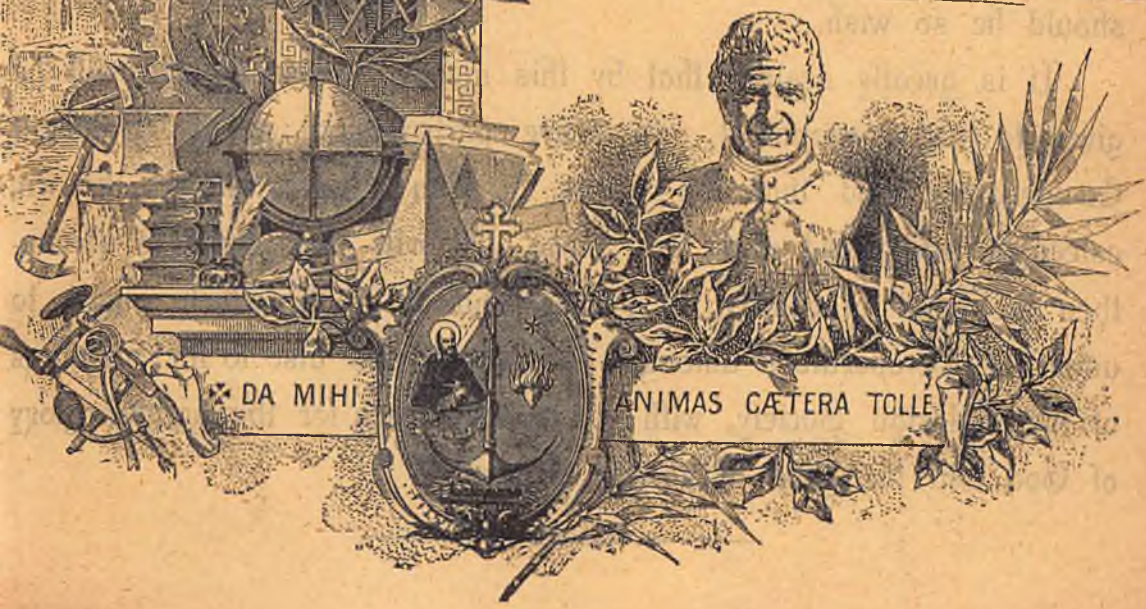


No. 5 - May - 1913

Vol. VIII

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


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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Our May Devotion.

THE wealth of titles under which the Mother of God is invoked, and by which her honour is continually multiplied, constitutes one of the chief beauties and attractions of the Devotion to the Queen of Heaven. Therein we find her privileges proclaimed, her power declared, her patronage invoked, and by them it is felt that some adequate expression is given to the claims which she possesses to the homage and love of mankind.

From the very earliest times, some almost innate prompting has led the faithful to regard the Mother of God more particularly as the consoler of their anxieties, their protectress against evil, their advocate in corporal and spiritual necessity. And this corporate expression of devotion and of intercession has always been led by the Vicars of Jesus Christ, who regard the

Mother of God as their special advocate and guide, on account of the office entrusted to them. They very naturally therefore look to her as the Help of the Church, as for instance His Holiness Pius X. writes: We are persuaded that no aid but that of Heaven can avail us in the sorrowful vicissitudes of our day, and that it will be obtained chiefly through her who in every age has proved herself the Help of Christians.

His great Predecessor Leo XIII. also seems to place unbounded confidence in the intercession of the Mother of God regarded as the Help of Christians, "It is right", he says, "that we should celebrate with ever increasing magnificence the praises of that powerful and most powerful Patroness of the Christian people, and implore her intercession with increasing confidence. Her claims to our praises and our confi-

dence are enhanced by the variety and richness of the blessings, that through her are daily dispensed so liberally, and so widely for our common good."

In another place he clearly points to this exercise of devotion as the Help of the Christian people. "We seem to hear," he says, "the very voice of Our Heavenly Queen, who lovingly encourages us in the calamitous circumstances of the Church, aids us by the wealth of her counsel, and exhorts us to arouse the piety of Christian people, and to promote among them the practice of every virtue."

All this shows clearly, if indirectly, that together with the feelings of piety and love towards the Mother of God, there has ever been present the conviction that she exerts a power over the faithful, which has made them turn to her as the Help of Christians. It would seem therefore that the Ven. Don Bosco in choosing this title for his Patroness was not moved by mere caprice, but that he was voicing a common desire, and performing his usual habit of reading the signs of the times. From another point of view, however, it would almost appear that the title was made known to him in one of his many heavenly instructions concerning his work; for the readiness with which he proposed the title for his sanctuary, and the pertinacity with which he adhered to it, would seem to lend authority to the idea that he was acting under guidance.

It is not to be denied that the world-wide impetus given to the devotion under the title of Help of Christians, is inseparably connected with the great basilica built by Don Bosco. The episodes which refer to his giving this title to his Church make curious reading. It was natural that he should not make a public announcement of his intention to build a great Sanctuary

before discussing it with his followers. In December 1862 he said to Don Albera—Our church is certainly too small; the boys are far too many for it and they are all crowded together very inconveniently. Therefore we must build another, which will be grand, beautiful, magnificent; we shall give it the title *Mary Help of Christians*. I haven't any money at present, nor do I know exactly where to turn for it; but that makes no difference. If it is God's will, it will be built. I shall make the attempt, and if it fails, the shame will be my own; the people may then say if they will. *Coepit aedificare, et non potuit consummare*. He began to build, but was not able to finish it.

Don Cagliero, who was to be the future Apostle of Patagonia, also says: "In 1862 Don Bosco told me that he was thinking of building a great Church. 'Up till now we have kept with great pomp the Feast of the Immaculate Conception, and it was on that feast-day that our first work commenced. But Our Lady desires that we should honour her under the title of the Help of Christians. Our days have particular need of her assistance to preserve and defend the Christian Faith. And do you know why?'

—I suppose, I replied, it will be the Mother Church of our future Society, and the centre from which will emanate all our other works on behalf of the young.

—You have guessed rightly. Mary Help of Christians has been the founder and she will be the sustainer of our works.

Later on he presented to the Municipal authorities the required plans of the New Church, and on the papers was written. *Proposed Church of Mary Help of Christians*. During the consideration the chief architect remarked to Don Bosco: The title you have

chosen seems to me to be out of place, inopportune and unpopular; it sounds like bigotry.

—Dear Sir—replied Don Bosco—amid your manifold occupations, it is probable that you have not had time or opportunity to go into the origin of this title; but it recalls the great victory of the christian arms, the liberation of Vienna, and the name of the great Prince Eugene of Savoy.

—Oh, that may be, but it is the present day we are considering.

—Then can you suggest a better one to me?

—Why not call it Our Lady of Carmel, or the Rosary, or any other?

—Well, never mind, we shall easily arrange that.

—Very well—change the title. That *Help of Christians* doesn't seem to me to sound well... it is new to Turin... and one might suppose... but after all there are many other titles.

—O certainly, any one of her glorious titles suit her admirably, and no matter how many, we could not give enough... But we shall think over it.

—Anyhow follow my advice and change the title.

It was apparent from this that the title was regarded as a sort of challenge, as being in opposition to the revolution; it looked like waving out a new banner in the camp of the Church.

Don Bosco let some weeks go by, and having arranged the whole project, he presented it anew to the Municipality. There was now no mention of the name, but only of a Church to be erected at Valdocco. The Councillors were astonished at the greatness of the project, and while complimenting Don Bosco one of them said.

—But surely this will cost an enormous sum. How will you be able to carry it out?

—I cannot say at present; but I do

not ask for money, I only want your approbation.

—And what title will the Church have?

—We shall settle that later. I would ask you now to decide on the question of approval of the plans.

The design was approved, and when it was returned to Don Bosco, he was asked to call on the chief architect. This latter gentleman saw quite well that Don Bosco meant to adhere to his first title, and when Don Bosco went to see him he said:

—I was under the impression that you would not be so tenacious of your opinion, and would have changed a title, which does not sound well.

—Sir, replied Don Bosco, I have not yet given a title to the Church, and so I am at liberty to give it what shall seem best.

—Oh, but that is deceiving me!

—No deceit whatever. You do not desire to approve of this title, and you have not approved it; I desire to give it, and I am going to do so; so both of us have carried out our intentions.

The architect smiled and appeared to be satisfied, although it was against his will. But Don Bosco was perfectly within his rights, and his Church received the title *Help of Christians*,

In fact he would not allow it to be changed at any cost, particularly because before the title had been definitely given he received a letter from His Holiness Pius IX. containing five hundred francs for the church, and expressing his opinion that Our Lady Help of Christians would be the most acceptable title to the Queen of Heaven.

Speaking of it elsewhere Don Bosco says: There is nowadays a generally felt need of invoking the Mother of God not only that the tepid may gain fervour, that sinners may be converted; these are continual needs of the faith-

ful at all times and places. But it is the Church herself that is assailed, in her institutions, her Head, her doctrine and discipline; as the centre of truth, as the teacher of all the faithful. And it is just because a general protection is needed over kings and countries, that a general appeal should be made to this powerful protectress."

Since those days the title has become familiar and favourite. It has proved its own power, and has brought comfort, protection and consolation. The invocation: *Mary Help of Christians, pray for us*, has translated the devotion into terms of daily practice, and the indulgence of three hundred days has made it even more valuable. It should be an aid to our devotion, particularly during this month and on the occasion of the 24th, when its triumphs are annually renewed.



The Centenary Memorial.

FROM the session of the Past Student's Congress, when the idea was put forward as a mere suggestion, there has never been any doubt that the proposal of a Monument to Don Bosco, as a fit record of his first centenary, was extremely popular. It has been adopted with enthusiasm on all sides. The work of the executive Committee has been admirably seconded, and the proceedings in connection with the Competition of the Designs, the award of the body of eminent experts acting as judges, the inspection of the proofs by the public, and the discussions in the Press have constituted a new phase in the general testimony to the unique position, at-

tained by the Venerable Servant of God.

A public exhibition of the designs had been announced, but as an introduction to that, there was a private inspection by the select Committee and a number of distinguished Co-operators, among whom were Her Royal Highness Princess Laetitia of Savoy and His Eminence the Cardinal Archbishop of Turin. A brief reception ceremony was held by Senator Baron Manno, the President of the Committee, and then the distinguished company began the inspection of the Designs under the direction of the Prefect-General of our Society.

Subsequently the general exhibition was inaugurated, and during the ten days preceding the award of the Jury, and the ten days following, more than twelve thousand persons examined the exhibits. The Press was largely represented, particularly that of Turin, Milan, Rome, Florence, and Bologna. The *Pro Familia* of Milan was perhaps the most successful in its interpretation of the general position. A striking impression it says was created by the fact of this unique competition and exhibition, and by the interest shown by the journals of every city; on the one hand the artists have had occasion to study deeply the life and work of Don Bosco, in order to hit upon the best form of representing the admiration and filial regard in suitable artistic expression; on the other hand, thousands have had an opportunity of comparing these artistic combinations with their own idea and the general idea of Don Bosco, and have thus been almost compelled to reawaken and reconstitute their concept of the Servant of God. Moreover the art critics are judging the various designs, especially the best of them, and testing not only their technical perfection, but their cor-

responcence with the figure of Don Bosco and his life's apostolate.

Whether in the efforts of the competitors, or the criteria of the judges, there is always at the foundation, as an already demonstrated fact, but interpreted anew, the simple greatness of him whose memory is being honoured.

Therefore even before the Monument is chosen, in the earliest preparatory proceedings, its object is already being fulfilled; not merely that of paying a debt to a great benefactor, who may then be dismissed from memory; but as a continual incentive to co-operate with him, to be imbued with his spirit, and to further the good works which he has begun.

Even before the decision of the judges, and before the monument enters upon the stage of its realisation, the popularity of the undertaking is beyond question. All recognise that the monument should be worthy of the great occasion; that it is a task of real difficulty for the artists to combine so many requirements; all, in short, are agreed that the subject of the artist's endeavour is above the monument itself, and that their inspirations must be drawn from it, rather than from the suggestion of their own genius. This is the most useful result of the competition, a result which would have been attained even had the endeavours of the artists not been so eminently successful as they have.

..

The seven gentlemen who formed the jury were recognised authorities in architecture and sculpture, and were drawn from Turin, Milan, Bologna, Louvain and Venice. There were sixty-two proofs to be adjudicated upon, sent in by fifty-nine competing artists. The judges report their high appreciation of the efforts of so large a

number, of the merit which distinguished the great majority, and have no hesitation in declaring the Competition valid and successful. They note with satisfaction the representatives of the various schools of modern artistic production; that which makes reality predominate, expressing in forceful lines the character of the subject, or of the event to be commemorated; or again that which, in a combination of grace and strength, indicates symbolically the transformation which a character or event undergoes in the mind of the artist; or lastly that which draws its forms and suggestions from the modern interpretation of the greatest examples of ancient statuary; yet all had to grasp and express according to their various principles the importance and religious character of the Venerable Servant of God and of his undertakings.

After examining the descriptions sent in by the competitors with their designs, and comparing their artistic interpretation with them, and then considering the high standard of many of the productions, it was not found convenient to make a precise gradation according to merit, but the Committee proposed to divide the ten thousand francs among the first five of the chosen designs. Several other designs were retained for the final selection, and the judges congratulated the competitors on their great achievements, and on the tribute they had paid to the memory of Don Bosco and the providential character of his Work.

..

Some of the points of view adopted by the various artists are excellent commentaries on Don Bosco's Apostolate. The description of the first in alphabetical order of the five prize winners deals with a symbolic group. The figure of the Venerable Don Bosco, with his gentle smile, dominates the whole. He is

in the midst of a group of boys, some of whom are in the act of presenting flowers to him, others in an attitude of prayer. Thus the artist has fixed attention on one of the principal characteristics of Don Bosco, whose delight was to be in the midst of the young. Lower down, the five continents are represented by groups offering various fruits, which give scope for artistic effect, while on the borders are figures of the chief animals. On the right are seen some unfortunate individuals in the act of destroying themselves after their crime; on the left are the idlers,

sionaries who play such an important part in Don Bosco's Apostolate, and also the Nuns of Our Lady Help of Christians who are depicted assisting the sick and comforting the abandoned.

Another of the five chosen is by Giuseppe Graziosi of Florence, which shows the faith and the enterprises of Don Bosco in symbolical form. The figure of Don Bosco is not shown in a realistic manner, but as a mystical personality. He has in his left hand, as a patron of the ancient works of a similar nature, a church and a

- 1
Cav. Barberi
of Bologna
- 2
Comm. Pogliaghi
of Milan
- 3
Count Ceppi
of Turin
- 4
Comm. Collamarini
of Bologna
Reporter
- 5
Marquis Crispolti
of Turin
President
- 6
Prof. Vermeylen
of Louvain
- 7
Cav. Dal Zotto
of Venice



TURIN (Italy) — Comity for the assignment of prizes for D. Bosco's Monument.

and others, in the midst of whom appears the figure of Pity who saves these unhappy beings, and who is represented as kissing a cross, the symbol of the redemption. In this again is depicted a fundamental reason for the exaltation of Don Bosco, whose work was one of preventing crime, and leading the erring towards a good life and the comforts of Religion and Faith. The artist has thus brought out the humanitarian and purifying character of the work, in its religious aspect. On the basement is traced out the path followed by Don Bosco, showing the thorns for his difficulties and the roses for his success. In the midst is the crest of the congregation. There are also represented the mis-

hospice, which represent his faith and his charity. He is shown as though imploring the blessing and protection of God upon them, and also upon a group of children who are at his side in an attitude of rendering thanks, and are bearing up the end of his mantle. Various symbolic figures are shown at the base of the monument. Two to the right are holding up the crest of the Society representing its successful apostolate, while the two on the left are holding up a cross which represents the triumph of the Faith over all strife. One of these figures is a native of the forest depicted as though laying aside his savage state, and as being attracted by the vision of the chalice which another fig-

ure, representing the Missions, is holding up. In suitable places are the words; *Euntes, docete omnes gentes, Caritas Christi urget nos*, etc.

The third successful design is that by Edoardo Rubino who has mainly embodied the idea of the triumph of Don Bosco and his work among the nations. It is a general act of homage from various races represented by natives of the continents. Youth is also represented both at study and work, and there is the mother of a family presenting her offering of gratitude. The whole is a fine expression of thankful sentiments and affectionate regard gathered at the feet of Don Bosco, and around the cross as the symbol of the Faith. This last is borne by the Missionaries, and there are also figures bearing tapers, symbolising faith, hope and charity, etc.

Ernesto Vespignani of Buenos Aires, the fourth winner, has assembled on a base, rising pyramidically, several figures. In the front, on a sort of platform supported by low columns, is the figure of Don Bosco, in his simple cassock, and with his winning smile. On each side is a boy, one of whom is easily recognised as the student, and the other the restless street urchin who attends the Festive Oratory. Behind is a group of boys and girls who are hastening forward to Don Bosco, and above them are the words *venite filii, audite me* (Ps. 13). A figure stands on each side; on the right is a priest, in whose humble and ascetic countenance Don Rua is recognised, the one who was the most faithful copy of his master, and he is seen sending on the boys to Don Bosco; in one of these boys, by the tools he carries, the artisan is recognised.

On the other side a nun is represented instructing a little girl who carries a bunch of flowers to give to Don Bosco. The nun personifies the Daughters of Our Lady Help of Christians, in the representation of Sister Mary Mazzarello, who was the instrument of Don Bosco in the foundation of that institute. Behind Don Rua are some poor savages being instructed by the missionaries. On the other side Education and Co-operation are personified, the former by some small children who are being taught by the Nuns, the latter by a noble matron who is presenting a child to them, while on the other side a boy is being presented by a benefactor to a master of the trades, so that he may receive his training.

Moreover around the base of this monument are shown in relief the School, the Festive Oratory, his first work, and the impressive scene in which Don Bosco bids farewell to his first ten missionaries with Mgr. Cagliero at their head. Above the whole of the group is the allegorical

figure which is to personify the whole of Don Bosco's apostolate of regeneration.

The fifth competitor was Cesare Zocchi of Turin who has placed his monument on a cruciform base, and endeavoured to give a combined idea of Don Bosco and of the religious and humanitarian work which he conceived and realised. In the foreground is Don Bosco himself, contemplating the vision of that greater triumph of Christianity which was the aim of his life, while on the three sides of the pedestal on which Don Bosco stands are shown his mother, who assisted him in so many difficulties, and his two principal continuators, the Superiors-general of the Society. On another side are shown the Missionaries who are conducting to the Salesian Work the savages and semibarbarians.

On another pedestal are shown a group of young artisans, symbolising labour, to whom Providence, the faithful collaborator of man, is presenting the materials necessary for his industrial enterprises; while on another is figured the religious instruction given in every land by the followers of Don Bosco. Behind the figure of Don Bosco, on another arm of the cross, is that of Charity or *Humanitas* personified, representing the care of the neighbour, both spiritual and temporal. Above the whole is the globe, the symbol of the catholicity of Don Bosco's work, and almost the whole of which is visited by his followers; while dominating this is a great Cross and the figure of Our Lady, the inspiration and guiding spirit of his apostolate.

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Such are the chief artistic designs which will be embodied in the monument that is finally agreed upon by the Executive Committee. This body had not bound itself to follow exclusively any single design, if a combination of features were thought to be more in keeping with its considered judgment, and with its own more intimate knowledge of the Subject in hand. From the descriptions of the five which have been awarded the prize, it is clear that a great monument is to be produced, for each of them has a wealth of symbolic figuration, and their subject is conceived on a grand scale. Later on the chosen design will be presented in our pages.



The development of the work among the Emigrants.

The rapid growth of the emigration movement within the last decade has given rise to a corresponding set of activities, both charitable and religious in their character, designed to cope with many grave difficulties and necessities which the movement has entailed. In many of the districts to which emigrants wend their way, or in which they find their lot is cast, there are not the customary religious services to which they have been used. Even if their new home is in a populous city, there are difficulties in the way of practising their religion, which if religious habits are not well-founded, are quite enough to cause a slackness which may develop into indifference and neglect.

But apart from that difficulty there is always the strangeness of new surroundings, and the danger of falling into one of the many snares ever open for the unwary. Moreover some emigrants from foreign lands find themselves grappling with the puzzling intricacies of an unknown tongue, and it is easy to see that their lot is far from enviable. The Holy Father was among the first to realise how serious this position might become, and what a loss of faith and of souls it would inevitably entail. He therefore heartily promoted the efforts that had already been begun to bring some practical aid to those emigrants who found themselves without friends in a strange land, and He particularly recommended the Bishops to endeavour to cope with the difficulty. Hence it is that the Salesians, in their various missionary centres, have established several so-called secretariates, where emigrants may receive every assistance and advice until they are settled down in their own quarters.

Some interesting details connected with the work have come to us from our confrères in New York, where an important secretariate has been established for some time. Not only are the foreign inhabitants at a drawback, but they are occasionally summarily dealt with, and they find it difficult to defend themselves from the strong arm of the law. One evening a poor mother presented herself, and said that her only child, a girl, had been placed by the police in some institute and she had not been able to see her for two years. This was her second visit. She had come some time previously, and after long negotiation the permission had just been obtained for her to see her child. "But so much had

she changed in the meantime that I scarcely recognised her," says the secretary. "She had grown so emaciated by the anxiety and by the disappointment of the reiterated denials to see her daughter. But now I had obtained the requisite authorisation, and the poor mother could scarcely believe the good news, which she said had brought her back to life.

A month ago a very good sort of man was imprisoned for a month and fined two hundred dollars for selling liquor without a licence. He could not pay the fine, and sentence of imprisonment was without option. His poor dependants came to the secretariate in great grief, and after representations to the judge, the whole sentence was remitted, under the condition that we took the case under our protection.

Every Saturday evening a poor woman used to come to us. She was of Greek origin and her Italian husband had abandoned her in New York where she had three little children. She went out to work during the day leaving the three mites in a back room where they managed by themselves until her return, although the oldest was but seven years of age. The neighbours soon discovered this and one day they informed one of the charitable Associations, and a Nurse reported that they children were neglected and in an unhealthy condition.

About eight o'clock at night a police-cart drew up at the house, the Nurse conducted two policemen to the room, at the sight of whom the mother and three little ones crouched in a corner, but were soon separated by the officers. As soon as the mother found she was to be deprived of her children, she became like a wild beast and screamed out in unintelligible cries. But she was quieted by a blow on the head which left her unconscious. When she came to herself and realised that her children were gone, she became so excited, that a fever ensued, and for three days she was delirious.

As soon as she was able, she commenced the round of charitable Institutions to inquire after her children, but not knowing English and only muttering a few words of Italian, she was sent away from each in turn. As a last resource an old woman of the parish brought her to the secretariate. I listened to her broken story and feared at first that it was the work of the *black-hand*, but the woman's Greek was quite incomprehensible.

I first of all sent some of the young men of the Club to investigate. From them I concluded that the Board of Health might know something about it, and I sent the two women away telling them to come in three day's time. I discovered the children at the Metropolitan Hospital. I obtained the permits and arranged for the mother to see her children on the following Sunday. In fact I conducted her there myself, and while I stopped at one of the lodges for information she rushed forward into the hospital and the next I saw of her was when she was hugging the three little children all at once.

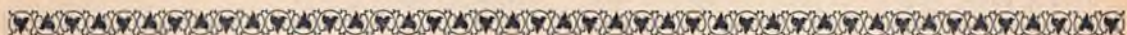
The remainder of the story is brief. The children were removed to a home, and flourished, but the mother, who had never recovered from her shock, rapidly developed a nervous disease to which she soon succumbed.

The secretary goes on to say: These instances show what misery may be prevented by the secretariate, besides its customary work of supervising the immigrants and instructing them in the language of the country. "One day," he says, "I went to the Tombs prison to get some information about a young man who had been condemned to twenty years imprisonment. He was a young Italian, who had been convicted of killing a Jew in a scuffle with some young Americans. His mother had been there previously and we met at the prison on this particular occasion. I found her at the bars behind which the prisoners see their relations, and she was weeping as she spoke to her only son. I consoled her somewhat and in my interview with the young man, I made him give me his version of the affair. At a certain point I stopped him and said: Then your conviction is grounded merely on the accusation of a girl, who was at the window, while there was in the street all that crowd which dispersed at the coming of the police." "Yes, that is so." "And where is this girl now." "I do not know, but my mother would be able to find her." I saw that the girl would have to be made to retract, for here was a young man convicted through perjury or mistake. I told him I had hopes of doing something, and after three weeks of in-

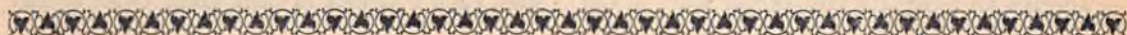
quiry, the mother returned to the secretariate and said to me: „I have found the girl, and she has confessed to me that my son is innocent, but under pressure from various sources she has again sworn falsely before the magistrate. Her mother wishes to get her to tell the truth, but the police have long arms and when they agree among themselves it is not easy to get them to alter their case. "Never mind", I said, „through some may be bad, others are perfectly upright. On monday I shall send you to another lawyer with the woman and her daughter, and he will soon put things right. And so it was. The mother's instinct that her son was innocent had triumphed, and he was restored to her. This was now her only son, for two years previously, a gang of the *black-hand* had kidnapped her little boy.

But these are only cases typical of hundreds. In Brooklyn, East Side and Hoboken and other suburbs more than five hundred families have been aided in one year, chiefly by bringing them to the notice of some of the Beneficent Societies and conducting their case for them. But this entails no little expense and a heap of correspondence, and there are too few to conduct the work. Sometimes, too, an evil has gone too far to be remedied, or to be successfully dealt with. In all these cases, when possible, we make use of the aid of the Society of St. Vincent de Paul which does an immense amount of good. The aid of the Consul is invoked, always successfully, particularly in cases of repatriation. Children are provided with Catholic Homes, little ones are taken to the Foundling Hospital, and cases are dealt with in the Children's Court.

We communicate with Secretariates in many other places to investigate the whereabouts of relations, or to ensure the care of intending immigrants. Many co-operators give their time to assist in this beneficent work. A great deal of good has been done by the Clubs and by the evening classes in languages. More clubs have just been established for both boys and girls and all promise to be the means of effecting much amelioration in the conditions of the life of the emigrant.



To avoid delays and losses, we beg all our Cooperators to send all their offerings for the Work of D. Bosco, only and directly to our Superior General Rev. Fr. Paul Albera, 32 Via Cottolengo, Turin, (Italy).



Don Bosco's Successor in Spain

IN the earlier days of the Society, Don Bosco returned once during the month of May from a long visit to his Houses. He had included in this visitation parts of Spain, France and Italy, and on his return to the Oratory he said: "The Feast of Our Lady Help of Christians should be celebrated with particular

work in the provinces of Spain, figures are inevitable. The foundations are thirty in number and comprise such varied characters as Festive Oratories, Agricultural Schools, Schools of Arts and Trades, Evening Schools, Elementary and Commercial classes and courses leading up to the university degrees. These schools,



CIUDADELA (Minorca, Spain) — D. Albera among the past-pupils.

devotion and great honour this month, for I have been the witness of innumerable favours, which she has bestowed on those, who co-operate in our various works of education on behalf on the young. It is she who directs and supports our work."

In the same words, our present Superior General, the Very Rev. Don Albera could pronounce his thanksgiving, on his recent return from Spain; for he has been a witness to the same wonder, and can give the same testimony to the rewards bestowed on those who co-operate in a work, which seems to be the privileged care of Our Lady Help of Christians.

To give an adequate idea of the state of our

include some six hundred boys learning trades, eight thousand in various scholastic courses, while the Sunday Oratories are attended by about five thousand. The dates of the foundations are spread over a good number of years, between that of Utrera in 1881 and that of Orense in 1910.

The three important Provinces into which these thirty Houses are grouped required a special visitation from Don Albera, particularly because the Co-operators of the country have ever been amongst the most devoted and most generous of Don Bosco's assistants. For this purpose he left Turin on Jan 2nd, and visited each Province in turn, going twice to Bar-

celona, the second time for the opening of a new Church.

Although we are accustomed to hear of magnificent receptions and enthusiastic welcomes and such like, yet we are told that even those somewhat highly-coloured terms do not adequately describe the scenes which accompanied this visitation; and that it was a repetition of the enthusiasm in Paris when Don Bosco visited it in 1883, or in Barcelona in 1886.

The Press everywhere made the arrival of Don Albera the chief topic for discussion; it gave his life and portrait, described his recent visitations, reported his addresses and announced

mening with the civil and military authorities. The chapters of the Cathedrals, Bishops and Archbishops, Senators, Deputies, Mayors, Prefects, Municipal Bodies, representatives from the chief business establishments and of the Press, all these made a continued series of welcome and homage.

One detail may perhaps be given as typical. As Don Albera was entering Port Mahon in the Island of Minorca, there came on board to greet him the Delegate of the Governor, the representatives of the Bishop and military commander, and the consul; while on the landing stage were the clergy and representatives from the whole



CIUDADELA (Minorca, Spain) — D. Albera's Visit.

the programme of his journey. Committees were appointed in the various towns to make all the arrangements for his reception and conferences. The deep Catholicism of Spain could have had no clearer demonstration. Deputations waited on the Successor of Don Bosco, two or three Stations ahead of his destination, and accompanied him to the Salesian Institutes; and incredible though it may seem, thousands gathered at the Railway Stations for his arrival or departure, and wherever he stopped or alighted, he was met by a crowd to give him welcome.

During his stay at the various Salesian Houses there was continual coming and going, com-

ing with the civil and military authorities. His journey through the various districts to Ciudadela was a similar series of orations; and at the gates of the city were the Bishop of Alcade, surrounded by all the ecclesiastical authorities, the representatives of the civil powers, the nobles and gentry of the place, and a great crowd of the inhabitants who filled the streets, and raised continued cheers. A series of theatrical performances had been arranged for that week, in the theatre of the town, but they had to be postponed, for the people were engaged elsewhere.

In other districts, too, whole populations seemed to be at the stations, just to catch a glimpse of the Successor of Don Bosco, and to obtain

the blessing of Our Lady Help of Christians. The streets were decorated and Don Albera and his companions had to traverse the town in an open car so as to satisfy the general desire to see and welcome him. At the Church services when he officiated, the crowds were unceasing, and had to be admitted in a queue, while separate days had to be set apart for the gentlemen Co-operators, another for the ladies and another for the past-pupils, so that some attempt could be made to satisfy all.

It would be difficult to state exactly wherein the cause lay for this extraordinary manifestation of homage and devotion, this wave of enthusiasm over the arrival of a simple priest; but whenever Don Albera addressed the conferences, or the congregations in the churches,

he was most struck by the attention, and the avidity which all displayed, to hear something of Don Bosco, or something connected with the devotion to the Help of Christians. Whenever he pronounced these names there seemed to be a religious hush and deep silence, as though the listeners had now obtained what they most desired to receive. His conclusion was that it is undoubtedly the hand of Mary Help of Christians that protects the Society, that sustains all in connection with it; and therefore he feels the same need for a great act of thanksgiving during the month dedicated to her, as did our holy Founder himself, when he returned to his Oratory, after witnessing the achievements of his work in other lands.

Christian Education and training.

HIS Lordship Mgr. Marengo, when already one of the chief members of the Society, was promoted to the Episcopate by the present Holy Father. His knowledge of the Salesian work among the young, and his experience in its successful accomplishment naturally led him, when a Bishop, to devote his energies to this portion of his pastoral charge; and it is not surprising to find that he has established several Sunday Oratories, and promoted whatever Associations there were in his diocese dealing with the young generations.

In a recent letter to his diocese he deals very ably with this theme. After dwelling on the characteristics of children, and the many attractive qualities in them, he says that it is not nature that speaks so authoritatively on their behalf, but that it is the voice of God himself, the Giver of all these special qualities. He then dwelt on the many Gospel instances of the great regard shown to them by Our Lord himself, during his sacred ministry, and how it accordingly passed on to the Apostles and as a traditional heritage to the Church.

Of those early times but very few records have come down; the Christians were too much taken up with the life of Faith and Charity, to spend their time in recording impressions. But we are not quite without testimony of the special care of the young. At Troas, among St. Paul's audience we find the boy Eutichius, who, in order to be able to see and hear the Apostle better, was on the window-sill of an

open window. As St. Paul had many weighty subjects to speak about, his discourse was of some length; this proved too much for the boy; he was overcome by sleep, lost his balance, and fell into the street below. The people near by rushed to his assistance, but to their dismay, he was dead. The scene of confusion lasted for a little time, but St. Paul bade them be re-assured, and going down he called upon the name of Jesus Christ, the friend of the young, brought the boy back to life and took him with him to the upper chamber, where the Sacred Rite was performed.

At Ephesus, St. John the Apostle founded a Home for the poor children, and confided it to the care of the Bishop. One of the boys, however did not correspond with the care bestowed upon him, and when grown to be a young man, he abandoned his religion and became a brigand. After many years the Apostle returned to Ephesus, where he learnt with great grief, that the young man, who had been under his protection, had gone astray. His resolution was taken at once. He heeded not the remonstrations, the constraints of the faithful, nor his own great age; he set off at once to track his lost son amid the mountains and valleys, and the haunts of the brigands. It was not easy to discover his whereabouts; but finally he caught sight of him, as he was entering a cavern in order to escape the reproaches of the Apostle. But the latter pursued him with a father's tenderness, and called to him with outstretched

arms not to fly away from his father. He entered the cavern and with entreaties and remonstrations he spoke to him of Jesus Christ. The brigand was overcome, he decided to return at once, and with a changed heart, he became one of the most faithful followers of the Apostle.

In accordance with this example of the Apostolic Church we find that Homes and Schools were founded for the children by St. Polycarp at Smyrna, by Origen at Caesarea, by Justinus at Rome, by Protogenes at Edessa. During the centuries of the persecutions the Bishops undertook the care of all the children who were made orphans, and regarded this work as duty inherent in their office. When the era of peace finally came, the Church quickly developed this part of her work, opening Schools of all kinds, even for babies, and for those whose bodily deformities prevented them from making a living of their own. It was from the bosom of the Church that there issued during the course of centuries those great saints and protectors of the young, such as St. Basil, Benedict, Calasanctius, Ignatius, Jerome Aemilianus, Philip Neri, Vincent de Paul, John Baptist de la Salle, Don Bosco and many others of both sexes.

It is therefore time to put the question, whether this loving interest in the young, nature's own suggestion, taught by Jesus Christ, practised by the Church, — whether it is shown by all as it ought to be? It is doubtful whether the children always find around them charity and edification.

It is certain that christian families have by no means disappeared; educators have not all forgotten the demands of their high office, nor have the words of Jesus Christ fallen on entirely deaf ears. As long as there shall be a spark of faith upon the earth, there will also be charity for the young; but nowadays faith is growing cold, and therefore there is danger of carelessness and forgetfulness. In fact we see many families in which the last thought is for the children. Their parents give them the bare necessities of life, and abandon them to the streets; they can be seen in large numbers in the highways and byways; no vigilant eye to guard them, no word of counsel to guide them, no charitable word of correction. They are left to become the prey of those who are already practised in the ways of sin; the matter they read, the places they frequent are an education in unclean ways, and the schools themselves, which should be the complement to the christian education of the home, have rejected the teaching of religion and of moral principles. Worse even than that, associations are formed for the

de-christianising of the young, for taking them away from catholic Schools, from the priest, from the Sacraments, so as to make them the unconscious instruments of crime. This is a sad sight, and full of great misgiving.

Its fruits are already abundant. Criminal statistics attribute the increase in crime to its spread among the young, and laws are being made to endeavour to counteract it. This legislative work is good, so far as it goes, and would that it were efficacious! But it would be an illusion to expect it to accomplish a real reform; for the most skilfully devised schemes cannot avail much when consciences lack the knowledge of eternal justice, of the christian concept of authority, and the idea of duty which has its foundation in religion.

(To be continued).

INDULGENCES

which may be gained by the Co-operators.

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

Every month.

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

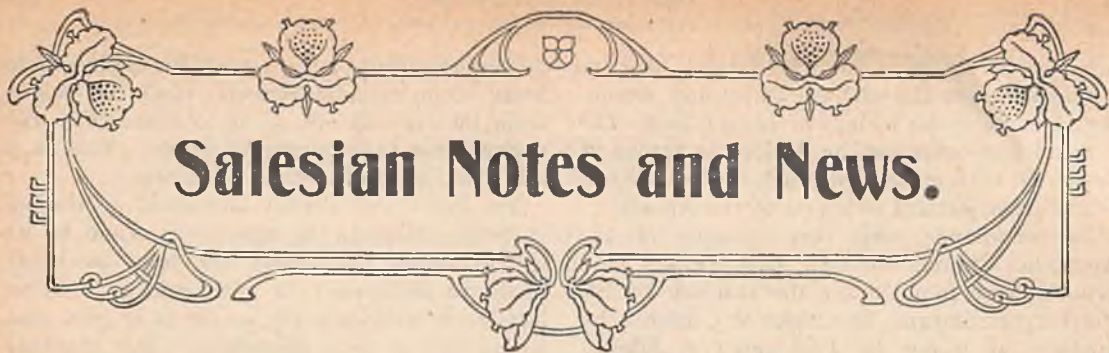
From May 15th to June 15th.

May 22nd Corpus Christi.

May 30th The Feast of the Sacred Heart of Jesus.

May 31st Our Lady Help of Christians.

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.



Salesian Notes and News.

London. Both in the Parish Church and in the Salesian School the Month of May ever holds its unquestioned supremacy. Extra devotions are in keeping with the need that all seem to experience, or with the added fervour that appears to be inseparable from Our Lady's month. Every Sunday evening the Sermons in the parish Church are directed towards the satisfaction of this movement which leads to Mother of God, who, in her turn, seems to be nearer to her clients, and generous beyond her accustomed lavishness. The processions in her honour are triumphs for her victories, and a solemn offering of thanksgiving not unmingled with supplication.

Here, as elsewhere, the Feast of Our Lady Help of Christians is the crowning festivity; and the devotion of the faithful accompanying the solemnity of the services helps to produce a combination, which stamps the feast as one of those great occasions, with which an outburst or display of devotion is naturally associated. There are all the elements, which, enhanced in number and grandeur, go to produce the great celebration of the Feast-day at the Basilica of Turin, which is the type of all Salesian Churches in this regard.

In connection with Scholastic matters, the month of April was chiefly important for the visit of the Diocesan Examiner for his annual religious inspection. Although it is too early yet to receive his report, previous experience makes it quite safe to anticipate a satisfactory result, for our other reports have left nothing to be desired. The third term is, moreover, devoted to preparation for the final school examinations, which are held about the middle of July. According to the convenient precedent of last year, the Oxford Locals will be again held at the School, and these are followed by the Prize Distribution, which will close another Scholastic Year. With the end in view the last term pursues a rapid course, and it is hardly too soon to remind readers to make their arrangements early, in case they have the intention

of placing boys at School for the next Scholastic Year.

East Hill Wandsworth.

A busy and successful period has been in progress since our last account. The conclusion of the Lenten services was marked by the excellent work accomplished by the choir, and the large attendances during Holy Week. It is a pleasure to be able to record that at the eight o'clock Mass on Easter Sunday morning there was the largest congregation that has yet assembled in the Oratory, and a very considerable proportion approached the Holy Table.

The concert held at the Battersea Town Hall was successful beyond the most sanguine expectations. There was a very large attendance, and the programme was filled with attractive and much appreciated items, and these were all contributed with a most commendable generosity by artistes of high merit. The proceeds of the Concert were devoted to the Church fund for the reduction of the debt, an object to which all energies are directed, after the spiritual interests of the Mission. Our many co-operators will have the satisfaction of knowing that they have rendered very profitable assistance towards the accomplishing of a great work, and one that carries with it its own reward.

A special item during the month of April was the lecture by the Rev. Fr. Howard of the Missionary Society, given on St. George's Day, and dealing with the Patron Saint of England. The Fathers of this Society are to give a Mission at the Church about Whitsuntide, and of both these events we hope to give an account in a future issue. We must restrict ourselves for the present to congratulating all those who are so generously co-operating with the Fathers in the spiritual and temporal progress of the Mission and to urging them to persevere in the good works which are promising such successful results.

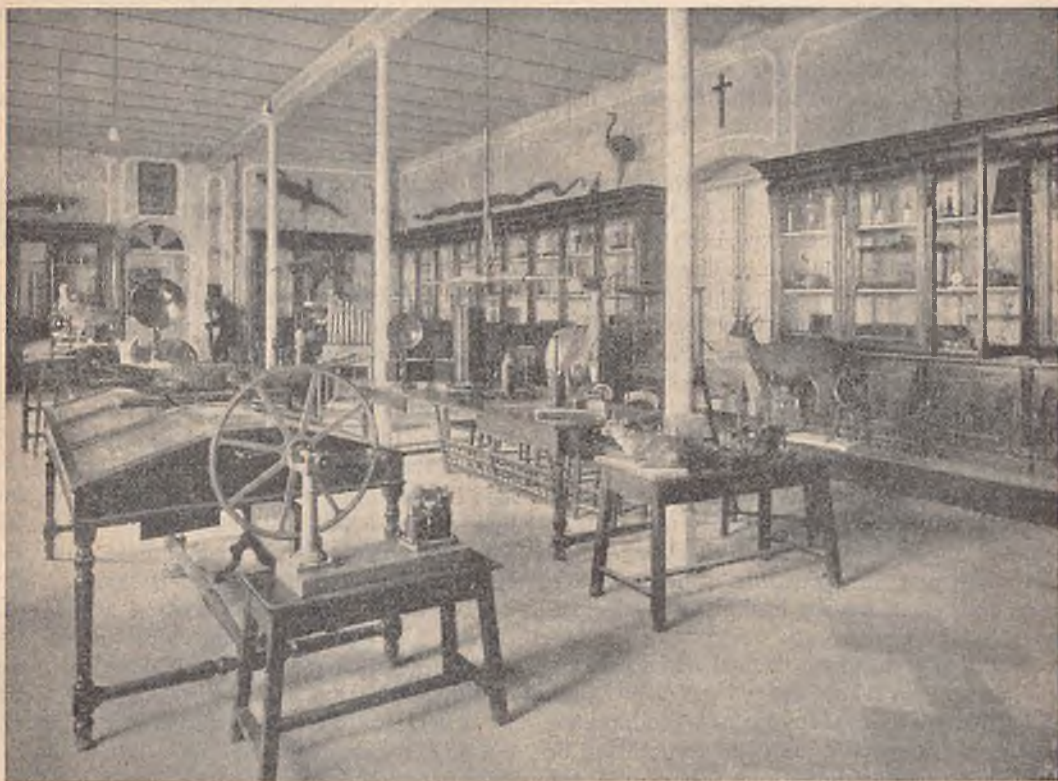
Cape Town
S. Africa

The many friends and benefactors of the New Institute at Cape Town must have been

entirely satisfied with the year's report, and with the progress which was evident at the distribution of prizes. The Superior of the School was fortunate in securing the co-operation of so eminent and authoritative a president as Mr. Burton, the Minister of Railways and Harbours, who showed his keen interest in industrial progress, by his visit to this School of

were first adopted in Rome in 1564 by the distinguished Lainez the first General of the Society of Jesus after St. Ignatius.

At the close of the same century, long therefore, before Pestalozzi had thought of a School of Trades, St. Francis of Sales went to Rome and secured a Bull from Pope Clement VIII. for the foundation of the holy house in Tonon in Savoy, where in 1599, by the side of a large school, he established an institute of Trades and Mechanics. The progressive spirit of St.



UTRERA (Spain) — Museum of Natural History.

Industry on the occasion of the Prize-giving in March last.

An address of welcome to Mr. and Mrs. Burton opened the proceedings, and the Director then read his report. "It is a very great distinction" he said, "to have the Hon. Mr. Burton and Mrs. Burton to preside at our Prize-giving. It will, without doubt, be a distinction long remembered by the boys, and an incentive to them to value their art and profession more highly. Study and the acquirement of a trade are congenial in themselves, and have a practical reward in the immediate future, when they ensure a useful career; yet an additional impetus was found in the shape of School Prizes which

Francis of Sales was also proved by the establishment of a printing office, and the teaching of the trades connected with it. The famous Cardinal Baronius was the first patron of the Institute, and St. Francis its first Prefect. This is one of the reasons why our Founder took St. Francis of Sales as his patron and model, and we hope that our Institute may realise the motto of the Academy established by St. Francis — *Flores fructusque perennes*, (Perennial flowers and fruits). Hence if our report shows some of one year's flowers, we hope that the fruits may be permanent.

The number of boys during the year was 102. Twenty-six went into situations and

thirty-one were admitted. All the boys who left are in suitable positions; those who completed the five courses of their trade are working at it, and several have been awarded certificates of special merit and skill. The government examination results were very satisfactory, the syllabus being that of the Cape Education Department; we have extended the study of Dutch, beginning now at Standard IV. and have started weekly lectures on physics and nature-study, applied to the trades from Standard V. upwards.

The trade syllabus is gradually being complied with more fully. The pupils are taught the different stages of their trade, collective teaching being given for the theory, while individual tuition is given during the practical work.

It is a pleasure for me to state that through the continued interest of Mr. J. W. Jagger, the Trades examinations have been conducted by masters of Trades, chosen by the members of the Chamber of Commerce. The Compositors, printers and book-binders were examined by Mr. J. W. Ingram of the Citadel Press and by Mr. C. Blackshaw of the Platin Press; the Cabinet-makers and Joiners by Mr. H. R. Beard, Mr. Withinshaw M. P. C., Mr. G. Scott of Messrs. Scott Ltd; the tailors by Mr. T. W. Stephens, Mr. G. N. Knee and Mr. J. Byron Jones of Messrs. Hepworth Ltd; the shoemakers by Mr. A. Barber of Messrs J. W. Jagger and Co. To all these gentlemen our gratitude is heartily tendered, and their advice has given a decided interest to the trades.

It would take too long to deal with these reports separately; they are very encouraging, and appreciative of the youthful productions, and suggest that some practical recognition be attached to the examinations. It is not too much to say that there ought to be some special mark of recognition in the Trades, for those whose apprenticeship has been conducted under these stringent conditions, and is practically and theoretically sound.

The visiting of industrial firms with the object of developing the power of observation, and gaining knowledge of different appliances and systems has been continued at intervals; music and various athletic sports have been very successfully practised. The main difficulty to be overcome is still the financial one. There is a heavy debt on the building, while the accommodation is already inadequate, and to meet the present need, we were forced to erect a temporary building. Of urgent necessity is a loan of L. 3000 to cover the capital advanced by the bank for the erection of the new building in

which we are assembled. The assistance given us in the past by the citizens of Cape Town, gives us confidence that they will stand by us in the future, and will continue their assistance to the Institute in general, and their patronage to the trade-departments.

A short time ago a heavy trial came to us in the temporary loss of two of our fellow-workers on Table Mountain, and the sympathy it aroused was a great consolation to us. That gallant body the Mountain Club, a great asset to the noble city, turned out promptly, and succeeded at length in bringing back our lost brethren. It seemed to us as though they had been separated by ages or by death itself. The generous help received in that hour of dismay will never be forgotten by the Salesians, and will give them a spur to work ever more devotedly for the Town; nor can we ever think that co-operation will ever fail us in a city which can produce and maintain so chivalrous an institution as the Mountain Club. (Cheers).

The Distribution of Prizes was then made, and a list of eight boys from various departments was read, who had gained certificates of particular efficiency.

The Minister of Railways and Harbours, the Hon. Mr. Burton, then expressed his appreciation of the work carried on in the Institute, and said he could not understand how any one could help feeling a vital interest in the efforts which were being made by the single minded and devoted men who laboured in their midst. While people were talking and writing about social reform, the work was being done in their very midst. (hear, hear.) not being done by merely one denomination, but, he was pleased to say, by others, and he only wished for his part that every denomination in South Africa had its Don Bosco (cheers).

He was glad to notice that the Institution was engaged in training young South Africans, not only in a knowledge of letters, but in a way which would enable them to earn their livelihood in a trade they well knew, and thus become useful citizens. He was told that out of the 197 who had passed through the Institute during the past ten years, equipped with this useful knowledge, they had all, with only two exceptions, remained in South Africa, and were working in South Africa today. He took a particular interest in what was being done, not merely on account of what he might call the "social reform" side, but because of the necessity, the pressing necessity in this contry, that their young South Africans should learn to make themselves fit to do the country's work.

Mr. Burton then touched on the advantages of a mechanical training, and the hopes of the Government that the standard of skilled labour would be gradually raised among their own people. Referring to the debate in the House of Assembly on the extension of the field for white labour in the country, he said he could not enter into a discussion at this stage of the question, but he wished to remark that if the field for white labour were to be extended in South Africa with success, the first requisite was that the white workman must prove himself the most

They were carrying on an excellent work. He was bound to say that, considering the important part technical education and technical equipment of the youth played in South Africa he could not help feeling that it might be possible, without any injustice for the State to do a little more than it had done in the past (Hear Hear.). — He did not want that to be taken as a hint, which might raise hopes that would afterwards be dashed to the ground, but he was expressing his personal and private opinion to the effect, that hitherto, for one reason or



UTRERA (Spain) — Class-room of drawing .

skilful workman; he must maintain and even improve his position, not merely by book-learning, but by training in mechanical work, in trades and handicrafts. Regarding the position of the boys who had left the Institute after going through the fifth course Mr. Barton said he realised the desirability and the fairness of the claim, that the apprentice and improver should have a reasonable wage paid him, if he were competent by examinations.

He regretted to learn that the Institute was handicapped for want of funds. From every point of view he could conceive no object that was more worthy of support by the Public.

another, they had not paid that regard to, and shown that interest in, technical education that the needs of the country called for. (Cheers).

On the proposition of Mr. Healy, a vote of thanks was accorded to Mr. and Mrs. Burton, and the proceedings were terminated. We have but to add that the good work of the School of Arts and Trades is gradually establishing its claim for wider support; and that in view of its undoubted necessity, insisted upon by the Minister for Railways and Harbours we hope the Institute will receive that practical sympathy, which will bring it a prosperous financial year.

Port Stanley Falkland Islands We are pleased to be able to give our Readers the advantage of an appreciative notice in the Southern Cross, concerning the work of the Salesians and Nuns of Our Lady Help of Christians in the far off British outpost of the Falklands. "At the School of the Daughters of Our Lady Help of Christians," it says, "the public examinations, the School Exhibition and Distribution of Prizes were a complete success. At the termination of the latter Mr. Victor Biggs voiced the general opinion in a speech which many will read with pleasure, particularly as the two chief nuns, Sister Mary Ussher and Sister Margaret Scally are both Irish-Argentines.

He said: "Ladies and Gentlemen, It is now six years that I have witnessed the results of the well-conducted efforts of the Rev. Sisters here, on behalf of the educational welfare of our children.

I have assisted at the public examinations, I have seen the Children's exhibition of school-work during that period. I have enjoyed this evening's entertainment as I have many others in the past, and I think that the Sisters can be justly proud of the grand results obtained through their laborious undertakings.

You will all agree with me, that such effective educational work is most worthy of praise and commendation, the more so because it is done with such ready good will, and for the benefit of our children, and consequently for our benefit. You must remember that all this has been carried out by private enterprise, without any support whatever from the government, and in spite of moral and material difficulties. But noble and persevering efforts have overcome them.

No body can doubt that the Rev. Sisters have wrought amongst us a complete change for the better in the educational training of the children of the colony. With their coming into Stanley the old methods of teaching have disappeared for ever, to give place to modern and efficient ones. Such practical and useful things as the Kindergarten, plain and fancy needle-work, as well as the attractive annual Exhibition of Children's work, were things unknown to us before the Sisters came to Stanley.

We are all agreed that they have conducted

their work admirably, and I think it but just that in my own name and yours, I should convey to the Rev. Sister Superior and all her fellow-workers a unanimous vote of thanks for their efficient work so patiently and unassumingly carried on in our midst."

Items in Brief.

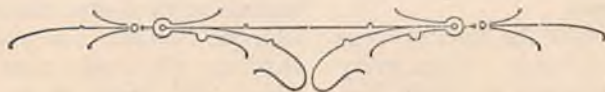
The Very Rev. Don Albera has recently completed a lengthy visitation of the Salesian Houses in Spain. He has been greatly consoled by the flourishing condition of the work, and by the ever increasing fame and respect that attaches to the name of the Venerable Don Bosco.

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The promotion of Gregorian Chant has ever been one of the Holy Father's most cherished aims. In connection with that movement, and with sacred music in general, a Congress is to be held at Turin early in the month of June. It is being promoted by the same association that organised the First Congress in 1906, and will be held in the theatre hall of the Salesian Oratory.

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At Malta, on the feast of St. Sebastian, there was held a united display by the 18th company of Catholic Boys Brigade. There was a Mass of General Communion at the early Church Parade, followed at ten by High Mass sung by a newly-ordained priest. In the afternoon there was benediction given by the Rev. Chaplain of the B. Company, while in the evening there was a great meeting in the Theatre of the *Juventutis Domus*, where a dramatic performance was presented. The boys of the A. Company then gave a gymnastic display including formations in luminous colours, during which the band of St. Patrick's gave selections.





News from the Missions.

ARGENTINE REPUBLIC.

TERRITORY OF S. CRUZ.

The spiritual needs of Patagonia.

(Letter from Fr. Beauvoir to V. Rev. Don Albera)

S. Cruz.

Very Rev. and dear Father,

It is high time I should break my long silence and send some news which I hope will please you. Profiting of the school holidays (given here in the winter months) I spent forty-five days in Buenos Aires and to get back to Santa Cruz I embarked on a steamer which touches at all the ports on the Patagonian coast; On reaching *Puerto Deseado*, (where I suffered shipwreck in 1887, when this territory was nothing but a desert) I landed solely for the purpose of blessing the marriage of one of our former pupils and giving the same opportunity to any others wishing to avail themselves of it, and to baptize any presented in the few hours the steamer remained there.

I found a village already possessing 1500 inhabitants, the Government having made plans for a railway which, starting from this port, will traverse the whole of Patagonia with Lake *Nahuel-Huapy* as its terminus, and thus establish villages and colonies along the whole line. In a little less than two years more than a hundred and sixty miles of the line have been constructed, on which three times a week, a train of sixty trucks runs backwards and forwards from the port, laden with provisions and goods for the labourers, the colonists and merchants, and carrying back fruit, wool, leather and skins.

Having disembarked and reached the shore I enquired at once for the offices of two merchants, both former pupils of ours, who have a splendid store of all kinds of goods and are also purveyors to the Government. I found the partner I wanted and went in haste to his house where I blessed his marriage. A child was also

brought in to be baptised, the bride and bridegroom standing as god-parents to it.

Meanwhile the news had spread of the arrival of a Salesian Priest, who would administer the Sacrament of Baptism at the Social Club.

I went to the Club and found many persons awaiting me. The ceremony was commenced immediately and I had six children to baptise. I had finished baptising the sixth, when I heard the steamer's whistle.

I enquired if that were the first whistle; but when I was told that it was already the third, I saw that it was too late.

In fact the steamer was then moving off. There was nothing for it but to make up my mind to wait a fortnight for the next boat. Truly, Providence must have so disposed that I might have an opportunity, in this district under my authority as Vicar-Forane, of doing some good by administering the Sacrament of Baptism to so many infants as well as the Sacraments of Confirmation and Penance to many persons; of giving instructions to children, visiting the families, the sick, etc. If this had not happened who knows when the next opportunity would come.

In fact about eight years had elapsed since our Missionary Fr. Dabroski from Gallegos had visited the place.

Meanwhile, though regretting the privation of the means for giving a regular Mission as I should wish to have done, I resigned myself entirely to the Will of God. One thing only I regretted: in leaving the steamer I had taken with me nothing but the Holy Oils and Chrism for the few Baptisms I expected to administer, and nothing else, not even the Breviary, as I had already said my Office, so that to my intense regret for more than a fortnight I was deprived of the Office after reciting it continually for thirty seven years.

This happened on the 2nd of October, The following day I visited the Engineer in charge of the construction of the Railway, and all the Authorities, the Commissioner of Police, the Justice of the Peace, the Subprefect of the Port, and all, condoling with me in my disappointment, congratulated themselves that my pro-

longed stay would give an opportunity for a more extended administration of the Sacraments.

Then I visited the Government College, asking permission to give some Religious instructions to the scholars. The Master consented with the proviso that, in accordance with the law, the parents were willing, and the lessons given out of school hours, that is from five till six o'clock in the afternoon. And thus it was arranged.

The following day, at the appointed hour. I was at the College where about sixty boys nearly all over ten years old were anxiously awaiting me. The greater number did not even know how to make the sign of the Cross!

I visited also many families, where I had been told there were children to baptize. Not all are careful in this matter. Either because they cannot get the godfather they want or for other motives they become careless in the observance of this strict obligation.

On the 5th of October the Sub-Prefect and his wife asked me to go and baptize two children to whom they wished to be god-parents, I consented willingly, staying at that time in their house. After the Catechism lesson the School master himself wished for the honour of being god-father, presenting a child whom he wished to have baptised, and I was happy to gratify him.

On the 6th of October there was great excitement in the village. It had been announced that many Baptisms would be solemnized in the hall of the Social Club; so when I entered, not only was the room crammed, but there were numbers of people in the neighbouring houses and shops, some bringing children to be baptized, others coming to act as god-parents, the greater number to assist at the solemn function they had never yet witnessed. The small children, noisy and impatient, were there in large numbers.

On entering the room the chattering ceased and all looked towards me with respectful greetings. Having acknowledged their salutations and shaken hands with the chief personages, the Judge, the Sub-Prefect, the Commissioner, the doctor who had three children to be baptized, and a few others, I began my work. It was two o'clock, and towards six the function was over. But only for that day; because many tired of waiting, had gone away, intending to return on the following day. On that day I only baptized between twenty and thirty, divided into bands of five or six, saying in the plural number what was allowable, so as not to weary them. It was pleasant to see so many children seated at a long table, taking

the cup of chocolate which the good parents give, to celebrate the baptism of their little brothers and sisters!

Such festivities, a joy to these new settlements, where all fraternize as one family though so different in race and speech, are only possible in our Holy Catholic Religion.

There were Spaniards, Italians, Austrians, French, Germans, English, mingled with the Argentines, and all were animated by one thought, *Religion*, although to more than one of the emigrants the word had no pleasing sound. And yet such is its wonderful power, or rather necessity, that they also submit to it.

All agree as to this, individuals as well as the Government, and yet they take no steps to foster religion. A site is chosen, a village is formed, and immediately authorities are established, a Judge, Registrar, Commissioner of Police, and when the children of the families in the village amount to twenty-five they have a right to a school and the Government sends a master, with all that is necessary, obliging the parents, under *penalty of a fine*, to send the children there from six to fourteen years of age. And each of these masters receives a considerable salary; the Schoolmaster of *Deseado* said to me "This school costs the Government about 1100 francs a month." But they give no thought to Religion. Ten years may pass and districts remarkable for the number of inhabitants, having already courts of justice, colleges, soldiers, barracks, prisons, etc. etc., are still in want of that which is most essential, a Church and a priest.

The port of *S. Julian* (where this year we have established a House and Church) that of *Santa Cruz* and of *Rio Gallegos*, now very populous centres, would probably still be overlooked, if the Salesians were not there: such is still the state of several important sea-ports, which in time will have all the trade of Patagonia.

Parvuli petierunt panem et non erat qui frangeret eis!... One continually feels that the harvest is great, but the labourers are entirely wanting.

These poor emigrants, who have come over here from the old world with a feeble remnant of religion, and settled in places where unfortunately there is not even a shadow of those religious observances, so attractive in their former homes, lose insensibly the little religion they have, and without any salutary safeguards they fall, first of all into indifference and then into incredulity, under the influence of continual scandals and their own passions.

Unhappy ceatures!... if they remain in that state until death, they will only realize their loss of faith when they pass into eternity.

To avoid such grave misfortunes, or at least to diminish the number of them, some most necessary assistance should be sent to these Missionary districts.

The second week of my stay I spent as I had arranged in giving Catechetical instructions, almost every day, in the College or the mixed School, in visiting the families, the sick and in administering more Baptisms. I had been invited to a banquet given by the Director of Railways at which the chief people were present, and also to assist at a theatrical entertainment given at the Workmen's Club, at which practically all the town had gatered.

Sunday, was set apart for the administration of Confirmation. At the appointed hour I went to the Social Club where a good number of candidates for confirmation with their god-parents, awaited me. After mutual salutations, I prepared the Holy Chrism and having registered the names, ages and parentage of those to be confirmed and of their god-parents, imposing silence, I began the sacred rite which lasted two hours.

From the 14th to the 17th of the month in spite of the westerly wind accompanied by heavy showers, the mud and the distance between the College and the place where I was staying, I would not forego the pleasure of the daily lesson to the children, trying to imprint on their minds some at least of the principles of our Holy Religion, which alone can alleviate the sorrows of this life and procure for them true happiness in the life to come. I also went to those families to whom I owed a visit, and I was thus able to baptize more children and give some more confirmations. The baptisms amounted to a hundred.

The Director of Railroad construction, although not a Catholic, but married to a Catholic, as soon as he had made acquaintance with the Salesians, often declared to me how much he wished that the Salesians might speedily found an establishment there, promising to help us as far as he could.

He took me in his carriage to visit various parts of *Puerto Deseado* pointing out the sites he thought suitable for a Salesian Church and House. I expressed my gratitude with the hope that his help would be of great assistance to us. He is a Swede, an acquaintance of Dr. Otto Nordienskjöhl, who, before beginning his expedition to the South Pole was our guest at the Mission of Rio Grande in *Tierra del Fuego* in 1895 when I was there.

On the 18th the Steamer for the South at last arrived, and having given one more baptism, I went on board in the evening. On the voyage we stopped at the port and village of *San Julian*, where I celebrated Mass after thirty days of enforced privation and I spent a few hours with our Confrères. Then I returned on board and today after a night on sea, I got back once more to my residence of Santa Cruz.

So I will conclude begging your blessing for myself and my Confrères.

Yours most affectionately in C. J.

JOSEPH BEAUVOIR,
Salesian Missionary.

Book Notices.

The following additions have been made to the penny series of the Irish Catholic Truth Society's booklets, and they are heartily commended to the general reader.

1. *Freemasonry and the Church of France* — by Sir Henry Bellingham, Bart. H. M. L.
2. *Francis Thompson. Is he a great poet?* A critical study by Very Rev. A. Walsh D.D.
3. *Frederick Ozanam*, by J. Rochford K. S. G.
4. *Irish Names: Family and personal*, by Rev. J. J. MacMamee B. D. B. C. L.
5. *Stories by Grace V. Christmas.*

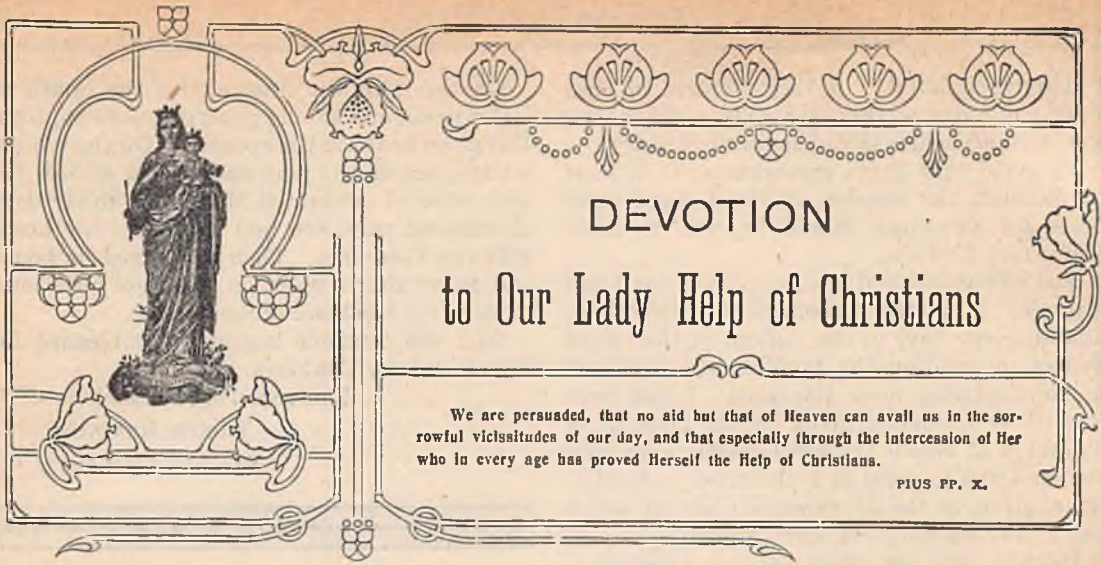
Catholic Truth Society of Ireland
24 Upper O'Connell St.
Dublin.



The Very Rev. H. Hohn, D. D. has added to his useful publications a little book, entitled *Public Mass Devotions for children*. Its arrangement is eminently practical, one part of the prayers being allotted to the Leader, and the other to the Children, to be said in unison. It is thus ensured that the Children will follow the Holy Mass with interest and devotion. Simple prayers for Holy Communion are also included.

Price One Penny; Eightpence a dozen; Five Shillings a hundred.

Published by J. Roberts. Chapel St. Salford.



The Month of May has particular attractions for the clients of Our Lady Help of Christians, for there is among them, the wide-world over, a combined, and full-voiced act of homage, which intensifies the devotion that is promoted all during the year. Tradition in this, as in other movements, counts for much; and the month of May is associated with the greatest triumphs of the Devotion, in as much as the Papal coronation of the image, the highest recognition given by the Church to particular Sanctuaries, was performed on the Feast occurring during the month; and was carried out with a magnificence and general enthusiasm, that would render any event immortal.

The annual celebration of this event has been a repeated exhibition of similar fervour, rivalling the occasion itself in grandeur of ceremonial, in manifestation of faith, in devotedness to the ancient Catholic loyalty to the Queen of Heaven. It has developed the practice of a pilgrimage, and many thousands visit the far-famed Sanctuary, the outcome of the visions of a wonder-worker, and itself the scene of many a miracle and many a stirring scene. A plenary indulgence is attached to this pilgrimage or visit, but it may be gained on May 24th, the Feast of Our Lady Help of Christians by all the Co-operators, under the usual conditions.

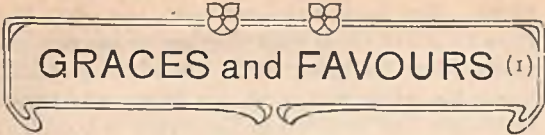
During the triduum, ending on May 24th, and also during the Novena, ending with that day, prayers are offered in the Basilica for the intentions of the whole Association, and members are invited to join in this general supplication, for numberless favours are desired and prayed for during this period.

When anyone approached Don Bosco on the subject of a Novena his advice was: If you are recommending your intention to Our Lady by a Novena, remember these three things:

1. To have a great faith in the goodness of God.
2. The request remains entirely with Our Blessed Lord in the Most Holy Sacrament, the fount of every grace and blessing; and a child-like confidence should be placed in the Mother of God, whom Jesus Christ wishes to glorify on earth.
3. In every case the condition should be put that it is in accordance with the will of God, and for the good of the soul of the one for whom the prayers are offered.

He them recommended:

1. On each of the nine days of the Novena to recite three times each the Our Father, Hail Mary, and Glory be to the Father, in honour of the Most Holy Sacrament, adding after each three the invocation, *Most Sacred Heart of Jesus, have mercy on us;* and also three times the invocation: *Mary Help of Christians, pray for us.*
2. To approach the Sacraments during the Novena.
3. To make, or promise a thank-offering according to one's position. It has also become usual to promise to publish the favour, first for the greater honour and glory of God, whose power and goodness is manifested in the favours obtained by Our Lady's intercession, and secondly for the encouragement of others, that they may be led to greater confidence in the Divine goodness.



GRACES and FAVOURS (1)

Cloz. — Our little boy was attacked by an acute form of scarlatina, and was in imminent danger of death. Our anxiety was extreme, and we had recourse with great earnestness to Our Lady Help of Christians, with the result that he was saved from death's door and apparently on the road to recovery. But the fever seemed to have left dire consequences, for one arm was paralysed, and his tongue was not able to utter a word. In this sad state, we recommenced our petitions to Our Lady Help of Christians, asking her to obtain at least the power of speech for the little sufferer; we were again rewarded, for the boy not only recovered his speech, but by degrees his arm lost its paralysis, and he became quite better. No one could return thanks more heartily than we do, for this signal favour.

Feb. 1913.

A. Z.

Pernate. — For a period of two years I had been made the subject of a detestable plot, and been forced into a prosecution for defamation of character, which was intended to bring disgrace upon the priesthood. The case against me had been got up with considerable astuteness, and except for a miracle it seemed that my friends and myself would be covered with shame. But it is in desperate cases that Our Lady Help of Christians shows her power, and I had prayers offered that the truth might prevail.

The result of the prosecution could not have been more to our satisfaction, and so evident was the help of Heaven, that I have no hesitation whatever in publishing, as I had promised, the favour obtained through the intercession of the Help of Christians.

Feb. 1913.

Rev. A. B. (Parish-priest).

Ravenna. — Among the first sailors to disembark on the shores of Tripoli, after the outbreak of war, was our son, a young man of eighteen years, and he was engaged in some of the fiercest fighting of the campaign. However, he had always worn the medal of Our Lady, and every night and morning said an *Ave Maria* for protection, and this he also did before the engagements. In this manner, he wrote, I

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

have been as yet preserved in the midst of a hundred perils.

But a particular experience of her protection was given on a night at sea. After cruising for sixty-six days in the Aegean Sea, he had gone on shore with some others, for a three hour's leave, from two till five. When he went back in the evening the transport had already taken the men back to the vessel, and in order not to be absent from the roll-call, he with five others hired a boat to take them to their ship.

It was late October, the sea fairly rough, and darkness was coming on; as they reached the high sea the rowlock on the right side snapped, and as it could not be replaced, there was no control of the boat and they were carried away from their vessel nearly four miles. It became intensely cold, and some of the crew were almost dead with numbness and fright, and nearly all were in despair, for the small vessel was already half filled with water. It seemed that in a few minutes all would be over.

At this point the young sailor invited the crew to say an *Ave Maria* to Our Lady Help of Christians; they did so, and almost immediately afterwards, the searchlight from the *Queen Margherita* was turned upon the boat, and assistance was sent at once. All were saved, and as it was half an hour after midnight, they had been floundering for about six hours.

A thank-offering is sent for this timely rescue.

Nov. 1912.

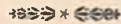
A. G.

LIFE OF MARGARET BOSCO

Mother of the Ven. Don Bosco.

By the Rev. J. B. LEMOYNE

PRIEST OF THE SALESIAN CONGREGATION.



CHAPTER XXVII.

Margaret's eldest son.

A debt of gratitude, which we very willingly pay, obliges us to devote a page of this book to the memory of Don Bosco's brother Joseph, who was a few years his senior.

Joseph loved his mother and his brother extremely, and in spite of his many and laborious occupations he often used to find time to come to the Oratory.

His arrival there always caused great joy, for both mother and brother were devoted to

him, and admired his many excellent qualities.

In order to settle upon John his ecclesiastical patrimony, Joseph had, at the separation, given up his share in the paternal inheritance in favour of his brother, and neither the expenses nor the care of a numerous family prevented him from regarding the boys of the Oratory as his own children.

Independently of the portion of his harvest which he put aside every year, he went among his relations and friends to plead his brother's cause: and he always succeeded in ending by bringing to Turin several cart-loads of provisions.

Whenever Don Bosco liked to bring to Becchi a party of thirty, fifty, or even a hundred children as a reward for their good behaviour, it was a feast day for Joseph, and he was delighted to provide for the hungry multitude.

His simple cordial manner won the hearts of the children, and they remembered him as sort of hero.

It is quite unnecessary to say that his liberality was absolutely disinterested: he would never accept even the mention of compensation.

He came to Turin one day with the settled purpose of buying two calves which he intended to get at a neighbouring market.

He took the road to the Oratory just to greet his brother, and found that Don Bosco was being urgently pressed by creditors, as was often the case; only on that particular day things were even worse than usual.

"Wait a minute" said Joseph pulling three hundred francs out of his pocket. I was on my way to spend them at Moncalieri. You have greater need of them than I, and here they are."

"But how will you manage?" cried Don Bosco, who felt tears of gratitude rising in his eyes."

"I will wait."

"I accept this" said Don Bosco, "only on condition that I give it back to you as soon as possible."

"No, no. The money is yours. Do not say anything more about it."

Joseph had won the esteem of every one in the district by means of his good sense and unequalled generosity.

The most complex business was submitted to him, and his judgment was law. Unfortunate debtors pressed hard on every side, had recourse to Joseph's purse, and Joseph would always pay or answer for them.

In short, this man who spent his life in toiling in the fields did not live for the things of

earth. His back was bent over the deep furrows to water them with the dew of heaven and cause them to bring forth abundantly; while, when his work was over, his heart was raised to heaven and rejoiced in the riches of paradise. This was the result of Margaret's maternal education.

She had planted the good seed in that soul, and it brought forth abundant fruits.

By our Lord's special grace, Joseph foresaw his own death in the following way.

A short time before his last journey to the Oratory, he went, without previous arrangement to see his brother.

"Why have you come so unexpectedly?" cried Don Bosco.

"I have come to settle a bill in Turin, and, I do not know why, but I feel a great desire to pay all my debts and to put my conscience in order as quickly as I can."

Don Bosco tried to keep him back but he returned at once to Becchi.

A few days passed, and he was again to be seen at the Oratory.

"How is it you have come so soon" "said his brother." "You must have some news from home?"

"No, I have come to ask advice. Im in doubt. I have become surety for a friend: If live, all will be well, but if I die who will pay?"

"If you die, all is ended. Those who remain will pay." replied Don Bosco smiling.

"But I do not want to wrong any creditor who trusts in my promise."

"You may be at peace on that point. I will, if necessary, make myself responsible."

"Thank you, thank you. I am content."

On returning home in perfect health, Joseph put his affairs in order as if he had had a revelation of his approaching death.

He was in fact soon after suddenly seized with illness and all hope was abandoned.

Don Bosco immediately hastened to Becchi and bestowed the most tender care upon him, but it was unavailing.

In the month of January 1863 Joseph Bosco passed peacefully from the arms of his beloved brother into the arms of God.



The prayers of the Associates are asked for the following lately deceased Cooperators:

Mrs. Hayes, *Kingstown*, Dublin.

R. I. P.

NOTICE

INTERNATIONAL ANONYMOUS SOCIETY

For the distribution of the good Press.

Actual Capital £. 32,000, which can be raised to £. 60,000.

174-176 - Corso Regina Margherita - TURIN.

The Council of Administration, in conformity to the Social Statute and Code of Commerce, has determined to convoke the general Assembly of the Shareholders on June 26th, at 2 p. m. at the Central Offices of the Society — 176, Corso Regina Margherita, with the following

ORDER OF THE DAY:

Account of the Council of Administration.

Account of the Syndics.

Discussion and approbation of the balance sheet.

Nomination of two new Councillors.

Nomination of three Syndics and two substitutes.

Determination of the indemnity to the Syndics for the year 1912.

If for any reason whatsoever the Assembly should not take place as stated above, let it be understood that the second convocation shall be fixed for the 12-th July at the same hour and place (Art. 16 of the Statute),

THE PRESIDENT

C. BIANCHETTI.

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