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Salesian Bulletin

No. 1 - January - 1913

♣ Vol. VIII ♣


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



✠ DA MIHI

ANIMAS CAETERA TOLLE

Important Notice to Readers.

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

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

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

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

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

The Salesian Bulletin

Organ of the Association of Salesian Co-operators

Via Cottolengo 32, Turin, Italy.

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THE VERY REV. DON ALBERA

(SUPERIOR GENERAL)

To the Association of Salesian Co-operators.

Dear Co-operators,



IN the month of October 1863, Don Bosco sent a small number of his sons to found the College of St. Charles at Mirabello,

a college which was transferred to Borgo San Martino in the year 1870. At the head of this small band was Don Michael Rua who was then in his twenty-sixth year; and he who is privileged to address you now in this letter, was also among those few Salesians who left the Oratory to found the first Salesian School outside Turin, and to strive to emulate in a new centre the zeal and charity of our Venerable Father and Founder.

Which of us had any idea that in the course of fifty years the Salesian Society would have had so rapid and extensive a development, and that the lowly writer of this letter would have been called by Divine Providence to rule its destinies, after Don Bosco and his first Successor. You must pardon me this little personal reminiscence, which convinces me of the gratitude due to Almighty God, for none, I think, better than the first Sons of Don Bosco, can form a true opinion of the wonders of Divine Providence in our regard.

And in truth with what incomparable favours have we not been blessed, almost at every moment. I well remember Don Bosco's confidence, un-

disturbed amid the hardest trials, and I seem to hear him now assuring us, as he did so often, of the great increase of his work. And before his death the Society had opened Houses in many places, and through the Apostolic zeal of Mgr. Cagliero, and Mgr. Fagnano his work had spread to far off missions. I have before my mind the daily zealous labours of our late lamented Don Rua, copying Don Bosco so exactly; and you know how God rewarded this filial loyalty by increasing the numbers of the Houses five-fold, while under his administration. As for myself, I cannot do less than state my conviction, as I have done on so many occasions already, that the loving care of Divine Providence towards us appears in even greater abundance, since the Society, notwithstanding the unworthiness of the instruments, is still extending its Apostolic Work in both hemispheres.

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I cannot conceal from you, Dear Co-operators, the consolation I had in the month of March last, when I heard from the Provincials assembled here in Turin, of the continued and generous co-operation of our benefactors. Shortly afterwards I had personal proof of it in my journeys through France, England, Belgium, Northern and Central Italy, for everywhere I was surrounded by numbers of zealous Co-operators of many classes and stations in life, all holding in veneration the name and memory of Don Bosco and Don Rua, and by whose aid I saw so much prosperity and development in our various works and schools.

Again at Valsalice where we recently held the sixth general meeting of the Directors of your Association, the main impression certainly was that Divine Providence is still particularly

mindful of the Work of Don Bosco, and for this plain reason that such constant and generous co-operation is ever visible.

And why not also refer to that wave of sympathy and respect which passed over the whole of Europe, at the simple announcement that the Successor of Don Bosco, as heir to the spirit of charity which animated him had opened the doors of our Institutes to the numbers of boys who were among the refugees during the late war? And why not also record the fame of Don Bosco, growing even more yet, held up as a model in every meeting that is held to consider the ways and means for bettering the people and especially the young?

Now these manifold attestations of esteem and affection, these clear pledges of the continual and increasing favour in which the Salesian Work is held, are to my mind, proofs of the assistance of heaven. In this way it becomes possible for the Sons of Don Bosco to undertake new works which will rebound to the glory of God and the good of souls.

Résumé of 1912.

Last year was not without its additions to our list of Houses and Festive Oratories. His Grace the Archbishop of *Vercelli* has been instrumental in erecting a New Church and parish in that town, and this together with the Festive Oratory attached he has handed over to the Salesians who are already administering it.

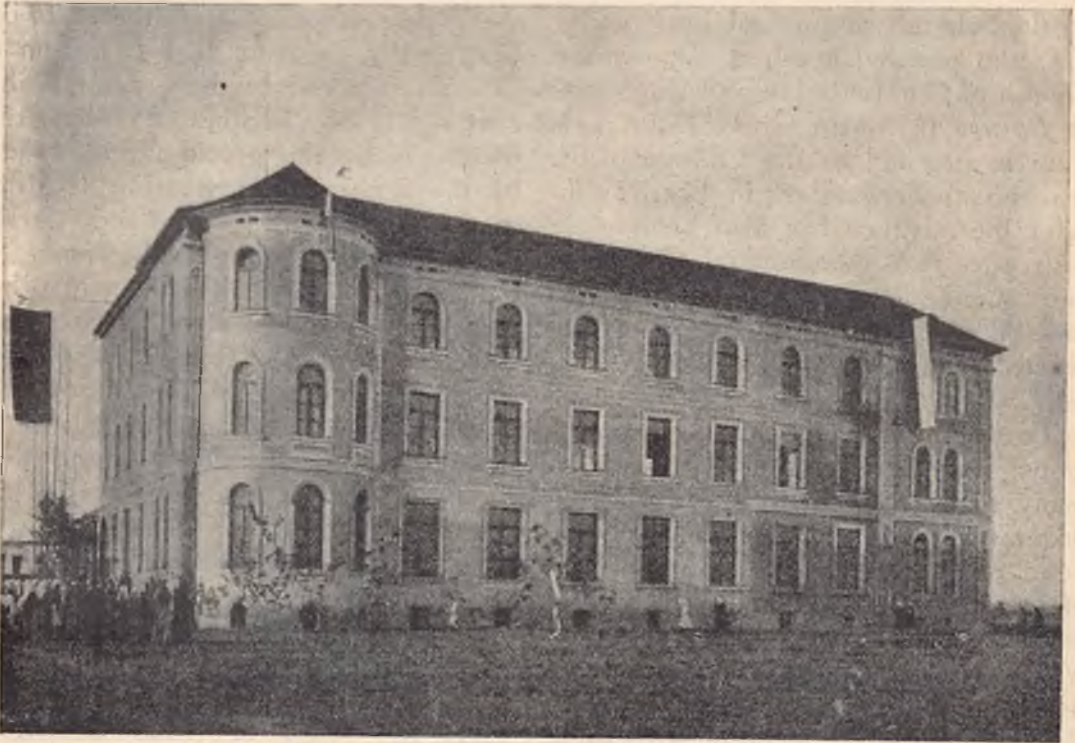
At *Saluggia*, another growing centre in the same diocese, the Salesians have been called to open a Festive Oratory, which is mainly due to the untiring efforts of a former pupil of Don Bosco.

At *Vernsee* in Istria (Austria Hungary) a College for ecclesiastical voca-

tions has been opened for German and Austrian students, thus giving the School at Penango more scope for its own work, since it previously combined its own with the German Students. This new School also shows that that part of Don Bosco's work which he founded for the cultivation of vocations is as prosperous as any other which he set on foot. Not far from New York city,

religious disturbances; but the Salesians who went from this school on its closing to found a new mission at *Heung-Shan* have been so successful that they are remaining there and hope to gather in a large harvest of souls.

If we put beside these new works the great number of extensions to existing establishments, new churches and chapels, new workshops and other



WERNSEE (Austria) — The new college 'Marianum'.

at *Port-Chester* another parish has been undertaken, which will deal mainly with the large numbers of Catholic emigrants of various nationalities.

In last March some Salesians went to *Granada* in the state of Nicaragua, Central America, where they took charge of the Public School, and have commenced an Institute for the teaching of Trades. Passing over to China, we have re-opened the School for the Chinese boys at *Macao* which was temporarily closed on account of the reli-

constructions, it will be seen that the year has been one of great activity and general development. The Churches indeed should have special mention; that for instance of the Immaculate Conception at Puntarenas, demanded by the rapidly growing population of that recently constructed city, another to St. Joseph at *Manga* in Uruguay; and a fine school Chapel, dedicated to our Patroness Our Lady Help of Christians, attached to the School at Battersea, London, in memory of the

twenty-fifth year of the Salesian Work in England. Mention should also be made of the Festive Oratory opened at *Talca* in Chile under the patronage of Father Andrew Beltrami, which shows that the fame of his sanctity is already carried far and wide; of the Church of Our Lady Help of Christians at Conception in the same Republic; of the Institute of Don Bosco as well as the Church of the Immaculate Conception already mentioned in *Puntarenas*; the parish Church at *Ravson*, the Church of Our Lady Help of Christians at *Cuyaba* in Matto Grosso; the new Church attached to the College of St. Joachim at *Pernambuco* in Brazil; considerable advance has also been made with the two monumental Churches, one outside *Barcelona*, dedicated to the Sacred Heart, the other at Florence dedicated to the Holy Family.

To all these you must add the enormous expenses required to keep so many schools and Institutes in working order, the daily upkeep of which depend in great part on the generosity of the Co-operators; there is also to be reckoned the missionary expedition which entails vast sums, in supplying necessary outfit and travelling expenses. And while we are dealing with these topics, it is appropriate to add a word of admiration for the generous initiative of His Eminence Cardinal Maffi, Archbishop of Pisa, on behalf of his suburb of Pisa Marina. His Eminence is building a Church for that growing neighbourhood, which is sorely in need of extra spiritual help. It is to be dedicated to the Help of Christians, and accordingly His Eminence decided that it should be placed in the charge of the Sons of Don Bosco. We are all anxious that it should be speedily brought to completion, and are determined that no effort be spared to se-

cond the zealous generosity of the Cardinal.

Proposals for 1913.

There are two things which I particularly desire to recommend to you, to be accomplished during this year which God is giving to us. For three reasons it is a year to be remembered. First it is the sixteenth centenary of the giving of peace and liberty to the Church, by the official recognition of Christianity, and of the essential inherent rights of Christian Society; this was done by the proclamation issued by the Emperor Constantine at Milan in the year 313. Secondly it is the fiftieth year of the establishment of our Society outside Turin, or in other words the fiftieth year of its extension, since, in 1863, the first House outside the city of the original foundation, was established. Thirdly it is the twenty-fifth year since the death of the Ven. Don Bosco, who passed away on Jan. 31st 1888. Any one of these reasons would suffice to make the year a memorable one.

To commemorate the first of these events, the Co-operators should endeavour to establish more firmly in their souls the reign of Jesus Christ, in union with the celebrations which the Church will make to commemorate His triumph on earth. "The fundamental object of the Co-operators," wrote Don Bosco in his rule, "is to strive after christian perfection for themselves"; and the Holy Father, referring to these recommendations says in his autograph to us of August 11th, that all Co-operators should: "strive to maintain and increase within themselves the true spirit of Our Lord Jesus Christ, by means of their own sanctification, and through that they will afterwards be able to exert an influence over the young, to

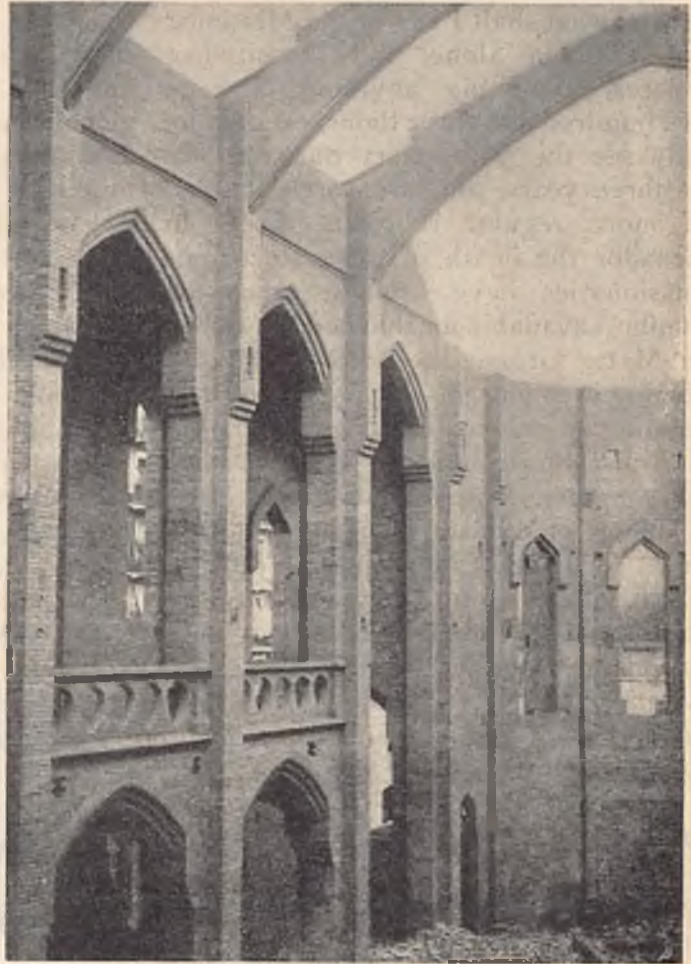
partake in the various activities on their behalf, to promote vocations, to assist in the diffusion of good literature, to the work of the Sunday Oratories, and the general establishment and culture of the spirit of love, obedience and devotion to the Church and to the Sovereign Pontiff."

"It is quite a mistake," observes that great leader of the Co-operators, His Lordship Mgr. Morganti, himself a past-student of the Oratory, "to think that Salesian Co-operation consists entirely in helping others... A Co-operator who is negligent in his own sanctification will think less of that of others... At the most he might feel moved or carried away to some extent by the outward, physical necessities, but this would be a purely human philanthropy, not approaching in the least the supernatural charity which animated Don Bosco, and which he desired to be the informing spirit of his Work, and of the labours of the Co-operators. Let it be then our first endeavour to put our own spiritual condition in order, if there is need of so doing; to obtain more fervour for our practices of piety, to cultivate the virtues proper to our state, so that we may thus render ourselves capable of saving others."

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In second place, as a memorial for the fiftieth year of the expansion of our Society, and of the twenty-fifth anniversary of the death of our saintly

Founder, I would urge you most strongly, dear Co-operators, to give your aid more copiously to so many of our Houses that stand in need of it. Our Festive Oratories, as they must be kept abreast of the times, and equipped with all the



BARCELONA (Spain) — Part of the 'Tibi dabo' church.

means for their work among the young, are in constant need of support from benefactors. The Schools which maintain many boys gratuitously depend upon your continual aid, so that the daily needs may be supplied. The technical Schools for arts and trades, though they obtain certain returns for their work, must always be purchasing the latest machinery and appliances,

so as not to fall behind; and as they are strictly schools the teaching and upkeep is very expensive. Even the collegiate schools, both boarding and day, have such modest fees that a great deal must be left to the charity of the Co-operators.

And what shall I say of the Missions? In Patagonia alone, fully twenty-five centres, containing anything between five hundred and three thousand people, only see the Missionary once in two or three years, and are sorely in need of more regular religious care. In Ecuador the death of several zealous missionaries have brought down the numbers available for that needy quarter. In Matto Grosso the Bororo tribes are coming in to our missionary settlements asking for protection and shelter, but the missionaries are so few that they can neither superintend these large numbers of difficult subjects, nor provide for their indispensable needs. From China again they write to me that so much could be done if their pecuniary supplies were larger, and pointing out the absolute need for schools for boys and for girls who are without homes and friends.

Therefore, dear Co-operators, you will feel called upon to exert your generosity on behalf of so many good works, and for so many schools and Institutes where the time and abilities of the Superiors are wholly taken up in solving the financial difficulties which surround them.

Conclusion.

On our part we shall never be in the least indifferent to your good and charitable efforts. In the words of Don Bosco, "all the Salesians, both priests and clerics, and the boys under their care offer daily prayers for their benefactors" the Divine aid and bless-

ing is asked for you every day, for your families, your relations, your friends, your interests. We pray God to preserve you in peace and concord, to grant you health and happiness, to keep misfortunes far away, both in regard to things spiritual and things temporal. We pray that He may add to this the grace of final perseverance, and that your days of good works may close in a happy death. We shall be constantly grateful to you during life, and may God hold ready for you the reward of the just in heaven? May these holy desires and wishes, that I now transcribe, seated at the very table on which Don Bosco wrote his ever memorable words — may they have, particularly in this year of many recollections, their fullest realisation.

I would ask you also to remember in your prayers him, who now has the privilege of professing himself,

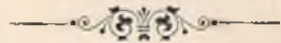
Your obedient Servant

DON PAUL ALBERA.



Important Notice

TO CO-OPERATORS AND READERS



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



The Jubilee of Our Work in England.

With the 24th of last November, there passed away the first quarter of a century's work of the Salesians in England. Twenty-five years seems a considerable period, if we regard it as a span of years in the life of any one man, or in a work of some private nature; but as a part of the history of a religious order it is but a passing phase and a stepping stone to greater things. The chief Orders of the Catholic Church are long-standing institutions, have borne themselves securely over the vicissitudes of time, have stood century after century as bulwarks both to the Church and State, and have a long roll of famous deeds in the archives of their history. In comparison with such, our work is modern in many ways. We learn from the first page of this issue that we are keeping this year the fiftieth anniversary of the extension of our Society beyond Turin, the town of its birth. That one fact shows that the Congregation founded by the Ven. Don Bosco is necessarily very young, but it is not for that reason the less vigorous, or behind any other in its work for the Church and for her children. The same fact reveals the reason why so many sections or provinces are keeping their Jubilee about the same time, for when Don Bosco had trained his subjects, he sent them in various directions as Providence called, to reproduce his work in other lands. We may imagine it to be a repetition of the case of St. Ignatius sending his priests of the Society into the various countries of Europe, to America, to India and the East; and those doubtless who received their commission directly from him thought themselves more favoured than later arrivals. So too in our own case. "Happy you to be so near the fountain-head," said a member of an ancient religious order to one of Don Bosco's followers, and if activity and vitality have been truly said to be marks of the Salesian Society, doubtless this nearness to the fountain-head has something to do with it.

To apply this to our own case; it would be impossible to give an adequate idea of what is so briefly summed up in the words: The first twenty-five years of our Work in England. The beginning of a work is not at all the same thing as carrying it on when all the elements have been brought together, and combined in such

a manner as to make them productive. The early and tentative efforts are slow in results; the best must be made of what the moment supplies to hand, and thus the first years of a well-established organisation are often, if not always, marked by greater anxiety, and less substantial returns than are afterwards expected if not always realised.

During the year 1912 we frequently referred in these columns to the various forms of activity which have engaged the energies of the Salesians during the period now closed. We shall not refer to them here directly, for the plain reason that the preacher in the evening of the Jubilee celebrations gave a résumé of the work done, and we shall print that account in extenso. It was announced that the festivities for Nov. the 24th would be presided over by His Eminence the Cardinal Archbishop of Westminster, but all the world knows that he was detained at Rome longer than was at first thought probable, for he had carefully noted our Jubilee day in his book of engagements. But his non-appearance on that occasion, though it meant great disappointment for the time, will be more than made up for, because his visit is by no means abandoned, but only postponed.

The Catholic Press of Nov. 29th gave generous space to their notice of our Jubilee celebrations, and as it is human on such occasions to take a partisan view, we shall give the account of the Catholic Times for that date.

"Twenty-five years have passed away since the Salesian Fathers commenced their work at Battersea, and last Sunday the Silver Jubilee of the Mission was solemnly celebrated. A quarter of a century ago the first Salesian Fathers arrived to take charge of the West Battersea parish, being welcomed by the Rev. Francis Bourne, now Cardinal Archbishop of Westminster. These twenty-five years have witnessed important changes in the Catholic life of West Battersea. The old iron Church has given place to the present stately edifice opened in 1893, the elementary schools at various periods have been enlarged, improved and brought thoroughly up-to date, while the Salesian School has grown from practically nothing to the existing imposing buildings in Surrey Lane where nearly two hundred boys receive a secondary education.

All this has been accomplished quietly, tho-

roughly, and at the cost of no little self-sacrifice on the part of the Very Rev. C. B. Macey and those privileged to serve under him.

By a happy co-incidence a Catholic Mayor was elected for the Borough of Battersea a few days previously, and was enabled to take part in the jubilee festivities at the Church of the Sacred Heart. A large gathering assembled at the High Mass. At ten o'clock, the Mayor with whom were the Town Clerk and many Councillors walked in procession to the Church.

H. E. Cardinal Bourne and His Lordship Bishop Amigo had arranged to be present during the day, but were prevented by their continued stay in Rome. The Very Fr. Provincial was the celebrant, and he was assisted by the Superior, the Very Rev. C. B. Marcey as Deacon, and Father Jones as Sub-deacon. The choir rendered the music effectively under the conductorship of Father Rabagliati, Fr. Couche being at the Organ.

Father Kelly, who preached in the morning, regretted the absence of the Cardinal and of His Lordship the Bishop, who were, he said, detained in Rome on important business. To the Mayor and to the officers of the Council he tendered hearty thanks for adding by their presence to the solemn dignity of the silver Jubilee celebrations. Twenty five years ago, the first two Salesian priests, members of the religious Congregation founded by the Venerable Don Bosco at Turin — whose special work was to be education — arrived in Battersea, and for every one of the years since that time it could be claimed with justice that something has been tempted and something done.

Those who had witnessed the progress of the work would agree that there was every reason to make use of the words of the Psalmist; "This is the day which the Lord has made; let us be glad and rejoice in it." In all their work there was an unmistakable sign of the finger of God."

In the evening there was another crowded congregation, and after Solemn Vespers, the Rev. Fr. Cressey S.C. gave the discourse dealing in particular with the period just terminated. Preaching from the words: *The finger of God is here*, he said: No proverb is so often verified as the one which says: 'He who sows in sorrow, reaps in joy', and particularly is that the case in the affairs of God. Sorrow and trials, disappointment and opposition seem to be characteristic, at least in the beginning, of the works done for God. The Devil seems to scent danger, and he therefore declares war against those who would do God's work, and the result is trouble, anxiety, misrepresentation and the like. But no matter how great his efforts, no

matter how insuperable the obstacles he brings forward, he cannot prevent the ultimate success, the reaping in joy, for the "Finger of God is here."

How true is this in the case of the Christian Church. What more powerful opposition could have been raised, what severer trials imposed, what deeper sorrows could have been inflicted upon the infant Church! Compelled to hide her head in the Catacombs for a period of three hundred years, subject to persecution after persecution, with very brief intervals of respite; her children tortured, burnt, sent to their death in a thousand different ways. With few exceptions, her Popes down to the time of Constantine were crowned with martyrdom. Nevertheless the Church comes forth the stronger for her sufferings, purified by her trials, victorious over her ancient foe.

Often in the history of the Church the same story has been repeated on a different scale. Wherever the work of God is to be accomplished, whenever God raises up some particular Servant of His to carry out His designs, the opening path is beset with thorns, and thickets prevent any onward progress. But God does not fail His Servants; the necessary assistance is forthcoming, and success follows at length. So was it with St. Teresa, St. Bernard, St. Francis. They experienced great trials in the accomplishment of their vocation. Yet in spite of opposition, in spite of difficulties, in spite of disappointment, and even dangers, the work gradually prospered, because they were the instruments to God's Hand. The same process was gone through in the beginning of our own Congregation. Consider for a moment the Ven. Don Bosco at his work among the boys of Turin. His first attempts were a series of sore disappointments, and culminated in his not having a roof to cover them or a place in which even to gather them together. But gradually the scene was changed; and as was the experience of their Venerable Founder, so in some degree was that of the first band which came to England twenty-five years ago. Sent by his Holiness the Pope to establish their Congregation in England, they found themselves alone in a land where they were strangers — with scarcely a friend. But they came to do their master's work — to take part in the great religious revival in the land of their forefathers, and this thought gave them courage.

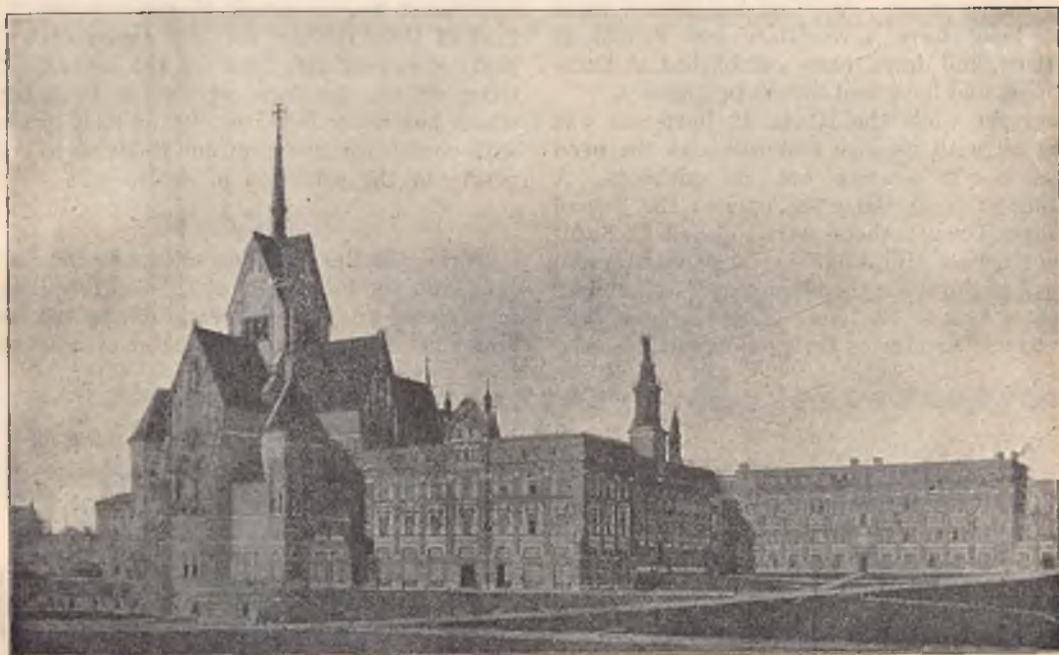
Need I tell you of all the difficulties they had to overcome, of the hardships they had to endure during their early years. They found nothing here but a dilapidated iron building, insufficient in every respect and in a very unsatisfac-

tory condition. After some time in lodgings, their first permanent dwelling was in Orbel Street, the place destined to be the cradle of the Salesian work in England.

Realising how necessary it is for a parish to have an efficient school, the elementary schools were extended and reorganised. And now it was that having already done much for the Mission, attention was turned to the development of the House. Visions of Salesian Colleges and Schools abroad rose up before their minds. The desire to do something of the same nature in England urged them on, and so in very con-

all associations must be severed in the call to the apostleship of the far-off missions.

Passing to other works, it has been said, and with a great deal of truth, that it takes a priest a life-time to build a Church, and considering the difficulties and debts that many a priest has to face, we can readily acquiesce in the sentiment. And yet during this period five Churches have been erected. The beautiful edifice in which we are assembled, and which is one of the few consecrated Churches which London can claim, was completed and opened in October 1893. Nine years later the Church at Farn-



OSWIECIM — General plan of the house.

ned premises the Salesian School was started. Surely a humble beginning, but one that was destined to become a great work.

A section of this scholastic work was the Apostolic School — in which ecclesiastical vocations were trained, and from which many, prompted by that command of Our Blessed Lord: "Go ye and teach all nations", have gone forth on the work of evangelisation. On the burning plains of India, on the dreary pampas of Patagonia, in the far South, in Egypt, the Falkland Islands all these have become the fields of labour of many a one that was trained at Battersea. The motto of the order has been realised in them: *Da mihi animas caetera tolle*: Give me souls and take all the rest. Father, mother, relations, all who are so dear to them,

borough was opened. Then in 1905 came the Church of St. Mary Magdalene, East Hill, whose beautiful interior is much admired. Again at Chertsey a Church has been provided, and also at the Polish Mission in the East End of London. And while enumerating churches, mention should be made of the new College Chapel, dedicated to Our Patroness the Help of Christians which is the chief memorial of the Jubilee Year. This is certainly a great record and one which was hardly foreseen in the early years.

However at the risk of tiring you, I must proceed to enumerate other works and extensions. The number of boys that now applied for admission to the School increased year by year. Nothing more could be done in the confined space at the disposal of the Fathers, and it was almost

miraculous that the site of the present school was obtained in 1895. Here then was room for expansion. Here was the means for realising the hopes entertained eight years previously. In 1898, the first new wing was added to the existing Surrey House, and a corresponding, but larger one was built in 1902. This same year saw the advent of the Daughters of Mary Help of Christians, and the school had now assumed such proportions that their presence was required to fulfil many long-felt needs. Self-sacrificing and unassuming, they have accomplished a great work, for the real work that counts is always without obtrusion, without advertisement. And God has blessed them too. They have a Novitiate and School at Chertsey, and have been established at Farnborough, and have sent Sisters to America.

And yet while the House at Battersea was going on with its own extensions as the need arose, it was sending out its offshoots. A contingent from Battersea opened the School at Cape Town; others were opened at Farnborough, East Hill, Chertsey, a Novitiate and Church at Burwash, the mission in East London; all these look to Battersea as their *Alma Mater* and to its Director as their guide and friend.

As we look back and see what has been done in a comparatively short time, when we take time to consider this evolution, this change, it is a natural question to put to ourselves: How has all this been done? What means have been so effective? And the answer comes in the words of the text. *The finger of God is here.* The work was placed under the protection of the Sacred Heart of Jesus, by the dedication of this Church, the first important work, and the Sacred Heart has had particular care of it. It has placed its blessing and seal on the labours of those who worked for it and brought them to realisation..... The thought that is uppermost in our minds therefore to-night is that of thanksgiving for the favours of the past, of prayer and hope for the future. Relying on the goodness of Divine Providence which has never failed us, let us look forward with confidence, and continue to strive to cooperate in the salvation of souls.

During the Benediction a solemn *Te Deum* was sung, and the blessing of the Most Holy Sacrament closed a day, made memorable by the combined achievements of a quarter of a century

Modern Religious Instruction.

In the January issue of two years ago appeared an obituary notice of one of the long-standing chiefs of our society; one who was a tower of strength by the influence he wielded with all classes, and who was the more missed and grieved-for when his loss occurred. Fr. Bertello, the Economist-General of the Society was, a man of distinguished parts, talented in the important undertakings in connection with our technical Schools, and gifted with literary powers of a high order. The following paper, left by him in the hands of a friend, deals with the first work to which Don Bosco set his hand, that of the Festive Oratories — a work whose utility and necessity has made it the most successful of all the works of the Ven. Servant of God.

In the narrative here reproduced, Fr. Bertello is dealing primarily with the existing state of things in his own country, but is not the question of the Catholic youth a difficult, and all important one in every country? The writer says:

Let us provide for the Faith of the young! They constitute the hope of the Church and of the State in general, and the whole world runs the risk of becoming barbarian again, or at

least Pagan, because the young are growing up in ignorance of Christian maxims, out of the Church and even hostile to it. This is a truth to give us food for reflexion, one we must account for, and see if a remedy can be put to it.

The clearest proofs of the fact exist. I do not speak now of the young men and boys of the very poor; their thoughts are constantly engaged in providing for their necessaries of life and some few material pleasures, and, enveloped as it were in a dense and heavy atmosphere, they do not see the sky or catch the rays of the sun. Consider rather the boys of sixteen or eighteen, who frequent the higher Schools and technical institutes. They are clever and even of the best dispositions. They are learning languages, mathematics and history; but question them about religion. Jesus Christ, they say, was a great man to be placed along with Buddha, Confucius and Zoroaster, if they do not make him to be an impostor to be classed with Mahomet. Christianity they treat as a superstition, not unlike so many others that have infested the human race; the Papacy is the can-

ker-worm of Italy. Thus they give their opinions, because thus it is taught them in their text-books, and from the masters' chairs.

But if their infidelity has not yet reached this stage, they are nevertheless quite ignorant in matters of religion. And as they do not know the maxims and teaching of Religion, they cannot be expected to fulfil its requirements; and although baptised with the sign of Jesus Christ, they live far removed from him, from the Sacraments and from every spiritual influence.

And that comes about very naturally; *Fides ex auditu, auditus autem per verbum Christi*. Faith comes by hearing, and hearing by the word of Christ. But where can these unfortunate youths hear the word or teaching of Jesus Christ? In the School perhaps? Religious instruction is banished from the School, although it is allowed to mock and blaspheme God and Religion. Perhaps in their homes? Alas, too few is the number of homes where there is a deep christian spirit, to be able to form the soul and spiritual life of the growing generations. And what of the Church? But who is to take them there, when they much prefer some noisy game or loose amusement. And if they do go to Church will they find the instruction they need, and the attention their case demands?

A great noise is made in public meetings and in the papers about religious instruction in the Schools; and that is a good sign. It is a right guaranteed by the laws, but when shall we get it respected in any practical way?

Leaving aside the lying and calumnious pretexts about the antagonism between Religion and Patriotism, pretexts, on account of which the time appears to be far distant when those responsible will actually do something to insist upon Religious Instruction in the Schools, could the Schools give the instruction which we demand?

Who shall teach religion in the Schools? Some say: the masters. But can there be found many masters nowadays, who have the knowledge of and respect for religion, so that they could, with exactness of doctrine, with efficacy and conviction and example impress upon young minds not only the knowledge, but the reverence and love due to religion?

Putting aside every other consideration, let us see whence come these masters, to whom good christian parents are to confide their dearest treasures, that is to say the souls of their

children. Henceforward in this country (1), with all its lavish boasting of liberty, masters cannot be recognised except by passing through the so-called Normal Schools, or through the University. But there is no teaching of religion in these schools or universities, no syllabus drawn up of what the Statute calls the State Religion.



His Grace Mgr Sapieka, Prince Bishop of Cracow.

More than that. Is the teaching imparted in these Schools either by the Professors or by the text-books, catholic or christian? And if the schools are rationalist, antichristian and impious is it to be expected that masters will come forth trained in religious principles and knowledge, imbued with their maxims, and prepared to form the characters of catholic youth?

Others, again, say that the religious instruction should be given in the School, but by the priest. Would to God that in every place the school might be open to the priest, an object

(1) Holy is referred to.



by no means easy of attainment; but notice the reason why the less hostile are disposed to admit the priest into the school.

The reason is (and it is openly maintained) that the so-called liberty of conscience of the masters might be respected; which is equal to saying, that they must always be free to blaspheme, to boast their irreligion, to teach atheism or Darwinism, or to calumniate the Church and her teachings, and on the other hand to applaud the wicked and their deeds; and in such an atmosphere and such surroundings what is to become of the priests instruction and influence?

We should indeed raise up our voice against it; we should agitate to have the schools put on a proper religious footing; we should prevent the the higher schools from disseminating blasphemy and impiety, but it is a vain illusion to hope that at present the schools can raise up a christian generation.

Elsewhere must be sought the means of saving the Catholic youth, for if we still talk of continuing our old methods, and do not set to work to provide more suitable and successful means we shall be repeating history, for while the interests of Rome were being discussed Saguntum was being captured.

In a short time not only will the teachers not be Catholic, for every means is being taken to pervert them, so that they may in turn pervert others, but the fathers and mothers of families will not be Catholics, and it will become necessary to convert society from its foundations.

God Himself, who raises up men for the hour and the need, when our unpropitious age was approaching inspired His faithful Servant Don Bosco with idea of the Festive Oratories. It is a work of lowly appearance, but of sure efficacy in obtaining its end, to train the young to religion and to good lives.

The Festive Oratory is founded on a very human principle, and one that is supposed to be characteristic of our times: *miscere utile dulci*: to unite the good and the enjoyable, or to mix amusement with instruction: in other words to bring about the effect that the young shall not be taken to the Church by force nor by authority, and that instead of being kept away from it by a hundred means, they shall flock to it of their own accord.

A play ground where the young can have their games; where they can go in for gymnastics and drill and other diversions suitable for their age; some occasional reward; a hall for stage-plays and recitations, and the young will flock to it from all quarters. The priest or the layman may gather them round him, may join in their games, at the same time encoura-

ging them to good, and forestalling any chance of evil.

At a given signal, the games are suspended, the flock divides up and proceeds in order to the Chapel or Church where instructions are given according to the various capacities, there is some singing, some prayers and Benediction, and then the games are resumed. At suitable times the Oratory has its Feast-days and the boys are prepared for the Sacraments, which they approach very willingly and are moved by good example. The Oratory, by degrees, becomes the boy's second home; his thoughts turn naturally to it, he speaks of it to others and he looks forward to the Sunday and its pious though agreeable practices.

Amid these simple pleasures he learns the chief doctrines of his faith, he forms the habit of the practice of christian duties, he respects the priesthood and sacred things and learns how to conduct himself with regard to others.

At the Oratory, too, some privileged souls obtain the grace of a vocation, ecclesiastical or religious, which may mature later on in the Seminary or in the cloister. The Oratory again is a centre of circulating Catholic libraries, for advanced classes in religious matters, for social conferences, according to particular needs.

The Oratory, in short becomes a centre of catholic life, called for by the times, without which in many places all sentiment of religion and morality would vanish.

I will finish by a word from an authority on the point, and by relating one fact. "He who wishes to regenerate a town or district, Don Bosco used to say, should commence by opening a good Festive Oratory. By that you will get the boys, educating them to piety and good morals, and by means of the children you will get the parents, and the way is opened for the influence of Religion to penetrate the entire family."

The fact is this: In a large suburb of Buenos Aires, impiety and irreligion had reached such a pitch, that it was by no means safe for a priest to enter the neighbourhood. The Salesian priest who first attempted it, was openly insulted and ill-treated. The Festive Oratory was established; once the diffidence of the boys was overcome, and the novelty of the thing became known, the attendance rapidly increased.

After three years, the Archbishop, Mgr. Aneyros, was able to go in triumph through those very streets, amid the enthusiastic welcome of the children, and the respectful salutations of the adults.

The Festive Oratory had regenerated the whole district.



Salesian Notes and News.

London. Elsewhere in this issue we have given at some length the account of the celebrations in the Church of the Sacred Heart, in connection with the Jubilee of the Salesian work. This year will be the first of the new series, and we hope it will usher in a period of prosperity. With regard to the Salesian School we have but to record, that the term which closed at Christmas was one of unbroken scholastic work. If the Jubilee Celebrations had all been kept in November, there would have been a short break, but it will be remembered that the School's share in these festivities was done during the visit of the Superior General in the early part of the year. However a grand musical play had been prepared, and it would have constituted one of the chief items for the Jubilee in November, had not His Eminence the Cardinal been detained abroad. However it was only postponed a week or two, and was given on the Monday after the Feast of the Immaculate Conception, and as a part of the celebration of that festival. It was declared a great success and achieved popularity immediately, and deservedly so. The play was repeated on the following Monday before a large audience of the friends and parents of the students, and many of the Clergy of the neighbourhood.

Just before the closing of the term the examinations were given, and there was a distribution of the certificates to those who were successful at the Oxford Local examinations. Early this month classes will be resumed and scholastic work will be in full swing. During the month of January, is held the annual Reunion of the Members of the Old Boys' Association, and in connection with it there is the issue of the School Magazine, which gives a record of the life of the school, and the doings of the past students, for the benefit of all who are in touch with the Salesian School, whether as past-students, present-pupils or friends.



Cape Town. A very interesting magazine or annual report has been sent to us from Our Institute of Arts and Tra-

des at Cape Town, and although not very bulky, the edition is a very creditable specimen of the output of the Printing Department of the School. The news of the Institute is given as follows: Our Benefactors, and Past Pupils will doubtless welcome some signs of life, emanating from the fine building, which Divine Providence, by means of the generous charity of many friends and Co-operators, has at last enabled the Salesians to build in Somerset Road. It is the Promised Land to us in more senses than one. The views obtainable from the upper storeys are truly delightful. Table Mountain with its wondrous and continual changes of scene rears itself up in the back-ground: now it is hidden behind angry storm clouds, now enveloped in a thin snowy veil, again bold and clearly outlined under the azure heavens. In another direction the city is seen sloping in picturesque terraces from the mountain-base to the water's edge.

Out to sea there is a continual view of the wide-sweeping, crescent bay, whose deep blue waters merge on the far horizon, into the boundless ocean. The sight of the Mail Steamer on Tuesday morning quickens the desire to hear from friends and benefactors in other countries.

The New House, we said, had been a Land of Promise, and to make the simile more exact, trials have been frequent. Our Past Pupils are familiar with some of them and know how hard they were to surmount. There were first of all the many obstacles to the obtaining of the ground, but by the able assistance and influence of some Catholic Members of Parliament, chiefly the Hon. A. Wilmot, these obstacles were overcome, and the site secured. There are however several problems to be solved, the foremost being a debt of over £. 8000. But Divine Providence will find some means of settling them.

In March 1910, the work of laying the foundations was begun.

On Sunday afternoon of July 31st of the same year, a distinguished gathering assembled, among them being several Members of Parliament. The Rev. S. A. Welch, D. D. made a fine discourse and placed before the minds of

his hearers, with great cogency, the many advantages to be derived from a school like ours, where trades are taught in all their branches. His Lordship, the Most Rev. Dr. Rooney then solemnly blessed and fixed the white marble corner stone.

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The change from the old house in Buitenkant Street took place in the last week of March 1911, and although the new Institute has only been inhabited about a year, several events have happened which will find a place in its future history.

March 25th was the day on which the Building was formally opened by Mrs. Botha, who was attended by a large gathering of benefactors and friends among both clergy and laity. "May God bless this house, and crown with success the efforts of those who labour within its walls" Such were the concluding words of Mrs. Botha's good wishes. We trust that they have been in part already realised, for the undertakings and the work of the Institute have been successful and many difficulties have been overcome during the interval since elapsed. On August 31st 1911 and the two following days the grand Bazaar in aid of the Institute was held. The Past-Pupils Band provided the music.

On Sept 23rd of that year, His Lordship Dr. Rooney was the guest of the School, for he was keeping his Episcopal Silver Jubilee. To our revered Pastor the good wishes are again repeated, and the earnest desire that he may be spared *Ad Multos Annos*. Their Lordships Bishop Simon of Namaqualand, Bishop Gaughren of Kimberley, and Mgr Kelly V. G. were here on the same day.

In Nov. 1911, the Institute had as its guests six Salesians, who were on their way to the Belgian Congo. A school of trades has already been begun at Katanga, and the Missionaries are now training several natives to become carpenters, tailors or mechanics. There is also a small class for white boys, and a night school for adult Colonists.

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The technical departments show their efficiency by the many awards they gained in various competitive Exhibitions. As far back as 1905 the School obtained, at the Cape Town International Exhibition, a Gold medal for Shoemaking, the Government Prize for Cabinet-making, and a Diploma for bookbinding.

In 1910 at the International Salesian Exhibition at Turin, the Cape Town school obtain-

ed: First Class Honourable Mention for Printing, Third Class Diploma for Tailoring, First Class Honourable Mention for Shoe-making, and Honour's Diploma for Scholastic Work.

This Year's feast of Our Lady Help of Christians was kept with more than usual celebration, and there was a fine meeting of past-pupils, whose Dramatic Amateur Club gave a clever entertainment in St. Patrick's Hall for the amusement of the School. In connection with the Past Pupils it may be mentioned that they will have a good opportunity this year of showing their loyalty to their old school. One of the Salesians is going on a journey through the country to spread catholic literature, and to promote the interests of the School. The Kimberley Past Pupils have already accorded him a hearty welcome and aided his undertaking. We hope he will be equally successful in other towns.

One of the chief school events took place in August and September. This was the annual inspection of the Trade Departments, a report of which will be issued later. The growth of the School may be judged from the numbers on the roll of late years. In 1906, for example there was an average during the year of 72. This number has gradually increased until last years the average was 94. Of the 217 boys who have left only twenty three were not fully equipped with a trade, as they had not been able to complete their course of training. The certificates given to the boys on completing their course are recognised by the Chamber of Commerce and the heads of firms throughout the country."

To this report we have but to add a word of congratulation to all those who, after much endeavour and many a difficulty, now behold the fruits of their labours. May the Institute have, at the close of 1913, a record of a successful and consoling year.



Malta.

Apart from the work of the Salesian School of St. Patrick's, great efforts are being made to reach all classes of the boys in the Island, and this is being done through the work of the Sunday or Festive Oratories. Speaking of one of these Oratories the *Malta* says: On Sunday Nov. 10th when *Strada Reale* was full of people, the martial notes of music and a long line of boys drew the attention of the passers-by. Waving here and there in the ranks were six large banners of various associations, and borne aloft in front of all was the one named: Salesian Ora-

tory, Sliema. (Malta). Yet this great company of boys represented but a part of the numbers that frequent the Oratory; for it had only the two hundred most deserving, who were out for their holiday as a reward.

The journey was commenced by a visit to the Marquis Mattei, who had, at great expense, provided the new instruments for all the band, which was playing for the first time in public on this occasion. The boys then went on to the steamer to reach Misida, and had the advantage of their band to enliven the sail.

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The Feast of St. Francis of Sales. One of the principal feasts in the Calendar of the Saints, the 29th of January is of yet greater significance to our Society and its Co-operators. Even before the name of the Saint was definitely attached to the Sons of Don Bosco, the latter had made the occurrence of the Feast a day for the meetings of his assistants when they might consider the prospects of the New Year which had just begun. The Assem-



SANTIAGO (Chile) — Meeting of Past-pupils.

From Misida the festive band went to Stambur, near the Institute of the Little Sisters of the Poor, where an arranged programme of music was gone through for the benefit of the inmates of the Institute. Here also the boys had refreshments, and by this time many of the Clergy, and their own Superiors, and many promoters of the Oratory had joined the merry-makers. After this the party was conveyed by electric cars to Porte Reale, whence the boys marched to the Palazzo Caraffa, where a cinematograph exhibition completed the days entertainment. On their way back to the Oratory the boys stopped at the house of Commendatore A. M. Galea to give three cheers for the first Benefactor of the Salesian Oratory in Malta.

bly gathered in his first Church, that of St. Francis of Sales, to listen to the wonders already accomplished, and the yet greater things that were to come. But all their work was to be under the patronage of St. Francis of Sales, the model who had, with marked success, combined the gentleness of interior sweetness and trust in God, with continual labours and great achievements in His service.

Among St. Francis' chief virtues is that of his entire self-devotion to the Divine Will, and certain passages of his writings are unconscious autobiography. Describing the progress of love by the path of sacrifice, he says:

"The love of God, or conformity to the Divine pleasure can be practised either by holy resignation or holiest indifference. Resignation is

practised by effort or submission. We would like better to live than to die, but because God pleases that we should die, we acquiesce. We willingly would live were it His pleasure, and even wish it were His pleasure. We die willingly but still more willingly would live. Resignation prefers God before other things, yet loves many other things besides His Will. But indifference is higher than resignation because it loves nothing, except for love of the Divine Will. What matters it to me then, whether the Divine Will be offered to me in tribulation or in consolation, since in either I will look only for the Divine Will, and I shall discern it all the more readily if, in the thing offered, there be no beauty save that belonging to the most holy and good pleasure of God? When I want only pure water, what is it to me whether it be brought in a golden or glass vessel? I shall drink nothing but water from either; and because glass has no colour but that the water gives it, I like it the better of the two, but only for this reason that I see the water better in it."

However he at once points out that this sublime indifference to events does not prevent energetic action where it is a duty. "While God's good pleasure is unknown to us," St. Francis continues, "all we can do is to attach ourselves, with all our strength, to His Will, manifested or signified to us. But His pleasure becoming apparent we must that very instant fall into our place of loving obedience. My mother or I may be ill in bed. How I know whether it be the will of God that death shall follow? I certainly cannot know, but I can and do know, that while I await the event ordained by His good pleasure, I ought, according to His declared Will, to employ every remedy to cure the sickness. But should it be His Good Will that the sickness prove stronger than the remedies, and it conquers by bringing death, the very moment that event has certified me of His good pleasure, I will lovingly acquiesce."

No one knew the practice of these doctrines better than St. Francis, and like him, true resignation is certainly a characteristic of the eventful career of Don Bosco. It is a lesson we must all learn, and St. Francis regards it as of prime importance to all that walk along the path of sanctification.

Items in Brief.

At Oświęcim in Austria large extensions have been made to the Salesian Institute, already so prosperous. The Prince Bishop of Cracow performed the inaugurating ceremony, and the new Schools have the sanction of the government and the co-operation of the Civil Authorities of the town.

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At Santiago in Chile, where the Salesian School has long been flourishing, there was recently held a meeting of the Past students, who were having a new banner blessed by His Lordship the Bishop. The latter was the guest of the School for the occasion.

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For the first time, some Salesian Missionaries embarked on their long sea-voyage from the port of Trieste. Up to the present, Marseilles, Barcelona, Havre, Bordeaux and Genoa had been almost exclusively the places for embarkation. The Salesian School in Trieste celebrated the occasion by an entertainment in honour of the six missionaries who were destined some for India, and some for China.

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The Salesian School at Farnborough had its distribution of Prizes half-way during the last term, when His Lordships the Bishop of Portsmouth, a foremost patron of the School, presided at the festivities. He stayed for a whole week-end, and gave many proofs of his unfaltering support to the work of the Salesians. The Superior, Fr. Sutherland S.C., issued a brief report, containing the successes obtained at the last examinations, which revealed a highly prosperous state of things. Application should be made at once for the few vacancies occurring at the new term.



News from the Missions.

BRAZIL.

Amongst the Bororos of Matto Grosso.

A VISIT TO THE COLONIES.

AN EXCURSION TO "RIO DAS MORTES".

RECEPTIONS AND MARRIAGES.

Daniel the neophyte. — Reformation of an assassin — The return journey. — Fifty new arrivals at Palmeiras. — Conclusion.

The Rev. Father Provincial remained some time longer in the Colony to encourage our brethren in their daily labours amongst the Indians with whom also he conversed quite freely. Amongst others he talked with Daniel our neophyte about 60 years old. Of lofty stature, with wrinkled forehead, but still robust and powerful, he may be recognized by his slow and faltering steps due to his failing sight.

Coming from the shores of *Rio das Mortes* some years ago on account of the fever, he remained here with his family. He was a widower and the father of four boys: Arthur, recently baptized and married; Ignatius, who died in 1909 at our Agricultural School of St. Antony, Coxipò da Ponte; Innocent already an apprentice in the Professional Schools of Cuyabá and a clever member of the band; and Martin, a young lad, who recently made his First Communion and whose future is most promising.

Here it is commonly said: Religion enters by the mouth! and an example, amongst many others, is that of Daniel who, coming to our house, and frequently receiving there food for himself and his children began to connect this with religion. Having almost entirely lost his sight, he wished to live in our house with his two younger sons, Innocent and Martin. He goes to Holy Mass, to the prayers, the class, the meals with the boys, and observes exactly the same daily routine as they do.

The smaller boys sometimes go for a walk and return at the appointed hour with grass for

the calves; there is then a pleasing scene, the more lively ones jumping and shouting in the path through the fields, and Daniel accompanies them walking slowly, perhaps recalling to mind the far off days of his own childhood. If they come to a rough place or a water-course they call out — "Let us wait for Daniel". And then they say to him: "Daniel come here, this is a bad, slippery place," — and they take his hand and help him across.

After supper when they are enjoying the cool evening air, the little ones gather round him. — "Tell us a story", they say.

— "Which? That of the jaguar and the tapir?"

— "Yes, yes" they exclaim and in silence they listen to the tale which naturally contains some superstitious ideas, so that frequently when he is asked for another, the good man replies:

— "Mine are not good ones, those that were told us by Father John (the zealous Missionary Fr. Bálzola) about Jesus, and about Don Bosco; those were very interesting," and the ringing of the bell puts an end to the conversation.

Our confrère Fr. Antony Tonelli made use of him for his collection of native songs and legends, and for more than a year he has led an almost conventual life, desiring above all things to hear about Jesus and Mary and our future destiny. Sometimes during an intimate conversation with the Missionary, he has been asked if he wished to go to Heaven, and he replied:

— "The words and actions of the people do not please me, it is Jesus whom I love!"

Some days before he received Baptism he went timidly to the Director of the Colony, asking:

— "Will Fr. Malan make me a Christian?"

— "Yes" was the reply and he went away full of joy. And he was baptized with the other adults previously mentioned.

— "Now that you are a Christian, Daniel, Boppe has gone away and Jesus is with you, is it not so?" said the Provincial placing his hand on his shoulder.

— "I am a Christian, so I wish for a Jesus like that" — pointing to the Crucifix worn by the Missionary. The Provincial assured him that when he came again he would not forget.

Another individual, of medium height, his hair cut in the native fashion, with a curly and suspicious look, working near the house, seemed desirous of speaking to the Superior as he passed by. Observing this the Superior gave him the opportunity.

This was a troublesome subject.

Having arrived with the first batch to settle in the Colony, his savage and unbearable conduct had frequently given the poor Missionary a bad quarter of an hour. Being at that time the only one who lived with two women, he had been discreetly admonished by Fr. Malan himself to mend his evil ways and live respectably, now that he was with the Missionaries. He appeared to be repentant, but after some months he was worse than before, and this time he threatened to kill the second woman, who had recourse to the Missionaries and was by them sent to the Sisters; then, as a last resource but in order to preserve the necessary influence over the Indians, notice was given to the Captain that on account of his past and present conduct this man was not to be admitted to work along with the others until further orders.

However, instead of mending his ways, he spent his time hunting and when he did not find any wild animals, he shot one of the cattle, and having taken a portion of the meat, left the rest for his friends who soon carried it off; and meanwhile, by the Indian women who went daily to the Sisters' house, he sent word of his regrets, and false promises to his unhappy companion, who at last yielded and returned to him. But what was the result? During the first week things went badly, and at the end of the second a few inches of soil covered the corpse of the woman.

What had happened? Having gone to the chase in the morning, he returned at dusk, and gave her a piece of beef:

—"How is this?" she said. "Others come back with a tapir, a wild boar or a jaguar and you bring only beef or veal?"

She had never spoken in this way to him! Like a tiger he rushed at her, threw down the infant in her arms, plunged his knife three times into the unhappy woman, and fled. The Missionary, having been called, hastened to baptize her *in articulo mortis*, and after a few hours she died.

The inhuman wretch, in despair, fled with the other woman, wandering hither and thither a prey to remorse. The Missionary, made a solemn protest against such an act of barbarity, and it was joined in by the Captains, who communicated it to the Indians, and they informed the assassin when he came to the village by

night to learn what the Father thought of him.

In the depths of the forest, a few leagues from the Colony there is a hut. Here the Missionaries are in the habit of spending some days with the little Indians to give them a diversion such as their nature demands; near this place the assassin had taken refuge, but fled on hearing the deafening clamour on the arrival of the joyous band, as he feared that some one was on his track.

The missionary indeed, still had hopes of his reformation and only remained so firm in his attitude so that the enormity of the crime might be impressed upon all. After a year had elapsed the Missionary had an interview with the murderer at this hut, and as it promised well, he ordered food to be taken there for the use of the Indian.

A year later his only son was carried off by death. He came therefore to the Colony for the funeral ceremonies.

Two years of this punishment appeared sufficient, but he was not yet admitted to work with the others; this was allowed only after another year, by way of amnesty on the occasion of the Provincial's visit and now we see him desirous of speaking to the Visitor.

What did he want?

To make a promise of amendment and to ask to be admitted into the number of the drivers of the pack animals carrying goods from Cuyabà to the Colony. He was given some hope of obtaining his desire.

After the customary farewell Fr. Malan set off for *Sangradouro* or the Colony of St. Joseph where, on the Feast of the Assumption he inaugurated the Residence of the Daughters of Mary Help of Christians who are beginning to work in this new Mission field: for the first time in this Colony a matrimonial union was legalized, the contracting parties being Francis Ukegori and Rita Okeghebo; both are young and having completed their course of religious instruction, a happy union is anticipated.

From here, after a few days riding, he arrived at the new native Colony of *Palmeiras*. Three months earlier he had found there two families who rendered good service to the house and now there were already fifty who had come to take up their abode in the Colony. They were not pleased, it is said, at the rumour that all the Indians were to be gathered together at certain colonial centres under secular control; by no means would they consent to this, and therefore they would not go to the city to receive the gifts of the authorities not wishing to be bound in any way; and they had come to *Palmeiras* to remain there to labour in the fields

and earn clothing for themselves. On account of the smallness of the staff we were unwilling to admit them, but as God had sent them to us, they were accepted under certain conditions, to which the greater number spontaneously agreed.

On the same day nine infants belonging to these families were regenerated in the waters of Baptism: and the few, who did not wish to bind themselves, departed after a few days.

And now, I have come to the end of the

LAYING OF THE FIRST STONE of the Church of Mary Help of Christians at Cuyabá (Matto Grosso, Brazil).

On the pleasant hill side, near the Salesian College, was laid the first Stone of the Sanctuary mentioned in a previous number.

The Archbishop Mgr. Charles d'Amour and His Excellency Dr. Joachim Augustus Da Costa



MATTO GROSSO (Brazil) — A mass in the forest.

description. Before concluding it, I beg of you in the name of the Superiors and confrères of the Mission, to thank on our behalf our worthy benefactors and all those who have at heart the welfare of our mission. We know they have great sympathy with us, and we beg of them to show this sympathy by praying for the diffusion of the Faith in these lands, hitherto plunged in the shades of death.

Bless also this mission and at the same time

Your obedient son in Corde Jesu

JOSEPH M. PESSINA.



Marquez, the President of the State, accompanied by all the authorities and a large number of people, went in procession to the site of the ceremony.

They were preceded by the many-coloured banners of the boys of the Festive Oratory, the boarders and externs of the Salesian Institute of S. Gonzalo, the boys from the Agricultural School of St. Antony of Coxipó da Ponte, and lastly, by twenty-four Bororos also in uniform who were the first workmen employed on the new church. The Archbishop, vested pontificaly, followed, attended by the Provincial Fr. Malan and the Missionary Fr. Balzola, and assisted by the Father Provincial of the Franciscans, the Rector of the Archiepiscopal Seminary;

then came His Excellency the President of the State with his wife, attended by Secretaries of State, the President of the Tribunal, the Intendant General of the Municipality, the Federal Judge, the Procurator General of the State, the First Magistrate of the Capital, the Consul and other illustrious personages.

The circumference of the future Sanctuary was magnificently adorned with banners and palm branches. On the site of the High Altar a cross had been erected, in front of which was the excavation for the foundation stone.

The ritual prayers being ended, the Director of the College read the *procès verbal* of the ceremony, which was signed by all the authorities, and the Archbishop with the help of his assistants and of two powerful Bororos placed the stone in the excavation prepared for it.

At once an altar was raised over it, where Fr. Malan celebrated Holy Mass, served by two Indians, the Archbishop assisting pontifically. The *schola cantorum* performed Perosi *Tota Pulchra* and the Rev. Francis d'Aquino Corrêa, briefly recalling the history of the devotion to Our Blessed Lady in the State of Matto Grosso, implored the blessing of God on the new building.

At the moment of the elevation, whilst all the flags were lowered and all present bowed down before Jesus in the Blessed Sacrament, the band of the Salesian College intoned the National Hymn in homage to the King of kings, in whose hands rest the future of nations.

The length of the Church will be 120 feet by 52 feet in width. The work done in one month by the twenty-four Bororos astonished all those who took part in the ceremony.

A NEW CHAPEL.

At *Punta Arenas* — writes *El Amigo de la famiglia* — a new chapel dedicated to the Immaculate Conception has been inaugurated. The ceremony was performed by the Ecclesiastical Superior who made a fervent appeal to the faithful to appreciate the grandeur of the Catholic Church and to profit of the facilities afforded by the new chapel for the fulfilment of their religious duties. High Mass followed sung by the pupils of the College *San José*.

The new chapel is a fresh proof of the zeal with which our confrères provide religious facilities in this populous city.

A Mission of six Months in Patagonia.

On the 1st of May last year Fr. Dominic Milanese wrote to the Very Rev. Don Albera:

"My labours in these last six months have been

specially devoted to the benefit of the natives, who are much more numerous than was generally supposed. The following summary will show how much good might be done by visiting them more frequently. I visited about 2000 of them, and in my opinion, these are not a tenth part of the number living in the Southern Territory of the Argentine Republic. The 373 sermons or instructions (some in Spanish and some in the Indian language), of half an hour or an hour each, show clearly how much labour and toil must still be undergone to bring them, by the grace of God, under the sweet yoke of the Faith. The summary represents three distinct expeditions and each includes several Missions given at different places.

The total results were: Baptisms 2000 — Confirmations 426 — Confessions 504 — Communions 532 — Marriages 19 — Instructions 373 — Distance travelled 1800 miles.

What the Missionaries are doing.

Sister Rosa Veneroni, directress of the House of the Daughters of Mary Help of Christians at Port Stanley in the Falkland Islands on the 31st of July last gave the Very Rev. Don Albera the following particulars:

Wrecks in the neighbourhood of the Falkland Islands are of frequent occurrence. Sometimes there are three or four in succession at a time and amongst the numbers that perish there are some of our compatriots.

Some years ago a vessel of Castellamare, *La Dora* was wrecked, and was saved by a miracle, one may say, due to the piety of the crew. Having lost all hope of life they all invoked the *Star of the Sea* and seemed to be instantly transported from *Cabo de Hornos* to this shore, safe and sound (except one); here they remained ten months for the repairs of their vessel. They were all good Catholics, who during their stay at Port Stanley, landed every Sunday to attend the services in our Chapel and when they spoke of the prodigy wrought by the Blessed Virgin in their favour their eyes filled with tears, so great was their heartfelt gratitude. Many approached the Holy Sacraments and had several Masses said.

Divine Providence did not abandon them amid the English settlers of this island — the poor creatures could not have made themselves understood, but the Salesian priest Fr. Migone who knows both Italian and English and devotes himself to the care of the needy, became their interpreter with the civil and maritime authorities, and assisted them from the first day of their landing on these shores until the day of their departure.

Now another accident has occurred. An English vessel the *Criccieth Castle*, returning from Peru, was wrecked and had to be abandoned with a loss of £. 70,000 worth of guano.

The crew, 22 in number, and the wife and son of the captain, got into two boats, seven in the smaller and seventeen in the larger. They intended to attach the small boat to the large one and then make their way to these shores, but they were overtaken by the darkness and lost sight of each other. The small boat with seven sailors was lost and the larger had a terrible struggle against the winds and waves. The poor creatures suffered from hunger, thirst, cold and the stormy waves which every moment threatened to swallow them up. Several swooned from fear and weakness and did not regain their senses. Three died the same day and others after some days of unspeakable sufferings. After eight days of agony only nine reached the land, in a miserable condition more dead than alive, with nose, ears and hands frost-bitten. They were carried to the hospital, where every thing possible was done to revive them, for they appeared almost lifeless. Amongst those who survived was a young man from Ancona, who was returning to his native land to join the army, wishing to go to the war and fight for his country.

This poor fellow had his feet frost bitten! He suffered a great deal and the doctors of Stanley declared that his fat must be amputated.

The youth could not resign himself to this, but now he wishes it to be done speedily, because he suffers atrociously and fears to lose his legs also. You can imagine his distress seeing himself in such a state, far from his family, and in the midst of strangers who cannot understand his speech.

I need not say that Fr. Migone spares no pains in his efforts to comfort the poor youth and the other sufferers...

From the diary of a Leper.

The Messenger of the S. Heart of Jesus, published in Bogotá, in its issue of last June, gives the diary of a leper woman of Agua de Dios, from which we have copied the following lines:

"... I cannot restrain my tears. Oh marvelous charity! Lately, with one of my old companions I visited a dying man who was living alone in a solitary spot, I do not think he will be alive tomorrow. He told me as a secret, a marvel of charity. One of the Salesians, during nine years, without missing a single day, had gone to his poor hut, to dress his wounds, to make his bed and clean the room. The invalid told me besides, that this priest had the

patience of a saint and that he had rendered him the most lowly services like a common servant: many times he had forbidden him to speak of such things, but he did not wish to die without relating them to some one. — And I think I am justified in writing this to the greater glory of God and of the Salesian Society.

"If this account is seen by others, my readers may learn that there are here imitators of St. Peter Claver; and the world may know who are these Salesians... Oh if people only knew their abnegation, their tenderness for the lepers!..."

We do not know who this confrère is: but we ourselves could write a great deal in praise of all the rest who are devoting themselves to the care of the lepers.

INDULGENCES

which may be gained by the Co-operators.

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

Every month.

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

From January 15th to February 15th.

1. St. Peter's Chair at Rome Jan. 1st.
2. The Holy Name of Jesus Jan. 20th.
3. The Espousals of Our Lady Jan. 23rd.
4. The Conversion of St. Paul Jan. 25th.
5. St. Francis of Sales, Jan. 29th
6. The Purification of Our Lady, Febr. 2nd.

It must be borne in mind that the present Holy Father has re-enjoined the daily recital of the *Our Father*, *Hail Mary*, and *Glory be to the Father* for the intentions of the Sovereign Pontiff, and also the invocation *St. Francis of Sales, pray for us*. These prayers are the only ones enjoined on the Salesian Co-operators at the time for their enrolment in the Third Order.



With every new year, the devotion to Our Lady Help of Christians becomes more widely spread, and more abundant in rewards for its devotees. In eight different languages there are given every month in these pages authentic records of favours received, and in some issue there are over a hundred recorded every month. Yet even this prodigious number only represents a fraction of the innumerable favours, both spiritual and temporal, so liberally bestowed by the Queen of Heaven, as she dispenses the never-ending bounties of her Divine Son. Let no one, says St. Bernard, lose confidence. How many after long waiting have been succoured at last, while others are favoured with almost immediate response. We cannot guess at the secrets beyond us. We know that faith and confidence have much to do with our prayers' success, but the Mother of God will allow for our weakness in this regard, and give us either the favour we ask or the gift of resignation.

During this year we would recommend the Co-operators to adopt the practice of making the 24th of every month a day of devotion to Our Lady Help of Christians, as a permanent remembrance of the great things which have been accomplished on that day, and as an occasion suitable for obtaining graces more readily.

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In confirmation of the above recommendations, we come this month to that part of Don

Bosco's narrative which deals with the providing of the means for the Sanctuary of Our Lady Help of Christians, and which is very closely connected with many of the most extraordinary occurrences in his wonderful life. Those, he says, who have heard of this Sanctuary, desire to know where the large sums expended on it were gathered from. I find it very difficult to answer that question to myself, and therefore still more difficult to reply to others. I may say that several well-wishers had raised my hopes in the commencement; but when it came to the practice they were not prepared to assist. Some wealthy citizens, convinced of the need of the new Church, made promises of substantial aid, but subsequently determined that they could not do so. Others again had promised help, but they first of all desired to see the movement placed on what they considered a surer basis, and to see the work actually in progress.

With the offerings from the Holy Father and from a certain pious person it was possible to acquire the land for building purposes, but nothing more; so that when arrangements were made for commencing the actual operations I had not a penny to spend upon them. Now we were in this position; it seemed clear, on the one hand, that the Church was needed, and would be for the greater glory of God, and yet on the other was the absolute lack of means. Then it became clear that the Queen of heaven desired her truly devout clients to come forward, and Mary Help of Christians herself

would show that as it was her work, she would provide for its building: *Aedificavit sibi domum Maria*.

Accordingly I shall undertake to narrate the events as they happened, giving the exact truth conscientiously, and the Reader must not be surprised if he finds that some part is scarcely credible. The excavations were being made and the fortnight was wearing on, at the end of which the first instalment was due for the payment of the wages, and there were absolutely

— Then make a Novena to Our Lady Help of Christians.

— And what do you mean by that?

— That for nine days you should recite three *Our Fathers*, three *Hail Marys* and three *Glory be to the Father* in honour of the Blessed Sacrament, and three times the *Hail Holy Queen* to the Blessed Virgin.

— That I will do readily; and what work of charity shall I do?

— If you think well, and if you obtain a real



OSWIĘCIM (Austria) — The new part of the 'Don Bosco Institute'.

no funds whatever. However a most unexpected source of supply opened out of itself. Just at that time I was called, apparently in the ordinary way, to take the last Sacraments to a dying person. I found that she had been practically unable to move for three months and was extremely low from fever and from internal disease. "If it were possible," she said to me, "that I should regain just a little of my health, I should be ready to make any return, any sacrifice; it would be the greatest sure to me, if I could only get up from my bed. plea-

— And what do you intend to do? I asked.

— Whatever you tell me.

improvement of health, you should make an offering for the Church of Our Lady Help of Christians, which is just commenced at Valdocco.

— Yes willingly. If during this Novena I shall be enabled only to get up from my bed and walk about the room I will make an offering for the Church of which you speak, in honour of Our Lady Help of Christians.

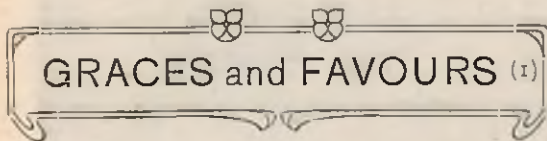
The Novena was commenced, and its last day had already come; I had to pay no less than a thousand francs that evening to the workmen. I set out therefore to visit the sick lady, in whose restoration to health all my resources lay, and not without anxiety and agitation I ring the bell at her house. The maid opened the door,

and joyfully told me that her mistress was perfectly cured, had already been out twice and had gone to church to offer her thanks to God.

While the maid was all excitement, telling me this, the lady herself came up and saluted me with great joy; "I am cured, I have been to thank Our Lady; come I have put something by ready for you; it is my first offering, but it will not be my last. I took the packet and came home. There I counted the money and found the exact thousand francs that I needed.

This fact, the first of its kind, I kept a jealous secret, yet it was spread abroad with the rapidity of an electric current. Others and others recommended themselves to the intercession of Our Lady Help of Christians, they promised an offering and obtained their requests; so that were I to attempt to give a full account, an immense volume would be required. The most wonderful cures of all kinds were obtained, so that the means were supplied to bring the erection of the Church to a successful termination.

(To be continued).



London. — I beg to send my thanksgiving for obtaining a very sorely needed spiritual favour, after prayers and promise of publication in the *Salesian Bulletin*. I had prayed to Our Lady Help of Christians and the Venerable Don Bosco, and desire through the publication of the favour that others may be led to pray to them with confidence in all their needs.

Nov. 1912.

A. Co-operator.

Dublin. — In fulfilment of a promise made, I beg to enclose a thank-offering and would ask for publication of the favour.

Nov. 1912.

M.

(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.

Lymington (Hants). — I would ask you to publish the favour granted me, after a promise of a Mass of thanksgiving and of publication of the favour if obtained.

Nov. 1912.

H. P.

Argentine. — Having received a special favour through the intercession of Our Lady Help of Christians, I desire to fulfil my promised publication in the *Bulletin* and to send an offering for a Mass in thanksgiving. With a very grateful heart I now fulfil the promise made, and beg for other favours much needed.

Nov. 1912.

B. K.

Trinidad. — I enclose a thank-offering for a favour received after a Novena to Our Lady Help of Christians and promise of publication.

Nov. 1912.

F. V.

Dublin. — In thanksgiving for favours granted I am sending an offering to the Sanctuary of Our Lady Help of Christians according to a promise made.

A grateful client.



The prayers of the Co-operators are asked for the following lately deceased members, to whose souls may God, in His mercy, grant eternal rest.

Mr. Arigho, Dublin.

Mr. W. Fitzgibbon, Ballyforan, Ireland.

Mr. C. Coates, Bray, Ireland.

Mrs. Shortall, Ross, Ireland.

Mrs. Bridget McGill, Kilmuckridge, Ireland.

R. I. P.



History of the Ven. Don Bosco's

EARLY APOSTOLATE.

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


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

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

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

Single copies, cloth covers, Four Shillings.

Single copies, paper covers, Three Shillings and Sixpence.



Important Notice to the Co-operators of U. S. A.

We earnestly invite the Salesian Co-operators of U. S. A. who should wish to notify the change of their residence, or should need further explanations and information concerning the Rules of the Association, to communicate with

Very Rev. Rector of COLUMBUS INSTITUTE

BAWTHORNE N. Y.

or with

Very Rev. Rector of St. ANTHONY'S CHURCH

138 BEECH STR. PATERSON N. Y.

Practical suggestions regarding the means by which fostering and developing in the various local centres where large numbers of Co-operators are to be found, the pious works prescribed by the Rules of the Association, will be gladly given.

The urgently needed work of Ecclesiastical vocations for which the Columbus Institute has been recently established, is especially recommended to the particular attention and generosity of our Co-operators.

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 of the United States, and that the works of Don Bosco in this country 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.