



Salesian Bulletin

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*Beatus qui intelligit super egenum et pauperem:
in die mala liberabit eum Dominus. [Ps. XL. 4]*

Sanctus

DA MIHI

ANIMAS CAETERA TOLLE

Important Notice to Readers.

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

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

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

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

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

The Salesian Bulletin

Organ of the Association of Salesian Co-operators

Via Cottolengo 32, Turin, Italy.

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The cultivation of religious and ecclesiastical vocations.

It would be a difficult matter to take in at a glance the immense obligation under which society in general lies towards the Ven. Servant of God, Don Bosco. In his case it is not merely a matter of a passing look, and a comment of surprise or appreciation; perhaps without advertising directly to it himself, he was immediately instrumental in supplying several sources of new strength to the powers that are ever working for the betterment of the world.

Religious movements, at the time of his birth, were far from men's minds. In 1815, war and turmoil and intestine upheavals were the order of the day in many states, and northern Italy, in which he afterwards appeared as a pacific conqueror, had perhaps more than its share of civil disorder, arising

from influences that were operative both from within and from without. It does not need a very penetrating mind to perceive that such is not the most suitable soil for religion to flourish; nor does such a combination of disturbing elements promise a harvest of vocations, to supply the depleted ranks of the clergy. Yet, Don Bosco's educational work, ever extending its refining influence, and creating an atmosphere in which religion and noble ideals awakened to a new life, produced such numbers of vocations that the boldest prophets were surprised, and the most sanguine hopes surpassed.

This, then, was the third great movement initiated by him; or if not initiated, it received an impetus that awakened it from torpor and set its vital powers again in successful anima-

tion. But in commenting on this work, as we have in a preceding issue on the other two — those of his educational institutes and the Missions — it is not possible to regard the future with such equanimity, much less with well-earned congratulation. Our Superior General recently wrote: "Vocations to the ecclesiastical state constitute the third object proposed by Don Bosco to himself in his great endeavours: the Festive Oratories, the educational institutes, and particularly the Missions are destined to fail without this third object being achieved, and it depends to a great extent upon the Oratories and Schools to achieve it.

The cultivation of vocations is for us a vital question, and in support of the statement, it is only necessary to recall the continual solicitude of Don Bosco and Don Rua (his first successor), in this regard. The latter years of our Founder's life were gladdened by the sight of the large numbers of boys who came from the various Oratories or Schools, to join either his own rising Order or the seminaries for the Clergy; and so too was it for many years under the government of his first Successor Don Rua, although he, while considering the great demand made for subjects by the extraordinary development of his work, yet, with a sorrowing heart, had to deplore that vocations were diminishing.

For my own part, continues Don Albera, I do not forget the serious difficulties our times present, but, just as the harvests of the fields are brought to maturity by a combination between the labours of man and the blessings of heaven, so in like manner effort is needed on our part for the cultivation of vocations. Therefore we ought to use our every endeavour as though success depended entirely on ourselves, while never losing sight of the fact

that every good gift comes from God; and therefore I have thought it useful to give a brief summary of the indispensable means for developing the germs of vocations, whether ecclesiastical or religious, that are placed by Divine Providence in the hearts of so many of the young whom we meet.

It is necessary first of all to combat defects that may be noticed, any evil tendencies, weakness of character, or such like drawbacks, which easily yield to treatment under such a system as that of Don Bosco's educational methods supply. But this process is after all only negative, and will not carry us nearer our end unless, along with the work of pruning we endeavour at the same time to develop those tastes and tendencies, whether natural or supernatural, which point towards a vocation.

Almighty God often makes use of the bent or attraction we may have given, to make His invitation the clearer to these chosen souls. If one of these youths, who manifests a desire for the ecclesiastical state, be questioned as to the manner of his perceiving such a desire or call, it will generally be found that it has come through one of the gates of the good inclinations of his heart, implanted, or developed by those over him. One, of a bright disposition and noble aspirations, will say quite readily: "It is such a great and fine thing to be a priest." Another, perhaps endowed with that spirit of compassion, not rare among the young, will say: "Why do I wish to be a priest? Because they do such a lot of good to others, and I would like to do the same". A third, and perhaps this is the most frequent, though not the easiest to make manifest, will feel drawn by some special affection to a closer union with God. I might insert here a fact that happened to a great educator only a

few years ago. He was questioning a little boy, not yet twelve years old, what he did when assisting at Holy Mass; going through the various parts he came to the consecration, and asked, what do you do then? The boy appeared to hesitate over his reply to this, but as it happened, it had been just what he had desired to confide to some one for several months past. He put his hesitation aside and said: When the consecration arrives and I see the priest hold Our Blessed Lord in his hands, I pray to Him to give me one day the same happiness!"

Thus it is that little revelations are made of the working of the young mind. It should therefore be our care to inspire this desire, whether by describing in the method suited to their age the sublimity of the ecclesiastical vocation, or by showing sometimes its wonderful powers and consolations. St. Thomas expressly says that those who lead others into religion merit a great recompense, so long as no unlawful means are employed. The learned Suarez says: We should assist one who may have received a first inspiration of the Holy Spirit, so that he may remain constant in his resolution, and by prayers and good works may become worthy to receive more efficacious graces. Unless some first call has been given by God it is not advisable, he says, except in rare cases, to urge anyone directly to embrace the religious state. But it is at all times an excellent thing to lead others to the fear of God, to the flight of the occasions of sin, and to show forth the advantages and excellence of the religious state.

Another learned writer says: One of the greatest services that can be rendered to the young is to assist them in the choice of a state of life; for it is generally in growing years

that God makes known His Will on the different states to be embraced; and as the great majority do not know what the religious state or profession is, it becomes important to instruct them on its advantages; so that if it pleased God to call them to it, they should be on their guard against the love of the world, against its pleasures and ambitions, which prevent a vast number of persons from following the call of God. Therefore to inspire the young with a desire for the ecclesiastical or religious state is of the very highest importance, provided this desire is accompanied by the habits of mind proper to a true vocation. There are some whom God calls, and they do not even suspect it; thoughtlessness, the want of reflexion, perhaps the lack of means hinder them from lending ear to this interior voice. These are cases where those in charge must step in and advise. They can insinuate in various ways what are the true aspirations of the heart, and the ideals of the mind. How many in after years have said: "If in my youth it had been made easy for me to open my mind, if they had spoken to me of vocation, I would willingly have elected to become a priest or a religious". All delicacy and care should therefore be used, as such a serious matter demands, but we should avoid the opposite excess and allow vocations to be lost by an overprudent backwardness.

If you notice a boy who is above the average pupil, who is distinguished both for intelligence and piety; if he is docile to your wishes and constant in his duty; if moreover he is pleased with the idea, if he feels called by God, it would be a joy to you to think that you may one day hand down to him your own sublime Mission. But supposing nothing shows that he participates in your endeavours: Are you to

remain mute? Are you to let him go away without even the suggestion, so that grace may call him to the Apostolate? No; speak to him from time to time; question him about his projects, and his future; you may speak of the consolations and the security experienced in a life of sacrifice, the usefulness and the apostolic nature of the life of a priest or of an educator; then pray that the seed cast into that soul may, if it be God's will, fructify. To act thus is not to use violence, but only to direct the boy's attention. If God calls, he will listen to the voice.

St. Augustine, writing to Hilarius said: I who write these lines, experienced a vehement desire for that perfection of which Our Lord spoke to the rich young man when He said: "Go, sell all that you have, give it to the poor, and you shall have a treasure in heaven; then come and follow me". Accordingly, not by my own strength, but by the grace of God, I have acted by His advice... and to the utmost of my power I exhort others to take the same determination; and I have been able, in the name of God, to gather many around me to join in my manner of life, many who have come to this resolution through my ministry.

In the light of these examples and guided by these principles, it will be simple to understand that a great many vocations depend upon us for their inception, and it was by these principles that our Founder and his first Successor Don Rua acted.

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These exhortations are particularly appropriate, coming as they do just after the audience granted by the Holy Father to Don Albera, and in which one of the chief points discussed was the number of vocations obtained. It is also timely in as much as the great

monument to be raised to Don Bosco in 1915, the centenary of his birth, would lose somewhat of its significance and grandeur, if one of his great works were not to be kept in the vigour in which he left it, or were not to make an advance proportionate to the other developments of his life's Mission. Moreover this is a point to which we again call our Co-operators' considera-



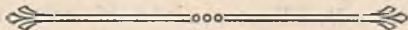
VALENZA (Venezuela) — The restored Church of Our Lady Help of Christian.

tion, for their material assistance is essential if the training of vocations is to be carried on. The years of education, both preliminary and advanced, are a heavy burden financially, and we invite all those who hold dear this important and supremely meritorious work, to aid its realisation by assistance both frequent and generous.



On the Twenty first Anniversary of the death of the Ven. Don Bosco.

Speeches - Commemorations - Conferences.



"The Church and the Work of Don Bosco in modern society." — On the 1st of June, at Gorizia a commemoration of the Ven. Don Bosco was held in the theatre of the College of S. Louis, crowded with the public and with distinguished members of the clergy and laity. It began with the hymn of Don Bosco, set to music by Dr. Antony Hlond, after which Dr. Giraudi began his discourse.

"—There is an accusation, both old and new, made against the Church," — said the orator — "that by her doctrine and the practice of religion, directing us constantly to heavenly goods, she detaches us not only from earthly goods, but turns aside and stifles the energy and industry of those men who seek to promote civilization, to procure the well-being and work for the material progress of the masses. The divine government of the Church, on the contrary, from the day when she expressed the first and powerful manifestation of that divine life which she was to diffuse over the whole earth, has always shown itself as the most noble, the most efficacious, the most intelligent of governments, fearing the competition of no other power in forming men truly great, really useful. And for twenty centuries the Church has carried on this Apostolate of Divine Charity towards all men without distinction; enlightening and feeding their mind with the bread of truth, assisting and strengthening their bodies with the miracles of kindness and charity she originates. Of the wonderful men whom the Church raises up in her midst, one of the great apostles of the charity of Christ, who has given in these days to millions of Christians and unhappy creatures learning, faith, virtue, bread, help, assistance and love, is Don Bosco.

"The orator" — continues the *Eco del Littorale* — "then points out the resemblance between the work of the first Apostles of Christ and that of Don Bosco, showing how the immortal poem of charity is renewed in the virtues and works of this new apostle, meek conqueror of souls, who with the assistance of Mary Help of Christians overcame all difficulties, defied all hostile powers, carrying on his work not with the force of the tempest which bends and breaks the cedars of Libanus, but with the gentle power

of an April zephyr, which passing over the flowers wafts their perfume to distant regions.

"Once more the Church has shown in Don Bosco how she alone can give to the world the true civilization which far surpasses the gigantic miracles of our modern industries, greater than experimental science, than ironclads and cannon, that which is the result of civilization and education, for this consists above all in the training of the heart, the uplifting of moral life, the triumph of virtue and of truth.

"Don Bosco, that perfect educator, has strenuously contributed to this triumph and has perpetuated the same in the work carried on by his disciples.

"It is not easy to reproduce the impression made by the rapid but effectual glance cast by Dr. Giraudi on Don Bosco's wonderful labours drawing attention to the almost miraculous increase of the various institutions directed to the promotion and realization of the desires for culture and for moral, artistic and economic improvement and explaining how an intuition of the actual, and a vision of the future needs of society constitute the magic secret which secured to Don Bosco and his Work universal sympathy, helping to give them that life of speedy realization and miraculous expansion so characteristic of them.

"But as in greater things, so also in the less important matters of life we need a twofold providence, the invisible Providence of the Creator and the external providence of creatures, the Church ever seeks to utilize the help of associations to carry out her mission of salvation in the world. Thus Don Bosco saw that for the maintenance and development of his work the moral and material aid of many generous souls was needed and at once arose the Association of Salesian Cooperators, a light from the mind and a throb of the heart of Don Bosco. They are the precursors, the propagators of his spirit, the imitators of his zeal; they are his friends, the supporters of his work by prayer, by word, by example, by labour and alms.

"One day Jesus Christ said: — I have come to cast fire upon the earth and what will I but that it be enkindled!

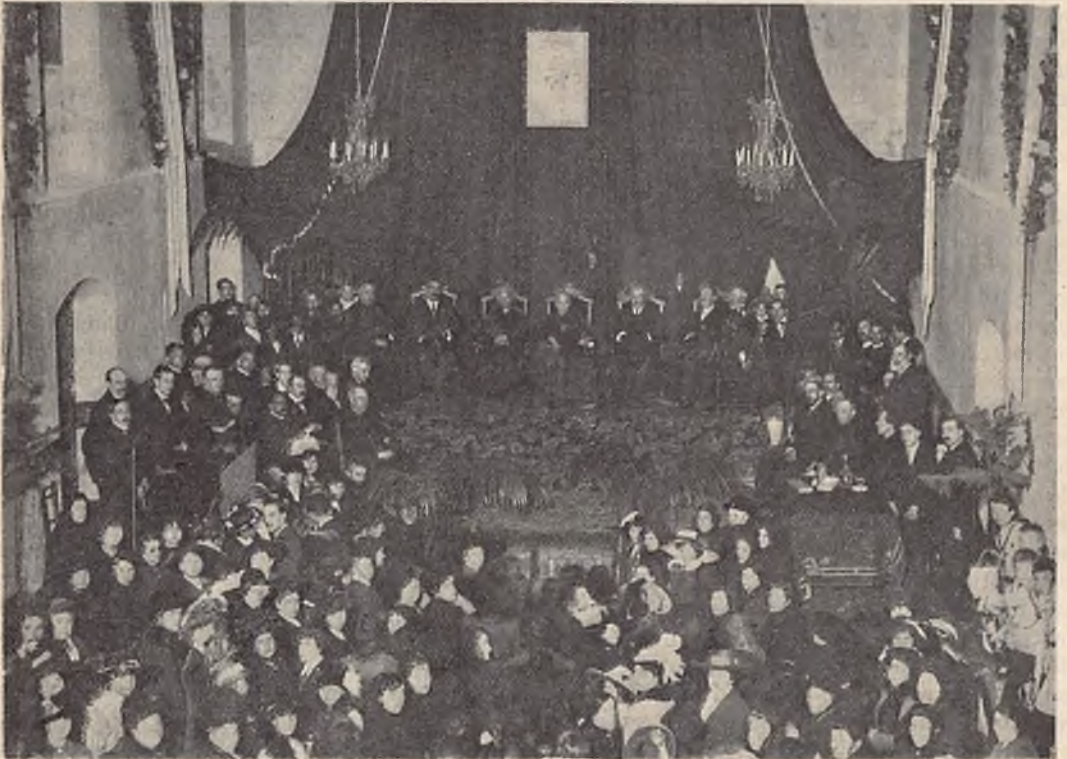
"This fire, which by Christ is enkindled in the

world, is the fire of charity; and the charity of Christ is an active charity: And when — concluded the orator — I ask an alms of your charity for the works of the great Apostle of youth, you demonstrate once more at this time that the divine poem of the apostolate of charity, which for twenty centuries the Church has proclaimed, having found a zealous champion in Don Bosco, finds also in you those who continue this poem and help to perpetuate it in the Catholic Church.



“Don Bosco as educator”. — In the Alessan-

died away, and the acclamations lavished on the monstrous, rather than great, philosopher of Geneva cause one sadly to reflect on the power still exercised over critical and objective minds, by the position he took up and the matter he wrote. For to anyone seeking to glorify a man who never educated anyone, and in whom even his most fanatical admirers would have recognized the inability to manage a village school, to such it might have occurred, on a little thought, that it was at least superfluous to seek elsewhere, when Italy has herself those of whom she may justly be proud.



SANTANDER — The gathering in honour of Don Albera.

dro Manzoni College of Borgomanero, entrusted to the Salesians during the last scholastic year, in the presence of His Lordship Mgr. Joseph Gamba, Bishop of Novara and of many distinguished members of the clergy and laity, there was a Solemn Commemoration of Don Bosco and the Theologian Don John Caviglioli, gave a discourse from which we extract the following fine pages:

“The outburst of applause which, even in Italy, accompanied the celebration of the bicentenary of Jean Jacques Rousseau, presented him almost in the likeness of a Galileo or Copernicus of the new education. This has scarcely

“And with a little reflection the great figure of the priest of Turin would have come to light as the type of the greatest educator Italy has ever seen. If the characteristic and inspiration of genius, according to Vincenzo Gioberti, is to create, who has a greater right to the appellation than Don Bosco? He did not wander in the labyrinth of abstractions, but designed a vast structure, the Salesian Society” and inaugurated a great training-school of teachers. Don Bosco is therefore the representative of all that our native genius has contributed to the science of pedagogy, above all by the Christian origin of his mission; as also by the striking conformity

between the ideal and the practical, by that sense of proportion which regulates even the most daring flights of a mind pervaded by geniality and sanctity. It was by a design of Providence that he surpassed his contemporaries who have left indelible traces in the field of pedagogy; and I rejoice in calling to mind that these were all priests, from Ferrante Aporti to Raphael Lambruschini, from Antony Rosmini to the Abbé Rayneri.

“Having thus recognized the typical greatness of Don Bosco, we are now in a position to perceive the essence of his educational secret.

entire immolation of their lives and of their comforts to the requirements of the ministry of education. Choice souls, like that of Don Bosco echoed the sweetness of the divine voice: *Sinite parvulos venire ad me*. He spent himself in seeking children in the by-ways of city life. With unshaken faith he ever believed in the possibility of the uplifting or rehabilitation of all, through the immortal principles of Christianity, which, in accordance with the phrase of a great apologist of the 3rd Century, corresponds perfectly with the natural requirements of the human soul.



SANTANDER — Some of the Past Students.

It is derived from a tranquil optimism full of trust in the germs of good planted by nature in the heart of man and which by grace are perfected, enriched and developed. The development of these germs by all human aid, and the strengthening power of enlightened faith forming the interior and guiding principle of moral life was the leading idea in the programme delineated by Don Bosco. In his eyes, punishments were like medicines which cannot take the place of the ordinary resources of a good preventive system. For the carrying out of this system he desired that his disciples should be imbued with a passion for the young, the

In this attitude Don Bosco remained steadfast, and on the canvas of Rollini and in the hearts of a hundred thousand boys he was depicted with that beaming smile so attractive to all. Being of the people, coming from a humble home of Piedmontese agricultural labourers and taking for his model an aristocratic saint of the 17th Century, Francis of Sales, he demonstrated the assimilating power of Catholicism.

“The work of Don Bosco has been one of the best vindications of Catholicism. There was a time, it is well to remark, about 1850, when Piedmont advanced with confidence on the path of free institutions. Each political upheaval.

especially that which established in a world irreparably decadent the basis of popular sovereignty, brought with it a confusion of opinions. Prejudice, carefully nurtured, decided that religion was too much bound up with a vanished regime to survive it, except in a senile and unfruitful rigidity of form in which life would speedily wither and decay. But in refutation of these predictions, a lowly priest, unassisted by any special authority, nor in his first attempts recognized even by his own superiors, entered as a pacific conqueror that most disputed zone of social influence, that is to say, the field of education. It was a moral victory not inferior to the political triumphs of the time. Further, as it is the attribute of Providence to raise up Saints suited to actual needs, to his age which called to the new essays in civilisation free and intelligent characters, he responded by implanting in the minds of his boys that Christian liberty and conscientiousness which is the aroma of civic virtues. And therefore, it should be noted, the work of Don Bosco which began and grew up in Turin in that stormy era when the self-possession of the old the Piedmontese capital was cast to the winds of competition and in which politics were the common denominator of all public gatherings, the work of Don Bosco was I repeat absolutely severed from politics. And particularly because he saw himself hunted in the beginning by the blood-hounds of the dominant factions!

"Even today, if anyone enquired as to the political tendency of the enormous numbers of pupils educated in the Salesian schools, we should consider the enquiry untimely and unsuitable. We might reply that the Salesian pupils, if the good germs cultivated in their education have not been stifled by evil, should be good Christians and consequently good citizens; of any further ideas we have no knowledge. To this system is also due the singular affection which former Salesian pupils preserve for their teachers; the scholars enrolled in the institutes of Don Bosco never take their discharge on leaving the ranks; they enrol themselves in the reserves.

"Don Bosco showed that he understood the spirit of his time, by undertaking in the first instance the task of diffusing popular culture. In his clear intuition he recognized that in increasing the public responsibilities of the masses, it was necessary to raise their moral and intellectual level. Whilst others wasted their time in lamentations, he recognized the use to be derived from the Press, and began with a firm hand his scheme of popular publications. On the horizon were the gigantic forces of electric

city and steam which have made a revolution in mechanical arts, and he altered the inflexible teaching of the old classical programme and adapted it to technical schools. Even the classics which are still the instrument best adapted to the higher studies, he rendered accessible to the lower classes, by the schools opened everywhere, together with his library of Italian, Latin and Greek, authors, and a collection of cheap school manuals.

"And whilst the machinery of public instruction became ever more complicated, the source of all the Salesian endeavours in education was the Oratory of Valdocco, under the guidance of a simple priest surrounded by a swarm of boys hanging on to his cassock, where his helpers were clerics or priests newly ordained, who collated the texts and prepared emended editions of famous poets amidst the prosaic occupations of helping in the kitchen and the pantry. The heroism of Salesian History needs no legendary adornments; it is a chapter of today's history..."

"The Social Work of Don Bosco". — *Commemoration held by the Hon. Degli Occhi at Novara.*

A Committee, presided over by a number of distinguished ladies, presented as a token of their interest in the local Salesian Institute, a beautiful banner which was solemnly blessed on the 22nd of June. For the ceremony the small theatre of the Institute was tastefully decorated and filled with a distinguished audience. Amongst those present were His Lordship the Bishop of the Diocese, Mgr Gamba, Mgr John Baptist, Vicar General, representing the Chapter, the President of the Tribunal and many other persons of note.

The Bishop blessed the banner presented by Signora Adela Malusardi Merlo; one of the students, on taking charge of it made a suitable speech full of religious and patriotic sentiments; then the Hon. Commendatore Degli Occhi gave an admirable discourse, full of noble ideas, on the Social Work of Don Bosco.

He stated that all great men have the idea of the unity of life, they are providential men, great idealists. Don Bosco has these characteristics. Furthermore by his institutions he is more than a precursor, he is an initiator of all those forms of assistance which social politics are now carrying on, But it would be impossible to sum up the brilliant discourse which, though brief, gave an admirable picture of the great apostle's work...

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"The man, the work, the genius and the sanctity of Don Bosco" — were the points of

the discourse given by Don Eusebius Vismara in the Festive Oratory of the Daughters of Mary Help of Christians at Turin. With quotations, comparisons and intimate revelations of the wonders worked by God in the heart of His Saints the orator elevated his audience, composed for the most part of former pupils, to that serene atmosphere "where all are inspired by the ardour of divine charity, sublime heroism and profound humility."

He concluded with praises of the Venerable Servant of God, expressing the hope that the

Odone gave a public conference on Don Bosco recounting many episodes illustrating his immense charity, his determined will, the incomparable meekness of his character and at the same time the iron rule he imposed on his pupils who later increased so prodigiously. He spoke for more than an hour, eagerly followed by the ever increasing attention of the learned and sympathetic audience, who manifested their approbation by bursts of applause. Finally, when the speaker, expressed the hope that amongst the inhabitants of Carpi also, the pro-



BEJAR — The pupils of the Salesian Institute.

Church would speedily sanction the wish of thousands of souls and explaining his conception of "a great monument which, if not feasible at present, would still be the most suitable representation of the work of this great Teacher of youth; Don Bosco, the modern Apostle; lifting up souls and offering them to God, as the Chalice is elevated at the Consecration; Don Bosco with that deeply impressive glance, saying: — Lord this soul was in the mire, in misery, in sin; I have rescued it; to you I offer it again..."

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"The moral characteristics of Don Bosco."
— At Carpi on the 25th of May Don Felix

phency of Don Bosco might be verified: "The day will come when true Catholics will be Salesian Cooperators," all those present rose to their feet and in a veritable ovation proclaimed their admiration, their sympathy and their love for the grand and meek figure of Don Bosco, and their ardent and full adherence to a scheme of moral and material assistance to the extensive and numerous works of charity which in the spirit and name of Don Bosco, the Salesians carry on in favour of youth.

"Don Bosco as school master." — On the 8th of June, Professor Fritz of Verona, gave a conference at Trent on Don Bosco, "under the aspect," says the *Trentino* "of his wonderful

activity as an educator. — Whence did Don Bosco derive the fundamental elements which rendered him the greatest teacher of the 19th Century? Two historical figures exerted a profound influence on the formation of Don Bosco's character: S. Francis of Sales whose imperturbable meekness he copied, and Margaret Occhiena, the mother of Don Bosco from whom he inherited the loving kindness of a mother and the firmness of a father. Sweetness and strength concurred in making of Don Bosco the perfect type of educator..."

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Solemn commemorations were also held at *San Colombano al Lambro*, where Don Fasulo gave a Conference illustrated by views; at *Varese* where at the same time was kept the 10th anniversary of the Institute of the Daughters of Mary Help of Christians — at *Castellamare di Stabia* and at *Nizza Monferrato*.

Of the commemoration at *Castellamare* the *Mattino* of Naples wrote as follows: A pleasing entertainment was given in the small theatre of the Salesian Institute in our city. It resembled a wave of youthful enthusiasm applauding the memory of one who in our own times was the greatest benefactor of youth. It was the commemoration of the Venerable Don Bosco, founder of the Salesians, on the occasion of the twenty-fifth anniversary of his death. The name of the illustrious educator, of the philanthropist as generous as he was retiring, gave its meaning to the festal celebration gathering in the vast hall a distinguished audience from the principal families of our city and the parents of many of the pupils. And the celebration was carried out with that geniality the Salesians impart to every kind of entertainment.

"Mother Margaret."

Here and there we have noted with great pleasure a recognition of the important part played by Margaret Bosco in the formation of the character of her distinguished son, our Venerable Founder.

On Sunday the 9th of March, the learned Professor Losio gave an excellent conference to the working girls of the flourishing Festive School "*Baldini*" of Brescia, entitled: "*A humble workwoman, mother of a great worker.*"

"This fine conference — writes the *Cittadino* — full of great ideas, rich in Christian teaching, was truly delightful and for more than an hour riveted the attention of the numerous work girls assembled to hear the convincing words of the illustrious professor, who dedicates his inexhaus-

tible activity to the cause of Christian and popular education in all its forms.

"Casting a glance at the beneficent influence exercised by the mother on the early years of celebrated individuals, he directed attention to the mother of Don Bosco, the most ardent apostle of youth, for whom he provided homes and institutions in all parts of the world.

—"Yes, even Don Bosco" — exclaimed the orator — "owes to *Margaret* his mother the heroic charity which he learnt from her in his earliest years; so it is but natural that the glory of the son should be reflected upon one who had followed in the footsteps of the most illustrious mothers, celebrated in history."

"Then Professor Losio recounted the humble and laborious life of Margaret Occhiena, mother of Don Bosco, a life animated by principles of solid piety. "Making an opportune comparison, in regard to the preparation for marriage, between Margaret and so many young people of our own day, who marry in order to secure greater liberty, to satisfy their ambition, to enjoy life, shunning every sacrifice, he painted a successful portrait of Margaret as wife, as mother, as a woman of great courage, of lofty sentiments of unshaken faith, who, in seconding the vocation of her son, shared in his achievements.

"Then tracing with consummate skill the beginning and the development of the Salesian Houses in one of Italy's darkest periods, Professor Losio depicted the mother of Don Bosco in her uninterrupted work of devotedness, of intelligent care, of inexhaustible kindness and generosity, so that she was able to say on her death-bed: — "My conscience is at peace, I have done my duty to the utmost of my ability."

"—Thus on the 25th of November, 1856, passed away one of the glories of her sex — concluded the orator — leaving a record of that womanly virtue which is derived from the Gospel. She passed away serene and tranquil, full of merits, and her life will ever be regarded as a school of highest wisdom, showing, to the world what may be done by a soul burning with charity. Margaret gave to the world a great man, whose poverty was no impediment to the accomplishment of the sublime work he had in view. But wherever the name of Don Bosco is in benediction, praise will also be given to Margaret, his mother, for the large share she had in the establishment of his beneficent work.

Favours ascribed to the intercession of Don Bosco.

After mature reflexion and prudent counsel, and provided with the requisite authority, we began last year the publication of favours, or extraordinary interventions, ascribed to the intercession of our Venerable Founder.

In continuing these publications, we again state emphatically that we hold to all the Pontifical regulations in this regard, not attributing to the facts any authority superior to what is recognised in ordinary human testimony, nor desiring to anticipate the judgment of the Church of which — after Don Bosco's own example — we desire to be most obedient sons.

A Greco-schismatic child is twice saved from death.

A Salesian Co-operator sent to our late Superior General, Don Rua, the following account written by a Greek-schismatic, who wished to thank Don Bosco for having saved his second child from death.

The writer of the letter, adds the Co-operator, is a certain Demetrius Tzannes, who was in my publishing firm as an apprentice at the age of seventeen. When he was thirty-five he left to set up in business for himself. A Greek-schismatic priest performed the ceremony of his marriage which was celebrated in my house. He has two sons; the first, now six years of age, has also been greatly favoured by the protection of Our Lady Help of Christians and by the Venerable Don Bosco.

The one concerned in this narrative is his second son named *Panaghiottaki*, which is the masculine of the name *Panaghia*, or the *All holy*, i. e. the Blessed Virgin.

Smyrna. Dec. 30th 1912.

The narrative is as follows.

To the Very Rev. Don Rua,
Superior of the Priests of Don Bosco.

Turin.

* * *

I am a member of the great orthodox Church of Constantinople, but from my earliest years I have lived in contact with Catholics. For more than eighteen years I knew that there was in Turin a venerable priest, who worked miracles, and read his life with great admiration for the zeal he displayed on behalf of young particularly the poor. Some time afterwards I read some of the letters which Don Bosco sent to

one of his Co-operators in Smyrna, and I was greatly struck by all that I heard or read concerning your reverend Founder.

It is now six months ago that my little boy, three years of age, fell dangerously ill. The doctors soon declared that there was no hope of saving his life, and I was in the greatest dread and anxiety. One of your Co-operators then sent me a relic of Don Bosco, exhorting me to place it on the dying child, who was now apparently near his end; and the sender assured me that through the intercession of this holy priest, the boy would be cured.

I applied the relic to the sick boy; a short time after there was a marked and general improvement, and after three days he was declared convalescent.

The Co-operator above mentioned invited me to make the favour public in the *Bulletin*, but for several reasons I refused to do so. For some days my little boy had been completely restored to health, when suddenly he fell dangerously ill again. His throat seemed to be seriously affected, and a violent cough began. The doctor was called and declared it a severe case of *croup*, and so rapid was the development that suffocation was dreaded at any moment. The doctors proposed to me the last expedient resorted to in desperate cases of this kind, *tracheotomy*; and they made no secret of the little chance of saving the boy's life.

Just at that minute, a letter was handed to me from the Co-operator mentioned before in which he said: "You did not wish to have published in the *Bulletin* the first favour obtained for you by Don Bosco; promise to have the two favours published, and I am sure your boy will be saved from death.

I therefore again applied to the dying child the relic of the great Benefactor of the young; then, as the child could no longer breathe, I took him to a hospital which was a good distance from our home, and there as a last resource the dangerous operation was performed. The boy has now been out of danger for eight days, and I therefore most willingly and gratefully render my public thanksgiving to the great Mother of God, and to her faithful Servant Don Bosco, who has twice saved the child's life.

I am, Very Rev. Father,
Your faithful servant.

DEMETRIUS TZANNES.

Wonderful assistance.

I had been for some time in critical financial circumstances, and knew not whither to turn for help, when I heard of the wonderful favours daily obtained through the intercession of the Ven. Don Bosco. I determined to try his extraordinary power in my own desperate case. I therefore commenced with great confidence a Novena in his honour, reciting three times the Our Father, Hail Mary, and Glory be to the Father, and promising to publish the favour in the *Bulletin*.

I have never heard of such a wonderful reply to prayer. The Novena had only been a few minutes terminated, when a person came to me and placed in my hands exactly what I wanted. This person was a stranger to the country, and as far as I can judge, could not possibly know the need I was in; moreover I had not discovered my needs to others, so that I can only attribute the favour received to the intercession of the Ven. Don Bosco, to whom I had had recourse.

I therefore fulfil my promise of publishing the favour, to the greater glory of God, and as an incentive to needy souls to have recourse to Don Bosco.

Jaffa. May 13th 1908.

R. A. M.
Salesian Cooperator.

An instantaneous cure.

Last March I had an attack of erysipelas, and for a whole month it became worse and worse, producing acute sufferings. Seeing moreover that there was no likelihood of its being cured I recommended myself to the Ven. Don Bosco, begging him to obtain for me a cure, or the grace to bear my sufferings with patience. The first evening there seemed to be no result, but on the second I implored him more earnestly and besought him to use that influence with Our Lady Help of Christians which he exerted so wonderfully during his life.

It was then about midnight and I was as much awake as I am now, when, just as I offered this prayer, I saw Don Bosco at my bedside; he was smiling and caused me intense joy, and seemed to make a sign with his head that my prayer was heard. Then he disappeared. From that moment I felt free from the sickness and from every pain, and there only remained the customary weakness after a long illness. I was able to take nourishment at once, I got up on the second day and gained strength so rapidly that whereas I had previously given up all hope of ever being able to work again, I am now strong and robust as I never was before.

I narrated these circumstances to Don Bua, and at his express desire, for the honour of the Servant of God Don Bosco, and as a pledge of my gratitude, I have left this record in writing.

Turin. June 20th 1909.

M. G.

A cure instead of an operation.

I feel bound to relate the following favour, as a small act of gratitude to the Venerable Don Bosco. I had been called to the bedside of my mother, and found that she was in extreme danger. The family doctor, as well as my elder brother, also a physician, said that the great danger came from an extraordinary enlargement of the liver, and an internal tumour, and that if there were any improvement, which was a very remote possibility, a serious operation would still be necessary to effect a cure. In view of the advanced age of the patient this was a very serious proposal.

However I was not at all without hope, for as I belonged to the Daughters of Our Lady Help of Christians, I expected to obtain the favour of my mother's cure. I therefore said to her: "Mother, pray to Don Bosco to obtain your cure from Our Lady Help of Christians, and you will go to Turin to thank her, and to have a Mass offered to hasten the glorification of her Servant.

My mother agreed, and I, by some inspiration, placed a relic of Don Bosco in the scapular she was wearing, and we said some prayers daily. On the third day there was a great improvement, she was soon convalescent, and in the month of March, to the amazement of the doctors, she went to Turin, not for an operation, but to fulfil the promise she had made."

We offer all our thanks to The Help of Christians, and to her Servant Don Bosco who is such a powerful intercessor with her.

Trofarello. May 10th 1911.

Sister M. P.

Daughter of Mary Help of Christians.

From death to life.

The undersigned desire to offer thanks to Our Lady Help of Christians for the wonderful cure of their only daughter, who had been stricken down for over a month with typhoid fever, which had brought her to such a state that the doctors despaired of saving her life. On the evening of June 27th all the consolations of religion were administered, as she appeared to be at the point of death. Two ladies of the town then came to hear of the illness, and they gave the child a picture of Our Lady Help of

Christians and of the Ven. Don Bosco, and a novena was commenced. While it was going on there was a wonderful change for the better, and the child was soon restored to perfect health.

Poirino. Oct. 5th 1912.

C. B.

An extraordinary recovery.

A little nephew of mine had fallen suddenly ill when under my care. The doctor was called in, and he treated the little boy for intestinal inflammation, and as there were signs of it becoming rapidly worse he made frequent visits to the child. After a fortnight of suffering, the

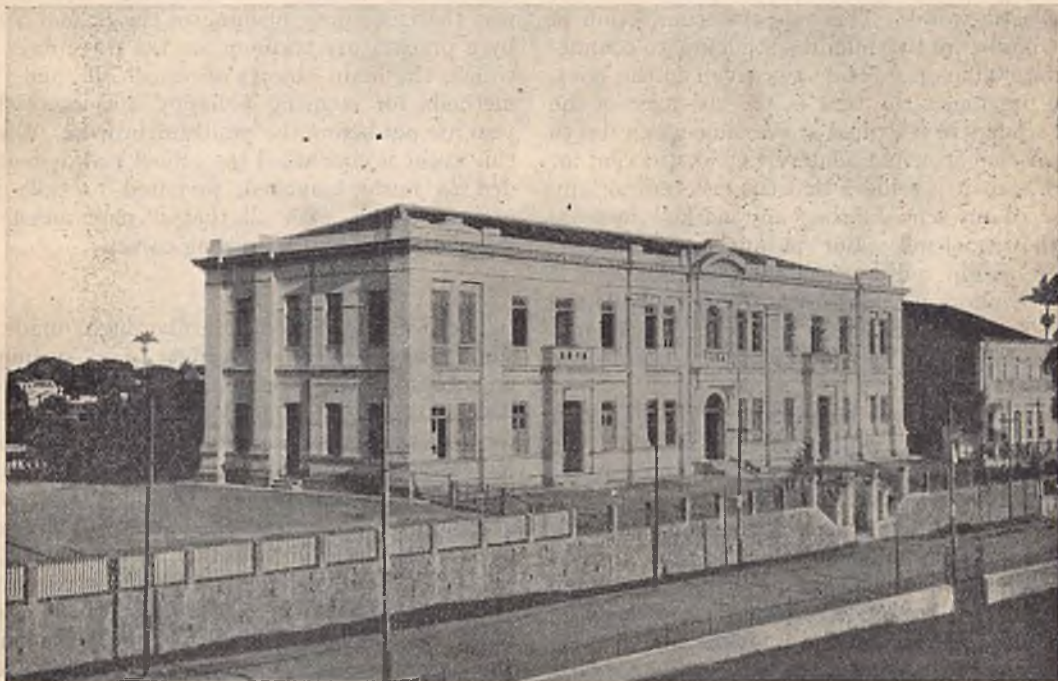
want to go down to play with the other boys." And dressed he was, to the great surprise of all, and went down to play as though he had never been ill. Surely all will recognise this as a wonderful favour! Our gratitude to Don Bosco will never die.

Castell'Alfero d'Asti Oct. 6th 1912.

I. S.

Cure of Tetanus.

My little daughter, after falling from one floor down to the next, was found to have become almost paralysed. The doctor declared it a case of *Tetanus* and she was taken to the



BAHIA (Brasil) — The new Lyceum College of the Salesians in San Salvador.

boy was reduced to utter weakness and the doctor declared the end to be at hand. You may imagine the grief of the mother, and my own anxiety, for I blamed myself for his illness.

We knew not where to turn or what to do, when we received as it were direct from Providence a relic of Don Bosco, with the instructions concerning a Novena to him. I took the relic, and with great confidence, placed it under the check of the dying boy, and then we recited the prayers with renewed fervour. The three *Our Fathers* were scarcely said when the boy roused himself, changed his position, smiled and went off to sleep. He awoke in the morning with a happy laugh, sat up in bed and said: "Mother come and dress me, because today I

hospital for treatment. There the doctors gave very little hope; she became gradually more and more rigid and was considered by all to be beyond hope.

As soon however as my father heard of the case he recommended the intercession of Don Bosco, and his influence with the help of Christians. He sent to Turin asking for a Novena and recommended me to have confidence in Don Bosco. Our prayers were soon answered, for after four days my child was already convalescent.

I have yet to fulfil my promise of publication, and I do so in the hope that the intercession of Don Bosco may be more widely sought.

S. Pietro in Cerro. May 5th 1913.

A. d. P.



Salesian Notes and News.

London. During the month of October there was one particular event to call for special record, and it was one that says a good deal in itself for the progress of our scholastic world. This was the completion of the number of two hundred students, to commemorate which a holiday was given to the boys. The previous term, that is, the last term of the old scholastic year, had at one time given rise to hopes that it would achieve that distinction for itself, but it is seldom that the last term of any year, of any school, brings any marked increase in the school roll. But in any case it had arrived within quite measurable distance, and it was therefore not surprising when, towards the end of September, when the new and old had assembled, the numbers verged towards the double century.

However the new boys had not yet all put in their appearance, and after another week the two hundred was already reached and passed, so that we are now on the way towards two hundred and ten. It may seem strange to some that so much should be made of this circumstance; but those who know anything of the life of a school, its gradual growth and development, and the time it takes for the roll to creep from one fifty to the next, will readily see that to reach the two hundred mark shows a considerably high state of development. It is a number that only few catholic boarding schools in England have attained.

Beyond this indisputable evidence of a record year, there is no out-standing event to chronicle; but after all it is not the great-days that make a school-year, but the periods of steady application and educational endeavour. It is these that leave their mark, whether one has his eye on examinations or not; for sound mental and moral growth are not the outcome of individual circumstances or fits of attention, but of steady training and a constancy of method and effort, and this was characteristic of the opening period of the present school term.

The few variations were provided from opposite sources. On the opening day the School cinema was brought into requisition, and it

proved equal to the occasion of removing most traces of sadness from young hearts, which had only just experienced the shock of the separation of the strongest natural ties. The other was the customary opening of the School Year by a preparatory triduum, on the three days of which, the main objects of school life, and the methods for securing a happy and successful year are put before the youthful hearers. When this event is concluded the school year is regarded as fairly launched, prepared to take its onward course with all that it may mean to many a young and promising career.

The Salesian School, Farnborough, made a slight postponement of the date of re-opening, an account of the approaching completion of the new structure. Scholastic work was resumed towards the end of September and the boys are increasing in numbers quite as fast as was anticipated, if not more so. The new wing will give larger accommodation, but it will not suffice for the rapid growth that seems to be still only in its early stages. The official opening of the new premises is to take place a little later, when His Lordship the Bishop of Portsmouth will preside at the ceremony, and will distribute last year's certificates and prizes. This event will therefore be of particular importance from more than one point of view, and we hope it will open out a new and yet more successful period for the rising school.

The Southern Cross. Our Buenos Aires contemporary gives a report of a great gathering of Co-operators, recently held at Almagro, near the Argentine capital. It was addressed by Fr. Trione the Secretary to the whole Association of Co-operators, and perhaps there is no one who, better than he, is conversant with its various phases and many-sided activities. He has lectured in hundreds of places, and on a thousand platforms; he has organised the Co-operators in many centres, initiated the Festive Oratories and been instrumental in the

promotion of Salesian work in many new districts. Equipped with first hand knowledge, of a special and intimate kind, he made good use of his opportunities in the meeting at Almagro, when a large number of influential persons were present, and prepared to continue or inaugurate, according as needs may arise.

Fr. Trione spoke chiefly on the founding of the Co-operators by Don Bosco, and on other points closely connected with the work of the Servant of God, which was always so much on the borderland of the supernatural, that it never fails to hold an audience closely attentive. After this general treatment of the subject, Fr. Vespignani, the Provincial, addressed the meeting, and his figures speak for themselves of the extensive influence, and beneficial results of Don Bosco's work in the Argentine Republic. The followers of Don Bosco are directing forty-four establishments, in twelve of which, seven hundred and fifty boys are receiving free training in trades. Then there are 6,000 boys taught in the Salesian Schools, including boarders and day-scholars, while almost 6,000 girls are being educated in the Colleges and Schools under the Daughters of Our Lady Help of Christians.

He then went on to propose that agricultural schools should be attached to some of the educational establishments, and seeing what vast opportunities the soil of these extensive and young countries present, it would evidently be a wise policy, if not an imperative one, to devote attention to the scientific methods of cultivation and agrarian development. In this way the schools would prove as great a boon in regard to the land, as they have already done in the trade and commercial departments of the State, and in the higher professional careers.

We may add that this extensive network of Salesian schools is repeated to some extent in the other prominent south American States, and that in this way, the religious and educational needs of the young Republics are receiving careful and successful treatment. In these growing and extensive states, with their unlimited possibilities, it is difficult to over-estimate the far-reaching effects of Don Bosco's policy, when he decided to send his new Order to the provinces of the Southern Continent.



Progress at home. It might seem natural that in the rising countries just referred to, where all is invigorated with a new energy and a spirit of enterprise, progress should be the order of the day. But it by no means follows that the work in the older countries is at a standstill. Far from it. On his return

from Rome, our Superior General made good use of his being in the vicinity of many Houses, to pay them a visit. In every case this was the occasion for great demonstrations in his honour, and in honour of Don Bosco, whose memory, already so living and dear in those districts, is evoked with renewed veneration and loyalty when his Successor arrives.

Many of these towns have Sunday Oratories and Professional Schools or Colleges, which have been for years the centre of the children's lives for several generations, and it is therefore not difficult to see how the whole Catholic population of these places has an interest in the coming of one who represents this educational work in its origin and fountain head.

At Macerata there is a large Salesian School, and it was seen at its best when Don Albera assisted at the great gathering in his honour, over which His Lordship the Bishop of the Diocese presided. There was a brilliant speech by a young orator, dealing with some salient points in Don Bosco's life and work. The entertainment was provided by the boys of the dramatic and gymnastic sections and at its close Don Albera gave a brief address, which included some of the observations made to him by the Holy Father, in his recent interview.

Some smaller places were then visited, and afterwards the School at Caserta, which has two hundred and fifty boarders. His Grace the Archbishop of the diocese was present at the festivities, and according to local journals the proceedings eclipsed anything yet seen in the history of the college. A paper of very liberal tendencies gave as glowing account of the work and its influence, as though it had, all through its career, been admiring and praising the institutions of religion and of religious orders. It gave an illuminating description of the whole programme which is being carried out by Don Don Bosco's Sons, as the natural outgrowth of the social reform, which in reality was at the foundation of the inspired work.

After Caserta, Naples came next on the route. It has not had a Salesian School for many years, but during its comparatively brief existence, it has made great strides and drawn large numbers of Co-operators to Don Bosco's work. To some of these Don Albera paid a special visit. Soon after this he was already in the North of Italy at Milan, where the important Institute of St. Ambrose has long carried on a great and ever increasing educational programme.

It is noted for its well-organised band of Co-operators, who have had for many years the advantage of a zealous and enterprising Secretary to direct their local gatherings, and initiate

new endeavours. When calumnious and vile slander was being circulated throughout Italy a few years ago, seeking to bring the work of Don Bosco into disrepute, the Press of Milan, led by the *Italia*, was among the foremost champions of his schools, and was unanimous in its defence of a great Catholic Institution. Don Albera referred to this important service, and thanked the members of the journalistic world for their constant support and great moral influence. An incident of particular significance during his stay at Milan was the gathering of priests who had received their classical education and early training among the students of St. Ambrose's. This was undoubtedly one of the sources of consolation for Don Albera, for in this body of the clergy he saw the fruits of Don Bosco's special endeavours to fill up the ranks of the priesthood, and an example of what the Salesian Schools accomplish in many places, apart from their usual scholastic work; these were but one section of that great body of priests who have passed their early years under Don Bosco's influence, and from whose ranks have been chosen many distinguished members of the episcopate. At the commemorative service held in the Salesian Church of St. Augustine, one of these past-pupils, now the Rector of a parish-church in Milan, gave the discourse, and dealt principally with the special influence of the devotion to Our Lady Help of Christians which has so marvellously created a great family of spiritual children, binding them by a unique bond from sea to sea.

Don Albera himself addressed the Congregation after the Mass. He was listened to as though every word were inspired; and if in fact his very position as Successor to such men as Don Bosco and Don Rua lends particular authority to even his lightest utterance, his surroundings on that occasion made him yet more eloquent and inspiring. It was due to this that he was able to give a further impetus to an important undertaking, whose fulfilment is taking long years to accomplish. The great Church of St. Augustine in which he spoke is to be a memorial worthy of the patron and of the town which is inseparably associated with the immortal Doctor of the Church. It will rank with other basilicas raised to the glory of God by Don Bosco and his Sons, and follows in the footsteps of such famous churches as that of the Sacred Heart at Rome, and of the Sanctuary of Our Lady at Turin. But it is only partly completed, and it has been the object of continual endeavour on the part of the Superior Generals of the Congregation, and of the local Committees of Co-operators.

To this task Don Albera again addressed himself on this occasion, and to such effect, that at a private meeting of Co-operators and builders. it was decided that the works could be continued and should be at once taken in hand. Don Albera when certain assurances had been given, consented, and as though to confirm his decision a telegram arrived at that moment from His Grace Mgr. Morganti, Archbishop of Ravenna, and a former pupil of Don Bosco, giving a subscription of three hundred francs towards the building fund; and with this beginning it was confidently expected that the large sum yet required would be forthcoming, so that the building operations may not again be brought to a standstill.



At Turin. It must not be forgotten that the Ven. Don Bosco ever held as his most cherished work, that of the Sunday Oratories. It was at once his eldest and first born as well as his best beloved. In that he struck at the root of so much evil and suffering, for there is nothing that leads so rapidly to misery and wrong-doing as religious ignorance, or the lack of religious instruction, which prevents the growing generations from having any guiding principle of morality, or any spur to a good and useful life. At the lowest estimate it is the foundation of moral worth, and at the highest it is the great means for eventually reaching the maximum of human virtue and happiness.

His estimate of them was not over-drawn; they have proved the saving of religion in many a centre, or of providing it in others. The young generations, imbued with christian and catholic principles and knowledge, and introduced to the practice of a good christian life, as they are who follow the Oratories right through will prove the making of that christian community, which in various forms is the ideal of sane reformers, and which even in his own life-time Don Bosco saw evolving from his Oratories and Schools.

It has ever been the first object of his Successors and their assistants to keep in vigour, and to extend and develop that Oratory at Turin which Don Bosco himself brought into being with so much devoted labour, and at the cost of untold sacrifice; in whose cause, in fact, he risked health and life itself. These efforts have been successful and on the rolls of this Sunday Oratory for the year ending last July were the names of no fewer than two thousand boys. There have been all the customary events during the year; the general triduum in prepa-

ration for the fulfilment of the Easter precept, and on Easter day over a thousand boys approached the altar. All during Lent there was daily Catechism at various hours, so as not to interfere with school work; the lessons were held at one o'clock, at four and eight. Of the thousand who approached the Altar, a hundred and forty three were First Communions. Later on there was a great procession or pilgrimage across the city to Valsalice to the tomb of Don Bosco, where they, the successors of his first Oratory boys, paid their tribute of homage; they had also a grand outing, and the great

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Trade Teaching. From one department of activity to another. The old-world town of Alexandria in Egypt is not exempt from the modern educational movement and necessity, for the School of Arts and Trades directed by the Fathers in that town, has recently been giving evidence of its activity in the form of an exhibition of the work accomplished in the scholastic and training departments. There was a great assembly to view the results of the young workers, whether in wood or cloth



ALEXANDRIA (Egypt) — The Salesian Institute en fête.

catechism competition, all of which are the adjuncts to the main work and serve to make the Oratories attractive to the young, and worth their while from the juvenile point of view.

The maintenance of all this is quite costly, but numbers of Co-operators are ready to assist and promote a work which is traditional in the town, and which will ever serve to keep the memory of Don Bosco green, even if more striking testimonies were to fail.

or leather, or designing the printed posters and book-covers or producing the finished articles of several departments of commercial life.

Apart from the general on-looker, there were besides various gentlemen taking stock and awarding prizes and medals, and noting what might be improved whether in method or finish. There is little to be desired in the skill or competence of the young Egyptian or European boy who has the advantage of the careful training which such a school provides.






News from the Missions.

ARGENTINE REPUBLIC.

With two native tribes.

Junin de los Andes,

Very Reverend Don Albera,

 have just returned from a visit to the huts of the native tribes of the caciques *Paineflu* and *Pilquinán*: and am sending you a brief account of it.

I had received a pressing invitation from the Cacique *Paineflu* to visit his village in order to be present at a *Camarujo*. I consented willingly, esteeming it a good opportunity for giving a more Christian character to this pagan ceremony, as it is impossible to put an end to it entirely, but the weather prevented my arrival until the last of the three days of the *Camarujo*. At the invitation of the Cacique *Paineflu*, between 140 and 150 persons had assembled, men and women, without counting a large number of children. On each of the three days those present ranged themselves in two lines, the men on one side, the women on the other: at a sign from the cacique who on these occasions exercises a sacerdotal authority, they set themselves in motion, beginning their ball, singing together to the accompaniment of an instrument made of a long cane terminating in a cow's horn. The singing is merely the emission of a few syllables with a weird monotony.

In the Araucanian *Camarujo* men and women dance separately in two distinct bands, holding the body erect, the hands at their sides, moving the feet slightly, proceeding backwards and forwards. When, on the contrary, they dance for a amusement, they do so in couples like Europeans, from whom they have learnt the custom.

After a few turns the cacique orders the people to stand still and then the speeches begin. All assume a serious and silent aspect, whilst the cacique, or another appointed by him, begins to speak, calling upon all to pay attention, and then passing on rapidly to speak of the benefits of God, one by one. Although the formula is

not always alike, the matter of the discourse is always the same.

—"Call to mind," he said to them, "that we are all children of the same Father who loves his children tenderly, and all that we have comes to us from his hands. Our life, our wives, our children, animals, sheep, goats, horses, the fruits of the earth are all his gifts. He is good, and as a loving Father he sends the rain so that pasture may be abundant and that our animals may not die. What would happen to us if he did not give us rain in due time? Undoubtedly our animals would die and the harvest would be destroyed and we and our children would run a great risk of dying of hunger."

At this point the people murmured a few words in sign of approval. Then there was another silence, and a second and afterwards a third began to speak more or less in the same style, but always of temporal things. Never did any one recall the benefits of the grace of Jesus Christ, of the immortal soul and eternal goods. Nevertheless how much progress has been already made!

As I said before, the *Camarujo* lasts three days the ceremony being repeated morning and evening. During that time all observe an exemplary sobriety in eating and drinking, but when the ceremony is ended some of the men, as was the custom with all in times past, give themselves up to drunkenness, which is the cause of altercations in which blows are freely exchanged.

This is not the case with the women. For though some of these also drink a little too much, nevertheless the greater number abstain from excessive drinking. In this it would seem that they are influenced, besides their own sense of decorum, by a desire to be ready to prevent injuries when the men quarrel. The Indian, when intoxicated, easily yields to his brutal instincts and is quite capable of wounding and killing his adversary. But the women have already agreed amongst themselves, and without letting the man see what they are doing, they take away the knife or other weapons which he usually carries about his person. Experience has taught them to do this and it is a fact that thus many mishaps are prevented.

Just as I reached the camp of *Painefilu*, two tipsy men were preparing to fight, but eight women promptly appeared and succeeded in separating them, so that they should not meet again until the next day when their heads would be free from the fumes of brandy.

The *Camarujos* have greatly improved owing to the preaching of the Missionaries. Several already know the names of Jesus and His Blessed Mother; and the Caciques, having been repeatedly admonished, after the excesses of intemperate drinking, have in this matter also instituted salutary reforms; so that frequently one sees them retire to their dwellings in peace and quietness, as they left them. Let us hope that, with an increase of Missionaries, in a few years the *Camarujo* may become a distinctly religious ceremony, without any vestige of superstition, or the slightest intemperance. I reached the dwelling of the cacique *Painefilu*, on the 24th of April, towards evening, accompanied by a boy of fourteen. *Painefilu*, who like myself, is seventy years old, when he heard of my arrival, came out of his hut and shaking my hand, said:

—"Good evening, you are very welcome here. What kind of journey had you?"

—"Dear *Painefilu*." I replied, "my journey was not good, for a mile from here, my vehicle was upset and I was thrown out."

—"And were you hurt?"

—"No, thank God, not much; bruises on both arms and some scratches."

—"Poor thing, I am very sorry."

—"It does not matter; let us speak of something else. What about your *Camarujo*?"

—"Quite successful. It is true the rain interfered somewhat with it, but as the ground was too dry we have reason to rejoice. For the rest everything went off in an orderly and respectful manner."

—"But you, dear *Painefilu*, and your family, did you not even drink one bottle of brandy during the *Camarujo*?"

—"No, not one."

—"Very good: I am greatly pleased by your conduct; take care to persevere in not drinking too much and above all do not get intoxicated at the *Camarujo*!"

—"Thanks, many thanks, my friend, I will remember your good advice."

After having supper, I set off towards a deserted hut at the end of a field.

—"But if it rains you will get wet." cried *Painefilu*;" for the thatch is in bad repair, the walls are broken down and the wind blows through the place!..."

The following day I began to instruct the few who remained after the festival and I baptized

fifteen. Later on I visited other settlements preaching three or four times a day in the native language, being helped in this by my good interpreter called *Paila-lanquen* (which means: *At the back of the Lake*).

Everywhere I received a cordial welcome: the native families brought their children to be baptized and my little catechist, fourteen years old, was godfather of 64 children, out of the 78 whom I baptized.

Unfortunately the wet and cold weather and the overflowing rivers obliged me to hasten my return! I confined myself to the baptism of the little ones, leaving the adults to a more suitable time, so that they might be better instructed and carefully prepared to lead a Christian life.

Thus my brief visit passed, not, I hope, without some good result. I beg your blessing on our work, and remain

Yours affectionately in C. J.

DOMINIC MILANESIO.

Salesian Missionary.



The spiritual needs of a promising Centre.

Viedma, Southern Argentine.

Very Reverend Don Albera,

Datagonia, visited by you not many years ago, goes on its way, rapidly and boldly, in the path of civilization and commerce. Consequently the increase of the number of Missionaries in these lands, to provide religious facilities in the numerous centres now being formed, is an urgent necessity.

The region called *Saco San Antonio* is a magnificent bay formed by the Atlantic about 41 degrees of latitude South, on the coast washed by the waters of the Gulf *San Matia*, and about seventy miles South of the valley of the great Rio Negro.

This bay is surrounded like an amphitheatre by a range of hills rising from 160 to about 1000 feet: the entrance to the bay faces south west, so that the southern projection of the same called Cape *Villarino* is an efficacious protection against the stormy winds from the south-east and which are very disagreeable in these parts; it also supplies a safe harbour to all kinds of vessels, being more than fifty fathoms in depth where the entrance is narrowest and thirty nearer the surrounding coast. The bay extends from east to west nearly ten miles across, and approaching an oval in shape.

At the furthest point east the first town called *San Antonio Este*, was founded with the Telegraph Office and landing stage, and it seemed probable that here would be established the works and the terminus of the gigantic undertaking of the Southern *Ferro Carril* which is about to construct docks for the export of the produce brought from the banks of the Rio Negro, from Conesa to Neuquen. But Messrs. Peirano, the first merchants who realized the promising future of *Saco San Antonio*, chose in preference as the site of their houses the western shores of the bay not far from *Delgado Point*, where large vessels can come in at high tide, thanks to a natural channel penetrating the land for more than four miles. Towards eleven o'clock in the morning it is a remarkable sight to behold several steamers of about a thousand tons making their way where a few hours before one could walk on the sandy shore! The tide rises here about twenty-six feet.

Around the houses of Messrs. Peirano, who here have done excellent business, others were erected in a short time, and, finally, the Government undertook to construct in the neighbourhood of Point Delgado the port of embarkation for the important railway, which is to extend from the gulf right to the Andes, and touching the new centres in the fertile valleys. During the last three years the Port of San Antonio has developed in a marvellous manner and the trade will be much increased, with the development of the railway system.

The population at present is somewhat scanty; there are about twelve hundred people, but the settled families number about a hundred, and they will be far more numerous when the railway is complete.

Consequently *San Antonio* may look forward to a promising future under the commercial aspect, notwithstanding the lack of drinking water, which is now being remedied by two schemes of canalization which will provide it in abundance. A co-operative social club has been formed and in a very short time its financial prospects were most promising.

Yet this village has, so far, no provision for religious worship and although the life is purely commercial, in the visit paid by your correspondent and Fr. Angelo Veneroni, we admired the good dispositions of the inhabitants. We were there seven days, from the 7th to the 14th March.

From Viedma we went to Sant'Antonio by motor-car, along roads well fitted to test the strength and the superiority of the cars from the *Fiat* company, which are those most in favour here. The interminable steppes of Pata-

gonia present at this time a dreary aspect: it has not rained for more than a year; and the drought gives a wretched appearance to the places which in good years provide excellent pasturage for more than a million sheep.

The family of the chief Engineer received us with the greatest cordiality and made us quite at home.

On Saturday, the 8th, notice of our arrival was circulated, and a house, placed at our disposal by the Director of the Railway, was arranged as a Chapel. Having paid our respects to the authorities we set to work.

On Sunday two Masses were said, the attendance was good and there were a few Communions. There was an explanation of the Sunday's Gospel; notice was given of a daily Catechism at four o'clock in the afternoon, and the explanation of the Mass by Father Mach was read aloud.

The attendance at Catechism was consoling; every day we had from thirty-five to forty-five boys and girls who studied the principal truths and the prayers of our Holy Religion, learnt several hymns, and on the last day gave a demonstration of their knowledge of the Catechism in the presence of their parents. Every day the names of the children were noted and there was a distribution of books, pious objects and sweets. We found willing helpers for the instruction of the children, and it had a marked effect, for many little urchins who at the beginning were restless and quarrelsome, became edifying and pious, and even they were a help to us.

A desire of listening to the Missionaries was aroused in several not too friendly to the Church, who asked us for a Conference on some moral subject, proposing the Club as a place of meeting. As the only free day we chose the Tuesday for the Conference at 8.30 p. m. on the subject: *A journey through Palestine.* The invitation was soon sent round: the place was crowded with kindly people and we had the happiness of making known to them some of the wonders worked by the goodness of God in that land sanctified by the Prophets and above all by our Divine Saviour Jesus Christ, by His Life, His Preaching and His Precious Blood. All seemed pleased; the small amount of good hoped for by the Missionaries was certainly gained. God grant they may be able to do more!

This satisfactory conference encouraged me to invite the principal merchants and the local authorities to a meeting for the purpose of discussing the construction of a church and later on of a college. They were all agreed as to the idea and arranged to ask the Engineer Jacobani

to draw up a plan, naming him head of the commission on his return. The Missionary Fr. Angelo Veneroni will keep in touch with them, and His Lordship Mgr. Costamagna will be invited to the blessing and laying of the first stone.

Here, Rev. Father, is a proof of the necessity of coming to the help of your sons in Patagonia with a considerable reinforcement of zealous Missionaries. May God give to many Salesians a vocation to the Apostolate in these regions and inspire our Cooperators to come to our assistance so as to be able to carry out this year, at least in part, so necessary an undertaking.

I remain, very Reverend Don Albera

Your obedient son in Corde Jesu

L. G. PEDEMONTE.

THE LAND OF MAGELLAN.

Piety and Christian life of the Fuegians.

Rio Grande, Tierra del Fuego.

Very Reverend Don Albera,

The Indians collected together in our Mission of *Candelaria* are making progress in civilization and daily become better and more fervent Christians. We have now 82 settled here, not counting those who lead a nomadic life, who visit us from time to time and who, sooner or later, will end by remaining also with us. Almost all the adults have been admitted to Holy Communion and it is consoling to see them approach frequently and with great devotion this most August Sacrament.

For the Feast of our Heavenly Patroness Mary Help of Christians there were two Baptisms of adults, husband and wife, and seventeen made their First Communion, including eight boys and five girls of whom five had not attained their fifth year (but were duly instructed, being boarders with the Daughters of Mary Help of Christians), three women about forty years of age, and a man.

For the Feast of Corpus Christi there was a procession of the Blessed Sacrament for the first time. As this was something quite new for these poor Indians who had never in their life seen a religious procession, the pious ceremony filled them with wonder and delight.

All took part in it, in good order, walking

two and two, with lighted tapers in their hands with a sedate demeanour. A temporary chapel was erected with a suitable altar; there the procession halted; Benediction being given, the procession went on its way returning to the Church. The impression produced in all these souls could not have been better.

That Your Reverence may have some idea of the frequentation of the Sacraments in this Mission, I must tell you that during five months from the 1st January to the 1st June this year the total number of Communions was 3283, that is to say more than 600 per month.

The Devotions for a Good Death are made with great piety on the 1st Friday of the Month and all without exception receive Holy Communion. Many communicate daily, and almost all on feast-days. Every evening at the hour of the Angelus the Rosary is recited in the Church and all, or almost all, attend and say it devoutly.

Any one who saw these poor children of the desert fifteen years ago, and returned now to see them, would certainly not recognize them, they are so entirely changed. Then almost naked with a few dirty rags, without a notion of the Faith, not aware that they had a soul to save, they wandered through these barren lands, suffering a thousand privations and miseries. Now clean and well clothed, they live in separate families in tidy houses, they understand the nobility of their origin, they work and pray hoping to reach one day the Paradise where the Great Spirit awaits them to give them eternal happiness. Such is the benefit of Civilization brought to them by our holy *Religion*, which changes beings but little higher than brutes into excellent citizens and fervent believers, useful to Society and worthy of a heavenly reward!

May our Venerable Father Don Bosco be blessed who inaugurated so great a work of charity! From Heaven he must rejoice in seeing the realization of his ardent desires! Thanks also to you, and to all the Salesian Cooperators, who by their alms and their prayers, have co-operated and still co-operate in the realization of so much good.

Give us all a cordial blessing, as in the name of all with great respect and affection

I remain your obedient son in J. C.

MAGGIORINO BORGATELLO,

Salesian Missionary.

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.

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 November and December.

1. Nov. 21st The Presentation of Our Blessed Lady.



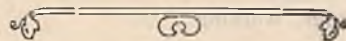
AVILA — Leaving the Carmelite Church.

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

2. Nov. 22nd St. Cecilia.
3. Dec. 8th The Immaculate Conception.

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 ever-growing number of the clients of Our Lady Help of Christians are recommended to endeavour to combine on the 24th of each month to offer united prayer for common needs. We have pointed out before that this has already become an established practice in many centres, following the example of the Basilica at Turin, and numbers have found it a propitious time for the beginning or conclusion of Novenas. We do not suggest that prayers have only certain stated times for their presentation before the throne of Mercy; but it is not altogether merely human bias to attach importance to particular days, for experience has shown that special occasions are more successful than others for the obtaining of favours. None of our Readers, however, will wonder why the 24th is thus signalled; for it immediately suggests the great feast of May 24th the Feast of Mary Help of Christians, around which all our devotional practices in her honour are centred.

The extraordinary scenes which have attended the keeping of this festival at the Basilica, particularly since the coronation of the image in 1903, have prevented the date of the 24th from losing its connection with the 24th of May, and that day's celebrations shed some of their lustre, as it were, on the similar date in succeeding months.

All the members of the Association of Co-operators have a share in the special prayers offered that day at the Altar of Our Lady Help of

Christians, and therefore their own private intentions are specially recommended, and they have the advantage of combined supplication. The general intention is to offer thanks for the powerful protection of Our Lady during the christian era since the date of the freedom of the Church, and to a beg her intercession for the needs of the present church militant.

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We have not as yet given any lengthy descriptions of the keeping of the patronal feast mentioned above in other places besides its recognised home at Turin. In a thousand other towns and villages, near and far, there were celebrations on a scale, which in some localities was hardly less imposing than that of Turin itself, and some of these were signalled by the opening of new Chapels dedicated to the Help of Christians, or the unveiling of new images. In many a great Catholic capital there were imposing processions, which were at once a manifestation of Faith and devotion, and also an incentive to it, where perhaps an irreligious element had established its pernicious growth. In Madrid, this procession was particularly imposing and worthy of a great Catholic centre. It is especially of good omen to see that there were notable celebrations in all the large towns of the South American Republics, for the devotion to Our Lady will be a dominating factor in the religious leavening of these young States, which are apt

to be absorbed by their efforts towards commercial and industrial progress.

GRACES and FAVOURS (1)

Hampstead.—A certain business matter had been a source of great anxiety to me for a long time, and I had endeavoured in various ways to bring it to a successful issue. But all efforts had proved fruitless. I therefore recommended my intention to the powerful intercession of Our Lady Help of Christians making a Novena with the prayers suggested by Don Bosco. I am now very thankful to say that my wishes have been in great part fulfilled; I enclose an offering for a Mass in thanksgiving and would ask for publication of the favour.

Oct 1912.

E. P.

Ballyoole (Ireland).—After prayers to Our Lady Help of Christians, and a promise of publication I have obtained a much desired favour for which I enclose a thank-offering.

Oct 1913.

M. H.

Turin.—I am sending the following account of a great favour received from Our Lady Help of Christians.

Towards the end of March of this year I was suffering from a severe attack of bronchitis and lung complaint, and it soon developed very alarming proportions. Seeing the gravity of the case I had recourse to Our Lady Help of Christians by a Novena in her honour, and my family joined in it. The Novena was repeated, and the malady seemed to be entirely cured.

However just when I was preparing to send my thanksgiving to the Oratory for the favour obtained, typhus fever supervened. Our Lady Help of Christians evidently wished to put my

faith to the test, and while my family began to lose courage, I maintained my confidence in spite of the illness and its pain.

The Novena to Our Lady Help of Christians was just at hand, and I sent to her Basilica a chain of gold, with the request that it should be used in the ornamentation of the statue which is carried in procession on the day of the solemnity. At the same time a Novena was begun at the Oratory, in which we all joined. The effect was soon apparent; by the 24th of May I was quite convalescent and before long restored to perfect health.

After a few days I went to the Oratory to offer my thanksgiving at the altar of Our Lady but I desire also to send it to the *Bulletin*, that others may be strengthened in their confidence in Our Lady Help of Christians.

Turin August 1913.

L. M.


Book Notices.

A little work that should prove very useful has been recently brought out by the Presentation Brothers. It is entitled: *Supplementary Catechism of Christian Doctrine*, and its matter is selected with admirable judgment, so as to elucidate and enlarge many points that the ordinary catechism merely brings before the notice of the Reader. It contains, moreover, hints for Catechists, and could very well supply a need often felt by those who find themselves in the responsible position of having to instruct young people in their Religion, but have not been specially trained to do so. It also contains a vocabulary, setting forth the meanings of difficult words, which the Catechism necessarily contains and which could scarcely be dispensed with, without losing much of the doctrinal knowledge which is vital to catholic training.

The book is published at One Penny by Washbourne, (Paternoster Row) Gill (Dublin) and Sadlier (Montreal).

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).



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