

# Salesian Bulletin

No. 10 - October - 1913

Vol. VIII.

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

*Sancti Don Bosco*

DA MIHI

ANIMAS CAETERA TOLLE

---

## Important Notice to Readers.

---



As 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.

## CONTENTS.

	<i>pag.</i>		
The chief objects of Don Bosco's Apostolate . . . . .	205	Items in brief . . . . .	220
Book Notices . . . . .	208	News from the Missions — China: A favour from Mary Help of Christians . . . . .	222
The Sixteenth Centenary of the Peace of the Church Indulgences . . . . .	209 213	Another adventure with the Pirates . . . . .	523
The Successor of Don Bosco in audience with the Holy Father . . . . .	214	Flowers and fruits . . . . .	224
Salesian Notes and News . . . . .	216	Gleanings . . . . .	225
		Graces and favours . . . . .	227
		Life of Margaret Bosco . . . . .	227

## The chief objects of Don Bosco's Apostolate.

**I**N a former issue we had occasion to refer to the publishing of the second volume of the Life of the Venerable Servant of God, Don Bosco. This completed the work which is to provide for the public the standard text by which Don Bosco will be generally known, for the larger edition runs into some eight volumes, of good bulk, and will probably remain at the disposal of a few, and as a storehouse for historic details. But the two-volume-work lately issued leaves nothing to be desired in the way of completeness. It is a wonderful elaboration of a wealth of matter, showing the growth and perfect maturity of a vocation, which God destined to be fulfilled by one of His humblest servants.

His work was nothing if not oppor-

ture. Whichever of its many departments is examined it is apparent that it meets some requirement of the time, and fits into the complete system which deals not only with the spiritual and temporal care of the young, but with the great religious needs of the age. There was no greater authority on the social and religious position of the people than the late Holy Father Leo XIII, whose encyclicals are recognised as texts for the student of social reform. He gauged Don Bosco's work aright from his first acquaintance with it, and saw that it not only diagnosed the great disease of religious indifference and growing materialism, but probed the origin and source in the religious ignorance of the age, and of the decades preceding it.

Without a knowledge of christian

truth, there could be no safe guidance for the people and when this knowledge decays, all religious and moral standards decline. When Don Bosco met with such palpable cases of ignorance of religious knowledge, it was clear to him that no good results could be expected, no reformation attempted, until means had been found to supply the background of religious knowledge, the foundation of belief, on which to build the superstructure of a well-formed christian character. Hence his first great work of the teaching Oratories or Schools, whose object, no matter what the novelty of method, was the imparting of religious instruction, pure and simple. Suffice it to say here that these Oratories or Sunday Schools were eminently successful. The games and diversions connected with them were gradually organised, and made a systematic accompaniment of the religious side of the work, but preliminary difficulties were numerous and persistent. No matter; the Oratories proved their usefulness, and the gradual ingraining of religious ideas and the consequent attainment of a higher moral standard was an evident result. Dioceses clamoured for the establishment of the Oratories, and it is no wonder that since the the Holy Father's insistent urging for the teaching of religion, both in elementary and advanced courses, there has been a greater demand for them than ever. In so many countries no definite religious instruction can be given in the elementary schools, and even when elementary school-time is done who shall say that a complete religious knowledge has been acquired by the youthful Catholic? Far from it. These Oratories then come into prominence. Their recreative side provides the attraction, without which the young cannot be drawn to attend to what does not always appeal to them

as of supreme importance; and the advantages they provide in many other ways combine to provide a complete system of healthy influences, among which religion is inculcated and christian character trained.

Don Bosco's earlier work was wholly devoted to the establishment and development of his oratories, and all his other works grew from them. It was in them that he discovered his system of education, so successfully adapted afterwards to the needs of other educational endeavours, and it was from them, to a great extent that his society grew into being. They have now attained a high state of organisation, and their Directors and Promoters have met in Congress on several occasions. So prominent indeed was this work during the recent visitations of Don Albera, Don Bosco's Successor, that he has addressed an important letter concerning the Oratories to those in connection with the work.

However, vast is the field of religious endeavour in this direction, our Venerable Founder contemplated another expanse, which he knew to be equally promising in rich harvests. The Missions among the uncivilised races were always one of the strongest aspirations of Don Bosco's heart, and he did not fear to state openly that even as a boy Our Lady had given him an intuition of this work, among the manifestations she deigned to make to him. Therefore the visions of tribes and peoples whom he was to lead to God became ever clearer, and as his Work at home gradually took form and life, it seemed also that the Missions were becoming a reality.

He continually spoke of them to his first sons, who caught a spark of the great fire of his enthusiasm; he would describe in glowing accents, and in the clearest outline, as though he were some

long travelled explorer of those regions, their immense forests, wonderful flora and fauna, majestic water-courses, war-like tribes... and then new cities and towns, the hives of industry arising as if by magic, where death and solitude had reigned. Around the bed of one of his boys who appeared to be dying, he saw in vision the Patagonians who were awaiting their salvation at the

Oratory at Turin and saw with wonder the great results obtained by that Institute, he asked for a similar establishment for Buenos Aires; Don Bosco accepted the offer, seeing at once a step towards the fulfilment of what he knew to be a part of his vocation, the preaching of the Gospel to the furthest limits of Patagonia and Tierra del Fuego.

This idea of his appeared over haz-



CASERTA (Italy) — The pupils of the Salesian School at dinner with Don Albera.

hands of this youth, afterwards the great Apostolic Missionary, Mgr. Cagliero; and he foretold the boy's recovery, and opened to him some of the secrets of his future destiny.

The Missions were a favourite subject of conversation with him, and he knew so well how to instil a burning desire for the Missionary life, that with all its hardships it seemed to become the most natural thing in the world. When the Argentine Consul visited the

ardous and even rash, for those Missionaries who had attempted to penetrate so far south, had been barbarously murdered. But for Don Bosco, after the Festive Oratories, the Missions were the great aim of his Congregation, and nothing would hold him back from embracing the work in its entirety. With the earnest approval and encouragement of His Holiness Pius IX., Don Bosco prepared the first expedition of his missionaries. It was under the guid-

ance of Fr. Cagliero, the boy mentioned above who had been destined for that purpose, and it set out on Nov. 11th 1875. He parted with some of his best subjects; he went to enormous trouble to get together all the equipment; he made out the route and foresaw all the minute necessities of the voyage and the undertaking. Who could describe the joy with which he received the news of their safe landing in South America? Or his jubilation when he heard of their penetrating into the Pampas and Patagonia, and crossing over the straits of Magellan to the islands of Tierra del Fuego. Thus every new step brought him fresh joy, especially when one day he had before him some children of the forest, presenting their gratitude, and he was convinced beyond any doubt that his Society had gained its laurels as a Missionary body.

From that time, says Don Albera, the Missions were his chief care and he appeared to live particularly for them. Not that he forgot any of his numerous other occupations, but his preference was for the Patagonians and Fuegians. He spoke of them with such enthusiasm that all were astonished and edified by his desire to save souls. It seemed that now his every beating of the heart repeated *Da mihi animas*. At the fascination of his word, speaking of the Missions, there were produced wonderful vocations for that Apostolate, and the benefactors could not help co-operating with generous assistance in that divine work, the salvation of souls: *The most divine of all divine works is to co-operate in the salvation of souls.*

And what blessings from heaven were showered upon this work! For in a brief space great Missions were flourishing and his sons were gathering in immense harvests for religion and civilisation. In the visitation I made ten years ago of the Houses and Missions

in America I had palpable evidence of the reality of what I say. After the Missions of Patagonia and Tierra del Fuego there came those of the Bororos of Matto Grosso, the Jivaros of Eastern Ecuador, and later those in India and China. Moreover it will be evident to all what an immense burden lies on the shoulders of the Successor of Don Bosco in providing for this vast work, both in personnel and material upkeep, and this will explain my continual cry for help to supply these demands, ever increasing and ever pressing; thus you can share the burden, co-operating with us both by prayer and by generous assistance.

Here then are two different works elaborated by Don Bosco in the course of the maturing of his vocation, and they are after all but a part of his Apostolate. The knowledge of his arduous life opens up ever new surprises in the field of his Apostolic zeal, and reveal it from beginning to end as a sort of radiating centre from which all kinds of good works emanated, anticipating in aim, and in actual fact the great ideal of the present Holy Father: to restore to Jesus Christ his rightful place in the hearts and minds of his creatures.

---

## Book Notices.

The Irish Catholic Truth Society have added to their list of valuable shilling editions a work by Fr. Patrick MacSweeney of Maynooth. It deals with three leaders of the intellectual movement in Ireland during the last century, for whom Fr. MacSweeney rightly claims a grateful remembrance. The careers and labour of the three gentlemen, O'Donovan, O'Curry and Petrie are interestingly treated.

24 Upper O'Connell St. Dublin.



# The Sixteenth Centenary of the Peace of the Church

— X (313-1913) X —

## V.

### Triumphal entry of Constantine into Rome.

The battle lasted until a late hour. Consequently Constantine and his victorious army passed the night on the banks of the Tiber in the houses and the neighbourhood of Ponte Milvio; they rested after the fatigues of that hard won fight and made preparations for the triumphal entry into Rome on the morrow.

The rumour of Constantine's victory which spread throughout Rome like wildfire, drew from the citizens shouts of universal joy, manifesting the relief of the Romans at the liberation of their city.

Therefore on the following day, October 29th, the whole of Rome streamed out through that part of the Flaminian Way which stretches from Ponte Milvio to the Capitol: the crowd was so great that all were astonished after six years of massacre, to find such a multitude had survived.

But the eyes, the thoughts, the voices of all were turned towards the victorious Constantine who in his triumphal car appeared as the representative of an unknown divinity; so great was the majesty of his person, the beauty of his countenance, the simplicity of his manner which manifested the kindness of his heart. Throughout his triumphal entry and for many days during the public functions in the amphitheatre and the temples, the people and the Senate of Rome were unwearied in testifying their admiration for the person of their liberator.

The deeds and the words of Constantine did but increase the admiration of the people and of the Senate. And truly it may be said that Constantine scarcely allowed himself a single act of retaliation. In the days of his triumph it is true the head of Maxentius, fixed on a pike, was carried through the streets of Rome, but this was the vengeance of the people, who having discovered the body of Maxentius cast up the bank of the Tiber, had cut off his head. This was afterwards sent to Africa as a consoling trophy to those people who had been decimated by the tyrant.

On this occasion, Constantine granted a general pardon to all, with the exception of a few of the more notable miscreants. The citizens proscribed by Maxentius he restored to their

fatherland and gave them back their property; and the Senators he reinstated in their former dignity. He suppressed the Pretorian Guard, to the immense joy of the people, who had suffered much from the depredations of the Pretorians of Maxentius; he had the Pretorian Camp destroyed, but he maintained the dignity of Prefect of the the Pretorium. He deprived the soldiers of Maxentius of their arms and then admitted them amongst his troops; the Pretorians who did not retire into private life were sent to fight on the frontiers near the Rhine and the Danube. With wise laws he restored order in the administration of the city, and gave his attention to the improvement of public morality; in this respect he was worthy of praise for his own good example, for being young and attractive he was yet temperate and pure. In fine, all agree in saying that during the two months of his residence in Rome Constantine repaired all the damage done to the city by Maxentius during a space of six full years.

On account of his rare and singular merits, the Senate proclaimed Constantine Imperator Maximus; and the Senate and the people decided to erect in his honour a 'Triumphal Arch, to be a perpetual monument to posterity of his singular merit. The decision being then taken, in three years' time it was solemnly inaugurated, when Constantine celebrated the tenth year of his reign. This monument is still in existence near the Coliseum, where the *Via Trionfale* joins the *Via Sacra*. On both sides may be read the following inscription:

IMP. CAES. FL. CONSTANTINO MAXIMO  
P. F. AUGUSTO S. P. Q.  
QUOD INSTINCTU DIVINITATIS MENTIS  
MAGNITUDINE CUM EXERCITU SUO  
TAM DE TYRANNO QUAM DE OMNI EIUS  
FACCIONE UNO TEMPORE IUSTIS  
REPUBLICAM ULTUS EST ARMIS  
ARCUM TRIUMPHIIS INSIGNEM DICAVIT.

P. ILARIO RINIERI.

## VI.

### The Edict of Milan.

This was the title given in history to the original document whereby, at the beginning of the year 313, Christianity triumphed over paganism, and the Church finally obtained liberty and peace. Chronologically it is not the first

of the Imperial edicts issued in favour of the Christians, for it was preceded by others of a similar purport from Galerius and Maximin Daia; but, if not strictly the first in order of time it holds the first place for the liberality of its arrangements, by its extension to the whole of the empire, and because there was afterwards no attempt to abrogate it.

Issued but a few months after the glorious victory of *Saxa Rubra*, the Edict of Milan is the most precious and fruitful of its results. By the battle the fate of the army was decided, by

(*de mortibus persecutorum* 48. 2) the historian nearest to the occurrence.

"We Constantine and Licinius Augustus, having met at Milan to treat together of all that relates to the public good and safety, amongst the things we judge most advantageous for the majority of our subjects, we esteem those which relate to the worship of the Divinity; therefore we have granted to the Christians and to all citizens freedom to follow the religion which each one may choose, so that the Divine Being who resides in heaven may be gracious and favour-



ST. AMBROSE - MILAN — The students with Don Albera and the School staff.

the edict the fate of two religions and of two civilizations: without the military victory, the civil victory of the edict would have been impossible, but without the edict, even the military victory would have been of minor importance, only one more of those sanguinary episodes in the chronicles of the empire, the two great events, therefore, recall and complete one another.

The exact document as it was published at Milan is unknown to us, but only the one issued on the 13th of June in the same year at Nicomedia after the defeat of Maximin, which, as is noted at the beginning, reproduced the first. The following is the text as reported by Lactantius

able to us and to our subjects. Be it known moreover to Your Worship (the edict was addressed to the magistrates) that all the regulations, directed to your office against the Christians and which appear truly iniquitous and unworthy of our clemency, being cancelled, whoever wishes to profess the Christian religion, may do so freely and simply, without being in any way troubled or molested. The which decree we have desired to intimate to you that you may know we have given to the Christians themselves absolute freedom to practise their religion. Your Worships will understand that to others also is expressly granted the free exercise of their religion and observances and this in the inter-



ests of public tranquillity, so that every one may have full liberty to practise the worship he has chosen, and this we have done that it may not appear as if we wished to injure any form of worship or religion.

“Furthermore for the benefit of the Christians we have decreed that if any of the localities in which they have been accustomed to assemble, and of which we spoke in the letter already addressed to you, have been acquired by the Imperial exchequer or by others, they be restored to the Christians without remuneration or any

contention restored to them, that is to say to the community and to their associations, taking care, as above, that those who restore them without payment may obtain from our clemency some compensation.

“It is necessary in all these matters that Your Worships should zealously lend your help to the community of Christians, so that our orders may be promptly executed and the public peace be effectually maintained. Thus as above stated, the divine favour, of which we have had such singular proofs, will provide for the pros-



The professional school of St. Ambrose at Milan.

demand for payment, without any delay or discussion; and also if any have been given away, they must be at once restored to the Christians; and those who had acquired or received as a gift such a locality, if they desire from us any indemnity must apply to our Vicar, so that by our clemency they may receive satisfaction; but all these localities must speedily, by your authority, be restored to the Christian community.

“And because we are aware that the Christians possessed not only the places where they assembled, but also other things belonging to the community, not to individuals, these also, as the result of the law we have made, Your Worship will take care may be promptly and without

perity of our undertakings and the happiness of the State.

“In order that the regulations contained in this decree may come to the knowledge of all, Your Worship is required to produce copies thereof, and to make it known to all, so that no one may be ignorant of the decisions of our clemency.”

This edict differs from and surpasses the preceding in two chief particulars; above all in its motive, because religious liberty is granted as the basis of the general principle of human liberty and from considerations of public utility; in the second place from the regulations issued, by which Christians are recognized as possessing

the right of assembly and also of recovering the property confiscated during the persecutions.

This is the first time that the principle of religions liberty is proclaimed as a public right, and for this reason alone the edict of Milan shines forth as the most important event of political history, with which ancient history ends and modern history begins.

Before this time according to law the State was all, and religion nothing but a function of the State, or at most a private affair: after this date, a new organisation arises and establishes itself alongside the State, namely the Church which, by its nature as a perfect and universal society, is sometimes in opposition to the State and sometimes its ally; but in its constitution and its ends maintains itself ever independent and separate from every other private association.

In this and other aspects the edict of Milan went further than the intentions of its promulgators, but is not this perhaps, the characteristic mark of these events, in which is more clearly manifested the action of Divine Providence, by which an edict directed to a single end, terminates not in that end, but is extended to others greater and perhaps different far from the intentions of the authors thereof? What wonder therefore if the edict surpasses in its effects all human prevision and produces a total transformation in the religious and political life of the ancient world.

B. NOGARA (1).

## VII.

### For the liberty of the Church at the present time.

"... May that time once more return in which to Christians was granted that liberty which is so necessary to the Church for the fruitful exercise of her Ministry for the good of souls and that of Society. For it is truly sad that, whilst we give thanks to Divine Providence for having called Constantine from the darkness of paganism to erect temples and altars for that Religion, which his predecessors for three centuries had striven to exterminate, who restored to the Christians their confiscated property and gave full religious liberty to Christianity, we, in this era of much lauded progress of civilization and with such great scientific illumination, have to demand in vain from Christian Governments

that liberty which they themselves recognize, or ought to recognize, as necessary for the development of her supernatural work on earth.

"The Church, that great religious society of men, who live in the same faith and the same love under the supreme guidance of the Roman Pontiff, has an aim far above and distinct from that of civil associations whose object is temporal welfare here below, whilst she has in view the perfecting of souls for eternity. The Church is a kingdom, which acknowledges no sovereign but God and has a mission so lofty, that it passes all boundaries and makes but one family of all nations speaking diverse tongues; therefore we cannot even imagine the kingdom of souls as subject to that of bodies, that eternity should become an instrument of time, that God Himself should be the slave of man.

"Jesus Christ Himself, the Eternal Son of the Father to whom has been given all power in heaven and earth, conferred on the Apostles the first ministers of the Church this Mission: "As the Father has sent me, I also send you" (John XX. 21.) — "Going therefore teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world." (Matt. XXVIII. 19-20).

The Church, therefore, has received from God Himself the mission to teach, and her words must come to the knowledge of all without any obstacles to hinder them, without any regulations to restrain them. Therefore Christ did not say: you must preach to the poor, to the ignorant, to the multitude, but to all without distinction, because in the supernatural order you are superior to any earthly sovereignty. The Church has the mission of governing souls and of administering the Sacraments: and therefore, as no one else for any reason whatever can venture to penetrate into the Sanctuary, she has the right to rise up against whoever by arbitrary intervention or unjust usurpation dares to invade her domain.

The Church has the mission to teach the observance of the precepts and to exhort men to the practice of the evangelical counsels, and woe to whoever teaches the contrary, bringing disorder and confusion into society. The Church has the right to possess property because it is a Society of men and not of angels and needs the material goods given to her by the piety of the faithful and she keeps lawful possession of the same for the support of her ministers, for the requirements of external worship, for the erection of churches, for works of charity en-

(1) From a special edition of the *Osservatore Romano*: "The Centenary of the Peace and Liberty of the Church."

trusted to her and for her maintenance to the end of the world.

And these rights are so sacred that the Church has always felt it her duty to sustain and defend them, knowing well that if she yielded even slightly to the demands of her enemies, she would be unfaithful to the mandate received from Heaven and would fall into apostasy. Consequently history records a series of protests made by the Church against those who would enslave her. Her first word to Judaism was spoken by Peter and the other Apostles: "*We ought to obey God rather than man.*" (Acts. V. 29.) These sublime words have ever been repeated by their successors and will be repeated till the end of the world, even were it necessary to confirm them with the baptism of blood.

And our very adversaries are so persuaded of this that by their words they are ever asserting that under their banner is every kind of liberty; but by their deeds liberty, or rather licence, is for all, but no liberty for the Church. Liberty for all to profess their own religion, to propagate their own systems, but not for the Catholic; so much so that he is made an object of persecution and derision, he does not get promotion and is deprived of the posts to which he has a right. Liberty to teach, but subject to the monopoly of Governments who allow in the schools the propagation and defence every system and every error, but forbid even to little children the teaching of the Catechism. Liberty of the Press, and consequently liberty to journalists who advocate other forms of Government on defiance of the law, incite the masses to sedition, foment hatred and enmities, hinder by strikes the well-being of workmen and the tranquillity of citizens, revile what is most sacred and persons to whom respect is due; but no liberty for the Catholic Press which, defending the rights of the Church and combating for the principles of truth and justice, must be spied upon, recalled to its duty and pointed out to all as apposed to freedom and hostile to the State.

For all Associations, no matter how subversive their principles, there is freedom for public and noisy demonstrations; but they will not allow Catholic processions to come forth out of the churches, under the pretence that they provoke party spirit, disturb the general order and peaceful citizens. There is liberty for all denominations; but for the Catholics, if there is one overbearing man who can impose on the government, it will forbid the entry of the ministers of the Church, and prevent the exercise of their functions. There is liberty of property for all but not for the Church or for the religious orders

whose goods are seized and handed over to lay institutions.

Such, as is well known, is the liberty granted nowadays to the Church even in Catholic countries! And hence we have good reason to console ourselves and you, for your endeavours to secure liberty in the field of action that is still left to you. Take courage, therefore: the more the Church is hated by various parties, the more the air is infected with the evil odours of their errors and false maxims, the greater merit will you acquire before God, if you do all you can to withstand the contagion and do not allow yourselves to be driven from your convictions, remaining faithful to the Church which so many have, to their misfortune, abandoned.

PIUS PP. X.

### INDULGENCES

which may be gained by the Co-operators.

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

#### Every month.

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

#### In October and November.

1. Oct 5th. The Feast of the Holy Rosary.
2. Nov. 1st. The Feast of All Saints.
3. Nov. 21st. The Presentation of Our Blessed Lady in the Temple.
4. Nov. 22rd. St. Cecilia.

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 of their enrolment in the Third Order.

# The Successor of Don Bosco in audience with the Holy Father.

We should have recorded in an earlier issue the audience given to our Superior General by the Sovereign Pontiff on the 9th of last June. It was characterised by extreme kindness and affection on the part of the Holy Father, and it is described here almost in the very words of our Superior General himself.

\*  
\*  
\*

Don Albera was ushered into the presence of His Holiness at a quarter to eleven, and the gentle smile of welcome at once dissipated any trace of hesitation which is natural at an introduction to the Vicar of Jesus Christ. As he pointed to a chair and requested Don Albera to be seated the Pope jokingly said: Do you possess the gift of bilocation? It was said that you were assisting at the Congress of Sacred Music at Turin, and here you are now in Rome.

— Holy Father, replied Don Albera, I was only present in spirit at the Congress in Turin, but those taking part in it had the kindness to mention me so often, that readers of the papers began to think that I was actually there.

— Very good, replied His Holiness; and now that you are here with us tell us all your news.

— My first desire was to prostrate myself at the feet of Your Holiness and to present the veneration and entire obedience of all my confrères to you.

— I am already fully aware of these good sentiments, and you need not say any thing further to convince me of them.

— I also desired to say that we had a great many prayers offered for your health, and that we are delighted to see that Your Holiness is better and again fulfilling your arduous labours.

— Thank you, replied His Holiness. I am only sorry that I cannot assist your works even more.

— Indeed protested Don Albera, we are greatly astonished that amid so many cares Your Holiness has done so much for us, and been so thoughtful of us.

I need only mention the Schools at Testaccio, and the work entrusted to the Daughters of Mary Help of Christians in some of the poorest parts of Rome.

— I am the more ready to help you because I see that you use every endeavour for their good.

— Your Holiness, with the help of God some good work is being done. Our Schools and colleges are filled with pupils, and the Sunday Oratories are frequented by large numbers. According to the recommendations of Your Holiness, Communion is frequent and almost daily. Catechism is being taught with great zeal, and the Church music is being promoted according to your desire, as you see by the Congress of Sacred Music now being held in Turin. I have made a visitation of the Houses in Austria, England, Belgium and Spain. Thanks be to God I everywhere found the ideas and spirit of Don Bosco in evidence, and that the industry of the Salesians does not become less. In Spain there are thirty-two Houses, and in my visit I had every proof that the Salesians are in favour with all the Authorities in the country. Wherever I went, both people and governors alike were eager to make me welcome, and to thank me for the good work that is being accomplished particularly among the poor.

The Holy Father interrupted him several times saying — Yes, that is natural when you are working among the young, especially those in need, and he added that it was to be expected in Spain — considering the great faith of that nation.

Our Superior General, seeing that the Holy Father was interested in whatever concerned the work of the Society, added that the Congregation had not felt the loss of its late revered General, Don Rua, so much as had been anticipated; because the present Superior General had the good fortune of being supported by a Chapter of the highest merit and worth, animated by the one desire to continue the Work of Don Bosco and Don Rua, and they thus made up for what was lacking in the present Superior General...

His Holiness interrupted him, and smilingly asked if vocations were numerous, and on hearing that they were somewhat diminished he added:

— That does not surprise me; it is the same in the dioceses and in other religious orders; (and he then went on to give various causes

for it). Do not be discouraged by that; continue to cultivate all the vocations you can.

Then Don Albera spoke of the great Federation that had been organised among our past-pupils, which would soon be a very numerous body, and included adherents of practically every nation. He added that in all the Houses he had met the past pupils, and had in fact on the day before, been at a gathering of two hundred of the past-students of the Institute in Rome.

The Holy Father asked with a smile if he had

was to expect to be admitted to the presence of the Holy Father; but in spite of this regulation, the Pope himself asked if he had anyone within who desired to be presented to him.

Don Albera replied that there were the spiritual Director of the Society, the Procurator General in Rome, and the Director of the House at Nazareth. The Holy Father rang the bell and desired them to be admitted. He received them with particular affection, spoke of their work and urged them to make it flourish more and more wherever they had established it.



The Very Rev. Don Albera at the Salesian School of Macerata (Italy).

given them a dinner, and the reply being in the affirmative, he said:

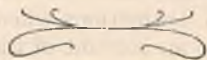
— Quite right, that is how it should be done!

Going on then to talk of Rome, he assured Don Albera, that our confrères had indeed accomplished great things, especially in the Testaccio quarter; he said he was sorry not to be able to help them more, but he had to think of five new churches in various parts of Rome. In the city there are many churches, but in the suburbs they are lacking, and it is for the Pope to provide for the salvation of souls.

It had been laid down that none of those accompanying anyone received in private audience

He repeated what he had said to Don Albera that he gave the Apostolic blessing to the Superior Chapter and to all dependent on them, including the boys and the Co-operators.

The audience was then concluded. All were struck by the great predilection shown by the Pope for the work of Don Bosco, and were filled with the desire to make it flourish more and more.





# Salesian Notes and News.

**London.**

Following on a most successful conclusion to the last term, a recommencement was made in September, and the new scholastic year was duly inaugurated. Putting all self-applause apart, it is fair to state that the results of the Oxford Local Examinations were eminently satisfactory and even flattering, for all the classes did exceedingly well. As a proportion of our Readers are in touch with the School and its doings we give the lists of successful candidates, the length of which alone would show that considerable scholastic effort had been expended both by masters and taught.

A. Pizzoni passed the London Matriculation in the first class, and also passed the Oxford Senior; J. Maglioni obtained second class honours in the Oxford Senior, and the following boys obtained passes: R. Hall, J. Kelly, D. Kirby, R. Pash, W. Wheatley. Among these were Distinctions in German and Spanish.

In the Oxford Junior the following boys passed: H. Jennings, J. Chiesa, J. Mann, C. Mason, D. Slattery, M. Sullivan, J. Tinworth, F. Williams, J. Menezies; and in the Preliminary: K. Johnson (second class honours) N. Earley (third class honours.) N. Amphilogoff, J. Blackledge, L. Cleathero, A. Byrne-Quinn, S. Davies, L. Exact, L. Hunt, J. Koskewich, F. Mc Grath, A. Wood, L. Brannan, F. Healy, F. Mills, H. Wilcock, and B. Winter.

The following boys passed the College of Preceptors examinations; V. Hook, R. Blackledge, P. Curran, J. Clancy, E. Dunn, W. Foster, J. Gage, D. Lucy, W. Mc. Mahon, C. Monfort, H. Pearson, F. Price, F. Rossi, A. Wilson, D. Alexander, S. Bruno, H. Butcher, L. Cheramy, T. Feeney, S. Hall, J. Harrington A. Johnston, C. Julliard, B. Marchant, S. Merryweather, J. Monypenny, S. Sullivan.

The classes therefore had reason to be satisfied with the years' work, and they will doubtless increase this list, and the number of honours and distinctions when the year now opening renders an account of its doings. It is too early yet for any comment on the new term, except to state that numbers appear to be pas-

sing all records; for vacancies, apply to the Principal. Salesian School. Battersea. S. W.



## **The Sacred Heart Church Battersea.**

Apart from Scholastic interests, the Salesian Fathers have always devoted unremitting energy to the organisation and effective administration of parochial matters, and no churches rank higher than theirs for all that marks out well-appointed and well-attended Services. The month of October draws our attention to these, for this month brings the Feast of the dedication of the Church of the Sacred Heart, it being on Oct. 14th 1893 that the ceremony of consecration was performed. This year therefore completes the twentieth year of its existence as a Sanctuary of the Most High, and as the Religious centre of an ever growing body of faithful worshippers.

The solemn opening of the Church was accompanied by all that could be desired, to give it, as it were, a grand send off. here were all the imposing ceremonies of the Pontifical Rites, and on the 15th, the Sunday, the Pontifical Mass was celebrated by Mgr. Cagliari, of our Society then the Bishop of Northern Patagonia, now Archbishop and Apostolic Nuntio to Central America. The Deacon was one who, even at that time gave promise of great things, for he was Rector of St. John's Seminary, which he had organised and imbued with his own priestly earnestness and zeal; he as gone from dignity, to dignity, from responsibility to yet higher responsibility, until today he is the Cardinal Primate, the Archbishop of Westminster. From his association with the Church on that day, he has been in touch with it since, and often exercised his episcopal functions there; while only in December last he came in state as Cardinal. The subdeacon was one who deserves perhaps better than all others a remembrance in these pages, for he was long the writer of them, and only relinquished them to others as his fingers grew feeble by the illness that wore him out, and took him to his reward before his fortieth year had come. But a life of unwearied

industry, hallowed by high spiritual gifts, and directed by intellectual maturity have won for him a cherished and revered memory. Fr Bonavia had come back to England with our late Superior General, Don Rua, and after another eleven years of priestly duty in many forms, he died at the age of thirty-nine in Feb. 1904.

Our late Superior General Don Rua, our present Superior General Don Albera, and the present Spiritual Director of the Society Don

Catholic body are in the fulness of their being, and combining to make for the spiritual and moral happiness of both young and old.



#### Farnborough.

On account of the extensions to the buildings it was found to be inconvenient to open the new Scholastic Year at Farnborough on the usual date; an extra fortnight was added to the vacation, so that the new wing might be occupied by the pupils returning to School. This addition to the premises is a sign of that progress and development which is both the outcome of successful work and a guarantee of future prosperity. It was inevitable that such an extension should be required, considering the rapid advance in the number of pupils in recent years, and the ever-increasing applications for admission. The results of the College of Preceptors and the Oxford Local Examinations, both of which are held at the School, were highly successful, and give promise of still greater things, with the coming of greater efficiency in equipment and more extended accommodation.



#### A varied Programme.

Perhaps the most striking characteristic of Don Bosco's Apostolate,

apart from its spiritual wonders, was the multiplicity of his occupations, and the varied forms of his endeavours. He was conversant with the simplest department of the trades which the boys were learning, as with the greatest problems of social reform, or the niceties of advanced mathematical methods and the progress of Church Music. This multiformity of interests is still characteristic of his work. At the Oratory of Turin, the scene of his labours, there was recently held a Congress of Sacred Music, in connection with the reforms which were set on foot by the Holy Father in regard to the singing in the Churches. He gave his special



MILAN — The Very Rev. Don Albera with some past studens (since ordained).

Barberis all assisted at the Mass; and if we are reminiscent at all, mention should not be omitted of him who had already borne the brunt of the labour, and has since presided over the subsequent developments, the Very Rev. Fr. Macey, while the music at all the functions was directed by Fr. Rabagliati, and is described by the chronicles of those times as having been worthy of a special meed of praise.

Under such propitious conditions was the church opened and its spiritual work has ever since been gaining in influence; the parochial accessories of confraternities and associations and clubs, and all that go to make a progressive

blessing to this Congress, and many of the Cardinals were among the Patrons and Promoters of it.

The gathering at the Oratory was called the eleventh national Congress of Sacred Music, in deference to the earnest desires of His Holiness Pope Pius X. for the reform of sacred singing. It was attended by His Eminence Cardinal Richelmy, by the President of the general association of St. Cecilia, and by a great number of the leaders in the musical world. Considering the special importance given to music in Don Bosco's educational methods, it is proposed to issue an account of the meetings, and their bearing on the practice of sacred music in general and church singing in particular. Thus we have one side of Don Bosco's own labours reproduced on a wider scale.

But immediately afterwards we find ourselves in the midst of labour's organisations; for in the very same Oratory, on a subsequent Sunday, there is a great meeting of the Catholic labour Association. in order to present a banner to a new section after year's a successful work. The parish priest of the district blesses the banner and a lady and gentleman are the sponsors. For the occasion there are representatives of more than fifty Catholic Associations from the dioceses of Piedmont, and a great procession is formed which tarverses the streets of the neighbourhood, before Vespers are sung in the Basilica of Our Lady Help of Christians.

These are surely signs of strength and catholic co-operation, and they are in fact, to a great extent, the outcome of Don Bosco's initiation of the society of mutual succour, and of his impetus to the skilled trades through his professional Schools. In fact he desired and foresaw this coming of the sterling Catholic workman and regarded it as the fruit of his efforts among the boys of Turin.

#### **An incident in Rome.**

In its chronicle of good deeds, the *Momento* gives

the following incident which occurred in the poor quarter of the Testaccio suburb of Rome. While a degraded anticlerical press, it says, takes pleasure in spreading its vile reports, it is but right to chronicle an act of noble beneficence on the part of the Sons of Don Bosco.

It is well known that the Holy Father desired to appoint to the Testaccio quarter — that district of unenviable repute for crime and evil living — the Salesian Fathers, who by the nature of their mission and work, were best suited for the planting of the germ which should fructify into healthy christian life. His confidence was

well placed; around the parish church there are already signs of better things, and the influence of the Fathers in charge has been augmented by the incident to which attention is called.

In this neighbourhood there is an old building of great dimensions called the *palazzo bianco*. It belongs to the bank of Naples, and in 1910 the Directors found it necessary to undertake repairs, and to take measures to strengthen the walls in certain parts, as they gave signs of weakening. But in the Spring of this year, there were further crumbling and it became unsafe as a dwelling. The tenants were therefore given notice, and in August about sixty families had to leave, making it necessary to find a home for two hundred and forty-six persons.

There was consternation amongst these poor people, for they knew not where to find a lodging, nor were prepared for the expense of moving and taking new quarters; but through the mediation of influential persons the Directors of the bank made an allowance, and by degrees settlements were found.

But there were still sixty-one families in the building, and these were given notice to quit on August 31st. The same allowances were made to them as to the others and they gradually set off to find other quarters. But many difficulties were encountered and some had to make shift with a corner in a room or passage for themselves and their chattels. Some were even constrained to set down their poor furniture in the street.

It was then that the Nuns Help of Christians, and the Salesians in charge of the parish came to the rescue. The former at the suggestion of the Fathers set apart the girls recreation room of their Festive Oratory and twenty-two persons were found accommodation; but such a partial arrangement was by no means sufficient, for there were many yet in danger of sleeping in the open air as they had already done, and the Sisters could not undertake to keep their guests for long.

It was then that the parish priest thought of some sleeping accommodation at a disused club-room, whose premises might be made to hold quite a number of families. He did not hesitate at the expense. The proprietor was at once consulted, the arrangements completed, and the families introduced, amid scenes of universal rejoicing. The action of the Parish Priest has had the result of gaining the hearts of many who were otherwise not well-disposed towards the reforms in religious matters which it was desirable to carry out, and has created a good impression in all the district.



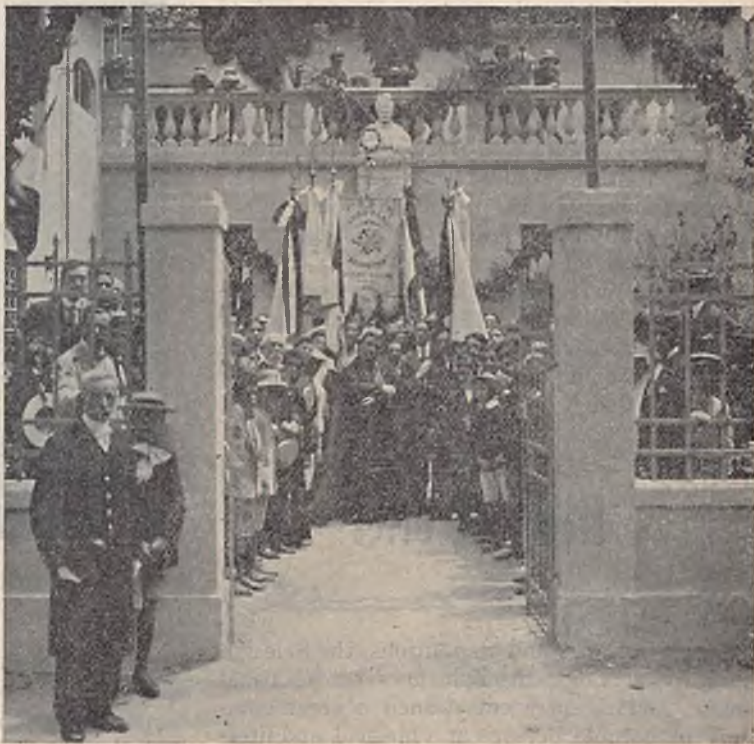
**The Daughters of Our Lady Help of Christians.** Although mention is not often made of the nuns who are associated with Don Bosco's Institute, they are nevertheless accomplishing a great work among the girls of all classes and rendering invaluable assistance to the Salesians themselves in many departments of their mission.

The Mother House of the Order at Nizza Monferrato has just been the scene of a great gathering, for there was recently held the seventh General Chapter. In time for this event there had been the return from America of the special Mother Visitor who left Italy for her long visitation on Dec. 17th 1908. During this period of nearly five years the Mother Vicar had visited the Houses of Brazil, Uruguay, Argentine, Paraguay; then she went into the forests of Matto Grosso to visit the Sisters who are taking care of the Indian women, then down the extreme south of South America and to Tierra del Fuego, to return by Chile, Peru, Ecuador, Colombia, on through central America and Mexico to the United States. In all of these places the Nuns are carrying out their Mission among the girls, chiefly of the working class, and doing an immense amount of good.

As an instance however of their educational efficiency, mention may be made of the general meeting held at Catania in Sicily of the past pupils of the Sisters in that island. The suggestion of a general gathering was hailed with enthusiasm, and a working committee, composed of the past students, was soon busily engaged in preparing the invitations and the order of the meetings. Some idea of the number of the nuns' pupils may be gathered from the fact that about 2,700 invitations were despatched to former students, and that over 600 ladies took part in the meetings. These were addressed by some of the first authorities in the educational world, as well as by the leaders of the past students, and many practical suggestions were made for the securing of more permanent re-

sults from the scholastic training, and for extending the work of the Oratories for girls, so that the whole province might be influenced for good. The great gathering was an unqualified success, and a revelation of what patient and enlightened charity can effect.

Typical again of their varied work is the course of higher religious instruction conducted at their Institute in Rome, for young ladies who are attending university courses or are preparing for the Scholastic profession. The lectures themselves were given by a priest of our So-



PISA — After the dramatic competition. H. E. Card. Maffi.

ciety and were supplemented by visits to the catacombs, whose historical associations are always calculated to inspire some of the religious enthusiasm, which burned in the hearts of those who secured by their blood the glory of the Catholic Faith.

#### **The Opinions of Authorities..**

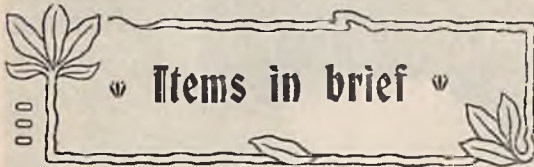
We have mentioned both in this and the preceding issue the publication of the second volume of the life of the Ven. Don Bosco, as prepared by the chief authority on the subject, Fr Lemoine of the Oratory at Turin. A copy was sent to His Holiness the Pope, who in expressing his

welcome acceptance, assured the author that it would be a means of immense good to souls, and gave a special blessing to him.

Our Protector, His Eminence Card. Rampolla, said that while tendering his hearty thanks, he wished to express the pleasure given him by the work which recorded the admirable labours of that great Apostle of Charity, the founder of the Salesian Society; he would read with the greatest interest a life which was stamped with the highest ideals that could be attained in this world.

The Archbishop of Ravenna, one of Don Bosco's earliest pupils, said: — No one indeed could have been as impatient as I to receive the second volume and I will devour its pages. Ah could I imitate Don Bosco, specially in his constancy, a virtue which should be the bread, and the very breath of a Bishop. How often I ask myself: How would Don Bosco have acted in this difficulty? He would smile and reply with his customary phrase: Let nothing trouble your peace of heart.

Others again expressed their interest and gratitude, and the work will undoubtedly go far to reveal in ever increasing grandeur the wonderful personality that animated the humble Servant of God.



In spite of wars and contentions, the Salesian Institute at Constantinople goes on its usual course, and recently entertained a great company of notable persons at a musical and literary evening, which showed how high a standard is being attained by the pupils. The guests included some of the chief of the Embassies' staffs and the officers of the foreign warships in the harbour.

\*  
\* \*

The Salesian school at Alexandria in Egypt has a flourishing Festive Oratory attached to it, and about a hundred and fifty of the boys had an outing to Victoria College where they indulged in sports and football. The boys of the College made their guests at home and provided everything for a most enjoyable day.

\*  
\* \*

Among the foremost of the Salesian Co-operators is His Eminence Cardinal Maffi, Archbishop of Pisa, and when he went to the Salesian



PUNTA ARENAS (South America) — Monument to Our Lady Help of Christians.

Institute to preside at a general dramatic competition, his carriage was escorted by a cyclist corps, each machine being decorated, or adorned with flowers. His Eminence is in the forefront of intellectual advancement, and took the occasion of pointing out how dramatic representations and the stage in general may be of immense value in education.

On the 24th of the month there are special devotions in the Basilica at Turin, and all Co-operators are invited to participate in them, by making some particular act of devotion, and uniting their intentions with those of the whole Association. All the private intentions also of the Co-operators are given a special remembrance at the Masses offered at the Altar of Our Lady Help of Christians.

\*  
\* \*

A fine monument to Our Lady Help of Christians has been erected at Puntarenas in Southern Patagonia (South America). The unveiling

was performed by Mgr. Fagnano, of Our Society, the monument being in commemoration of the twenty-fifth year of the foundation of the Central House of the Salesian Missions in Patagonia.

The monument is thirty-eight feet in height and rises at the side of the parish church. It has a broad pedestal with stone carvings, above which rises a graceful column, all one piece of polished granite, surmounted by a beautiful statue of Our Lady Help of Christians in white Carrara marble. On the front of the pedestal is a bronze bust of the Venerable Don Bosco, below it being inscribed: To Mary Help of Christians — from the Catholic population of the Magellan lands; 1912.

On the opposite side of the pedestal is inscribed: An act of homage to the Heavenly Patroness of Don Bosco's Work, in memory of the twenty-fifth year of its foundation in this territory; 1887-1912. The ornamentation of the base is completed by three coats of arms, those of the State of Chile, of the Salesian Society, and of the town of Puntarenas. The ceremony was performed in the presence of an immense multitude, and after the unveiling, it seemed that the Queen of Heaven looked down with pleasure on the inhabitants of the town, as if to bless them with temporal and religious prosperity.

\* \* \*

During the month of October it is customary to be more than usually particular in our recital of the Rosary, a practice earnestly recommended by the Ven. Founder of Our Society, not only to his sons, but to all those who in any way desire to share in the patronage of the Help of Christians. The Late Sovereign Pontiff, Leo XIII, never tired of explaining the merits of this devotion to the faithful and among other instructive passages he says: Each one will see what a store of easy lessons may be drawn from these mysteries, lessons which sweetly captivate the soul, and draw it on to the practice of a virtuous life. We see the House of Nazareth, that divine abode of sanctity on earth. What an example for our daily intercourse! What a perfect specimen of home life! There is simplicity and uprightness; unbroken harmony, undisturbed order, mutual respect and in fine, love — not that feigned and deceitful love, but that which springs from a careful attention to duty, and flourishes so much that it strikes the gaze of even the casual beholder. There, two, is seen the endeavour to procure the necessities of life, and that by the sweat of the brow, and in such a manner as becomes those who, content with little, strive rather that they may want less, than that they may have more. And over all, tranquillity and happiness reign supreme; for

these blessings ever accompany the consciousness of well-doing. Now, the examples of these virtues — of humility and lowliness, of patient toil, of kindness towards others, of fidelity in the discharge of the little duties of daily life — these and other examples, as soon as they are beheld, take deep root in the minds of men, and imperceptibly produce in them the desired improvement in their conduct and aims. Then shall each one regard his work not as a humiliating hardship, but as an agreeable and pleasing duty; and a certain cheerfulness having thus been generated, the idea of duty will prove a fresh stimulus to well-doing. Hence the habits of life shall become gentle, the domestic circle shall spend their lives in love and joy, and the intercourse with others shall possess much more genuine respect and charity. And if these principles become widely diffused among individuals, families, and states, so that people will regulate their lives according to them, it is abundantly evident that the commonwealth will reap therefrom a rich harvest of good."



The base of the monument.

Hence it would seem, as indeed has been long taught, that the practice of the Holy Rosary will lead to the highest perfection, apart from the heavenly favours obtained by its devout recital.

# News from the Missions.

## CHINA.

### A favour from Mary Help of Christians.

(Letter from Rev. Father Burroni to D. Albera.)

Pao-King-fu (Hu-nan) May 24, 1913.  
Feast of Mary Help of Christians.

Very Reverend Father,

When I was at Turin in 1890, I was in the habit of visiting, as often as I was able, the beautiful Sanctuary of Mary Help of Christians. There, besides listening with delight to the melodious singing of the boys of the Oratory, I was able each time to pour forth my devotions at the feet of our Heavenly Mother and obtain from Her all the graces I desired.

I returned to my Convent at Milan and later on was sent as missionary to various places: finally to China. Thirteen years have now elapsed, but my confidence in Her, who loves to be called Help of Christians, has never diminished, and every time I have been in need I have experienced her powerful assistance. Amongst others there is a wonderful favour recently obtained through the intercession of our Heavenly Queen.

Two years ago our Bishop Mgr. G. P. Mondaini sent me to the very extensive prefecture of Pao-king-fu, saying:

—“See if you can open a Christian Mission amongst the hardened and cunning Chinese of Pao!”

I set off at once for the principal city of the Prefecture, and with the blessing of God, and steady endeavour, I succeeded in getting a few scores of the inhabitants to give in their names for instruction in our Holy Religion. They took our books, set themselves to study diligently, and on certain days assembled in a small house I had hired for the explanation of Christian Doctrine and the recitation of prayers, I was much pleased, and His Lordship not long ago authorized me to buy a piece of ground

where, in course of time when funds have been collected, I might build a church to the true God.

But the devil, always jealous and hostile to all good works, once more exerted himself to frustrate my efforts.

Whilst some of the catechumens were writing out the deed of purchase, a rumour was spread that the ground was to be devoted to Catholic Worship. This was enough to make the owner of the ground put a stop to the whole proceeding, and further to accuse the catechumens as meddlers and enemies of the Republic, who were secretly trying to sell Chinese land to the *European devils*.

At once the mayor of the city sent for the chief of the soldiers and ordered him to arrest four of my catechumens and keep them securely in prison until the prosecution should be completed, and they should be condemned to death. Further, the rumour was spread that all the Catholic neophytes would speedily be imprisoned and severely punished.

Meantime, I was staying quietly at the Episcopal residence making my annual Retreat. When the school-master's letter telling me what had happened reached me it was a veritable bolt from the blue. But I was not disheartened. Accustomed to similar troubles, I had recourse to my usual Helper; I said to Mary Help of Christians:

—“If you will assist me at this critical moment. I will do my best to erect a chapel in your honour in *Pao-King-fu*, just where the devil does not want it.”

I wrote to the catechumens that they should pray to Our Lady, and as it was the 24th of April I began the devotions in preparation for the feast of the 24th of May.

Well, today, the Feast of Mary Help of Christians the devotions are ended, but the favour also has been granted. The four catechumens have already been set free, accompanied by a discharge of guns; the Prefect has already issued an edict for the protection of Christians and I have in my possession the deed of purchase of a fine site in the centre of the city!

Very Reverend Father, I place this account in

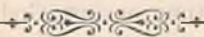
your hands to use it as you judge best for the greater honour of Mary Help of Christians. If Your Reverence would recommend me to the charity of some good Catholics, we would soon erect a less unworthy little Church in honour of Don Bosco's Patroness.

Thus Mary Help of Christians will establish Herself in this poorest province of China and the neophytes of this region, having recourse to Her as their Mother, will not forget their brethren devoted to Mary, especially amongst the worthy followers of Don Bosco.

*Your Reverence's humble servant*

FR. INNOCENTE BURRONI.

O. F. M.



### Another adventure with the Pirates.

Macao (China), June 1913.

*Very Rev. Don Albera.*

**A**fter escaping from the hands of the bloodthirsty pirates who attacked our vessel, as described in my former letter, I little thought that we should so soon have to undergo a similar unpleasant and perilous experience. But on this occasion likewise, the protection of Our Lady Help of Christians proved equally efficacious.

It was on May 24th that Father Olive and myself went on board one of the usual Chinese junks to cross over to Macao, where we intended to keep the Feast of Our Lady Help of Christians. The sun at first shone brightly over the rice-fields, but was soon hidden by clouds, and by half-past eleven we were gliding through a narrow and foggy channel bordered by granite walls, and I, gazing on the banks, recalled the phases of our late adventure, when the sound of a discharge of fire arms came from the sides of the channel. I understood at once what was taking place and retiring a little apart I recommended myself and my companion to the Blessed Virgin.

The vessel which was towing us drew back; its guns were pointed to the shore and we heard two shots fired. A portion of the wall was shattered but the situation grew worse. The pirates had seized the long tow-rope, and though fired at continually by the ten soldiers of our tug they had succeeded in fastening it to the

blocks of granite, seeking by every means to get possession of it.

We remained thus about two hours helpless spectators of the fight between the steamer and the pirates. These, a force of about 150 men, would have succeeded in their purpose, had not the soldiers, seeing further resistance was useless, cut the rope and steamed away blowing the steam whistle.

During this fight we lay stretched on the deck of the junk, so as to offer the smallest possible target: nevertheless a poor passenger, struck by two bullets in the head, lay extended in a pool of blood.

The intrepid Fr. Olive hastened to his assistance, and before he became unconscious, succeeded in making him understand the happiness he might attain in the next life, if he believed in one God in Three Persons, in Jesus Christ our Saviour and exciting him to repentance for his sins, succeeded in baptizing him.

Fr. Olive's servant had his arm pierced by a bullet which buried itself in the mainmast of the junk.

All were running hither and thither mad with terror when the pirates appeared on board; these also bore evident signs of the fight, covering us with their guns, they forbade any one to move, then in a second they proceeded to ransack everything. I was one of the first to be despoiled.

—"Here, European" they said, "you must have a lot of money!"

At the same time another tore open my coat from neck to foot, dragging off the buttons. Everything was taken from me: watch, valise, hat, umbrella, etc. Not satisfied with the small sum of money I had, they forced me into a cabin. What was their object? To keep me as a hostage?

At that moment a warship came up at full speed. The pirates were somewhat disconcerted and hastened the pillage: and I was able to leave the cabin unnoticed, passing into another where they were tearing off the earrings and bracelets belonging to two Chinese ladies and were carrying off several prisoners to their own boats.

A string of boats filled with baggage and money were making for the bank. At this moment Fr. Olive was surrounded and forced to give up everything; in addition one laid hold of his arm to drag him a prisoner to the boat but he wrenched himself free, recommending himself to the Blessed Virgin and he was saved. The pirates rushed headlong into their boats and in a second reached the shore.

A moment later, one heard the shells whistling from two men of war.

These scoundrels, however, to protect their booty, remained nearly half an hour behind the river bank facing the soldiers with indescribable daring. The first warship, meanwhile, had made a great round so as to take the pirates between two firing lines, whilst we were reconducted by a military tug to *Seak-ki* which we reached at seven o'clock in the evening not having broken our fast.

Here we learnt that in the fight three soldiers had been killed and about ten pirates; fifteen of the robbers had been taken prisoners and the others had succeeded in escaping with the booty and twelve hostages.

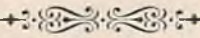
This is what happened to us in our second adventure, which we hope may be the last.

To Mary Help of Christians who on the day of her Feast came to our aid, so that we were not carried off by those highwaymen, we offer heartfelt thanks.

*Your affectionate son in J. C.*

JOHN PEDRAZZINI

*Salesian Missionary in China.*



## FLOWERS AND FRUITS.

*(From the notes of our Missionaries.)*



### V.

#### **Effrontery and heavenly protection.**

In the month of April 1890, passing through the winding mountain gorges to go to a Mission, I met a good man armed with a revolver.

I enquired: —“Why do you carry such a terrible fire arm?”

—“Oh! because in these parts one may easily meet with robbers and assassins. so...”

—“I understand. But even in such a case I should not dare to use such a weapon. I would rather trust to the good limbs God has given me and run away.”

—“And if you had not time to get off?”

—“Anyhow. I should not have the courage to wound any one. Good bye.”

And I took leave of the good man who was travelling too slowly. Who would have thought that a few hours later I should be obliged to

pretend I had a revolver, a weapon I am unacquainted with, never having had one in my hand.

Having descended into a dark valley, three evil-looking men rushed out and seeing a priest accompanied by two young servants began to hurl at me all imaginable insults. I saluted them kindly and I got no reply but a mocking smile.

Some paces further on I had to dismount so that one of my little companions might fasten a horse shoe which had got loose. In the meantime I took out my *Horae diurnae* (it was three o'clock in the afternoon) to recite Vespers and Compline. Seeing me make the sign of the Cross the worst of the three villains who were lying on the grass. began again their Satanic litany and this time against God and against prayer.

This made me lose the place, so I closed my book and shouted:

—“Silence. I am praying for all, especially for you, you insolent fellow!

He replied: — “Do you call me insolent?

—“Certainly.”

—“Withdraw that word, or I....”

—“Impossible, my friend! A word is like a stone; once it is thrown you cannot take it back.”

—“But you *must* take it back.”

—“And I say that I must not take it back. So long as you insulted me at your pleasure, I did not say a word, but now that you begin to insult Almighty God and His prayers, I cannot tolerate it: I withdraw nothing.”

—“Go and kill that priest”: the other two suggested; kill him, kill him.

Hearing this refrain my two guides glided away like squirrels behind the rocks and I remained alone with these monsters.

—“I repeat for the last time.” said the wretch, “withdraw that word, or I will knock you down.”

—“Sir, you are daring because you find me alone in these forests, possibly unarmed, but if we were in a civilized city such as Buenos Ayres Santiago, Lima, etc. you would not be so courageous. I say again, in order to give you some satisfaction that, if I had not said that word (seeing what an effect it has had on you) I would not say it, but having said it, my character as an honest man will not allow me to withdraw it.

At this moment the villain began to run towards me with clenched fists, roaring like a wounded bull. Seeing all hope at an end, I began to say in my heart the *Ave Maria*, when the thought came to me to pretend that I carried

a revolver. I acted upon it. The man was only five paces away and I, pretending to draw a weapon from my pocket (I had nothing but a Rosary), shouted to him:

—"Come on, coward!"

—"Oh! Oh!" he cried; running back to his companions, to whom after some moments of terror, he said:

—"If that priest had not drawn his revolver I would have killed him."

At that moment I revived. I recommenced Vespers, to thank Our Blessed Lady, who had once more shown herself my Helper! Then

Legislature, May 13th, we take the following extract relating to the *Civilization and Protection of the Indians* in this State; in it the comparison of the results obtained by secular civilization and those from the indefatigable labour of the Missionaries is remarkable.

"..... This work (of the civilization of the Indians) in charge of the Government Society maintains in this State an Inspectorship of national works and of protection of the Indians, founded on September 7th, 1911. At its head is Signor Humbert di Oliveira, a clever and hard working young man. From the numerous diffi-



Little Fuegians of Candelaria. A souvenir of Don Albera's feast day.

recalling my valiant servants, I continued my journey to the Mission, without any further difficulty.

Buenos Aires, May 24, 1913.

JAMES COSTAMAGNA  
*Titular Bishop of Colonia.*



### Gleanings.

**MATTO GROSSO (Brazil).**—From the *Official Report* sent to His Excellency the President of the State at the Legislative Assembly at the beginning of the second ordinary Session of the 9th

culties which a work of this nature always meets with at the outset, its definite organization, principally in a State of such vast extent and with bad roads and means of communication such as we have, has so far been impossible; and it has been difficult to derive from this philanthropic institution all the advantages which may be anticipated in the future, if the collaborators in this great work remain faithful and constant to the praiseworthy and patriotic designs of the Federal Government. From the want of recent reports, I am unable to give you any particulars of the works confided to this Inspectorship which have been in progress during the past year.

*The Salesian Mission*, meamowhile, perseveres in its labours for the Christianization and civ-

ilization of our natives of the tribe of *Coroados-Bororos*, one of the most fierce in recent times. In the report sent by the much esteemed and indefatigable Director, Fr. Antony Malan, he gives particulars of the three native colonies; of the Sacred Heart founded in 1902, on the river *Tachos*; that of the Immaculate Conception founded in 1905 on the river *Aroy* and that of S. Joseph, founded three or four years ago on the river *Sangradouro*.

As appears from the above report and the praise given to these colonies by Signor de Souza, Inspector of Meteorology, the Agriculture Engineer Joseph Morbeck, at that time Federal Inspector of Agriculture and the Rev. Aquin Correa, Director of the Salesian College, who have been there during these last months, the flourishing and prosperous state of these colonies gives the brightest hopes of the civilization and education of the Indians, both as to agricultural pursuits and other industries. From the above reports it appears that the native population of the Colony of the Sacred Heart numbers 105 men and 106 women; that of the Immaculate Conception 64 men and 59 women; that of S. Joseph of 49 men and 42 women, giving a total of 218 men and 207 women. Of this population 230 are Christians and 195 pagans and already we reckon among the first Indians 26 Christian families. Of these 95 are already able to read and write and 230 are still illiterate. In the Infant School, or first elementary class, there are 42 children; in the second elementary 81 and in the third 12; whilst in the three colonies the trades of the carpenter, smith, mason, tanner, brick maker, agriculturist are taught; and to the girls cooking and weaving. The land produces beans, rice, Manioc, bananas, Indian Corn, sugar cane, cotton and fruits.

In addition to the native colonies the Salesian Mission has the Agricultural School of S. Antony at Coxipó da Ponte, a short distance from this capital, which is noted for its teaching of the theory and practice of agriculture to poor boys; and 15 young Bororos also attend the Industrial Agricultural School at *Palmeiras*,

where have lately been placed various machines worked by a hydraulic turbine. Such solid works, fruits of a truly admirable self sacrifice, deserve the support of the Deputies and of the public authorities, so that land may be acquired for carrying out their projects to the benefit of industry amongst the inhabitants of the forests and for the welfare of all...."

**MYLAPORE** (Madras, India). — *Consoling news* — From a letter of Fr. Tomatis we extract the following: — The Orphanage is going on well. The boys, who numbered fourteen when we arrived three years ago, are now 74 and we can take no more from want of room; but additional accommodation will shortly be provided. His Lordship the Bishop of Mylapore has such confidence in our success that he will soon increase our house by an additional floor; the English Government has already promised half the amount and we shall thus have soon a larger house and about 150 boys.

Our local Benefactors are also taking an interest in the Orphanage. On the 15th of March Mrs. Miller, wife of a Judge of the High Court organized for us in her house a charitable entertainment which was attended by an enormous crowd. I saw no fewer than sixty motor cars and a great number of smart carriages and motorcycles. All the English residents were present. The *fiesta* was under the patronage of the Governor of Madras who, with his wife, honoured us with his presence, showing the greatest interest in all that was to be seen. The results were most excellent. A thousand thanks are due to the Judge and his wife for the successful issue.

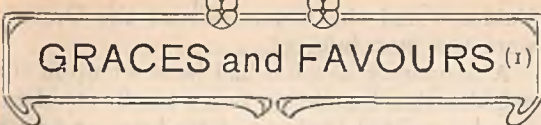
On the 19th of March, S. Joseph's day, there was another Feast. His Lordship the Bishop of Mylapore laid the first stone of a new School which will be built at the expense of the Diocese, assisted by the Government. It is being built in our garden, communicating with our courtyard which will be used both by the house and the School.



## ➤ NOTICE. ➤

*To avoid delays and losses, we beg our Co-operators to send all their offerings for the Works of Don Bosco, only and directly to our Superior General, Very Rev. Fr. Paul Albera, 32 Via Cottolengo, Turin, (Italy).*




 GRACES and FAVOURS (1)

Worester (England).— I had made a Novena to Our Lady Help of Christians to obtain a much desired favour from God. and had promised a thanksgiving and publication of the favour if obtained. I now beg to fulfil my promise and to return most hearty thanks to the Help of Christians.

August, 1913.

H. F. M.

Pignano. — For over a year I had been in great anxiety concerning certain matters which could not be put right, and I had to bear continual affliction with little prospect of relief. At last I felt that there was no one but Our Lady Help of Christians who could free me from this terrible state, and I accordingly began a Novena to her, assuggested by the Ven. Don Bosco. making the promises pointed out by him. My confidence was at once rewarded, for the difficulties began to clear away and soon I was able to repose in peace with all my former anxiety over. I now hasten to fulfil my promise of sending an offering to the Salesian Work, as a token of gratitude, and as a beginning of further co-operation.

July, 1913.

Rev. N. I.

Buenos Aires. — A lady Co-operator was struck down by cerebral paralysis which made the whole of the right side of the body quite immovable, and brought on frequent periods of complete unconsciousness. A medical man was immediately called, but his opinion was that as the lady had reached the advanced age of seventy-eight there was no hope of a recovery. However we at once had recourse to Our Lady Help of Christians through the merits of the Ven. Don Bosco. and prayers were offered up with great faith and resignation. For seventy days the invalid lay unconscious, and the doctor felt convinced that he was right. But the power of the Help of Christians was greater, and on Nov. 24th of last year the lady was able to leave her house and come to our Church for a Mass of thanksgiving, and to the Benediction of the Most Holy Sacrament.

March, 1913.

Rev. B. M.  
*Salesian Priest.*

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

## LIFE OF MARGARET BOSCO

### Mother of the Ven. Don Bosco.

By the Rev. J. B. LEMOYNE

PRIEST OF THE SALESIAN CONGREGATION.

(continued).

#### CHAP. XXVIII.

##### Margaret's generous devotion.

When Don Bosco had completed the work of building a Church as a House for the Lord, he began to think of erecting one for his boys. He was as usual without means, but relying on the abundance at the disposal of Divine Providence, he began to build on the left side of the church. The building went on rapidly, and was soon nearing completion when a period of torrential rain unexpectedly set in. The work had to be abandoned for a time, and on the night of Dec. 2nd the beams and walls came crashing in.

Margaret was on her feet at once. She immediately ran to wake Don Bosco, and to remove those of the boys who were sleeping near the falling building. These were all moved to a place of safety, and not any too soon, for the remainder of the beams soon came down, causing much fear and consternation. Throughout the night Margaret behaved with admirable courage; she seemed to think least of herself, but all her attention was given to her son and the boys whom he had under his care. Indeed it was necessary for her to be firm on this occasion, for Don Bosco was exposing his own life in order to secure the safety of others, and Margaret prevented him from too great risks.

Soon after this a ruffian was hired to kill Don Bosco, and with that intention he broke into Margaret's kitchen and tried to knock down a partition, which he thought was separating him from the priest. Margaret was not disconcerted. She aroused some of the boys and sent them for the police, while she remained on guard. Help came in time to secure the ruffian who was handed over to justice.

It was a good thing for the Oratory that Don Bosco had some one to look after his health, for he apparently had no notion how to do so. If on some fast-day Don Bosco came home worn out by his journeys and by the exertions of his ministry. Margaret would say:

"Preaching dispenses you from fasting; you must have strength if you are to work." And she would insist on his taking refreshment, an insistence to which Don Bosco had to give way.

No one could describe her solicitude, her anxiety, her sleepless nights during the persecution

of Don Bosco by the sectaries. She was ever devising plans for his safety, despatching escorts to bring him home at night, and even preventing his going out when she had reason to be more than usually alarmed; and often she had good cause for thanksgiving to Heaven for its protection.

The Oratory was then in an isolated position, quite outside the city; it was not enclosed by walls, and any one could approach it from every side. Margaret, however, had a strong railing put up in front of the staircase that led to her son's room, and quite unknown to him, she arranged for some strong young man to act as watchman through the night. If there was any unusual danger she would get her others on Joseph to come to Turin for the time, as a protection to the house.

She seemed to know by a mother's intuition when there was any cause for anxiety. One evening, when it was very late, Don Bosco said he had to go out to fulfil some appointment he had forgotten. Margaret tried to dissuade him from it. Don Bosco reassured her, called some of the elder boys and took up his hat. But just as he was about to go out he found a large dog lying across the threshold.

"Oh my good dog is here," said Don Bosco. "Now we shall be quite safe and shall have another companion. Come along, let us start." The dog growled and remained in his position lying across the door-way. Twice Don Bosco tried to coax him up, but it was no use; nor could the boys get him to rise.

Then Margaret came forward and said: "You would not be advised by me, but now even the faithful dog warns you not to attempt your errand tonight." Don Bosco then gave way. He returned to his room putting off the business to some other time. A quarter of an hour had not elapsed when a friendly neighbour hastened to the Oratory to warn Don Bosco to be on his guard. He had seen four ruffianly looking fellows prowling about, and from a few words they had let drop he learnt that they were in wait for Don Bosco, if he should stir out that night.

But though Margaret showed such concern and courage in defending her son's life against his enemies, she understood very well that it was the highest christian charity to sacrifice one's life for the love of one's neighbour and the glory of God. In August 1854 cholera broke out in Turin. Both mother and son deemed it a priest's duty to face the danger of the scourge, and it was a very grave risk, for the neighbourhood of

Valdocco and the houses nearest the Oratory were the most infected.

A temporary hospital had been set up in the neighbourhood, and Don Bosco was its chaplain. He was assisted by forty of his boys, and with them he devoted himself untiringly to the care of the bodies and souls of the stricken people. His zeal indeed took him far beyond the walls of the hospital, and extended in every direction. The sick were in a state of destitution, but the Oratory was the last place to find stores. However, Margaret and her son deprived themselves of everything they had, and all the household effects and linen and bed clothes were sacrificed for the plague-stricken. In a very few days no one at the Oratory had any clothing beyond what they actually wore, and the bed coverings were soon insufficient.

The need increased daily, as the disease claimed more victims; but she was gradually forced to say that there remained nothing to be given. When one of the boys came to ask for linen for another destitute case, she at first said that there was nothing to be given; but immediately after she thought of the alb and other altar linen. Don Bosco was consulted, and that too went to cover the sick.

This is but a glance at the generous character of Mother Margaret, but it suffices to show her unbounded devotion to her son and to his works of charity; and yet it did not affect in the least the admirable good sense and judgment which were necessary in the ruling of the Oratory. During the early years of his work Bosco Don was very often absent; hospitals, prisons and schools occupied a great ideal of his time, and the interests of his boys also took him out very frequently. It was therefore a boon to him to know that he left the house in safe hands, as long as Margaret was in charge, and in fact she ruled it without hardly ever having to appeal to him. His good sense settled all difficulties, remedied the beginnings of disorder, and method and peace dwelt in the house. It fell to her lot to receive visitors, to deal with the inquiries of authorities, to attend to every business matter; she could cope with all these, and no detail was out of her penetrating sight. When Don Bosco returned, if she noticed that he was pre-occupied or taken up with some new scheme on behalf of the boys, she prudently refrained from entering into the details of accounts and household affairs, she left it to a more suitable occasion, or until he asked for a report of what had occurred. Between the mother and son there was perfect confidence. *(To be continued).*

---

We have the pleasure of announcing to our esteemed  
Clients the publication of a new

# ROMAN MISSAL

containing the modifications prescribed by the S. R. C. Jan 23<sup>rd</sup> 1912.

*Edition de luxe printed in red and black with line-border  
on hand-made paper, in clear-faced roman type.*

**Superior Royal quarto (14 × 10).**

This edition of the Missal *is the first on sale with all the modifications and recent  
prescripts.*

The paper, made by the celebrated house of Fabriano, renders the missal all that can  
be desired. Many pages are most artistically displayed from the works of the most celebrated  
artists of the Renaissance, Fra. Angelico, Mantegna Perugino, Gaudenzio Ferrari.

The frontispiece is artistically printed in colours with a magnificent border

We have studied with the greatest care the beautiful palaeographic publications of Mon-  
tecassino which faithfully reproduce the rich scroll-work of that abbey and in which may be  
seen the first forms of the latin initials which we have adopted.

We have endeavoured to bring out this edition in accordance with the decrees of the  
Apostolic See, and we have added the recent canonized Saints.

It has been our intention to offer a Missal, which is everything that can be desired  
from an artistic and economic point of view.

We therefore express the hope that our labours and the great expense incurred will be  
rewarded by the Clergy who are always the first to encourage the progress of sacred art.

Price of Missal unbound £ 1-0-0.

We have the Missal in various bindings, but it is inadvisable to send them abroad on  
account of the heavy tax on bound books.

The various Salesian schools of arts and trades can supply bindings at a very cheap rate.

Price of each copy sent to the British Isles plus carriage £ 1-2-3.

Do to the U. S. A. £ 1-5-0.

We do not print the Propers for each Diocese.

(Samples of paper and printing sent on application).

*Letters and Postal Orders to be addressed to*

**Libreria Editrice Internazionale S.A.I.D. "Buona Stampa"**

**Corso Regina Margherita, 176 - TORINO.**

---



Try **"PHYLTON"** which is useful to all, especially in cases of Epilepsy, Apoplexy, Anemia, and to the Debilitated and Nervous. It is a blessing for the aged, prolonging life and preventing the ailments and disturbance of old age.

**Gratis** instructions of easy method for increasing weight (9 lbs. per month). Strengthens the organism, giving the patient the healthy aspect so much desired, and cures in twenty days Anemia, Constipation, Under Development, Bad colour of skin, Epilepsy, Apoplexy, Nervous Diseases, Neurasthenia, Shortness of Breath, Asthma, Disturbances of the Heart and Liver, Cerebral and Spinal Weakness; Gout, Arthritis, Diabetes, defective sight and hearing; premature old age, bad digestion, diseases of the skin, Consumption, Nephritis, Pimples, blotches, Sores, Exema, ailments of stomach and intestines; Cancer. ♦ ♦ ♦ ♦ ♦  
Those who have undergone Electrical cures, injections or other treatments write to the "BUONA SUORA, 22, Monte Napoleone, Milan (Italy). Enclose stamp. ♦ Eight Medals ♦ Three Diplomas. ♦ ♦ ♦ ♦ ♦

**PHYLTON** may be obtained of all Chemists.

Radical and Permanent Cure of

**GOUT**

Arthritis - Chronic Rheumatism

WITH

**Arnaldi Ante-Gout**

Real and Radical Remedy - Pamphlets gratis

Chemical Establishment **CARLO ARNALDI di A. Repetto**

57, Viale Abruzzi, MILAN, (Italy).

**ASTHMA**

Radical Cure with the celebrated

**LIQUOR ARNALDI**

Balsamic - Dissolving - Expocortant

Rewarded with nine Grand Prix - Sixteen Medals.

Ask for Testimonials and Scientific Pamphlet from