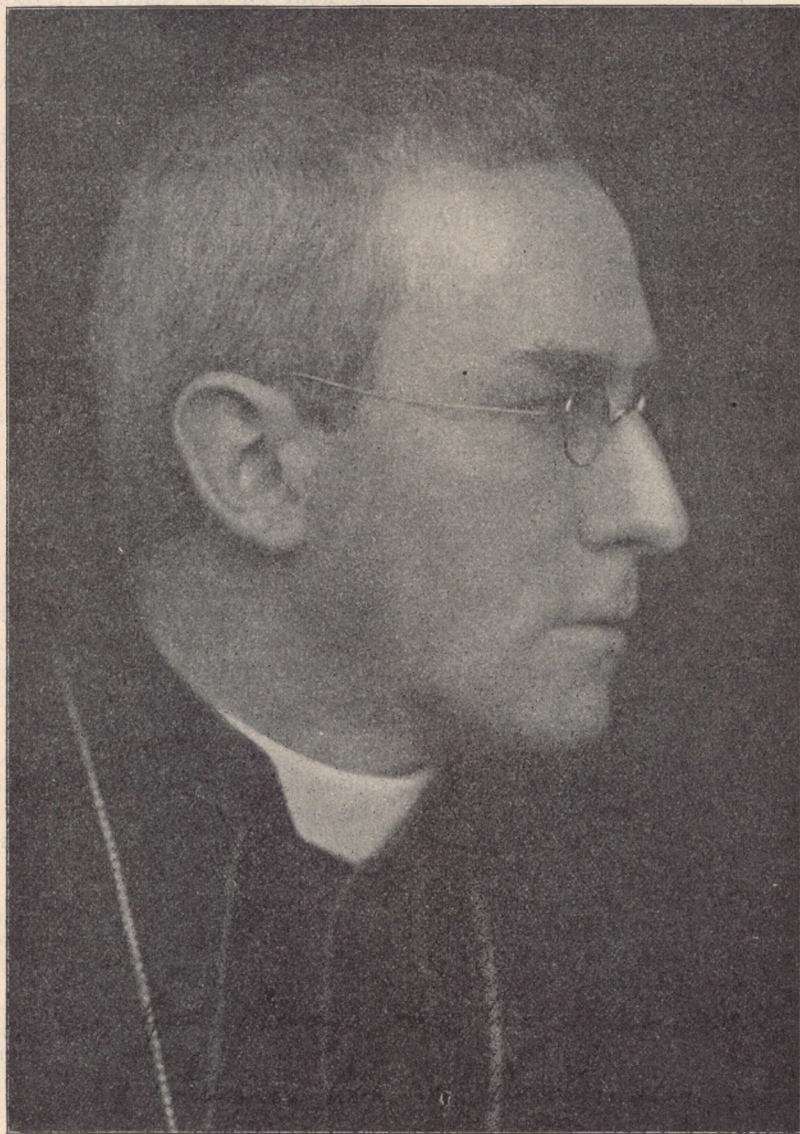
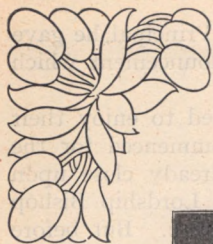
**T**HE long expected visit of the Superior General to the English Province is now an accomplished fact. Since his election to the government of the Order, the Very Rev. Don Albera has been almost wholly engaged in visiting the various provinces in the different countries of Europe, for all the Houses of the Congregation were eager to give a welcome to the Successor of the Ven. Don Bosco and of Don Rua. The unceasing labour that this entails does not in the least daunt one, whom long years in the service of the Church and in the highest offices of the Society, have made a martyr to indefatigable toil and constant care.

The Very Rev. Don Albera has everywhere received enthusiastic welcome not less demonstrative in fact than his illustrious predecessors have received; and perhaps his receptions in various places have surpassed previous visits of the Superior General, for the plain reason that Schools and Institutes and other works are now on a much larger scale, developing and extending with the march of years. Moreover Don Albera has been in the closest touch with our Venerable Founder and his first Successor. He has worked under them, and side by side with them, and passed practically all his life in their immediate vicinity. He is therefore fully representative of all the best traditions,

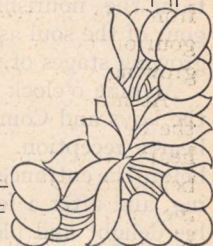
and the best informed of what is consonant with the ideas and spirit of the Order, as conceived by the Servant of God, its Venerable Founder. He is accordingly an *alter ego* of the two great men, whose office he has been elected to fulfil, and in whose steps he walks almost by right of succession.

In the description of his election in 1910 an incident was related which is worthy of careful consideration. When the result of the election was announced and the first display of emotion and enthusiasm had given way to calm, the Prefect of the Congregation took into his hands a sealed manuscript, observing that it was a valuable record of some important recollections. He related that on Nov. 22nd 1877 he was present at a small gathering in one of our Houses, where His Lordship Mgr. Ferré, the Ven. Don Bosco and a few guests were at table. The conversation presently turned upon a young clerical student, and the difficulties he had in obtaining permission to join Don Bosco's work. Mgr. Ferré asked if he were likely to succeed in getting the required permission, and Don Bosco replied: *The young cleric, Don Albera, has not only overcome those difficulties but he will overcome many others and will be my second....* The Servant of God did not complete the sentence, but passed his hand across his forehead, and remained for a moment in





**CARD. BOURNE**  
Archbishop of Westminster.





a sort of abstraction or vision. Then he added: *Oh, yes, Don Albera will be a great help to us.*

It would seem therefore that Don Albera had a particular right to be nominated the Second Successor of Don Bosco, and his great qualities of mind and soul have eminently fitted him for it. His various visitations moreover have brought him into closest contact with the different provinces and given him first hand information as to their needs and the character of their work.

## His visit to England.

Our Superior General landed at Southampton on the evening of Wednesday April 17th, accompanied by the Very Rev. Fr. Provincial and the Very Rev. Fr. Macey. They travelled to London the same evening, and were received at the Salesian School, where all had been in preparation for several days previously. The School and grounds were lavishly decorated, the Union Jack was waving in the breeze from the flag-staff high above the School, as a sign that England was extending her greetings to a welcome and distinguished guest.

But the chief reception by the School was fixed for the following morning. At 7.30 Don Albera said the Community Mass. It was a Mass of General Communion for the boys, and was accompanied by special music which added devotion and solemnity to the occasion. As the celebrant passed to row after row of the communicants he must have had brought home to him again with added force, the wonderful realisation of the visions of the Ven. Don Bosco, who saw numbers of boys of all classes and climes drawn together under his banner. Don Albera saw before him a repetition of the scenes he is familiar with elsewhere, the frequent approaching to the Altar of the young, who draw therefrom the nourishment for the increasing vigour of the soul as they are passing through the growing stages of the body.

At nine o'clock there was a great meeting of the boys and Community to give Don Albera a hearty reception. His appearance on the steps before the entrance was the signal for great cheering, and after a few words in reply expressing his delight and pleasure, and after a brief con-

sultation with the Very Rev. Principal, he gave the school a holiday, an announcement which caused renewed cheers.

But while the boys departed to enjoy their recreation, the busy time commenced for the Superior General. It was already close upon the hour for his visit to His Lordship Bishop Amigo, the Bishop of the Diocese. But before that occurred, he first received the Chancellor of the Archdiocese, the Very Rev. Mgr. Carton di Wiart, who had come in the name of His Eminence the Cardinal Archbishop of Westminster, to welcome Don Albera, and to arrange for his reception by His Eminence.

About half-past ten the Very Rev. Don Albera was received by the Bishop of Southwark at the Cathedral House. They had a long interview, for His Lordship is in close connexion with the Salesians in many ways, and he therefore had several topics to discuss in the interests of our work and of his diocese.

On his return to the Salesian School Don Albera was the guest at a dinner, to which the Superiors of the other Salesian Houses had also been invited in order to meet the Superior General. He therefore found himself surrounded by a large gathering of his confrères, who in various Houses are engaged in the numerous works which all look to him as to their guide and chief. Their sentiments were more or less adequately expressed in the following lines which were written for the occasion. Though the editions of the *Bulletin* in other languages occasionally publish verse, the policy of the English edition has been invariably against its insertion. The special character of this event however seems to warrant a departure from the principle. The lines read were:

England ever holds a guest in honour,  
None more generous than she;  
Her place among the nations lays upon her  
The claim of hospitality.  
And though her speech be not loud or long,  
Nor outward signs display them,  
Her feelings are deeper than poem or song,  
And no maker of words can say them.

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No need of a wealth of demonstration,  
Nor noisy trumpet blare,  
To make it as clear as an equation  
That you are welcome there.  
Just a few brief words your presence greet,  
But they prove beyond exception,  
That you will surely nowhere meet  
With a heartier reception.

\*  
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Our Order hails in thee a leader  
Gifted with the noblest parts,  
Don Bosco's long foreseen successor,  
Reigning over minds and hearts.



A mantle of majestic power,  
 Flowing with the gentlest grace,  
 This has been thy special dower  
 For thy lofty ruler's place.  
 Great the charge they laid upon thee,  
 Weighted with its heavy cross,  
 But it has not proved beyond thee,  
 Nor suffered any harm or loss.  
 For the two that went before thee,  
 Saints and champions in the strife,  
 Doubtless they are watching o'er thee  
 Guiding through the path of life.  
 We join thee in thy great endeavour  
 To hold aloft our Order's fame,  
 Bright and noble be for ever  
 Its spirit enterprise and name.  
 Right welcome then today we give,  
 And filial homage gladly pay;  
 For many years yet may you live  
 To guide our ever onward way.

The Very Rev. Don Albera replied with a brief address. He spoke of the pleasure it gave him to be again in England and particularly to be welcomed by such a large gathering of the members of the Congregation, whose progress in this country he had watched with the deepest interest. The development through which the work had passed had given it now quite a different appearance from what it had, when he knew it some nineteen years ago, at the opening of the Sacred Heart Church; and not only had the School at Battersea assumed such large proportions, but other places had been opened and were all prosperous. This remarkable transformation and growth he knew were due to the zealous activity of the members of the Congregation under the able guidance of the Very Rev. Fr. Macey, who had directed it from the beginning, and who now saw good results from his endeavours, in the twenty fifth year of the Salesian Work in England. He was pleased that his visit was in some measure connected with the Jubilee Year, and augured that the completion of the twenty-five years in November next, would be but the commencement of a new era of even greater prosperity.

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During the afternoon of the same day Don Albera visited the parish Schools. The Boys' Girls' and Infants' departments had each some musical items of welcome which were beautifully rendered. Don Albera thanked the children for their entertainment, asked various questions concerning their religious instruction, and expressed himself particularly pleased that even the youngest children had made their First Communion in accordance with the wishes of the Holy Father. Leaving a sum of money with Fr. Kelly, the parish priest, for the distribution of sweets to the children, his pleasant visit was brought to a conclusion.

Returning to the Salesian School it was almost time for Don Albera to take his place in the centre of the group, whose photograph forms a fine record of the occasion of the new Superior General's visit to England. The original, a reduced copy of which is reproduced in these pages is also an excellent souvenir of the twenty-fifth year of the work of the Salesians at West Battersea, although its scholastic side is not quite of so many years' standing. Another group was taken of the Community alone with their Superior General in the midst. This too is an excellent souvenir of a great occasion, recording the actual staff in the Jubilee year, with a few confrères who had come to pay their respects to Don Albera.



FARNBOROUGH.—Boys at drill.

A pleasant surprise was now awaiting the School. While all were engaged in fêting one distinguished guest, another had arrived to add to the importance of the occasion. His Lordship the Bishop of Southwark was announced, and Don Albera with other Superiors went to bid him welcome and to thank him for his kindly visit. After a brief conversation, the bishop came out to see the assembled School. His appearance was very heartily cheered by the boys who have had several experiences of the kindly sentiments of His Lordship, and his interest in their educational welfare. He said he had come to join in their festivities to welcome Don Albera the Superior General, and declared that the gay scene produced by the elaborate and artistic decorations was worthy of the great occasion. He thought that three cheers should be given for the Father General, but he was answered by three hearty cheers for himself, which were lustily repeated for Don Albera. He then discussed the usual form of celebrating his visit,



namely the giving of a holiday, but he thought the honour should be left to the Father General. On learning however that a day's holiday had already been given by Don Albera, he obtained another day, and was heartily thanked by the boys. After some conversation with the Superiors and Community, His Lordship brought to an end a very pleasant and much appreciated visit.



One of the chief events of the day was yet to come. The programme of the evening's reception and entertainment in honour of Don Albera had for its chief item the representation in *Tableaux Vivants* of incidents in the life of St. Paul, the patron Saint of the Father General. Very little idea of the beauty of the representations is conveyed by the statement that they were admirably staged, most realistically portrayed, and conceived with high artistic skill. But the programme may be given almost as it was executed. After an orchestral overture a chorus was given by the Choir, the words being adapted for a song of welcome to Don Albera. Then was read an address in English, which gave a greeting in the name of the Community and friends and Co-operators; and as speaking for the latter it is reproduced here:

*Very Rev. Father,*

*We esteem it a privilege to be able to bid you welcome on the occasion of your visit to England. The announcement of your unanimous election to the highest position in your Order was received with acclamation all over the world; and though our congratulations have already been sent, we are glad to have this opportunity of expressing them again to you in person.*

*Not many years ago, your revered and much lamented predecessor, the Very Rev. Don Rua, was here in our midst; and he expressed both his entire satisfaction at the progress of the work of his Congregation and his conviction that it had yet to show a great development. We hope that you will be able to recognise that his words have been verified and that the work of the Congregation both in Battersea and elsewhere, has not stood still, but has gone forward with the times, and gives promise of continued progress.*

*Your visit to England almost coincides with the Jubilee of the London House, and it may be regarded as part of the celebrations for that memorable occasion. It is a pleasure to know, that during most of that time you have been in touch with England, as you were present at the opening and consecration of the Sacred Heart Church nearly nineteen years ago; you can therefore judge of the results that have since been accomplished,*

*and under your prudent guidance we look forward to many prosperous years.*

*We join therefore in bidding you heartily welcome to London and to England. May you be long at the heart of the vast work which depends on your guidance, and may its future bring you much joy and consolation. Wherever you may be called in the fulfilment of your exalted office, you take with you the best wishes of:*

*The Salesians in London and  
Their Friends and Co-operators.*

Then followed the first tableau: "The stoning of St. Stephen," representing the Scriptural account, in which St. Paul was something more than an interested spectator. An intense realism breathed through every look and attitude, and as the curtain slowly descended applause arose from all quarters. A selection by the orchestra was followed by an address in Italian, and the choir then sang Santley's "Veni Sancte Spiritus."

The second Tableau was then produced. It was entitled: "Why persecutest thou Me," and depicted the vision to the persecution of the Christians. This again was witnessed with breathless attention and awarded great applause. The Address in French followed and the choir then rendered: "The Home Land," by Sullivan.

The curtain now arose on the third tableau: "Paul before Felix". Both in costume and setting, this scene gave ample scope for brilliant effect, and was a striking display of grandeur, while the very different emotions of the principals was singularly true to life.

The orchestra, which gave harmonious accompaniment to all the tableau, next rendered a selection by Reeves. At its close the Spanish Address was read, followed by the choir's production of: "O Gladsome light" by Sullivan. The next tableau presented: "The boy at the window." This was given in two scenes; the first showing the consternation of the crowd at the death of the boy from his accidental fall, the second depicting the joyful surprise at the miraculous raising to life. Here again every advantage was taken of the picturesqueness of the scene, and the numerous characters were quite life-like in attitude and expression.

The Orchestra then gave: "Chanson triste" which was followed by the reading of an address in German. The choir's next item was: "Send out thy light," by Gounod, at the end of which the curtain rose on the scene of: "A sad farewell" showing St. Paul's departure from Ephesus, of which the Acts of the Apostles records: *Being grieved most of all for the word which he had said, that they should see his face no more.*



When this scene had passed, the band gave its: "Chanson sans paroles," followed by the Latin Address, and this again by Gounod's "Jerusalem", the choir's grand finale. There was much speculation as to what the scene of the next tableau would be. It was entitled: "The Eye of the Fight;" and ones thoughts ran amid scenes of the arena, or saw with the mind's eye the executioner's axe. But the moment of the combat was preceded by a night in the dungeon, and here St. Paul was shown, com-

of the tableaux the grounds had been illuminated and presented a charming scene. The lawn in its dark setting of trees which surround it on all sides, was enclosed and crossed by rows of coloured lamps and lanterns, producing an effect at once brilliant and calm, suggestive of Venice or the East. After a period of admiration, the visitors withdrew and the reception was over.



On the following day the Very Rev. Don Al-



BATTERSEA-LONDON.—Salesian School (showing decorations for Don Albera's visit).

forted by a vision of angels, as though already welcoming him to his well-earned reward in heaven. This scene was one of remarkable beauty and was deservedly shown three times. The great applause bestowed upon it was a combined testimonial to the series of the tableaux, which were, in the opinion of the whole audience, admirably conceived, splendidly staged and skilfully executed.

Amid the strains of the National Anthem the audience stood, and Don Albera passed out, accompanied by several Co-operators and friends who had assisted at the entertainment. A new surprise was now in store; during the giving

bera went to visit His Eminence Cardinal Bourne at the Cathedral House. His Eminence had a great deal to discuss, for he has been in close touch with the work of the Salesians in England, and has also visited many Salesian Houses abroad. Having also known the Ven. Don Bosco, he was particularly pleased to receive his second Successor, and to be able to revive some of his memories of the Servant of God.

On leaving His Eminence the Cardinal, our Superior General went to the Oratory of St. Mary Magdalene's at East Hill, Wandsworth.

He was received at the entrance by the Community and after a hearty greeting was conduc-



ted to the Church where he made a short visit to the Blessed Sacrament, and then examined the building and its decorations. He expressed great admiration for its architectural features, and painting, particularly for the altars and the screen-work, and the pulpit; but his interest and admiration were increased when he learnt that it was all the production of the artistic talent of a member of his own order.

Passing through to the large School-room, he was received by the boys with a prolonged ovation; when all had taken their places, an address of welcome was read by the Superior of the House on behalf of the Community; the address, which was presented to the Very Rev. Don Albera, had been beautifully illuminated by the Nuns of the Sacred Heart Convent, West Hill, Wandsworth, through the generosity of the Reverend Mother.

This was followed by some excellent musical items given by the choir, after which one of the boys stepped forward to read an address, offering good wishes and a hearty welcome to their distinguished visitor on behalf of the boys. Don Albera, after a few words of thanks, distributed to the boys some medals which had been blessed and indulgenced, and had touched some of the relics of the Ven. Don Bosco; the little presents were greatly appreciated by his youthful entertainers.

Dinner followed, at which Don Albera had an opportunity of expressing his good wishes to the Community, among whom he spent the afternoon and evening. Before leaving he sat for the photo of the group of the whole school. A very successful portrait was secured, which forms an interesting souvenir, and some tangible record to go down to posterity, in commemoration of a memorable occasion.



On Saturday morning the Very Rev. Don Albera went to the Church at Cambridge Heath in the East End of London, where the Salesian priests are in charge of a mission mainly for the Polish emigrants, who dwell in goodly numbers in that district, though some come over from various parts of London to hear the Word of God in their own language.



One of the chief events of the visitation had been fixed for the evening of this day, Saturday 20th. During several months building operations had been vigorously prosecuted on the site of the former small School Chapel, and were rapidly approaching their termination about the time of Don Albera's visit. By the above date

they were practically completed, and showed a large building in place of the previous diminutive chapel, which had long been too small to accommodate the numbers. The new chapel must be described in some detail, for it is the chief commemorative work of the Jubilee Year, and is a very befitting monument for such an important occasion. It has been erected from designs in the Tudor style, while an endeavour has been made to make simplicity predominate. The situation of the building rather militated against an air of grandeur, but the narrowness of the site has been compensated for as far as possible. It stands to the West of the main school-buildings, to which it gives an effect of completeness, and considerably enhances the general view. In spite of various restrictions a massive and well-set building has been obtained. The ground plan of the edifice includes a nave and one aisle, a feature not uncommon in mediaeval churches; a chancel with a side Chapel of Our Lady; an entrance porch opening into the central tower. The Nave is sixty feet long and the breadth twenty-five feet. The roofs of the Nave and Tower are open and are decorated not over elaborately but with excellent effect both in colour and design, their panel formation lending itself well to a decorative scheme.

The aisle is divided by five arches supported on massive octagonal columns, and is entered by double doors on the South side and at the East end. The windows of the nave consist of three lights with flat pointed Tudor heads. The chancel is separated from the nave by an elegant screen, surmounted by the traditional loft and rood, which has the attendant figures of Our Lady and St. John. The figures are carved in wood and are heavily gilded. The position of the chancel allowed of better proportions being secured than was possible throughout, it being twenty six feet long and fifteen wide. It has two large bays and its roof is divided into forty-two panels on each of which is to be eventually placed a monogram richly emblazoned in gold and colours. The cornices are richly gilded. The eastern window is of five lights, containing three monogram shields. All the windows in the chancel are trefoil headed; the monotony of muffled cathedral glass is broken by the insertion of antique green and red borders.

The altar is liturgically vested; it has a tapestry, baldichino and riddels. The Sanctuary will contain stalls to accommodate a choir of twenty four, and there are fixed sedilia for the officiating clergy and for the servers. The flooring of the Sanctuary is of green and white tiles in nine inch squares, with risers of dark



green marble, that of the nave is of maple wood with a central and side passage of plain red tiles. The choir is similarly floored but slightly enriched in form and colour. The South transept contains a gallery which accommodates the organ and an accubitorium is placed over the Lady Chapel. An octagonal tower rises over the South entrance, while the central spire is surmounted by a cross and gilded vane.

in its organ-loft. The first official ceremony connected with the Chapel was now over, and it was taken possession of for the School use. After some months of inconvenience on account of the building operations, it was an extra pleasure to be installed in the new Chapel which, even without its complete furniture and decorations, is at once imposing, devotional and solemn.



FARNBOROUGH.—Salesian School.

The above description will enable the Reader to form some idea of the new building, of which a view is also given in this issue. On Saturday April 20th, at half-past six, the ceremony of the blessing of the new chapel was solemnly performed. The Very Rev. Don Albera performed the ceremony, assisted by the Very Rev. Fr. Scaloni, and the Very Rev. Fr. Macey. The outer walls were first blessed; then, after the Litany of the Saints the altar and interior were blessed, with the accompanying prayers, the Chapel being dedicated to Our Lady Help of Christians. At the conclusion of the ceremony, Solemn Benediction was given by Our Superior General, the music being rendered by the School choir, accompanied by the organ, newly installed

On Sunday April 21st Don Albera spent most of his time with the boys and Community. He said the students' Mass, at which there was a general Communion accompanied by some very devotional singing. In the afternoon he assisted at the kick-off of the football-match between the *Past* and *Present*. This return meeting had been especially arranged so that as many as possible of the *Past* might have an opportunity of meeting Don Albera, who is most interested in the great union of the *Old-Boys*, which had its First International Congress last September. At the tea after the match an address was read by Mr. S. Fraulo, the representative member of the *Past* on the Committee. This was written in Italian by Mr. A. Pizzoni, and very ele-



gantly expressed the pleasure of the boys at having in their midst the Successor of the Ven. Don Bosco, and their sentiments of esteem and loyalty to their former school and its traditions. In the enforced absence of Mr. M. Hanvey, the other representative on the Committee, the English Address was read by Mr. J. Kirby. It was as follows:

*Very Rev. Don Albera:*

*In all the scenes of your many visitations, you are accustomed to meet with large numbers of the past students of the Salesian Colleges and Schools. Doubtless our numbers have yet to be greatly increased to rival those of other countries; but we are sure that they do not surpass us either in loyalty to our old School, or in their endeavours to be a credit to it. We are glad to know that the Great Federation of Old Boys of the Salesian Schools is already a powerful organisation, and we hope our own branch of it will rapidly grow in numbers and importance,*

*It is a great pleasure for us to have this opportunity of meeting the Superior General of the Salesians, and it also serves to remind us of all that we have gained by the assistance and care of the members of the Congregation, and the constant guidance of the Very Rev. Principal of the School.*

*Assuring you of our continued loyalty and gratitude, and with sentiments of esteem and respect, we are,*

*The Past Students of the Salesian School  
at Battersea.*

The Very Rev. Don Albera, though speaking a certain amount of English, did not feel equal to a reply, so after a few words of thanks, he asked the Very Rev. Fr. Macey to respond for him, more at length. The V. Rev. Principal said that Don Albera took particular interest in the Old Boys, was very glad that they maintained their connection with their School, and hoped they would remain steadfast to the principles of conduct and action which had been instilled during their school-life.

After some time in the grounds the visitors dispersed.

Don Albera then assisted at the Vespers and Sermon in the Church of the Sacred Heart, where a large congregation was assembled, and he gave the Benediction of the Blessed Sacrament.

On Monday morning he set out for the Novitiate House at Burwash in Sussex. Driving from the station, he was met at the entrance by all the Community, who gave him a hearty welcome to their country home. When he had spoken to each one, all accompanied him to the House, making a short visit to the Blessed Sa-

crament, in the Church which is passed on the way thereto.

Over the porch-way an arch had been constructed and the word *Welcome* shone out prominently upon it; the interior of the House had also been transformed by suitable decorations. After a short rest Don Albera began at once to see the members of the Community, for the evening was allotted to an entertainment in his honour. This took place at six o'clock. There were several musical items and various addresses, and Don Albera expressed himself greatly pleased with the whole demonstration of welcome and loyalty.

The following day was, by a happy coincidence, the Feast of St. George, and the Very Rev. Don Albera thus took part in its celebration. He celebrated the Community Mass, and when the confrères were afterwards talking to him, he made many enquiries concerning England's national Saint and the celebrations for his feast. In the afternoon D. Albera returned to London.



In the meantime the celebrations at Battersea had continued. Monday evening was given up to a programme of pictures on the cinematograph; on Tuesday Don Albera's return was celebrated by a display of fireworks, and the grounds were again illuminated. On Wednesday morning he set out for Farnborough.



Great enthusiasm had prevailed there ever since the arrival of Don Albera in England, for it brought his visit to Farnborough very close, and all were determined to make the celebrations worthy of the distinguished visitor. Accompanied by the Very Rev. Fr. Provincial, he was met by Fr. Sutherland the Superior, and by him introduced to the Community. The boys then gave their welcome in most demonstrative fashion, and were at once taken by Don Albera's gentle and fatherly manner.

The Superior General was then conducted over the School, and the various improvements and items of interest were pointed out by the Superior. At one o'clock all proceeded to the refectories, and during the dinner an address was read to welcome Don Albera. The Community then accompanied him to the grounds where a very fine programme of amusements was inaugurated. The grounds had been quite transformed, for gaily festooned poles, joined by lines of bunting and coloured streamers, with lanterns and lights made the large quadrangle a scene of pleasure and delight. By the courtesy of Lieut. Col. G. C. Knight and officers, the band of the



1st Loyal North Lancashire Regiment gave a very fine programme of musical items in the pavillion at the end of the grounds. They were conducted by Mr. Frayling, Bandmaster.

A grand gymnastic display was then given by forty of the senior students in athletic costume, the various numbers of which were accompanied by the military band. Great praise is due to Staff Sergeant Major Flynn of the Headquarters Staff of the Gymnasium for his excellent training of the students, and the results were fully appreciated by the applause for each item of the display, particularly the performance with the Calisthenic Bars.

The display was followed by the taking of the photograph of the group, and this proved a great success. The Very Rev. Don Albera very kindly sat for special photograph for the Military gazette, the Reporter of which, owing to the festive circumstances had not taken long to find his way to the School, so that he might give an account to the locally interested public.

The taking of the photo was followed by the blessing of the new dormitory, which had been recently completed. It is a spacious room, hygienically planned and fitted, and well furnished; it supplies a long-felt need, but increasing numbers will demand further extensions. Among the visitors now gathered together were the Very Rev. Canon Scoles, the Rev. Fathers Rabagliati, Williams, Mc Carthy, and Moss S. C.

At 7 o'clock there was Solemn Benediction in the Church. It was given by Don Albera, who was assisted by Fathers Mc Carthy and Leonard. The service was attended by a large congregation, who afterwards went into the principal study Hall to assist at a grand entertainment given by the Upper Form Students in honour of Don Albera. Addresses were read in English, Irish, French, German, Latin and Greek, and were interspersed with musical items by the School Choir, accompanied by the orchestra of the Oxford Light Infantry, by kind permission of Lieut. Col. Davies, and officers. Two events of the programme deserve special mention on account of the great appreciation they found, and their excellent rendering. The first was Mendelsohn's *Lauda Sion* by choir and orchestra, conducted by Captain Sullivan, Band President of the Oxford Light Infantry. The conductor is a composer of several oratorios, and his musical genius is recognised as of a very high order. It was brilliantly displayed on this occasion, in his conducting of the choral and orchestral items. Great praise is also due to the members of the orchestra who easily upheld their reputation as the Premier Instrumentalists of the Aldershot command.

The second item referred to was the performance of the drama, entitled: "The Martyrs of Caesarea," by G. B. Lemoyne S. C., the parts of which were well sustained throughout. The evening's performance finished up with the grand chorus of: "God bless our Pope" followed by the National Anthem. After the play the illuminations made a very attractive scene for the many visitors and guests.

On Thursday morning, April 25th, Our Superior General said the Community Mass, at which there was a very large number of Communicants, the parishioners also attending. Later in the day a visit was made to the parochial schools, where the children gave a very interesting programme under the direction of Miss Crowley, the Head Teacher.

Don Albera had now but a very short time at his disposal. He saw the Community and boys, distributing little souvenirs of his visit, and when it was time to leave, the farewell was quite in keeping with the enthusiasm displayed during the whole visit. The students marched to the station, and their cheering as the train moved out was alone hearty enough to make the visit memorable. The Very Rev. Don Albera had evidently both created and received the most favourable of good impressions.

He was now *en route* for Chertsey where he visited the Church and Schools.



The memorable visitation of the Ven. Don Bosco's Successor to His Houses in England was now about to terminate. He returned to London on Friday evening and on Saturday morning he made his long farewell. At eight o'clock a great gathering of boys and Community was assembled. Don Albera spoke a final word to each of his confrères, gave a salutation to the boys, whose response was most hearty, and then entered the car for his journey to Charing Cross. New scenes were soon to occupy his attention in his visitation to Belgium, where he was now expected, but he took with him, as he himself said, remembrances that would remain imperishable. Wherever he had visited, his presence had produced that subtle influence which only such a position as his, and his connexions with all that is highest and best in the work of which he is now the head, can command. He had given encouragement, counsel and confidence, and his visit will doubtless be productive of much lasting good.





## The Sacerdotal Jubilee of The Very Rev. Father Macey. (London).

**W**e have seldom been able to chronicle an event with such pleasure to ourselves, or of greater interest to Readers, far and near, than that which the very near future will bring. On June 5th occurs the Sacerdotal Jubilee of the Very Rev. Father Macey, when he will have completed twenty five years of devoted service in the priesthood, and in the many interests of the Salesian Society in England. Nay, one must go further than that, for he has been the creative power which has brought it into existence in this country, who has formed and fashioned, guided and directed, who above all, and leading all, has borne the heats and burdens of the day.

Any one who is at all conversant with this periodical will immediately recognise, that whatever is chronicled from month to month, and year to year, is in itself a testimony to the constant endeavour and zealous enterprise of him who is at the head of the organisation. To describe adequately, therefore, what has filled those years of labour, it would be necessary to collect and review our constantly recurring accounts, and even to supply some material for the years before the English Edition of the *Bulletin* was in existence. Yet even that could hardly be regarded as adequate, for behind all that manifests itself in concrete results, there lies hid the patient endurance and endeavour, the continual correspondence to demands on time, health and energy, and constant sacrifice to the interests of God, through the Society, which has had so much devoted service.

We hail this Jubilee as a day of triumph, and though it may not be so regarded by him who keeps the great anniversary, it is so in reality, on account of what it signifies, — so much and so successfully accomplished. Not many months after his ordination begins the history of his labours. The November of the same year, 1887, saw him coming from Turin to London, in the company of two other Salesian priests to lay the foundations of an ever increasing

work. Foundations that are to bear a mighty burden are always laid deep. The one in con-



The Very Rev. Father Macey.

sideration was no exception, for much patient boring through difficulties, drawbacks and hindrances was the preparation for the initial step. There is now a fine church in West Battersea (it has been placed by outsiders among the best in London) which in 1887 was represented by only,



a worn out iron building. Even though this latter it had not come under the ban of the local authority, it would have been necessary to replace it to meet the advances of Catholicity. The old church however served for a time, but not so the schools. The Girls Department of the Elementary Schools was even more necessary than the Church, and so received the first attention. A fine building was erected over the present Infants' Department and the whole was put into very efficient order. The Schools in their turn proved of great use for when in 1892 the old church was demolished, to provide the site of the new one, the schools were used every Sunday for the Church services. The greater part of 1892 and 1893 was taken up with the building operations which resulted in the Sacred Heart Church opened and consecrated in October 1893. In passing, it may be noted, that the consecrating prelate, His Grace Archbishop Cagliero, is keeping the golden jubilee of his priesthood on June 14th of this year.

In conjunction with this work of the erection of the Church, there was the beginning of the scholastic foundation which became eventually the Salesian School. For some time this was housed in the premises near the Church, for the purchase of the large playground and House, now included in the School, was then but a possible contingency. Much labour and effort and negotiation indeed, not to mention prayer, formed the preliminaries of this next step, which by a coincidence, occurred after ten years residence in England. This new departure was made in 1897, when Surrey House and its grounds were acquired and converted into School premises. Considerable alterations were necessary to adapt the building to school purposes. Two years later, the left wing was added, bringing accommodation much needed for growing numbers, but this too was found to be inadequate, and the larger right wing was erected in 1901.

Extensions however kept following one another. Long lines of class rooms, chapel and infirmary and the new workshops came each in turn as each was more and more urgently demanded. And now as a completion there is the fine new School chapel, as an eminently befitting monument for the Jubilee Year. This last building has been fully described elsewhere in this issue, and the illustrations of it will endorse its claim to be a worthy commemoration of so important an occurrence.

But this array of achievements is not all. The other Houses in the Province have been founded under the regime of the Very Rev. Fr. Macey, and each in a varying degree has entailed much effort and sacrifice. Schools and parishes are flourishing at Farnborough, in the Diocese of Portsmouth, East Hill Wandsworth and Chertsey, the Novitate and parish at Burwash in the diocese of Southwark, and the parish for the Polish quarter in the Archdiocese of Westminster. The School in Cape Town was founded from London, and is itself now in a new Institute which will develop a great future.

However, it is one thing to give a list of establishments, but quite another to enable the Reader to conceive the labour entailed in bringing together and developing the various elements which afterwards evolve into fully equipped and flourishing foundations. And yet after all, it is that part of the work that counts, since it is that that costs. The greatest demands are made upon ability and tact in the formation and moulding of personnel, in the nice adjustment of human elements and considerations; while other combinations of ability and courage and perseverance are demanded to meet the heavy outlays that extensions and developments require.

It is for these and many other reasons that the occasion of this Jubilee is endowed with special significance and interest. Readers far and wide will participate in this manifestation of regard and appreciation, for by means of this periodical, if in no other way, the name of the Very Rev. Father Macey has been long identified with whatever is related in regard to English news. They cannot do better than to continue their co-operation in his work and enable him to accomplish yet more for the great interests which he has in view. There have surely been few occasions when so large a number will unite to offer a combined testimony of esteem, heartiest congratulations, and every best wish.





## Father Andrew Beltrami. S. C.

(Whose process has been commenced by the Sacred Congregation).

During the past few years great progress has been made in the *Cause* of the young Salesian Priest, Fr. Andrew Beltrami, who died in the odour of sanctity on Dec. 30th 1897. In the early part of this year the bishop of the diocese of Novara made his visitation at Omegna, the birthplace of Fr. Beltrami, and a great commemoration was organised in connection with the cause of the Beatitude of the young priest, our Superior General going to Omegna to be present at this important gathering.

The special memorandum issued for the occasion gives the following interesting details of his career. He was born at Omegna in the diocese of Novara on June 24th 1870, and was baptised on the following day. When only three years old he began to attend the School for little children which was taught by the Ursuline Nuns, and after four years passed on to the Communal Schools of the town. He made his First Communion on March 11th 1880. For four years more he attended colleges in Omegna, carrying off the highest prizes in all his classes. On October 24th he entered the Salesian College at Lanzo, where he completed his classical studies with brilliant success, and where he again carried off the first prizes for lessons and conduct.

On August 25th 1886, at the age of sixteen he asked to be admitted to the Salesian Society, and entered the Novitiate at Faglizzo on Oct. 29th. Five days later he received the clerical habit from the hands of the Venerable Don Bosco. Such was the high opinion in which he was held, that he was appointed second assistant to his fellow novices, a position he also held during the following year of the scholasticate at Valsalice. He made his perpetual vows at Valsalice on October 2nd 1887 in the presence of Don Bosco. During 1888-1889 he passed through a very successful course of philosophy and during the latter part of the year he taught Latin and Italian to the Polish Prince Augustus Czatoryski who afterwards became a Salesian Priest, and died in the odour of sanctity. In 1890 he took his degree in Arts at the Royal University of Turin, having already begun his theological course. He also instituted a Catholic Club among the University Students.

On Feb. 20th 1891 he was obliged to cease from his studies and from all work on account of illness. Every possible care was bestowed upon him at Valsalice, at Alasio, at San Remo, at Aix-les-Bains where he went with Prince Augustus Czatoryski, and at his native place of Omegna, but he never regained his former health. He was able to take up and complete his theological studies. He was ordained in January 1893 by Mgr. Cagliari, in the little chapel at the Oratory of Turin, next to the room in which Don Bosco died. Returning to Omegna he said Mass for a time in the Chapel of the Ursuline Nuns, but when the Summer came he was unable to go out, and obtained permission to say Mass at home. In August he seemed so dangerously ill, that he received the last sacraments, and disposed himself with all calmness and resignation to die.

However he recovered somewhat, and in October was able to go back to Valsalice, where he remained until his death. All medical attendance and medicines were now abandoned, and he commenced a new life, spending all his time in writing, and in perfecting himself in the love of God and in continual union with Him, and supporting with a serene and heroic patience and fortitude more than four long years of a painful disease. At Valsalice he also obtained permission to say Mass in his room. Having twice received the last Sacraments he went to confession for the last time on Dec. 29th 1897, hoping to say Mass or receive Holy Communion on the following day. On the 30th at ten minutes past six, after a few minutes conversation with his spiritual director, and as he was reclining on his bed, he suddenly passed away to the vision of God, in whose love he had spent his innocent life. He was twenty-seven years old, six months and six days. His funeral obsequies were solemnly performed at Valsalice on the following day. His remains were then taken to Omegna where they arrived on the first day of January 1898, and were taken to his home and placed in a room, arranged as a chapel, where the Servant of God had often offered up the holy Sacrifice.

In the afternoon of Jan. 2nd the final ceremonies were performed in the parochial Church, a great concourse of people assisting. The



last words were spoken by the Parish Priest of Biganzolo and the remains were then laid in the family vault in the cemetery.

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Man regards suffering from a threefold standpoint. Some resign themselves to it as to the inevitable; and this is the resignation of the Pagans. There are others who submit to it as to the decrees of God, and they say: "May the Will of God be done." There are, lastly, others who make the Will of God their own, modelling their will upon His; who say, since God wills it, I also will it; and they rejoice in their suffering while feeling acutely all its pains. It is not only a resignation to the Will of God, but a complete submission to the Divine Will; an identification of their will with God's, by which they will what He wills, and therefore also suffering; and this is the resignation of the Saints. Fr. Beltrami reached this summit of the perfection of patience. After six years of intense suffering he wrote to Don Rua:

"I am quite content, quite happy, and I am always rejoicing. Neither to die, nor to be cured, but to live by suffering; in my sufferings I have found true happiness."

In fact he considered the apostolate of suffering as not less fruitful than that of an active life; and while others would have thought those long years sufficiently occupied in suffering, he sanctified them by making an offering of them, and conforming himself so entirely to God's will as to be not only resigned but happy. Amid all his sufferings, moreover, he showed a wonderful spirit of prayer, and a burning zeal for the glory of God and the salvation of souls.

Having been ordained in Jan. 8th 1893, he offered his Mass with such devotion that an angelic atmosphere seemed to surround him. As long as he had the strength, he loved to go to the altar above the tomb of Don Bosco, but he was soon constrained to say Mass privately at a small altar in his own room. Such was his devotion, that he remained a long while absorbed in contemplation of the Sacred Species, after the consecration. Sometimes, particularly during the last year, his Mass lasted two hours, and was never less than an hour and a half, most of this time being occupied between the consecration and the Communion. It was very remarkable, that, whereas at other times he had not the strength to remain upright on his legs, and coughed continually, during the Holy Sacrifice he remained erect, immovable, with his arms outstretched and unsupported, although he nearly always needed support at other times; he was able to genuflect as well as

anyone else, and never coughed. During that time he seemed another man; he must certainly have received some miraculous assistance for the time the Holy Mass lasted.

From this and from the intimate union he preserved with God during the day, he could well write on March 24th 1896: "Here in my little room, in the shadow and perfume of the altar, or before the Most Holy Sacrament, I am the happiest man in the world; only its very last echoes penetrate here, and the first sounds of the harmonias of heaven are heard, the far off anticipation of the eternal joys, which human eye may not see, nor the human mind conceive.

Not was he solely occupied in prayer. A thorough Salesian, Father Beltarmi had an intense desire to benefit the young, and he managed to satisfy it. Gifted with exceptional talents which had been matured by study, he set himself to writing, thus labouring in an apostolate which was one of Don Bosco's chief recommendations, and one of the most efficacious forms of Salesian activity.

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His zeal may be judged by his literary output; and the wonder is that, considering his circumstances and his youth, he could produce so many books of such high excellence, as is only attained in a few cases by much older writers. One must remember that they are written by an invalid, almost daily expecting death; that he could only hold the pen with difficulty and pain. That every movement caused him new suffering, and then some idea may be formed of his constancy and zeal.

When he wrote he had always to keep his body erect; he could not lean upon the table; only in this position could he write without becoming prostrated by fatigue; his mind however was singularly clear; and words came to him with facility and elegance.

He was happy to be able to use this talent entrusted to him by God for His greater honour and glory. His lung disease did not impair his mind; the loss in health of the body seemed to be given back in mental power.

The superiors to whom he expressed his desire for some writing work gladly accepted his offer. They gave him various works to revise, and manuscripts to correct before sending them to be printed. He also gave assistance to more than one overworked teacher, by correcting his pupils' lesson-books, and soon he commenced to compose for the press himself. His name appears first in association with Professor Ferri of Ferrara, whose work: *Examples and Studies in foreign literature*, he revised and completed.



It was the professor himself who insisted, much against the wish of Father Beltrami, in adding to his own name that of the competent, but as yet entirely unknown writer.

The first work entirely his own, completed in 1894, was the *Life of the Blessed Margaret Mary*. It was very attractively and elegantly written and like many of his works went through several editions. In the next year appeared his *Life of St. Francis of Assisi*, dedicated to his parents, and in which there breathes his exceptional love and devotion towards the seraphim of Assisi. In the same year he issued a life of *the Blessed Joan of Arc*. It displays deep and searching insight into the problems of her



BATTERSEA.—View of New Chapel.

career; its style is most attractive, and is one of the best biographies of the Maid of Orleans that have yet appeared.

A work that gave him great consolation was his next biography: *the life of St. Ludwina of Holland*, who had been an invalid for thirty eight years and suffered untold pains. No one could have understood her sufferings better than one who was suffering as she had done, and who was sanctifying them as she did.

The year 1896, the last but one of his life, was most fruitful in virtue in which he made rapid strides, and also in the productions of his pen. He wrote first in the series of *Recreative and Educational Readings*, a collection of sixty historical accounts for the young. They included narratives of the Roman Emperors, Napoleon, Louis XVI, Charles V, Frederick II, and others, some accounts of our Missionary Fr. Unia among the lepers, the holy death of Dominic Savio, Patagonian stories etc. It was

entitled: *Pearls and Diamonds*. Immediately after this publication he issued another small work, of delightful reading, and having about it the fragrance of paradise; it was called: *Where there's a way or: One who truly wills it becomes a saint*. His next book was entitled: *Venial Sin*, and it is probably his best work, it is recognised as one of the most valuable treatises on the subject. In a few years it reached its twenty-third thousand. To this he added another treatise called: *Hell exists; proofs and examples*; a concise but convincing argument.

Next appeared his popular drama: *Blessed Thomas More*. It was the fruit of his incessant prayers for the conversion of England, and of his continual recommendations for the same end. It is well conceived and is always a success on the stage.

The regard he had for Don Bosco made him now devote his energies to the compilation of the *Maxims*; short pieces taken from the writings of the Venerable Don Bosco, and arranged for every day in the year. The preface is dated December 18th 1897, twelve days before his death. The largest work issued by Fr. Beltrami is the *History of Napoleon I.*, the preface of which is dated December 19th 1897. The dying priest dedicated this work to the venerated memory of his master Don Bosco, "the great conqueror of souls." It is a very full life of Napoleon; no particular is allowed to escape. He brings the light of historical evidence to bear on every event, and displays considerable critical power. Few popular lives of Napoleon contain anything like his array of facts. There was still another work to come from the press, but he had not time to correct its proofs. It was another volume in the series of *Educational Readings*, and contained the lives of thirty-three of the most illustrious persons that have lived. It was issued five months after his death. There are also a number of posthumous works, which he was unable to see through the Press; such are the *Life of the St. John Baptist de la Salle*, Founder of the Brothers of the Christian Schools; the *Life of St. Stanislaus Kostka*, in the series of Catholic Readings; the *Life of Saints Julius and Juliana*, who had sanctified the banks of the lake on whose shores he was born. All his works bear the stamp of the Educator. They were not written merely to entertain, or for the passing of time, but he had always in view the object of doing good to souls, to the young, or to the general reader. There is present in all some note that strikes the deeper chords of the heart, and produces an effect that echoes soft but true.

(To be continued).





# Salesian Notes and News.

**London** News from England is monopolised this month by the report of Don Albera's visit already described. We need only add the great event completely fulfilled its highest expectations, that the various celebrations were conducted without any drawback or untoward event, and that his brief stay is likely to effect great good. His coming was not meant to be regarded as a triumphal progress, no matter what it may have appeared to be; but a labour of love and duty towards the Order he has been called upon to direct, and a means of linking it more closely to those associations which are its revered heritage, and the life of its own distinctive spirit. His mission was to the individual member, quite as much as to the larger issues, and it is chiefly in the direction of the former that he leaves the deeper influence. Having a good knowledge of English, though but little practised in speaking it, Don Albera has always been conversant with the topics discussed in the *English Bulletin*; and his message concerning it was, that readers should take a more active participation in the many good works with which it deals, and should be connected by its means with their own province and with the centre of the work.

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The festivities made some slight interruptions in the scholastic programme, but examinations were too close to allow of much deviation from the normal business hours. In the first place, the visit of the Rev. Diocesan Examiner of Religious knowledge was to occur during the time of Don Albera's stay, everything was in readiness, and though we have no report to hand, we may safely state that the results of the examination were as eminently satisfactory as in former years. Besides that, the end of the third Term is drawing on apace, bringing examinations closer with the sureness of the inevitable. It may be taken for granted, therefore, that there was little interruption in the class-work, so that as much use might be made of the remaining time as possible. The Oxford Local examinations will be held at the School early in July.

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We must refer Readers for other matters connected with the school, to the general description given in the earlier pages of this issue. The Visit of Don Albera to the Houses in England necessarily included the scholastic departments, and such items as the Tableaux, the illuminations, the fireworks, the return match with the *Past*, the cinematograph, not to mention the holidays were all connected with the life of the School. The length of the description of Don Albera's visit in this issue must of itself be an evidence of all-round development, for we find that the description of the last visit of the Superior General, the late revered and lamented Don Rua, occupied only three columns in the *Bulletin*. Whether that brevity was due to the scarcity of matter or to the haste of the chronicler, it is now impossible to decide, since the visit occurred more than six years ago; but things have certainly moved on apace since then, and the next six years may hold in their lap similar proof of vitality.



**The Athletic world.** At the close of other football seasons we have placed on record the feast of prowess

achieved by the football eleven, in the technical or trades departments of the London School. This team has long ago been considered important enough to have its doings announced in the *Football Evening News*, and towards the end of this season the special Commissioner of that paper describes his visit to what he terms *A Novel Ground*. We give our Readers the benefit of his expert criticism. Under the heading: "A visit to a pretty enclosure" he says: "One is becoming accustomed to pleasant surprises in this weekly occupation of mine, and my adventures last Saturday were delightful, and in some respects quite unique. My instructions were to proceed to the Salesian School, which is directed by the Congregation of St. Francis of Sales. Peace and happiness abounded within its walls, and every where one saw smiling faces. Is it to be wondered, then, that a stranger from



the outer world, with its strife and unrest, appreciated to the full a few brief moments in the midst of a community who have assuredly learnt the value of a contented mind and a merry heart.

To cut a long story short, we immediately repaired to the foot ball arena where a friendly match between the home team and Church Hall Athletic had commenced, and a large crowd was present. The ground is on the small side, with a covered in walk bordering one touch line and a row of trees skirting the other. The limited playing area, it will be readily imagined,

is sufficient to account for this extraordinary success. No doubt it has a lot to do with it, but curiously enough in the games they have played on foreign soil they have won each time. From what was seen on Saturday they should be classed as a team distinctly above the average."

To this description it may be added, that the team is about to have a brief tour in Belgium, to meet several teams of various schools in that country. We hear that the football played is of a high and progressive order, and it is by no means a foregone conclusion that the London



Don Albera at Battersea.

tended to make the game far more exciting and to increase the pace. The football shown by both teams was clean and healthy, and there was but one single free-kick, and that for hands, throughout the whole match. The home team crossed over with the substantial lead of three goals, a superiority which they maintained to the end.

The home team possess a wonderful record having only been defeated on four occasions in seven years, during four of which they did not once bow the knee. It might be urged that since they play practically all their matches at home, the advantage of playing regularly on a ground with such unique features and surround-

ings, is sufficient to account for this extraordinary success. However we must content ourselves for the present with bidding them good luck and a pleasant time.



**Conferences.** We referred in our previous issue to the great number of Conferences held for the Co-operators, in connexion with the Patronal Feast of the Congregation, and reports of them come in, as in other years, from all quarters. One of the many stalwart leaders of the Co-operators in Italy, is the zealous and brilliant Mgr. Morganti, Archbishop of Ravenna, and a former pupil of the Ora-



tory at Turin. He went to Milan to give the Conference, where he addressed a very large gathering, drawn by the Orator's reputation and personality. He very naturally took for his theme the *Great Apostle of youth, and providential character of his work, which is perpetuated in the Salesian Society*. He spoke from the text: "By their fruits you shall know them," and said that anyone who wished to know Don Bosco, need only look around to see what he has accomplished, the manifold and various, manifestations of the highest Charity. He then gave a résumé of his mission, showing particularly the moral and spiritual development, of which the material progress is an index, and then passed on to show what should be done to co-operate in the mission and work of Don Bosco. He spoke briefly of prayer, which he very rightly said was too little appreciated even by good Christians. They did not take the full advantage of this powerful means always ready to hand, and allowed a sort of languor to damp their faith in the promises Our Divine Saviour had made.

Then he passed to some of the great works which the Salesians have in hand, and which depend on the help and co-operation of all — and this point particularly appeals to our own readers — for the arguments he uses for works abroad, apply exactly for those at home. He pointed out one great work that the Salesians in Milan have long been desirous of bringing to completion, the Church of St. Augustine, in memory of the famous Bishop of Hippo who was conquered by grace and brought to the faith in that city. Milan was for St. Augustine what Damascus was to St. Paul. The new Church was therefore both a need to the city, and a record of a glorious historical fact.

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Another important gathering was that at Parma, held at the Cathedral House. It had been promoted by the Ladies' Committee and was attended by large numbers of influential citizens. After the general Conference, the Archbishop-Bishop Mgr. Conforti, concluded the meeting saying: "Blessed is that happy day when the Ven. Don Bosco thought of sending his sons to Parma. I affirm it publicly before you with deep gratitude; I cannot think of Don Bosco without having my faith revived, that faith in God which raises up the men who are to provide for the special needs of their times. The mustard seed has become the gigantic tree; all the needs of modern times find their fulfilment in the works of Don Bosco: Sunday Oratories, Schools, Colleges, Arts and

Trades, Missions, Care for the emigrants and the like.

Don Bosco used to lay his appeals before you; his sons do the same; they do so on behalf of the Apostolate they exercise; and I urge you to support their appeals; in giving to them you give to me; I regard as done to myself what is done for the sons of Don Bosco, whom I bless for the good they accomplish in my city."

Other places had equally important and enthusiastic gatherings, showing that there is still zeal and energy both to initiate and complete many undertakings for the greater glory of God and the benefit of youth.



**Congratulations.** To His Grace Archbishop Cagliero, of the Salesian Society, Apostolic Delegate and Envoy Extraordinary of the Holy See in Central America, who, on June 14th, the Feast of the Sacred Heart of Jesus, will celebrate the golden Jubilee of his Priesthood. Through the prayers of the whole Salesian Society, through the many souls gained to the Church and to civilisation in Patagonia, and through the vast numbers who have known and admired the work of this distinguished son of Don Bosco, may Almighty God, through Our Lady Help of Christians, grant him every good and every perfect gift and all consolations. *Ad multos annos.*

His Grace Archbishop Cagliero is one of the giants of Apostolic labour. Most of his fifty years of priesthood and episcopacy have been spent in vast undertakings for the regeneration and civilization of the tribes in the Southern portions of South America, where he was the pioneer among the Patagonians and Fuegians. Missionary journey of thousands of miles, through forest and across plain, by river and desert track, over mountain ranges and by rocky gorges, his missionary zeal was ever undaunted by danger fatigue or hardship. In crossing the Andes he had a dangerous fall in perilous place, and suffered much both at the time and subsequently, from its effects.

Retiring a few years ago from Missionary toil, which made too great demands on declining years, he remained in Europe for a time, in various important positions under the Holy See, until he was appointed to represent His Holiness at the governments of the Central States of America, a position his many great qualities have enabled him to fulfil with distinction.

He is not unconnected with England; for passing through London in 1893 on his way back to South America, he accepted the invitation of His Lordship Bishop Butt, to perform the ce-









# News from the Missions.

## From Macao to Heung-Shan

(Letter from Fr. Louis Versiglia).

VERY REV. DON ALBERA.

**T**HE addition to our staff, which in your fatherly kindness you sent to this mission, arrived safely, and in the name of all my companions I hasten to express our sentiments of profound gratitude.

Since the 8th of last May, by God's grace and through the zeal of His Lordship the Bishop of Macao we are settled in the new Mission of *Heung-Shan* and as I feel sure our zealous Co-operators will be interested in the account of our peregrinations I will do my best to satisfy them.

### How we left Macao—Fraternal Hospitality—Various proposals.

Our work at *Macao*, small indeed, had already cost us many sacrifices; it was the first work of the Salesians in China, at which they had laboured for five years and which was developing and increasing; but as you are aware, it was put an end to in a moment.

From the beginning of the political revolution in Portugal, we were plunged in sorrowful uncertainty, and yet we hoped that seeing the urgent need of our work and the kindness we had experienced from the inhabitants and the local Authorities, it would have been spared; and such, in reality, were the explicit intentions of the Authorities. But alas! the power of a band of revolutionists prevailed; and in the evening of the 27th November 1910 at nine o'clock we received orders to get ready and leave at once, so that we had to send away the boys and retire to Hong Kong.

Although the boys had already been forewarned, still they were far from expecting such news; and it was truly a heart rending scene when, after night prayers, the sad announcement had to be made. We were in the Chapel and the greater number burst into tears and when the last farewell had been spoken, recommending them to keep good, no one would leave the Chapel, but begged to be allowed to go to Confession, before the sorrowful separation

took place. The confessions ended, many wished to remain longer to pray and only after many hours had elapsed did they all retire to the dormitory, where most of them remained awake the whole night. Meanwhile we made our own hurried preparations, and at four o'clock in the morning Holy Mass was said and all received Holy Communion, praying that this great misfortune may soon be ended.

Leaving the Church before accompanying them to the steamers for their various destinations the boys surrounded us, taking hold of our hands and of our garments, and imploring us to recall them as soon as we found a new abode, whilst some of the more troublesome knelt down begging our forgiveness. You can imagine, how heart rending was this scene. Finally, having accompanied the greater number to their various destinations and consigned the few remaining, who knew not where to go, to the Seminary where His Lordship the Bishop had retired with the greater number of the native Clergy of the place, Don Olive and Brother Carmagnola started at once with our baggage for *Hong-Kong*, whilst I with Brother Rota remained to settle various matters and arrange for the payment of accounts. After midday, however, we also set off, in great sorrow and the same evening we were all together in *Hong-Kong* welcomed with the greatest kindness by His Lordship Mgr. Dominic Pozzoni the Vicar Apostolic and by the good Fathers of the Mission of St. Calogero of Milan.

Divine Providence consoled us at once by the offer of new foundations. A Society of influential Chinese persons offered to transport the whole Institute to the neighbourhood of *Canton*. It was a generous project perhaps beyond their powers, so we thought it best to decline with thanks, but it was a testimony of the good will of the promoters and of the sympathy aroused in China for the Work of Don Bosco.

Accepting instead the proposals of His Lordship Mgr. Mere, Prefect Apostolic of Canton, we began to treat with him about the opening of an Institute of Arts and Trades in that city. His Lordship and the Fathers of the Mission were anxious to see us established there and the negotiations were already far advanced with



every hope of success, whilst we had other invitations from His Grace the Archbishop of Manila, His Lordship the Bishop of Lipa in the Philippines and others in Northern Yun-nan and from other places in China.

But that which promised the fulfilment of our highest ideal was the hope of undertaking actual Mission work, for His Lordship Mgr. Paolino de Azevedo, Bishop of Macao, who had been the first to invite the Salesians to China and had maintained them with great generosity told us that he could not think of being deprived of our work, and not being able to have us back in his episcopal city he would entrust to us one of the numerous and extensive Districts of his Mission amongst the Chinese.

And thus it was arranged.

### The new Mission.

**Our anxieties—Curious and solemn reception.**

On the first of May last, we definitely accepted the evangelization of the District of *Heung-Shan*, in the southern part of the Empire and on the eighth of the same month we took possession of our residence.

*Heung-Shan* is a new sea-port which the Chinese tried to establish some miles distant from *Macao*; and though they have not succeeded in this, still *Heung-Shan* is an important centre having easy communication with many towns and villages in the neighbourhood.

On the morning therefore of the 8th of May we bid an affectionate farewell to the Fathers of the Mission who had so charitably sheltered us during our exile. Some of them kindly accompanied us on board and all took leave of us with affectionate good wishes.

May God reward them abundantly!

The vessel on which we sailed was the very one which six months earlier had conveyed us as fugitives from *Macao*; it seemed as if now it would make amends! Several of the staff, on learning the object of our journey came to greet us and lavished attentions on us.

The voyage was devoid of incident and towards evening we reached the port where we were to disembark.

We were animated with the greatest enthusiasm, trusting entirely to the Providence of God; nevertheless I must confess we could not quite suppress a few misgivings.

The residence, in fact, was some distance from the port of landing, and we knew neither the way thither nor the place, still less the inhabitants, whilst we were aware that there was a special law of proscription for male Missionaries.

—"How shall we manage?" was the thought which preoccupied us.

But Divine Providence was guiding us and our anxiety speedily vanished. Our steamer had scarcely touched land, when we saw a group of persons awaiting us and two of them saluted us joyfully. Who were they? Two former pupils of *Macao*, who having heard by chance of our coming, came to the harbour not only to welcome us, but to remain with us some time and thus assist us in the first days of our sojourn in a place quite unknown to us.

The others had come out of curiosity, but all were animated with the best intentions.

A rumour had spread in the neighbourhood that two professors were coming, one English, the other German, who would open a college with classes of languages and natural philosophy and a large... shoemaker's shop with classes for instrumental music!

Our former pupils had spoken of what had been done at *Macao*, thinking that we were coming to *Heung-Shan* to do the same. Consequently, instead of opposing us, many hastened willingly to greet us: several were even willing to carry our baggage and almost all accompanied us as far as the city.

Innumerable were the questions put to us on the way. Some asked to see the lasts for making shoes, others the leather, others wanted to know how much a pair would cost; others asked to see the various musical instruments; others begged us to teach them how to make soap, to get coal, to establish an electrical installation; in a word according to their idea we were so many magicians knowing how to do everything in perfection.

We let them talk, wondering at their simplicity which had procured us such an unexpected reception.

We had not come to the end of our surprises, for, on reaching the city we were met by one of the chief men who came to welcome us in the name of the citizens and crackers were let off as a sign of rejoicing. The poor creatures were full of hope that our buildings and our colleges would restore the declining trade of the town. In course of time and with the help of God, we may hope this will be the case.

On reaching the residence which His Lordship the Bishop had prepared for us, great was our surprise in finding it quite ready for our occupation, with the same furniture which had served us so well for five years in the school at *Macao*. This was a kindly thought of His Lordship! How many recollections were aroused by the sight of so many familiar objects!

By the two pupils' kindly arrangement supper



had been got ready, so that having dismissed the crowd, we took our places at table and with our chop sticks did honour to the good Chinese rice.

Then we went through the various rooms, first of all thanking God for the pleasing illusion of having returned to our old School amongst our pupils.

Hitherto every thing had gone splendidly, but as in all things here below one must expect difficulties, we were not long in experiencing them.

#### **The destruction of the house—No personal injuries—Setting to work.**

We had been but a few days in the new nest when a torrential and prolonged down pour began; and our elegant house, which looked well, but in reality was constructed of clay white washed outside, soon manifested the results of the rain which came in through the roof and quickly endangered the edifice.

The first sign of danger occurred in the room where some servants and the former pupils were sleeping. It was about two o'clock in the morning when the wall which separated this room from the kitchen being soaked through with rain fell with a great crash. Waking suddenly with the noise, I soon guessed what had happened and feeling my way in the dark I hastened to the kitchen, and this was truly providential! I had scarcely left my room when the wall fell and the bed was buried in the ruins. Hastily I called Don Olive who had scarcely heard the crash when he also rose without delay. Reassured as to our mutual safety, we hastened to the above mentioned room. The servants awakened by the first crash, had rushed out, enveloped in blankets, the rain falling in torrents, they were more dead than alive with fright. The sound of our voices somewhat encouraged them; and realizing that there had been no personal injuries, from the depths of our heart we said a fervent *Deo Gratias!*

Re-entering the house with precaution, we procured a light by the help of which we found a safe place in another part and there spent the remainder of the night, without a moment's sleep, frequently startled by the sound of falling walls.

When morning dawned, with the help of several good people, we were able to rescue our goods and chattels and transport them to a neighbouring cottage which was more solid, where for the remainder of the day and the following night we heard, from time to time, the crash of the remaining walls of our house, falling beneath the pressure of the wind and the torrents of rain.

Thus our first residence in *Heung-Shan* was destroyed, but at the same time the Providence of God was clearly manifest in preserving us from any personal injury. Calling to mind Don Bosco's vicissitudes in his first buildings, we took ours as a sign of future success.

Assuredly the devil must have been displeased at the arrival of several Missionaries of Our Lord Jesus Christ at a place where, hitherto, he had reigned without opposition!

The rain still continued for about a week much to our discomfort for we were obliged to remain indoors, notwithstanding our anxiety to gain speedily some idea of the villages and towns in the neighbourhood.

At last the bad weather came to an end and we began our explorations so as to learn what we could about the villages, the roads, the number of the inhabitants, and their ideas about us.

What were the results? Some measure of admiration and curiosity as to our persons (*look at those European devils!...*) and especially our beards, never hitherto seen in these parts; everywhere we were received with kindness and respect, without the smallest insult. But when shall we have the consolation of announcing a good number of conversions?

In China these are rarely made in large numbers, or at the beginning, but one by one and after the Missionary has resided there for some time.

We are still at the commencement, and have to struggle with many difficulties; first of all the language and then with the distrust entertained for everything European.

Then again the lack of catechists, male and female, that is of native teachers, renders all work fruitless for the present. This happens because the Chinese in their civil, moral and religious life never deal directly with the person in question, but always requires an intermediary. For women it is still more necessary, as a Chinese woman will rarely accept instruction from a man, and that man a foreigner!

We must therefore devote ourselves to the providing of such a staff, requiring time, labour, money and self sacrifice, and one must expect disappointments.

Notwithstanding these difficulties we have begun to work and we have already some catechists for both sexes, and thanks to their zeal we can reckon a certain number of catechumens.

May the Lord assist us to bring these first fruits to maturity! Do you, Reverend Father, help us with your prayers and recommend us earnestly to our good Co-operators.

Promising to send shortly some further news,



I conclude asking your blessing, for myself and my confrères.

Your devoted son in J. C.

LOUIS VERSIGLIA,  
Salesian Missionary.

## The Land of Magellan.

### Fuegian Folk-lore.

HUNTING.—For a people like the Onas, who derive almost their whole sustenance from the chase, it is natural to consider it the most important of their occupations. In truth they can get but little from the soil which supplies only a few small fruits, some mushrooms and roots, and from the sea also, in which they fear to risk themselves they can get but little. Numerous are the animals (birds and quadrupeds) which the Ona pursues by an ingenious and nearly always successful method of hunting.

The most important object of the chase is the guanaco, an animal similar to, but a good deal larger than our goat, with a long neck, hair of a yellowish colour on the back, brown on the head and white underneath; the Indians call it *Jowen*. They are very numerous in the *Cordilleras*, from Peru to the Fuegian Islands. This animal supplies the Onas with meat and fat for food, skins for clothing, dwelling ornaments and straps, strings for bows, arrows and sewing, bone for harpoon points and arrow heads, etc. From this it is easy to understand of what prime importance is this animal in the domestic and social economy of the Onas and how it enters into their legends. The chase of the guanaco is carried on in four ways.

The first, the most esteemed and scientific is the following. As soon as an Indian, lying hid among the trees, perceives a guanaco feeding in a clearing on the edge of the forest, with great precaution, bow and arrow in hand, his head adorned with that kind of raised triangular cap made from the skin of the guanaco's head, approaches step by step to the edge of the field. He then divests himself of his garments of skin, so as to be more free to lie in wait with the skin cap over his head to delude the animal. To execute these manœuvres the Indian takes advantage of the moments when the guanaco is grazing, and remains motionless as a rock when the animal raises his head and looks around whilst chewing the cud.

In this way the Indian gradually draws nearer, until the guanaco, seeing something fresh, stops

short with his head in the air, but as the object remains perfectly still, after gazing a long while, it concludes it to be harmless and continues quietly grazing. Thus alternately rapidly advancing and remaining motionless, as opportunity offers, the Indian succeeds in approaching the guanaco within twenty paces and sometimes less. Then only does the animal become aware of the nearer approach, and perceiving its danger from the nearness of the object it begins rapidly to fly in the opposite direction. But the Indian being aware of this from the height and movements of the animal quickly draws his bow and the arrow is directed to the side of the guanaco. If the aim is true as it usually is, the arrow, passing through the body, pierces the heart and comes out on the opposite side. The guanaco wounded in the heart speedily falls down dead. If the first shot is not successful, the Indian shoots other arrows, the effect of which may not be instantaneous, but which soon end in death. This method of hunting the guanaco is not often used as it requires unusual skill in the Indian and suitable circumstances which are only present by accident. As is natural, such dexterity furnishes a subject of conversation and of boasting on the part of the hero.

There are two other methods of hunting *in ambush*. Either the Indians await the guanaco where they are likely to pass, or they chose a certain spot towards which a number of their companions ranged in a vast circle with shouts and dogs gradually drive them in.

A fourth method is that of the Indian who sets his own dogs on the guanaco, which is frequently caught, especially on the edge of a swamp. Being bitten and wounded in various parts of the body especially the muzzle and the legs, it is despatched by the hunter on his arrival.

Another animal much in request is the *cururo* a rodent, which lives underground in burrows softly lined with hay and feathers. From the den spread many passages, so that the animal may escape the enemy which comes through one, by passing through another. They were so numerous in Tierra del Fuego that the runs were frequently a danger to those travelling on horseback. At present the flocks, trampling down these runs, have caused them to migrate from many of the islands. Hunting the *cururo* varies according to the season.

*In summer* with a pole of wood and iron they probe the ground so as to discover the burrow, from which they remove the earth until the roof is weakened. Then they retire and wait an hour or more to give time for the animal to re-



turn. The roof is then trodden in and the animal trapped in his lair.

In the winter they examine the ground and from certain marks they discover where the cururo is to be found; they lie in wait at the opening of one of the underground passages which they recognise as being most frequented and watch with bow and arrows ready, whilst others with sticks beat the passages.

The *Tuco-Tuco* which the Onas call *Since* is a rodent smaller than the cururo; during the summer they look for the den and then excavate one of the passages nearest to the nest, in order to make the animal run out and fall into the hands of those who are waiting at the apertures of the other passages. In winter however they pass an arm into the den and catch the inmates easily in their hands (1).

The *Fuegian fox* (*canis magellanicus*), a good deal larger than ours, with thicker fur, stiff and dark, is captured with snares, with the help of dogs, and with bow and arrows and also in traps, the use of which they have learnt from the civilized inhabitants.

They have many methods of taking birds, which assemble there in large flights; they also collect and eat the eggs of many. Mention is here made only of the more curious methods of taking them, disregarding those which are ordinarily employed, in which they make use of bow and arrows to shoot the birds flying or sitting. The wild ducks, during the season of moulting are obliged to live on the inland lakes, not being able to fly. The Indians surround a certain number, going into the water for this purpose and drive them towards a spot on the shore where others are waiting to kill them with sticks. The *caiquen* is taken in several ways. It lays a large number of eggs which are much prized by the Indians for food in the spring. The nest is built on the ground, and the Indian arranges round the nest a fence made of small sticks, leaving only one opening. Before this opening a trap is placed and thus, in addition to the eggs they take also the bird. This same *caiquen* and other birds are some-

times caught at night. The Indians choose a very dark night and betake themselves to the places where the birds sleep on the ground. The men hold in their left hand a long burning torch and in the right a stick. The torch is formed of a cylindrical bunch of long stalks tied with a band of plaited grass. The special kind of stalk used has the property of burning with a continuous flame. The birds are dazzled with the light and are easily killed with sticks.

The snare, which the Onas use is made of whale-bone of which one end holds a running knot and the other is tied to a guanaco's tendon, which in its turn is fixed to the ground with a small stake. Sometimes the snare is made en-



WANDSWORTH-LONDON. - Salesian School.

tirely of the guanaco tendons. Sometimes instead of a single snare they fasten a great many to one tendon which they fasten to the ground. The places, where the snares are set, are such as offer the best food, water and grass, and which therefore are most frequented by the wild birds.

FISHING.— Though, as we have said, the Onas have no boats, and know nothing of the art of navigation, still they depend on fishing for a part of their food. They do not go near the sea except at low tide, which in those parts is remarkable, for the hightide at the equinoxes reaches to twenty or more feet. And as these shores have for the most part a very gentle slope, at low tide the sea goes out more than a mile, leaving behind small pools, rocks and stones with shell-fish and other fish of considerable size. Taking advantage of the low tide the women with baskets and harpoons go down to the shore; with the handle of the harpoon they turn

(1) Of this animal and its name, Darwin says: "It is a curious little animal and can be described in a few words, for it is like a rodent with the habits of a mole. Its name is derived from the peculiar noise it makes when under ground, and which consists in a short grunt, neither nasal nor sharp; and this grunting is repeated monotonously about four times quickly." — *Voyage of a Naturalist etc.* pag. 51.



over the stones, sound the pools and where they see a fish they pierce it with the point and place it in the basket, whilst they pick the shell-fish off the rocks with their hands. The pursuit of the seal (*lobo de mar*) is reserved to the men, who kill them with arrows when they find them on the shore, so that this should rather be called hunting than fishing; in the same way they kill penguins.

The men fish also with nets, especially in fresh water. The nets are made of the usual tendons of the guanaco, interwoven so as to form a mesh fairly regular, of rectangular shape about six and a half feet in length and three feet in width. Two Indians, going into the water, hold the net vertically, lifting it up with their hands and holding it below with the big toe. Generally the two walk up against the current whilst some of their companions higher up walk down to disturb the fish. When the two fishermen see some fish near, both together with a nimble movement of the feet towards the front, and a lowering of the arms catch them in the net, seize them with their hands and toss them on the shore.

FOOD.—In general food is not eaten absolutely raw, but slightly roasted at the fire, on the burning embers, or under the ashes. The Onas did not understand the use of cooking pots and therefore they knew not how to boil water for the cooking of food. The first time that an Indian saw the companions of Mgr. Fagnano, on a journey of discovery through the island make a fire under the cooking pot and heard it boil, astonished he put his hand in, and speedily withdrew it uttering piercing cries, thus gaining at his own expense a physical knowledge hitherto unknown. The Onas must have known from ancient times the use of flints for producing fire, because in the myth of *Kuanip*, traces are to be found; it is certain that at present they get fire by striking two pieces of flint against each other; they feed the fire at first with rotten beech wood, white in colour and very light in weight which is itself almost tinder. Considering the difficulty of kindling a fire, one understands their anxiety to keep it in all night covering the live coals with ashes.

Their food consist of the flesh of mammals and of birds; fish, shell-fish, eggs, fruit, nuts, mushrooms.

The meat, obtained from various animals, to which we alluded when speaking of the hunting and fishing, is eaten after being lightly roasted either on the fire, or under the ashes, or at the side of the fire suspended from a stake. They always prefer the fattest meat, which,

producing a greater amount of heat, is the best adapted to the inhabitants of colder regions. As I have said, they do not use dishes; only fish and very fat meat are served in the *tenk* (the shoulder-blade of the guanaco or seal) so as not to lose the melted fat, which to them is most appetizing.....

With regard to beverage the Onas are satisfied with plain water, as it seems they have not discovered the method of making any other drink. They keep the water in small buckets of trapezoidal shape, made from guanaco skins, or cylindrical of beech bark, smeared on the outside with red clay, and furnished with a handle of skin. Usually they drink from the bucket, sometimes they make use of a shell, or a cup which they made of guanaco skin, on seeing the glasses used by civilized inhabitants.

The food is always prepared by the women and is eaten when they feel hungry, not at fixed hours.

DOMESTIC ANIMALS.—Of these there is only one, which forms, as it were, part of the family: the *dog* called by them *visne*. The Onas keep a great number and are very fond of them... And they have good reason to be so, for they are useful in guarding the dwelling and in all sorts of hunting, and in addition at night they take the place of blankets, lying on their masters during their sleep.

The native dog, much like a fox, is now almost extinct, since the whites have killed an immense number, looking upon them not unreasonably as injurious to the imported sheep: they have succeeded in imposing a tax of ten *pesos* on each dog.

(To be continued).

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## Book notices.

The Catholic Truth Society of Ireland have added the following to their series of Penny Publications:

1. *The Newspaper*: Its influence for Good and for Evil; by Rev. P. Coffey Ph. D.

2. *Sheelah*: A story of a mixed marriage, by K. M. Gaughan.

3. *Mahon's Leap*: A story of 1798 by Anna M. Martin.

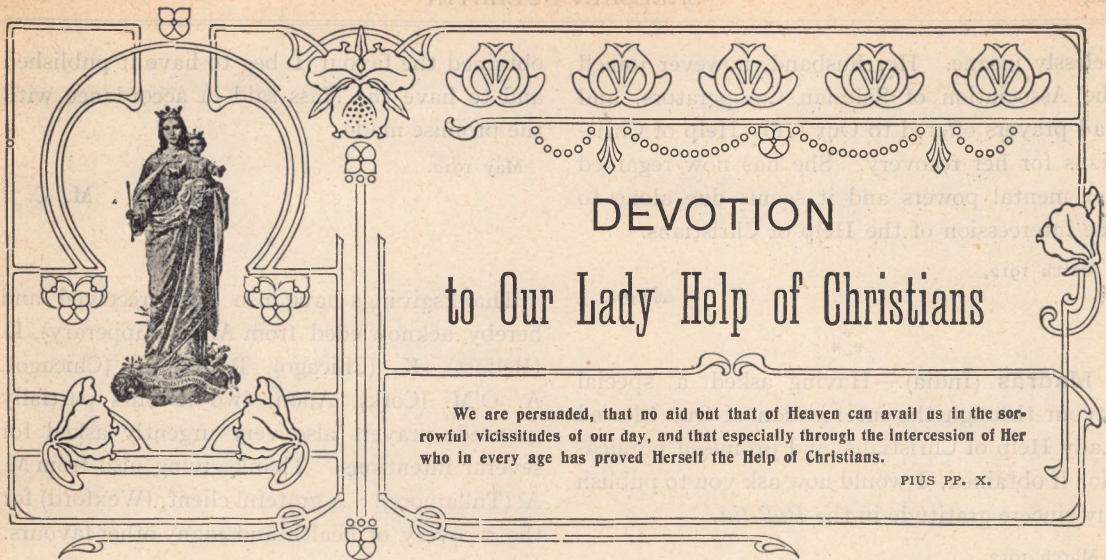
4. *Short Histories of Dublin Parishes* (continued) by the Bishop of Canea.

5. *The Emerald Library of short stories* No. II. by A. Cunningham.

6. *The two Mottoes* and other tales by O. J. Shannon M. A. 24. Upper O'Connell St. Dublin.

The Ave Maria, Notre Dame, Indiana, U. S. A. have lately published: "*The Light of the Vision*," by Christian Reid, price \$ 1.25.





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

PIUS PP. X.

It should be noted in chronicling the Churches and Chapels dedicated to Our Lady Help of Christians, that the new Church at the Salesian School, Battersea, has been dedicated under that title; while the Church at Farnborough was before that the only Salesian Church in England with that dedication.

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The general intention for June, particularly for the 24th of the Month, is *that the Cause of the Venerable Servant of God, Don Bosco, may be speedily and happily terminated.*

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The Novena suggested by the Ven. Don Bosco.

When anyone mentioned a desire for some favour from Heaven the Ven. Don Bosco used to say: If you are recommending your intention to Our Lady by a Novena remember these three things:

(1) To have faith in God and not trust at all to the power of man.

(2) The request remains entirely with Our Blessed Lord in the Most Holy Eucharist, the fount of every grace and blessing; and trust should be put in Our Lady whom God wishes to glorify on earth.

(3) In every case the condition should be put that it is in accordance with the Will of God, and for the good of the soul of the one for whom the prayers are offered.

He then recommended:

(1) To recite for nine days three times the *Our Father, Hail Mary and Glory be to the Father*, in honour of Our Blessed Lord in the Most Holy Sacrament, adding each time the invocation *O Sacred Heart of Jesus, have mercy on us;* and also three times the *Hail Holy Queen* with the the invocation: *Mary Help of Christians pray for us.*

(2) To approach the Sacraments during the Novena:

(3) To make or promise a thank-offering according to ones position.

## GRACES and FAVOURS (1)

**Birkdale (England).**—I am sending an offering to the Sanctuary of Our Lady Help of Christians in thanksgiving for a great favour received, and to ask for a continuance of her powerful protection.

March 1912.

R.

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**Chicago.**—I enclose an offering for a Mass in thanksgiving for a favour received. A relation of mine was declared by the doctors to be ho-

(1) In regard to these favours it is not intended to attribute to them any higher authority or belief, than that arising from certified human testimony.



pelessly insane. Her husband, however joined the Association of Salesian Co-operators, and had prayers offered to Our Lady Help of Christians for her recovery. She has now regained her mental powers and it seems due alone to the intercession of the Help of Christians.

March 1912.

Anon.

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**Madras (India).**—Having asked a special favour through the intercession of Our Blessed Lady Help of Christians, and promised publication if obtained, I would now ask you to publish my sincere gratitude in the *Bulletin*.

March 1912.

S. H.

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**Dublin.**—A grateful client of Our Lady Help of Christians sends a thankoffering for graces received after prayers and promise of publication in the *Bulletin*.

March 1912.

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**Trinidad (West India).**—I would ask for a Mass in thanksgiving and publication of a favour received through the intercession of Our Lady Help of Christians.

February 1912.

A.

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**Co. Cork.**—Some time ago I promised to have a Mass in thanksgiving, and to ask for publication of the favour, if my sister recovered from a very dangerous illness. Having

obtained the favour I beg to have it published and to have the Mass said in accordance with the promise made.

May 1912.

M. C.

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Thanksgivings have also been received and hereby acknowledged from Anon (Fipperary), L. (Belfast), K. (Chicago), R. W. R. (Chicago), A. O'M. (Cork), Anon, two favours partially granted: prayers also very urgently asked for several intentions. Thanksgiving also from M. A. (Tullamore). A grateful client, (Wexford) for the recovery of health and many other favours.



The prayers of the Co-operators are asked for the following members who have recently died:

Mr. O'Connor, Dublin; Mr. Michael Mc Quaid, Dromore; Very Rev. Canon. O'Mahoney. Mr. J. Flamagan, Cape Town, who passed peacefully to his reward while waiting in Church for Holy Mass to begin.

R. I. P.



PERMISSU SUPERIORUM. — Gerent, GIUSEPPE GAMBINO — Turin, 1912

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.

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

Single copies, cloth covers, Four Shillings.

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