

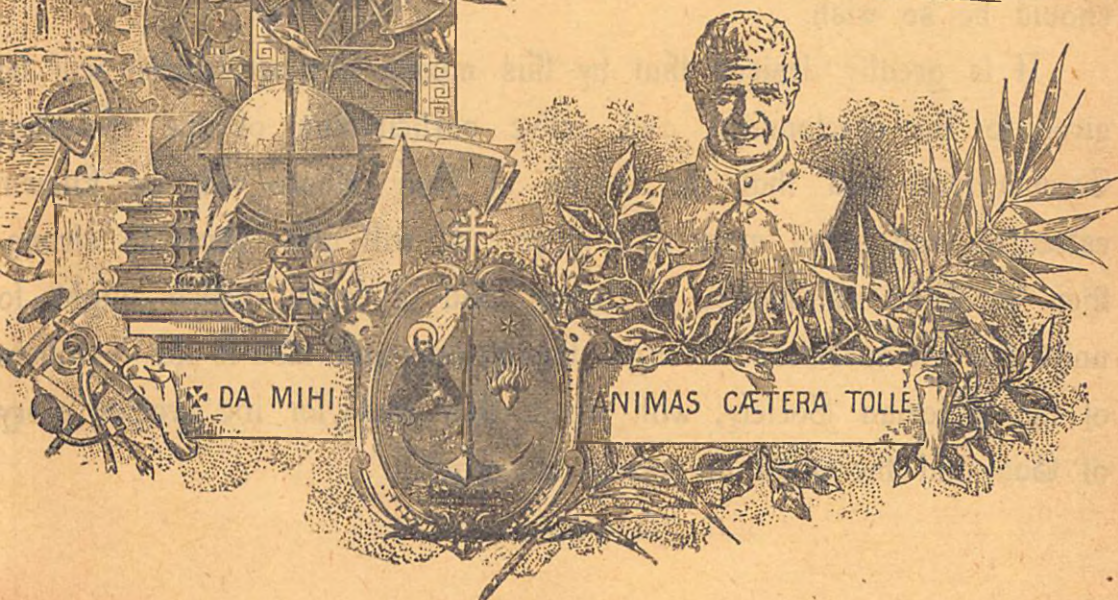


No. 1 - January - 1914

♣ Vol. IX. ♣

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

Leo XIII



DA MIHI

ANIMAS CÆTERA TOLLE

Important Notice to Readers.



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

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

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

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

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



The Salesian Bulletin

Organ of the Association of Salesian Co-operators

Via Cottolengo 32, Turin, Italy.

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Annual Letter from our Superior General.

Turin, Jan. 1st 1914

Dear Co-operators,

A crowd of varied thoughts comes to my mind, as I begin the annual account which lays before you chiefly what has been accomplished during the past year, and what we hope to do in the year which lies before us, should Divine Providence see fit to give us a complete year in which to labour.

I have in my mind all the members of the Society, who are busily and constantly at work for the glory of God and the salvation of souls; and everywhere I see them surrounded by bands of zealous Co-operators, both ladies and gentlemen, to whom, after the assistance of God, they are indebted

for the good they may be able to accomplish. Very naturally, therefore, Dear Co-operators, the first sentiment to which I give expression is that of gratitude to you. You are ever the object of our grateful prayers, so that God may bless you and your families and undertakings, may prosper you both spiritually and temporally, and that if it be His holy Will, He may reward you even in this life.

Thanksgiving to God.

One mark of the bounty of God is certainly the gift of health and strength while, during the past year, He has been pleased to call away from us some dozens of confrères, and more than five hundred Co-operators, of whom a great many were distinguished alike

for their high positions, and for their generosity towards the Salesian Works. May God, who is infinite in goodness and mercy, through the prayers of those who have been benefited by these Confrères and Co-operators, grant them the crown of glory which they won by their good works during life.

But not only for this and for other personal reasons ought you to thank God, but you should thank Him as members of that great family which He deigned to raise up around Don Bosco. The Salesians and their Co-operators, united under the same ideals, desire with one accord to secure the triumph of Jesus Christ in the midst of Society, following out one plan of action, and that the one drawn up by the Ven. Don Bosco himself. It follows that the difficulties and trials, which are inseparable from such an undertaking, are an anxiety which is shared by all, while on the other hand, the joys and comforts experienced when good is accomplished are also a common heritage.

During the past year there was again this blending of sorrows and consolation. The latter came to us principally from the enthusiasm which marked the twenty-fifth anniversary since Don Bosco's passing away. There have been ample accounts in the *Bulletin* of the great commemorations, of the important discourses given by distinguished members of the clergy and the laity, and of the chorus of approval given by the Press of every tone and colour. Moreover it may be added that even these brilliant events could hardly do justice to the cause; it would be necessary to have seen, as I have, entire cities moved and resounding with the echo of his name, as though they were celebrating the most illustrious of their own citizens; one should have listened to the

greatest Orators declaring themselves unequal to such a task, and to have witnessed the combined homage of the authorities of the land, ecclesiastical, civil and military, of the Rectors and professors of the chief institutions, of the families most distinguished for birth, position and influence, and the different peoples who formed one family under his name. There will never fade from my memory the scenes of that long journey through Catholic Spain, in the early part of 1913; but beyond all the homage that was paid to my lowly person, there will ever remain indelible its cause and end, and that was the unanimous esteem, love and veneration for Don Bosco.

In this wonderful and world-wide demonstration, which seems to me to be a part of the reward which God gives to the heroic humility of His servants, as foremost place was very properly taken by the past—pupils. As soon as their Council had drawn up the idea of erecting a monument to celebrate the first Centenary of the birth of the great educator, and sent out the appeal for the subscription of the funds, there was quite a rivalry among the separate Associations, so that there remains little doubt as to the securing of the great sum required for the monument.

Another source of gratitude is certainly found in the fact that God continues to deign to honour His servant by the multiplying of the wonderful and striking favours granted through his intercession; and we should show our gratitude by prayer and good works, mindful that the best return we can make is to become more and more worthy of such a father.

A further motive for gratitude I consider to be the ever wider spreading of the devotion to Our Lady Help of

Christians. It must be allowed that Don Bosco was inspired to propose to his sons and followers the devotion under this title, since it has resulted, during a brief space of time, in a very rich harvest of fervent and zealous piety. For this it must suffice to take a glance at the numbers of Churches and chapels dedicated under that title, and at those in construction, and to count the altars where her image is enthroned, or the numbers of votive offerings sent as thanksgivings, to glance down the endless lists of the Associates of her Arch-confraternity, established in Turin, who combine in works of zeal and devotion, to be forced to exclaim: *A Domino factum est istud, et est mirabile in oculis nostris; By the Lord is this done and it is wonderful in our eyes.* It is God Himself, who in an age of materialism, of religious indifference and unbelief has aroused so much fervour and zeal; He alone could perform such a prodigy.

This remembrance will certainly appeal to all who are in sympathy with Don Bosco's work, particularly on the near approach of the Centenary of his birth and of the Feast of Our Lady Help of Christians, in view of which its celebration will assume a special importance and a more striking expression.

Works accomplished during 1913.

Under such auspices, the past year has been a fruitful one. It has first of all maintained and carried on its vast programme, the outcome of previous endeavours; and this was in fact the greatest prodigy of your charitable assistance. Through you in fact, dear Co-operators, our Sunday Oratories, Schools of Arts and Trades, our various Institutes and Schools have

succeeded in their apostolate among the young, and while the Missions in different parts have continued to receive your material assistance, many hundreds of neophytes have been brought by their means to the knowledge of God.

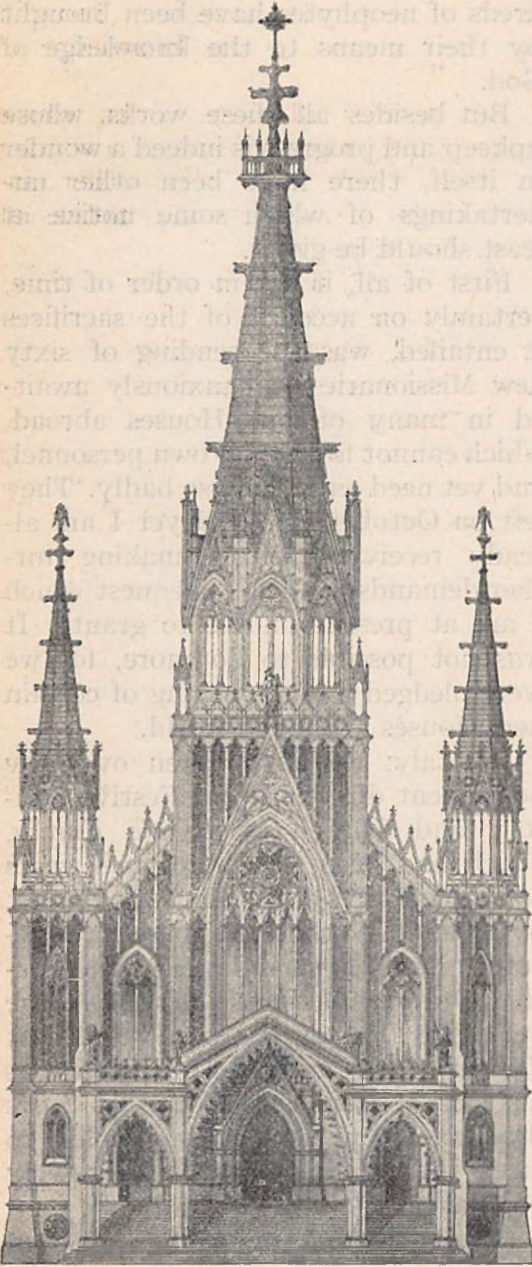
But besides all these works, whose upkeep and progress is indeed a wonder in itself, there have been other undertakings of which some notice at least should be given.

First of all, if not in order of time, certainly on account of the sacrifices it entailed, was the sending of sixty new Missionaries, so anxiously awaited in many of our Houses abroad, which cannot form their own personnel, and yet need extra help so badly. They left on October 4th, and yet I am already receiving letters making further demands for help, a request which I am at present unable to grant. It was not possible to do more, for we were pledged to the opening of certain new Houses in the old world.

In Italy: we have taken over the permanent direction of a Festive Oratory and Church at *Finale Emilia*, which had been served for two years by our confrères of the House at Parma; by opening a school we have secured the daily attendance of the Festive Oratory of *Borgo San Donnino*; a Festive Oratory has been started at *Varazze*; and a School for religious instruction has been opened at *Torre Annunziata* on the Bay of Naples, to meet the requirements of a growing population.

A work of great importance has been established in Hungary. Through the labours of many Hungarian Co-operators, we had opened, some years ago, a College for Hungarian students at Cavaglia. Several of these have joined our Society and been ordained; now they will be instrumental in founding a

Salesian Institute in their own land, and this is being established at Szentkereszt, with great promise of development in the near future.



MEXICO — St. Joseph's Church.

Mindful of the primary end of our Congregation we have taken over the direction of a Festive Oratory at *Isola* on the Gulf of Trieste, and a new Ora-

tory at *Rovigno* on the peninsula of Istria, and a new residence at *Adalia* on the Gulf of the same name in Asiatic Turkey.

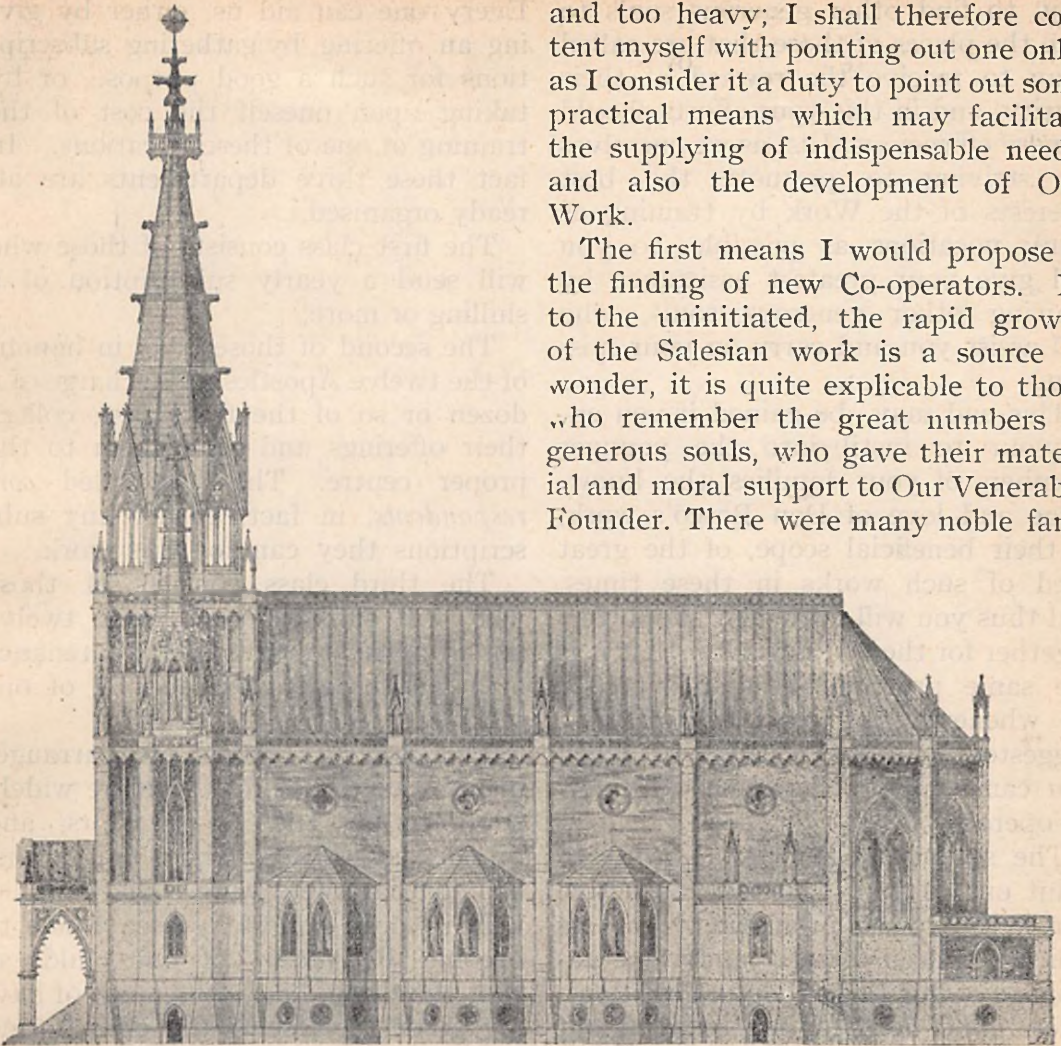
Two more foundations have been made in Spain; the first at *Alicante*, where, through the zeal of the Co-operators, led by the Very Rev. Canon Najera, who is second to none in his great affection for Don Bosco and the Salesian Work, a new School and a Church, dedicated to Our Lady Help of Christians, have been erected in a marvellously short space of time. The other foundation is at *Triana* near Seville, which will deal principally with the work of the Sunday Oratories.

Other important works have been undertaken in connection with existing Institutes; these include many building operations demanded by local needs, and particularly the construction of churches which alone would show beyond doubt the vitality of Don Bosco's work, under the continual patronage of the Co-operators.

Some of these were brought to completion during 1913; such as the Chapel of Our Lady of Good Counsel at *Verzej* (Stiria), and the churches of Mary Help of Christians at *Conception* in Chile, and at *Bahia Blanca* in the Argentine Republic, but most of them are still in the process of construction; I have mentioned previously those of St. Augustine at *Milan* whose completion becomes a greater necessity every day, of the Holy Family at *Florence*, and, of the Sacred Heart at *Barcelona*; to these I must add those of the Sacred Heart at *Casalmonferrato*, of Our Lady Help of Christian at *Przemysl* in Galicia, of St. Joseph at *Barcelona*, of Our Lady Immaculate at *Punta Arenas*, those of Our Lady Help of Christians at *Talca* and *Linares* in Chile, and, to pass over many others, the Sanctuaries which

and too heavy; I shall therefore content myself with pointing out one only, as I consider it a duty to point out some practical means which may facilitate the supplying of indispensable needs, and also the development of Our Work.

The first means I would propose is the finding of new Co-operators. If, to the uninitiated, the rapid growth of the Salesian work is a source of wonder, it is quite explicable to those who remember the great numbers of generous souls, who gave their material and moral support to Our Venerable Founder. There were many noble fam-



MEXICO — St. Joseph's Church.

are to be dedicated to Mary Help of Christians at *Lima* in Peru, at *Montevideo* in Uruguay, at *Nitheroy* in Brazil and in Mexico city, all of which are to be permanent records of the first centenary of Our keeping the feast of this devotion.

Proposals for the year 1913.

With such a number of works in hand, I have no desire, nor could I in any case propose new undertakings to you; for these would only increase the burdens which are already too many

ilies who seemed to be the regular means used by Divine Providence, to make possible the establishment of Don Bosco's work. The same thing happened and still happens on a different scale proportionately, in the case of every other House.

But time passes rapidly, and with time there disappear from our side many dear Co-operators and generous Benefactors, while on the other hand the needs are continually on the increase. What remedy is there for this regrettable diminution in the numbers of our assistants? Obviously one

only; to find other generous souls to take the places of those that are called away to receive the reward of their charity, and in this your efforts should be very efficacious. Just as we ourselves are striving to promote the best interests of the Work by training as many vocations as possible, so you will give your greatest assistance by drawing other generous souls, who will assist you and carry on your mission.

This end may be gained if you endeavour to instil into the younger members of your families the knowledge and love of Don Bosco's work, of their beneficial scope, of the great need of such works in these times, and thus you will draw new supporters together for them. Remember that it is the same providential assistance for us, whenever you send the offerings suggested by your charity, or when you can send us the name of a new Co-operator.

The second means that I want to point out to you is to take an active part in the work of promoting vocations which is placed directly under the patronage of Our Lady Help of Christians. There is no need for me to point out again the great scarcity of vocations compared with the demand, and accordingly how difficult it will become to sustain any such work as that of Don Bosco's. He himself writes: — It is placed under the auspices of the Help of Christians, so that, as Mary is called by the Church — *magnum et singulare in Ecclesia praesidium*, — a powerful and special protection; she will undoubtedly prosper a work which has in view the training of good ministers for the Church. Don Bosco adds: But in this work we ourselves are not abiding agents. The work is entirely confided to the piety of the faithful and especially to our Co-operators.

Every one can aid us, either by giving an offering, by gathering subscriptions for such a good purpose, or by taking upon oneself the cost of the training of one of these vocations. In fact these three departments are already organised.

The first class consists of those who will send a yearly subscription of a shilling or more;

The second of those who, in honour of the twelve Apostles, take charge of a dozen or so of the first class, collect their offerings and send them to the proper centre. These so-called *correspondents*, in fact, gather any subscriptions they can for this work.

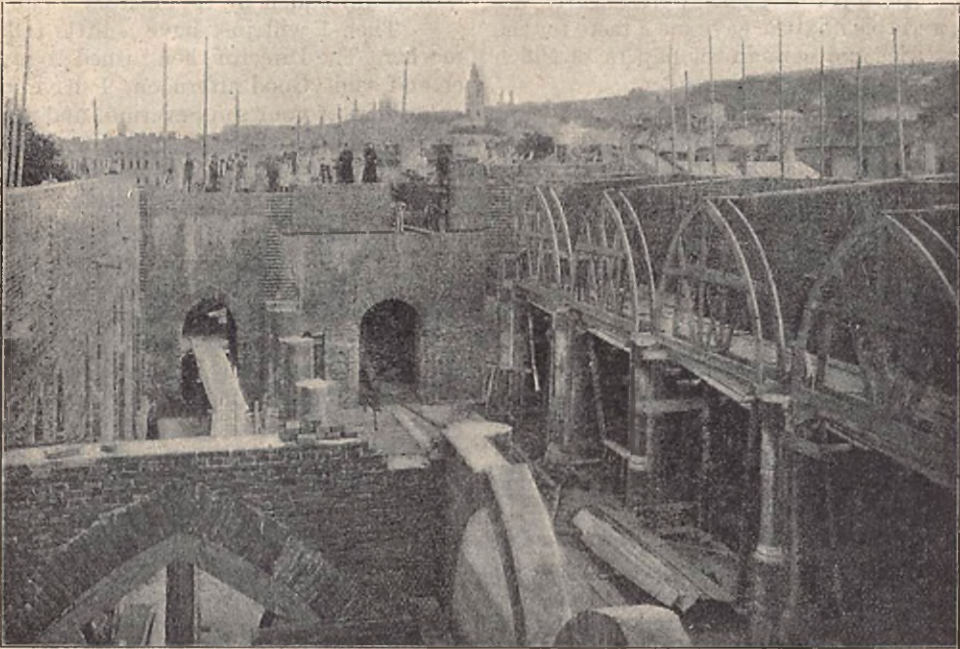
The third class consists of those who will subscribe at least twelve pound a year towards the maintenance of a boy to be trained in one of our schools.

This is Don Bosco's own arrangement. Would that it were more widely adopted by the Co-operators, and by the secretaries of the Co-operators! Would that there were some families, which would undertake as a whole to become *Benefactors* of one child, so that they would have the merit of having given a priest to the church, and of sharing in the good work that should afterwards be accomplished through him. Perhaps God will bless my humble, but confident, words, so that they may touch the hearts of many of our Co-operators.

One other point only I would put before you, and that is the constant need of the Missions, particularly of the far South of South America. It will cost great sacrifices on our part, and yet its demands are of such a nature that to delay may be fatal. Patagonia is not the country it was twenty-five years ago. Its river-banks and the immense valleys towards the Cordilleras are being rapidly filled with

people, who are deprived of all religious care, because the Missionaries are far too few; and can only visit them about every two years. It has become imperative therefore to establish central Houses, and to group missionaries together, so as to make the visitation of the scattered peoples more frequent and more fruitful, to enable them to come together for re-

prayers and Masses. At the Sanctuary of Our Lady Help of Christians and in all Our Houses prayers are offered every day for your welfare, so that Almighty God, — as Don Bosco used to say — May grant you health and a happy life, may give peace and prosperity to your family. In short our prayers seek to obtain for you the Divine Benedictions, so that after a tran-



PRZEMYŚL (Galicia) — St. Joseph's Church in construction.

ligious instruction, for the baptism of their children and the frequentation of the Sacraments, until Divine Providence gives us the means of establishing churches and parishes. For this purpose I am anxious to set apart this year a proportion of your generous contributions.

Conclusion.

I am about to conclude, but before doing so I feel compelled to renew the expression of my gratitude. You will always have a remembrance in our

quill life you may pass, by a happy death, to obtain the reward of your charity in heaven.

Do you also recommend the Society and all its interests to God and pray especially for

Your devoted Servant
Father PAUL ALBERA.



The Venerable Don Boscos's Words

III.

An example of zeal and sanctity.

Severino continues:

After some time I had finished the elementary classes and had developed a mania for reading. All sorts of books were eagerly devoured, and this mixture gave me a taste for the varied articles and news in the papers, of which I soon became an assiduous reader.

The Director of the Oratory was not slow to notice my eagerness for reading, and he made various suggestions as to the matter which I should read. I followed his advice to some extent, but desultory reading had spoiled me for any serious application. I managed to acquire books and papers which were then being circulated, containing what were supposed to be novel ideas on various topics, religion included, and their influence was so marked that I soon began to be irregular in my religious duties and at last gave them up altogether. I was quite drawn away towards evil although I felt a repugnance for it, and I decided to discontinue my visits to the Oratory.

(This was indeed the beginning of a series of misfortunes for the boy. He was caught up by heretical proselytizers, and joined the Waldenses; by these he was educated in heretical doctrines and sent to Geneva to pursue some higher studies. But there he fell into evil ways, until at last, ruined in soul and body, he was sent to Genoa, where, aroused by the sudden death of a friend, he recognised the danger he was in; he returned to Turin and took refuge in his mother's house. Severino continues):

It was the fourth week that I had been at home, and though my illness was not exactly dangerous, I was forced to stay in bed; I constantly feared the coming of a priest, and one at last ventured to come to me.

It happened in this way. A priest who knew me, had, with the knowledge of the Parish Priest, often tried to see me, but in vain. He therefore went to the Director of the Oratory and related the affair to him. The Director, out of the great affection he bore to me, decided to visit me at all costs. One day, about half past two, he came to my dwelling, apparently in a very pleasant mood; he rang the bell just at the time when a minister of the Waldenses was

at my bed-side, and this latter in fact went to let the Director in.

— Whom do you wish to see, Signore?

— I wish to speak to the sick young man, Severino.

— You cannot, he cannot be visited; it is strictly forbidden by the doctors.

— Then I will just have a little talk to his mother. The Director then turned to my mother and said: Good afternoon, I have come to enquire after your son Severino, and so saying he pushed open the door of my room, while the minister cried out: — You cannot, you cannot. But he was already at my bedside:

— My dear Severino, he said.

— Oh, who is this.

— Severino, how are you? Do you remember me still? Do you know me?

— Of course I know you, you are the old friend of my soul; you gave me so many counsels, and I did not heed them. I am ashamed to meet you again.

— But if you know me, and if I am your friend, why should you have any fear?

— I do not fear you, for I know that you are so good; but I am ashamed at my ingratitude, and because I have done so much evil.

— Sir, then said the Minister, I beg you to retire, because the disturbance you are causing may prove fatal to the sick boy; this is a surprise you are giving him; he does not wish to receive anyone just now, and does not need your assistance.

— Severino, the Director then said, keep yourself at rest and do not trouble yourself to speak: I will stay a little to keep you company.

— I tell you to retire, said the Minister, with anger in his voice; you have no right to say anything or do anything for this boy.

— Oh, yes I have; I have much to do for and much to say to my son.

— Who are you who take such liberties?

— And who are you who assume such authority?

— I am the Minister of the Waldenses, and who are you?

— I am the Director of the Oratory.

— What do you want with this sick boy?

— I wish to help him to save his soul.

— He has nothing more to do with you.

— And why not?

— Because he has joined our church, and has nothing whatever to do with Catholics.

— Before he heard of you, I had him on the list of my sons; I was, and am his true master, and thus he has no further business with the Waldenses.

— But Sir, by talking thus, you will disturb his conscience, and will expose yourself to certain consequences which you will afterwards be sorry for.

— When it is a question of saving a soul, I do not fear any consequence.

— Now, come along, you must leave this room.

— Oh no, you must go out before me.

— But you do not know to whom you are speaking.

— I know very well, and I believe you know very well too, to whom you are speaking.

— Do you not know? I have authority...

— In matters of religion I respect all, but I fear none. And in this case I fear you the less, because I know that the boy repents of having joined you and wishes to die a Catholic.

— This is a trap, a lie. Is it not true Severino, that you wish to persevere in our church?

— I wish to persevere in the Religion...

— Now, be careful what you are saying...

— Sir, said the priest; keep yourself calm. Just allow me to put one question to the boy; his answer will do for both of us.

The Minister then kept quiet; he sat down looking steadily at Don Bosco all the while. The priest turned to me, and said with great gentleness:

— Listen, Severino, this gentleman has written a book in which he distinctly says that a good Catholic can save himself in his religion; therefore no Catholic ought to change his belief in order to be saved. All Catholics also say that one can certainly be saved in that religion, but they add that one who obstinately remains

in heresy will certainly be lost. Now tell me, do you wish to leave the certitude of the Catholic that you will be saved, and expose yourself to the doubt — or rather the certitude of being lost.

— Oh no! no! I replied. I was born a Catholic, I wish to live and die a Catholic. That



D. Bosco a photograph taken in his last years.

was the last recommendation of my father. I repent of what I have done.

— Then the Minister got up. He took his hat, and turning to the priest said: It would be useless to argue now: I shall come at a more opportune time. But you Severino, you will go into the abyss. Remember that they will get you to go to confession, and that, instead of giving you life will bring about your death. Having said this he went off, in great anger.

After these arguments which had lasted about two hours, I was quite exhausted and my weak-

ness made me fear that I would die that night; I therefore wished to go to confession at once. Since the Director had known me from my boyhood it was a simple matter to tell him the remainder of my life. There was no need of a public retractation, so I received absolution, and the priest seemed to have removed a great burden from me. My soul regained the calm it had lost for ten years, and my happiness seemed complete.

When the confession was over, I asked for the Holy Viaticum. I asked the Director to see the parish priest, and ask him to forgive me for not allowing him to come and see me, and then I said: If you think me so deserving I should like to receive the Viaticum at once as I fear this night may be my last.

I was soon comforted by a visit from the parish priest, who assured me that I should receive the last Sacraments at once. I then felt that there was nothing more I could wish for. However there was just one difficulty or I felt that the Waldenses would not leave me alone. In cases such as mine I had known them to come several times and send messengers, and even call in the civil authority to maintain their idea of liberty of conscience. In order to avoid such inconveniences it was decided to remove me from that house, and I was in fact taken to a place where every room and every stone I might say is impregnated with the blessings of heaven (1). Some danger was feared in the moving, but nothing happened and my Confessor passed the night with me. In the early morning at day-break the *Angelus* sounded; we recited the prayer, then he said:

— Severino, you are prepared to die; that was a great grace received from God. But now I have a new hope; you have always been devout to Our Blessed Lady...

— Yes, I have never given that up, and I believe it is through her that I have been brought back to the right path.

— Well, who knows? Perhaps this good mother also intends to reward your devotion in this life.

— In what way?

— By obtaining your cure from her Divine Son; and for the reason that you may be able to assist your mother, particularly in regard to her religion; you know that she is easily led, and without you I have great fear for her.

— I am in the hands of God; tell me what I must do.

— You must make a Novena to Our Lady Help of Christians.

For what intention?

To ask of God your cure, if it be not contrary to the interests of your soul.

— I feel that I am almost at the last gasp, but if you advise me to ask for this grace, I will do it very willingly; how shall I begin?

— You must recite every day three times the *Our Father*, the *Hail Mary* and the *Glory be to the Father*, in honour of the Blessed Sacrament, and three times the *Hail Holy Queen* in honour of Our Lady Help of Christians.

— And if I am cured?

If you are cured you will be able to help your mother while she lives, and you must always try to spread the devotion to Our Lady wherever and whenever you can.

— I promise to do that.

— He then gave me his blessing, and we commenced the Novena. From that time my illness became much worse. Every day we prayed, every day the Director came to see if I was any better; he always said: We must pray with great Faith; God has some designs upon you. Faith and prayer.

— The eighth day came: — Well Severino how are you?

— I feel about the same; no better, no worse; but completely overcome and without strength.

— Pray with faith; Our Lady is the *Virgo Potens*; tomorrow, perhaps... Let us have confidence and he went off.

That night I had not a moment's rest; and as the morning came I thought eternity was at hand. I wanted to call out, but my voice had no strength; I am dying, I said, and I began the ejaculation: Jesus, Mary, and Joseph may. I breathe forth my soul in peace with you.

Then there passed two hours during which I did not know whether I was dead or alive. At last I felt a sort of shock, as though awaking from a deep sleep, and I was covered with perspiration. I felt quite different; I asked for a drink, then for something to eat. I was cured.

— My Confessor came, and as soon as I saw him, I said: I am cured, I have already had something to eat and drink; I am cured.

— He replied with great joy:

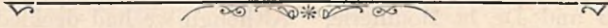
— May God be always praised, and the great Mother of God be glorified throughout the world. How beautiful and true are the words of St. Bernard: *It has never been known, that any one ever had recourse to Our Lady and was not heard.*

(To be continued),

(1) The Oratory of St. Francis of Sales, then recently established by Don Bosco.



Don Bosco at the death-bed of the Comte de Chambord.



COUNT Joseph du Bourg in his book "*Les entrevues des princes à Frohsdorf*" has written several pages on Don Bosco's journey to the Chateau of Frohsdorf, near Wiener-Neustadt in Austria, to give his blessing to the dying Comte de Chambord. The Italian Salesian Bulletin of August 1883 speaks of this journey referring to an article of the *Unità Cattolica*. Now we have the pleasure of publishing also what has been written by the above mentioned Du Bourg, who together with Don Rua accompanied the Venerable Father in that journey. Not a few passages — as our readers will observe — give a life-like portrait of our never to be forgotten Founder, and especially of his calmness, his resignation to God's Will, his trust in the maternal goodness of Mary Help of Christians, whilst they are also a proof of the reputation of Sanctity in which he was already held.

Thursday, July 12, 1888.

On the morning of my arrival, towards nine o'clock I went to see the Marquis de Dreux-Brézé, where I knew I should find our political friends assembled. There, indeed, were the most important. Naturally I had to answer a number of enquiries regarding Monseigneur (*the Comte de Chambord*) and all that had occurred during the interview of the Princes. The Marquis de Dreux-Brézé brought up again a question interesting to a number of friends, that of seeing a French physician included amongst the distinguished Austrian medical men to whose care was confided our August Prince. At the request of the Marquis de Dreux-Brézé I had renewed my application to M. de Blacas for this purpose. It was necessary to obtain Monseigneur's acquiescence in this matter to allay the anxiety of our many friends and to satisfy national sentiment. Even outside the royalist circle, many were distressed that no eminent French physician had been summoned to the dying King of France. The medical faculty of Paris, composed politically and morally of such divers elements, was interested

in this matter. The Dean of the medical faculty had even informed M. de Dreux Brézé of the universal desire of all his colleagues to see one of them summoned to the Prince; that to them it was a question of the honour of their profession. and that if the Comte de Chambord would be pleased to make a choice from amongst them, they would undertake, in order to leave the one chosen free, to supply for him and give the lectures in his place to the Faculty. Such a proposal was very touching and of great importance. It was a testimony of respect from the scientists to the greatness of Henry V, many of them being his political adversaries.

After my departure from Frohsdorf Monsieur de Blacas had telegraphed to M. de Dreux-Brézé that Monseigneur had acquiesced in the addition of a French doctor to those attending him; he had even mentioned the name of Doctor Potin. As soon as the notice reached M. de Dreux-Brézé he hastened to Dr. Potin who declined the honour of going to Frohsdorf, being detained by the serious illness of a friend he was attending and whom he had promised not to abandon. Urgent solicitations only accentuated the expressions of Dr. Potin's regret, for he understood the honour offered to him and the exceptional importance of the service required.

The dean of the Faculty had given a list of the names of several doctors in whom professional merit was united with education and manners suitable for the intercourse they would have with the Prince. After Dr. Potin the first name on the list was that of M. Vulpian, formerly Dean of the Faculty of Medicine in Paris. He was a republican, but with his scientific skill was united an incontestable probity; he had even, I think, resigned his post of Dean of the Faculty in consequence of several odious accusations in the hospitals.

The Marquis went at once to Dr. Vulpian, explained the situation and enquired whether, if he were asked, he would be able to start for Vienna without delay. The doctor, after a few minutes consideration, consented, notwithstanding

ing a passing indisposition, to go thither, if such were the desire of the Prince M. de Dreux-Brézé referred the matter to Frohsdorf: a favourable answer was awaited.

The Marquis invited me to remain for lunch with our friends Brun and De la Bouillerie; and whilst we were at table, a telegram arrived from Frohsdorf! But what a message!... The Marquis handed me the blue slip. It required the Marquis to beg of me to go and fetch Don Bosco from Turin and take him at once to Frohs-

had become of me. I sent also to my political correspondents news of the Comte de Chambord and of his actual condition.

I was met at the station by M. Plista, my old Cousin, Comtesse de Mesnard's man of business. Although we had decided to observe silence as to my departure, he had extracted from M. de Dreux-Brézé the information which enabled him to meet me. The good man was much upset by the latest news of Monseigneur; he brought me a message from the Comtesse de



VERŽEJ (Stiria) — Mass in the playground during the consecration of the Chapel.

dorf. I was suffering from the heat and from a journey of sixty-two hours; but the idea of delaying my départure for twenty-four hours did not come into my mind. I replied simply to my friends: "Very good. I will start this evening."

The Marquis de Dreux-Brézé, with his usual kindness, lent me notes for a thousand francs, so that my departure might not be hindered. I accepted the loan as my late journey had made inroads on my purse. The preparations for the journey absorbed me. The heat was suffocating. I spent the afternoon resting and writing to my family to let them know what

Mesnard and her daughter, begging in their name that a French physician should be summoned. They recommended specially Dr. Ollier, of Lyons. I reassured him on this point. M. Plista left me full of indignation at the sentiments of the Royalist Press regarding the Orleans Princes, declaring that, for his part, he would prefer any form of government to an Orleanist Monarchy. I took my place in the train.

I was exhausted; the journey was trying: I was suffering much, with a great loss of strength. I reached Turin about ten o'clock in the morning. On the way I asked myself anxiously whether

I should find Don Bosco in Turin: the number of his religious houses obliged him to be frequently on the move. It was two months since he returned from France; he might perhaps have gone to Rome with the sum he had collected for the Church of the S. Heart he had been commissioned to build there. I had decided to seek him, wherever he might be. But what delays, what difficulties might be the result of his absence!... In any case, my first halt must be at Turin, where there was a possibility of finding him, and where

Don Bosco. The holy man was at home!... This news gave me the greatest pleasure.

I had already visited this foundation of Don Bosco, where the work of Divine Providence is so clearly manifested. Its numerous inhabitants require large premises; Don Bosco has these, but he has acquired them little by little. It is an agglomeration of various houses, large and small buildings in all styles; their appearance alone tells the story of this foundation; in such a year this was done, and then that in another. In the courtyards one is struck with



VERŽEJ (Stiria) — Chapel of Our Lady of Good Counsel — the interior.

at least I could obtain information as to his present abode.

After a hasty toilet and a cup of tea, I went to Via Bogino, to see the Marchesa Fassati, my aunt. In addition to the family ties which justified my visit, I wished to gain her powerful help with the Salesians in case Don Bosco was absent. They might, indeed, have refused to an unknown applicant the desired information. The Marchesa Fassati was at her country-house; her son-in-law Baron Ricci des Perres only was at home. I flew up the stairs to him, explained the situation and carried him off in my carriage to the great Institution founded by

the simplicity of it all; this is indeed the home of the child under the protection of the Church; all contributions were devoted to the enlargement of the work, not a penny was spent on mere decoration. What did the architecture signify? Only one place in this establishment is fine: the Church. Our Lady Help of Christians is the title under which the Blessed Virgin is honoured in the church built by Don Bosco. In praying to Mary Help of Christians this holy priest obtained the wonderful miracles and favours which have made his name so illustrious.

It gave me satisfaction to recall this as I

mounted the two flights of steep and narrow stairs leading to the holy priest's room. He has so much business to transact, and the crowds anxious to see him are so great that it is not always easy, except at certain hours, to get to him. Our names were sent in and my cousin and I, were at once admitted. The family of my relatives, the De Maistre and my old aunt, the Duchess of Laval-Montmorency, were some of his earliest friends and most faithful supporters of his works. The good Father welcomed us with his kindly smile. Having answered all his enquiries after those dear to me, I explained the object of my journey and of my visit. Without any hesitation, he answered with an emphatic "No", indicating that he had already made up his mind. He added, by way of explanation, that his journey in France had exhausted his strength; that since his return he had been ill and incapable of attending to business; that even now his legs did not serve him, but seemed made of india-rubber.

—"Besides," he added, "what could I do in that castle? It is not a place for Don Bosco. As to praying for the Prince, that I do, and I get all the Congregation to do the same. If God wishes to restore the Prince's health, He will do so; but as regards Don Bosco, he can do nothing but pray and he will do that as well in Turin, as he could there."

I was dismayed: alive or dead I must carry off that holy wonder-worker. I returned to the assault, remarking that in his decision he had considered only one side of the question that which concerned him personally.

—"You would not be a saint if you sought to put yourself forward and influence public opinion, and you cannot contradict me when I say that this is one of the last motives that could influence you at this moment. Apart from the personal question, there are several considerations which should move you to consent to the request I bring you: 1st the motive of charity. A prince, the head of the House of Bourbon, who has always been a faithful servant of the Church, is on his death-bed, according to the doctors. He calls for you, and you refuse him the consolation of your presence, your special blessing and prayers. S. Francis of Paula hastened at once to Louis XI in his illness;

the charity of Christ overcame all difficulties."

Secondly, I warned him that in France they

would be vexed at his refusal to go to one whom we considered our King, etc.

Whilst I was speaking Don Bosco reflected; my cousin, Baron Ricci, observed with a smile:

—"Now, Don Bosco will have all the French Legitimists against him!" — At last the good Father, in his usual kindly tone, calm and smiling, said:

—"Well! from Frohsdorf a telegram summoned me, and I replied by telegram: then they sent me a letter and I answered with a letter; now they have sent me a person and I must reply in person. I will start when you wish."

All this was said so calmly and naturally that I was amazed. The good Father had reflected and before God he changed his first opinion, making the decision which seemed to him the best; and all this with great simplicity, regardless of self. In Don Bosco, human passion was dead!

I was overjoyed; but one had to strike the iron while it was hot. I hastened therefore to make him fix the hour of his departure. It was Friday and I wished to be at Frohsdorf for Sunday; therefore, there was no time to be lost. I knew in a general way that by leaving the same evening, we could reach Frohsdorf by ten or eleven o'clock on Saturday night, but without a railway guide I could settle nothing. The good Father had no idea of the length of the journey; so he replied:

—"I am in your hands; take me with you. Fix the hour of departure and let me know when it is settled."

I thanked him cordially: but I was painfully impressed by Don Bosco's assurance, that there was nothing to be done.

Going out, I returned to the Fassati palace, to my cousin, for a little rest and to decide upon the train. As to this, there was no question. The only through express on the North Italian and Austrian lines obliged us to start at seven o'clock in the evening. Furthermore, as I had anticipated, to be at Frohsdorf for Sunday, it was necessary to start that very day; to stop over Sunday on the way would be difficult and inconvenient, and to wait for the beginning of the next week seemed to me impossible. I returned speedily with the result of my enquiries clearly written out. Don Bosco was in consternation; he declared that in that case we could not start before Monday, July 16th, because on

Sunday he had a meeting, previously notified, in which he was to meet his former pupils; a meeting which was held only once in the year. It was by this means he maintained his moral influence over them and kept them in the right path. A disappointment in this meeting would be irreparable; another priest could not take his place, because no one else held the post of Superior General, etc. — I understood the importance of this reasoning for the holy priest; for him, his work surpassed every other; but there was surely a means of finding some one to replace him. To put off our journey till Monday, the 16th, would retard our arrival till Wednesday, the 18th of July.

—“It would indeed be very late,” replied Don Bosco... “perhaps too late. So as we must go, we may as well start at once. Well, we will set off at seven o’clock; I shall be ready at half past six.”

In the interval I made some expeditions in Turin with my Cousin. At a quarter past six I was once more at the door of the Salesians. I was taken through a labyrinth of narrow passages to a small room where Don Bosco was quietly dining with Don Rua, his vicar-general who was to be his travelling companion; the head members of the Congregation were standing round him. Each in turn received from their Superior final instructions regarding the business in hand. These ascetic and intelligent countenances, the frugal and unappetizing repast, the calm of Don Bosco answering clearly all questions, presented an impressive spectacle. I was greeted cordially and sympathetically by all these priests who, from what Don Bosco had told them and from the newspaper reports, seemed to regard the condition of my beloved Prince as hopeless.

Time was passing and there was a risk of losing our train, I insisted. This delay was exasperating. Finally we were ready to start. When it is a question of Don Bosco, that is not so easy: there were two courtyards to be crossed, and his legs might indeed rebound like india-rubber, as he said, but had certainly not the agility of a gazelle. As soon as he appeared

in a courtyard clerics and boys flocked round him to kiss his hand and ask his blessing. There were even, as usual, strangers, asking for help, advice or prayers. I was one of that number and yet I murmured at the others. Don Bosco stopped a few seconds with two ladies, then with several ecclesiastics, etc. At last we got near the outer door. I responded incoherently to the kindly expressions of condolence of these good priests forming the Council of the powerful and impassible chief I was taking from them. Time was passing. Finally I put an end to all procrastination, carrying off my two companions to my carriage which, on the promise of a good tip, set off at a gallop. I left the two priests in the waiting room whilst I went to take the tricketts and a porter fetched my luggage from the office where I had left it in the morning. It was on the opposite side, the arrival platform. Despite my heroic efforts, when I reached the office to register my baggage it was closed. It was three minutes to seven; from afar I made a gesture of farewell to my luggage which I abandoned to its fate and to the honesty of the Italian officials. I doubted when I should see them again, but unwilling to lose the train I expended my irritability on the meekness of the two priests I was in charge of... and thus, at full speed, I thrust them into the railway carriage. We started. Poor Don Bosco was not in the least disturbed: he was smiling... How wonderful to live thus, ever in the presence of God! all earthly incidents pass by without influencing one.

Don Bosco was much amused at finding himself in a compartment full of mirrors and soft cushions. This journey would be memorable amongst his more extraordinary adventures.

—“Don Bosco travelling in such a fine carriage! how strange! I shall tell my children about it.”

This extraordinary man who ruled over more than a hundred thousand and for whom he received and spent thousands every year, had never before travelled in a reserved compartment Truly an example of Christian poverty.

(To be continued).



Favours ascribed to the intercession of the Ven. Don Bosco.⁽¹⁾

An answer to prayer.

After passing some years at the Seminary, I was forced by important considerations to leave it, to the no small prejudice of my vocation. In order to remove the difficulties that had arisen, I had recourse to Don Bosco, begging him to use his powerful intercession with the Help of Christians, promising to publish the favour and to make an offering to the Sanctuary at Turin. The Venerable Servant of God soon obtained the answer to my petition, and gave me the comfort I had asked of returning to the Seminary.

It is therefore with great readiness that I now fulfil my promise, and while returning thanks to the Help of Christians, I exhort all who have recourse to her, to solicit the efficacious assistance of Don Bosco.

Oct. 1911, Rome.

M. B.

Of the Pontifical Seminary.

At the tomb of Don Bosco.

Last February I had a return of the severe pains in my ears, which had given me great trouble on two previous occasions. Now for two months I had no peace, and the attack was far more serious than on previous occasions. The doctor declared that the cure was doubtful and in any case would be very slow.

For some days the suffering had been intense, and perhaps it was this that gave me the inspiration of going to Valsalice, to the tomb of Don Bosco, and approaching the Sacraments in the chapel. I went to the tomb, having previously promised a thank-offering, and received Holy Communion. From that day the pains ceased, there was no further discharge from the ears and the symptoms disappeared.

About the same time my little boy, seven years of age, fell ill, the chief of his complications being rheumatic fever. For two weeks he was in great pain, and no remedy seemed to be availing. I then tried Don Bosco again, promising to take the boy for a visit to his tomb at Valsalice,

if he was cured. The pains were soon gone, the fever disappeared and the boy got up quite well. However as we went along the road leading to the tomb, the boy said: "Mother, everything is cured except my right hand, which is still painful, and I cannot move it about, as I ought to." I saw that it was so. However, I said nothing, but when we reached the tomb, the boy put out his hand upon it, and said a prayer of his own. When he took it away, he put it out to me saying, "Mother now it is quite cured; look and see." In fact it was now perfectly flexible, and when he reached home he could write with ease.

These favours have given me such confidence in Don Bosco, that I now have recourse to him in every need, and am always heard.

Turin, August 1913.

S. B.

A cure obtained.

I had suffered with my lungs for some time, and was becoming rapidly weaker, particularly as there were signs of other complications. It happened just about then to receive the *Bulletin*, and read there of the favours obtained. I saw on the cover a picture of the Venerable Don Bosco. This I tore off and placed it on the part of my body which was most affected, and began to pray so that through the intercession of her Servant Don Bosco, Our Lady Help of Christians might obtain my cure, in order to hasten the process of his beatification. Then I began a novena, promised an offering for the Missions and the publication of the favour.

My thanks are due now to these powerful advocates. I am perfectly cured. I now fulfil the promise I made, and look forward to receiving other favours from the Help of Christians, through the intercession of her servant Don Bosco.

Marsala, Dec. 1912.

A. A.

The wonderful cure of a child.

On March 26th my little boy, nine years of age fell dangerously ill. Within three days he had become very much worse, and I thought I should go mad at the sight of his sufferings. I had consulted a doctor, but he said that reme-

(1) In these accounts we repeat our protestation of claiming for them only human testimony, and of in no way forestalling the judgment of the Church, of which we desire ever to remain most obedient sons.

lies were of little use as the boy was near his end.

The grief of a mother at such a statement may be better imagined than described; but at that moment a ray of hope came to me, and I thought: If human science is at the end of its resources I shall have recourse to Our Lady Help of Christians and her Servant Don Bosco, and I am certain that I shall be heard.

I accordingly began a Novena, adding a prayer to Don Bosco; I promised to make an offering to his work in thanksgiving, and to publish the favour.

On the fourth day I left my little boy, apparently much worse, in order to go to the church to hear Mass and receive Holy Communion; when those duties were done I hastened back, fearing almost that the child would be dead, and yet hoping in the intercession of Don Bosco. My joy was unbounded when, as I entered the house, I heard myself called by my boy, who was out of danger, and is now perfectly well.

This is the more wonderful as the boy was suffering from at least three complaints at the same time, and I can do no less than gratefully fulfil my promise, which I do with all my heart.

San Pier d'Arena, May 1913.

S. R.

A cure of epilepsy.

I had been subject to epilepsy for six years. The convulsions came on every month, and left me in such a reduced condition that I could no longer apply myself to any occupation. At Quito I consulted the best doctors, but their medicines were of little use. I made a Novena to Our Lady Help of Christians, but even then I got no relief. I came to Cuenca, and the attacks were as bad as ever, when the Missionary Fr. Spinelli advised me to make a Novena and to beg the intercession of Don Bosco. I therefore began another novena, going to Holy Communion every day, and when it was over the same Father advised me to make another one in thanksgiving. I did this, and promised publication of the favour. Since that time I have not had a single attack of epilepsy and my health is better than it ever was.

Cuenca (Ecuador), May 1913.

U. A.
Past-pupil.

Thanks to Don Bosco.

For three years I had suffered severe internal pains, and in 1910 the illness developed so rapidly that a crisis was believed to be at hand; but though this passed, the pains re-appeared

with all their former acuteness. As I could not any longer bear the agony, an operation, which is of a very dangerous character, was decided upon. I had three little children and my great anxiety was for them; I therefore recommended myself to Our Lady Help of Christians that through Don Bosco's intercession I might obtain my cure, and my intention was also recommended by an uncle of mine who is a Salesian priest.

The morning before I went to Holy Communion, and felt an unusual tranquillity; I seemed to be under some specially protective presence. The morning for the operation came, May 3rd, 1913. I had with me a medal of Our Lady Help of Christians, and made them fix it to my hair before I was taken into the operating room; I had also the relic of Don Bosco which I have always with me, and as I was carried in I again sought his intercession for myself and my children.

Everything went well and my recovery is complete. In union with all my family I send our first thank offering and our deepest gratitude for the protection and succour given me in that hour of danger.

Turin, Sept. 1913.

M. V. T.

Cure of Paralysis.

On May 10th 1913, my mother was attacked by paralysis on the left side of the body. I was called home by telegram, and on my arrival I found her quite senseless, so that I had not even the consolation of being recognised by her. All the comforts of religion had been at once administered, and there seemed nothing to wait for, but the expected decease.

At that moment I thought of Don Bosco and his wonders; I got others to join with me in a Novena, beseeching him to obtain my mother's cure from his powerful patroness. There had seemed no hope absolutely, but now there was a change, and by the end of the Novena all danger was over. In fact a complete recovery followed, and my mother is now in perfect health.

It is with great joy I fulfil my promise, so that all may have recourse with confidence to our Venerable Father Don Bosco.

Francavilla, Sept. 1913.

S.

Don Bosco's Relic.

Some years ago I had given to me a little case containing a tiny hair, a relic of Don Bosco. I keep it as my most precious treasure, and whenever anything happens to me, or my children, I bring it out and invoke the aid of our good

protector. Especially when there is a case of some ailment which children so often get, I first of all have recourse to him, before I think of the doctor. Having placed the reliquary about their neck I begin a triduum or novena and the danger passes away.

There have been so many cases of this, that they would fill a volume; however I shall limit myself to one.

A few days ago my little boy fell heavily to the ground, and was picked up bleeding from the nose; he soon became pallid and delirious. I brought out my reliquary and put it upon him; after some time he grew tranquil and slept all through the night. Then I called the doctor, who declared that all was not well, but that the concussion had caused cerebral irritation, and the boy complained that everything seemed to be going round. I therefore began my accustomed novena, and by the end of it the boy was quite better.

Doubtless it is because Don Bosco was so devoted to children during his life, that he now has a special protection over them, and is desirous that they shall be guarded from evil, whether to body or soul.

Montemagno, Sept. 1913.

S. S.

AN INVITATION.

In the many places visited by Don Bosco, there must be some who can recount the wonderful effects of his words or prayers, or blessing, while at the time of their occurrence various reasons caused them to be kept secret. We should be greatly indebted to those who can send as exact information on this head.

Here is an incident, for example, which took place in Paris and is related by a lady who does not desire her name to be published.

I should be very happy, if by the publication of a favour obtained by Don Bosco, I could contribute to the growth of the confidence of many souls in this great servant of God.

Our eldest child, a girl of five years, was, in May 1887, attacked by a severe affection of the throat, and so serious was it, that the doctors considered that the dangerous operation of tracheotomy would be necessary to save suffocation, but they left us in no doubt about the extreme danger of the operation.

Through the good offices of a cousin, whose mother had had the good fortune of entertaining Don Bosco, we obtained the prayers of that saintly man. We had a rosary blessed by him, which we put on the bed, and sent to him to ask him to get a novena made.

Don Bosco replied: — Let the relations make a Novena with me to Our Lady Help of Christians, and the child will be cured; and he added, the first thank-offering in my chapel in Paris will be hers.

These prophetic words were realised in every detail. After a few weeks the child was quite better; and it only remained for us to thank God for the favour received through His Servant.

N. N.



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 Jan. 15th to Feb. 15th.

1. The Espousals of Our Lady Jan 23rd.
2. The Conversion of St. Paul Jan 25th.
3. St. Francis of Sales, Patron of the Salesian Society Jan 29th.
4. The Purification Feb. 2nd.

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



Salesian Notes and News.

London.

Although in actual life we are dealing with the New Year and its many possibilities, at the time of penning these remarks the old year is not yet laid to rest. It is, as far as scholastic matters are concerned very much in evidence, for we are upon that time, so fraught with wonder and excitement to the school-boy, known as the breaking up.

The term will be officially closed with a grand cinema show in the School Hall, and the distribution of prizes for the games fought out and won during the first half of the football and hockey season. The term that is passed has been commented upon in a previous issue. The chief day of the closing weeks was that of the Feast of the Immaculate Conception, which is always kept with great solemnity, and is one that seems to make a special appeal to the young preserved as they are from the taint of the world, and therefore particularly beloved by her who was born immaculate.

As soon as the 8th had passed, December was well in, and the terminal examinations were undertaken. Not only are these important from a scholastic point of view, but the reports sent to parents are based upon them, and the marks obtained are recorded in view of the Prize-day at the end of the year. These, as was remarked above, were appropriately followed by the awarding of the games prizes, and an evening with the pictures, preparing all for a pleasant departure to homes and Christmas holidays.

As far as can be judged the term has been marked by consistent and satisfactory effort on the part of the boys, both with regard to studies and conduct, and all seem determined to give a good account of themselves when other terms have sped their rapid course.

We hear of numbers of new boys coming in the New Term. For vacancies, apply for pro-

spectus to the Very Rev. C. B. Macey, Salesian School, Battersea, S. W.

*

Farnborough

With the newly acquired accommodation, a very successful term has been conducted at Farnborough. The opening of the new wing brought with it quite a round of celebrations, surpassing anything yet recorded in the annals of the young school. A lengthy account was given in the December number, and they foreshadowed a new era of prosperity, promising even greater things than the past had achieved, on account of better educational facilities, and the consequent rise in the numbers of the boys. The New Year may bring yet further developments and signs of progress.

*

Chertsey

We are pleased to be able to chronicle the opening of a new building at Chertsey, where the Nuns of Mary Help of Christians have a flourishing school for girls and little boys. It is especially for the boys department that extensions have been made, and the sisters have now large accommodation and every facility for a big preparatory school. All this shows that in the early stages of their work, the nuns of Our Lady Help of Christians have been as successful in England, as they have been for many years in other countries, where their progress has been phenomenal.

We record the opening of this new extension with the greater readiness, as the school is intended to be preparatory to our own Salesian Schools, to which the boys, when old enough, may be transferred, if their parents so desire. This will have the advantage of some continuity in the training of the boys, for, with suitable limitations, the system given to the Nuns by

Don Bosco was similar to that under which he trained his own followers in the education of the young.

The School at Chertsey is very pleasantly situated; the town is a riverside resort, with every facility for walks and the advantages of country air, for it is sufficiently rural to secure the benefit of both town and country. The boys have a thorough groundwork in general subjects, and their health is particularly attended to.

to none in solemnity, wherever his work is established.

As a matter of fact, from the earliest days of the congregation there has been one regular feature of the celebration, and that is the conference given to the Co-operators. Coming as it does at the end of January, there is just time for the proposals of the Superior General to have been widely distributed, so that the conference may deal with the suggestions made by him, as



NICTHEROY — Sta. Rosa. Military drilling.

The girls' boarding school provides for every branch of instruction suitable to them, and they are prepared for the public examinations. Apply for prospectus to the Rev. Mother, The Convent, Eastworth Road, Chertsey. Surrey.

*

Jan 29th.

It is opportune to call the attention of Co-operators to the important feast occurring at the end of this month. St. Francis of Sales, as the patron of the Congregation, and as giving his name to what is now a world-wide work, is very properly regarded as claiming a celebration second

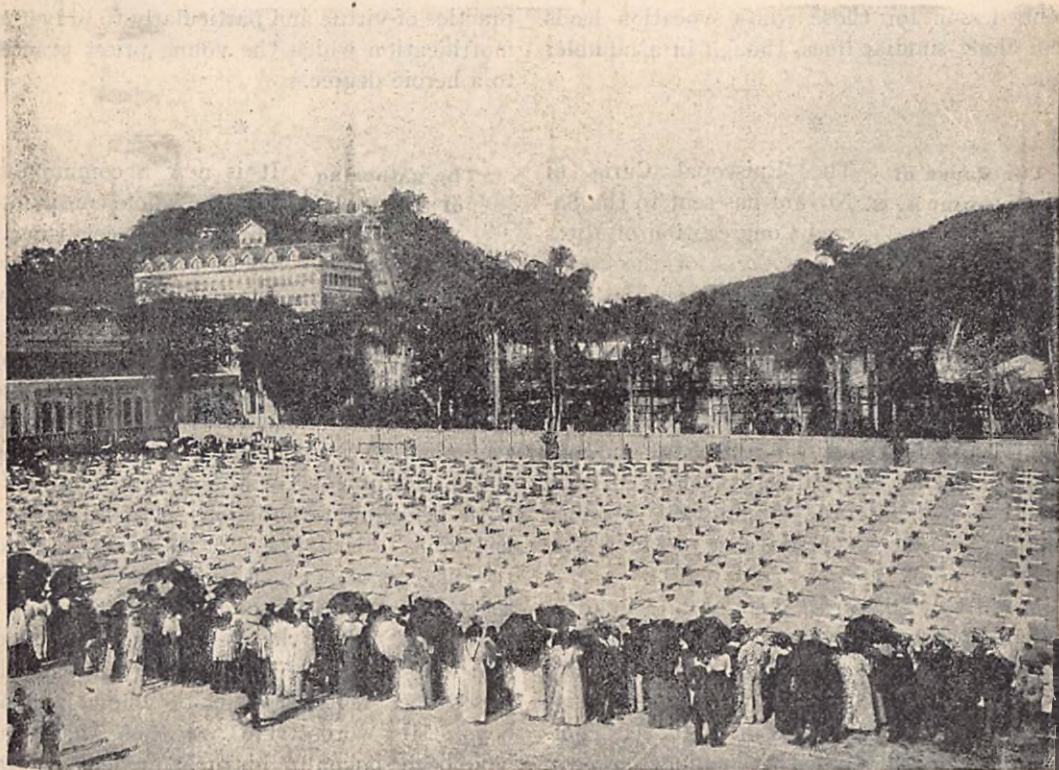
well as with the local necessities that may call for debate. There can be no doubt, that it is largely due to the Conferences that many new works are initiated, and that a further impetus is given to those that may otherwise begin to slacken from their very continuance as an arduous undertaking; for, in practice, every work that is laborious, and every task that demands sustained effort and not a little self-sacrifice, tends to become burdensome; there is accordingly a recurring necessity for the adjustment of aims and methods and for the heightening of ideals: and this encouragement, mutual and inspiring, is given at the meetings of the Sa-

lesian Co-operators, whose deliberations are not unfrequently presided over by very distinguished churchmen or laymen, and addressed by speakers, whose names are a guarantee for authoritative pronouncements of importance and interest.

In regard to the feast itself, it is well for us to be reminded that the choosing of St. Francis de Sales as a patron was not merely a chance occurrence. The Ven. Don Bosco was not the meekest of men by natural disposition, though he

tems generally, there has been a movement towards the gradual abolition of corporal punishment, and in countries where this is forbidden by law, whether wisely or not, there is the more reason for absolute self-control; it will be evident, then, that various considerations led Don Bosco to make this meekness of soul a characteristic of his methods, and why St. Francis is the fitting patron of those who devote their lives to his work.

Again, the Bishop of Geneva was mighty in



NICTEROY — Sta. Rosa. Gymnastic exercises.

became so by grace and the strict training in virtue to which he subjected himself; in this there will be at once noticed a striking resemblance to his Patron who won his gentle disposition only by the self-sacrifice that the saints alone can command from human nature.

And as a master in this art of self-control he gave St. Francis as a model to his followers, for none need to be so constantly on their guard as those who are devoted to the care and education of the young, an occupation which so often provides occasion for annoyance, undue severity, and impatience. Moreover, in educational sys-

his use of the pen; to prove this it need only be remarked that he is among the Doctors of the Church. The pen was Don Bosco's instrument both for attack and defence, for, in his dealings with the disseminators of heresy, he found it necessary occasionally to be aggressive, and to carry the war into the enemy's camp, to their discomfiture and dismay. He was efficacious in word written as well as spoken, and it is indeed from the voluminous nature of his writings, on so many various topics, that delay is feared in his beatification, since every written work is subjected to a careful scrutiny by the exami-

ners for the cause, and the process is already one that is marked by a cautious deliberation.

In this great work for the *Press* Don Bosco was in some ways ahead of his Patron. They were born in different centuries, and their methods were accordingly different; but each in his day was a strong arm to the church, to the papacy, and a hammer of the heretics and the enemies of the Faith.

All this draws our attention to the necessity of zealous endeavour, for where they were leaders we must be followers, and their lives are an eloquent lesson for those whose vocation leads them along similar lines, though in a humbler plane.

*

The Cause of Fr. Beltrami S. C. The Episcopal Curia of Novara has sent to the Sacred Congregation of Rites the Acts of the *Ordinary Process* for the beatification of Fr. Andrew Beltrami of Our Society. On Dec. 30th there occurred the sixteenth anniversary of his death.

The *Civiltà Cattolica* remarks: the fruits of a tree are its surest recommendation, and the Salesian Society may find a subject of joy and congratulation, that while it is gathering in large harvests for the Church it can also produce examples of sanctity such as Fr. Andrew Beltrami.

Born at Omegna on the lake of Orta in 1870, and having shown exceptional aptitude for study and piety, he was welcomed by Don Bosco into his Society, to which the young man felt a singular attraction. This was in 1886. He completed his classical studies with eminent success, but had to suspend his University career on account of failing health. He was ordained in 1892, at the age of twenty-three, and his whole delight during the five years he lived as a priest, lay in the celebration of his Mass, in the continual exercise of prayer, in study and in the composition of his books. In the meantime the growth of his complaint gave him constant practice in the heroic patience which he displayed till his death at Valsalice on Dec. 30th 1897.

His character has been beautifully delineated by Fr. Barberis, the present spiritual Dir-

rector of the Congregation, who was his Novice Master, and to whom Fr. Beltrami was both disciple and a spiritual son. This young priest has been regarded as one who fulfilled the words of the sacred text: — *In a few days he fulfilled a long time.* Notwithstanding his severe illness he was ever fulfilling the vocation of a Salesian, for in his books he had ever in view the training of the young, and the dissemination of sound principles of morality, and high ideals among the people at large. His life has been widely distributed and is well calculated to draw souls to the practice of virtue and particularly to prayer and mortification which the young priest practised to a heroic degree.

*

The gathering of Athletes. It is now a commonplace that the whole continent of Europe is specialising in athletics. In the Salesian Schools however, this movement is by no means new, for it was part of their very earliest methods, now fifty or sixty years old, to awake and foster the boy's innate love for athletic display, and physical fitness. It was very natural, therefore, that the Piedmont General celebration should be held at the Oratory of Turin, and that hundreds of boys, belonging to numerous sections, should be hastening to that home of the young. Before the displays were given there was a general gathering in the Basilica of Our Lady Help of Christians, where the Very Rev. Don Albera said Mass and gave Communion, and then addressed the great gathering of young men and boys. His words were just those that would have been spoken by his great predecessor, Don Bosco, who had seen such days as these in his visions, as the outcome of his work. They were a combination of encouragement and congratulation, and an exhortation to make their acquirement of manly virtues advance as rapidly and surely as their prowess in the world of athletics and sports.

The displays were afterwards given in the grounds of the Oratory, and were witnessed by a great concourse of spectators, among whom were the Prefect of the City and many of the chief citizens of Turin.





News from the Missions.

MATTO GROSSO (Brazil)

The loving care of Divine Providence.

(Letter from Fr. John Balzo'a)

Colony of S. Joseph (Sangradouro).

Very Rev. Don Albera,

FROM our Provincial himself Fr. Malan you will have heard of the ever flourishing state of our Colonies and of the good work, which, thanks to God, we have been able to accomplish at the cost of many sacrifices; still you will be pleased, I am sure to have some news from me.

The first is that we, the Missionaries of Matto Grosso, must ever be more firmly convinced that God watches over and helps us most lovingly.

A grave risk incurred by the Missionaries.

You will remember, when the Colony of the Sacred Heart was founded in the midst of the forest, how we passed seven months awaiting the Savages, preparing for ourselves and for them the necessary dwellings, after clearing away the trees from a large tract of land and sowing the first crops. It was on the 18th of January 1902 that we pitched our tents there; but it was only in June and July that to the north and south fires were seen, a sign that the savages were approaching; until on the 7th of August two savages were observed about half a mile from the Mission. I remember that towards evening I sent two on horseback to explore the neighbouring forest on the banks of the river Darwin, and these, on their return, told me they had heard the cries, the singing and the howling of a band of savages making *Baururú*. We passed the night in some apprehension, because, being so near, they had not visited us and we suspected they might be evilly disposed. What was to be done? We prayed with greater fervour and confidence, and after special recommendation of our work during Holy Mass, I had the horses got ready for

fresh expedition. We were just ready to start when we saw five big men approaching, laden with bows and arrows, their bodies covered with grotesque paintings.

—"Father, here are the Indians!" cried one of our assistants.

And the famous Captain Joachim (the man of Providence) replied:

—"Father, we are good Bororos! we are good Bororos!"

Full of joy I ran to meet them and embraced them, and all of us showed how pleased we were at their coming. They remained with us two days, treated with special kindness, and we explained to them our design, imploring of them to leave off massacring people, assuring them that we had already warned the civilized population to cease their pursuit of the natives, telling them to go and explain matters to the others and then return to us. So, having made them various presents we dismissed them pleased and satisfied; and they promised us to return after two moons, which in fact they did.

To us it seemed that our Mission was thus happily begun, since, the first meeting having taken place, it appeared that we had nothing further to fear or to make us anxious.

But on the contrary what a catastrophe threatened us! Only after ten years was this made known to us. Indians who are now Christians, and frequent Communicants, have openly told us that a large number of them had cautiously surrounded our huts with the intention of murdering us all, from the first to the last! They even told us where each of us was placed at that time; for instance that I was at a small table writing, and that my room having partitions of palm-leaves to about the height of a man, they had posted themselves at a distance to watch me, and that one already had bent his bow to strike me with a deadly arrow, determined to do the same to all the rest; but that all, moved by they knew not what, made signs to the one whose bow was bent not to shoot, and that he obeyed.

They now say themselves.

—"It was the *Papai Grande* who did not will this!" that is to say that God did not allow it!

Consequently there is no doubt that if we are still alive and able to carry on the work of redemption we owe it solely to Divine Providence, whose ways are truly wonderful. Those who then formed part of that band, are now almost all good Christians; and the one, who was to have shot the first arrow at me, was baptized by me *in articulo mortis* on the 1st of last April. He was no other than the notorious Clement who had committed I do not know how many murders and in the end had killed one of his two wives; banished from the midst of the others he wandered about, like Cain, for several years until the beginning of this year 1913, when he returned to this Colony seriously ill and although he had every care, he died. At his death scarcely any Indians came near him for the *Bacucururú*; the women, in particular, were much afraid of him and of his corpse, even after it was buried, saying that he was with *Bope...* that is to say with the Devil. Happy for him that he was able at last to receive Holy Baptism!

Were I only able to relate one by one all the loving interventions of Divine Providence in favour of the Missionaries of Matto Grosso! Allow me to narrate one that is personal.

Another great danger averted.

In the perilous journey undertaken by us in search of the savage and intractable *Cajabis* of *Rio Paranatinga* in 1900, we had tarvelled for a week in a canoe, without coming on the tracks of any of them, although we had penetrated their territory unknown to any of their band, and unknown to all others; no one in fact had hitherto reached this spot, with perhaps the exception of two expeditions in early times, from which, however, no one having returned, no news was ever received of them.

It was the 10th of July in the year 1900 and I arose with a melancholy presentiment for which I could not account. I prepared the altar to say Mass and as the ritual permitted I said a Requiem Mass, applying it for the Holy Souls in Purgatory, to obtain also their protection, seeing that every day we were in constant peril either of drowning, or of being massacred by those ferocious savages. When the Mass was ended, I gave the place the name of *Shore of the suffrages* and we resumed our journey. There were eighteen of us journeying in five canoes, three large and two small: and on all was to be seen an aspect of inconceivable sadness and melancholy. Was it a presentiment of what was to befall us?

At half past three in the afternoon we reached

a spot which seemed to us very dangerous from the enormous rocks extending across the river. Having taken the necessary precautions, the small canoes went first, followed by one of the larger with an experienced pilot, so that in a moment they went on, swiftly carried forward by the current. The last canoe, with Brother Silvio Milanese, was far behind, so that mine, which was in the middle, was at some distance from all the rest.

And just as we reached the most dangerous spot, the canoe glided towards a rock level with the water:

—"A rock..." — I cried; but it was too late.

The boat struck the rock with such force that the poop rebounded against another. The rowers, seeing the boat was unmanageable threw themselves into the water to push it in the right direction, but on account of the impetuous current and the great rocks, the little craft was dashed hither and thither to the terror of all. The leader of the expedition, who was with us, cast himself into the water, and trusting to his skill in swimming attempted to reach the river bank, but with his clothes and weapons he was continually washed back by the current, whilst the four men left with me cried out.

—"Help! help!"

For me, not knowing how to swim, the danger was greater, and I remained in the fragile bark praying to the Holy Souls in Purgatory and to Mary Help of Christians, seeking also to restore the boat's balance, trusting the mer would be able to guide it.

But when I saw that the canoe, tossed violently from one side to the other, was filling with water, and having passed the rocks was being carried swiftly to a place where the water was about sixteen feet in depth and was already beginning to sink, not without difficulty I arose and clutching the little sail above, I stood with my toes on the edge of the canoe which was slowly sinking until the water reached my mouth! We were all in despair, since the rest although they could swim would not abandon the canoe on account of its cargo, so they accompanied the boat, trying with their hand to keep together the boxes, cases and sacks of provisions which were being tossed about, including the case of the portable altar. I can not describe the horror of those moments spent in that terrible struggle. Our strength was failing and we were all being carried along by the current, when the bravest of our company hearing our cries and recognizing the imminent danger, began to row desperately towards us in his small canoe which I speedily took hold of

thanking God and Mary Help of Christians; meanwhile the third large canoe came up and I entered it in safety, as if I had risen to a new life!

Well, even in such a great danger, no one was lost. The leader of the expedition whom we had left struggling against the current, and nearing the bank had been washed back, was on the point of being drowned, when a small canoe came up, he was seized by the hair and withdrawn in safety from the water!

We lost, it is true, many provisions; we lost the medicine chest, I lost my black cassock which I wore only for Mass, and was left with my white one only; I lost the altar breads which became a lump of dough and for 40 days I could not say Mass, the Mass for the Souls in Purgatory being the last I celebrated during that expedition, but to this and to the special help of God, I ascribed our preservation.

An expedition towards « Rio das Mortes ».

To give you now some later information, I must tell you that in these months of drought our Indians are in the habit, each year, of going forth together to hunt and fish, remaining away two or even three months, not without great disadvantages.

To avoid these, this year I told them I would conduct them myself to the *Rio das Mortes* and spend some days there. The proposal was received with enthusiasm, especially because they never go to that part for fear of a hostile tribe.

Having made the necessary preparations, we fixed our excursion for the 14th of July, feast of S. Bonaventure.

In the morning I asked them to come and hear Mass as on Sundays and they did so. After Mass I distributed to each sufficient food for the first day, since after that, in hunting, they would find enough to provide us also with food, as indeed came to pass.

Our departure presented an interesting scene; it was a pity we did not have it photographed. We, that is to say, your correspondent, the cleric Poli, the assistant Virginio and two Indians, were on horseback, directing the beasts of burden; the others, men, women and boys, including two infants one of three months and the other scarcely a month old, came behind us in a long line, one after the other as is their custom, the men with their inseparable bow and arrows, the women carrying the children and everything else.

Turning towards the North, after a quarter of an hour's march it was necessary to make

a path, for there was none, and this was done by the youths who with long knives easily cut down right and left whatever hindered our passage. Soon after, they killed a *Tamandua*, which provided some meat for all; after travelling four hours and a half we encamped for the night as is usual in these deserts.

In the twinkling of an eye, each was at his post, this one under a tree, that under another, and each family lit its indispensable fire.

In the middle of the camp was lighted the fire for all the men, especially for the younger ones.

At night-fall, I invited them all to my tent to say night prayers, and the morning after they came again to hear Mass that they might obtain the blessings of heaven. I gave the name of S. *Bonaventure* to that place, trusting that our adventure might be indeed blessed.

Resuming our journey, after half an hour we came to the source of a small stream, beyond which extended a long and narrow wood of palm-trees interwoven with thorns and all kinds of plants, which rendered it dark and almost impenetrable; and its passage was made even more difficult by the water which spread out in a great swamp.

This labyrinth, which to us seemed impenetrable was not so to the Indians, who here again gave proof of their prowess. Some of the dogs began to bark amongst the trees and in an instant the young men, who were cutting a path-way, disappeared, followed by all the rest, disregarding the thorns, shouting and yelling as if it were the end of the world... What was to be caught? Some *quate* (of the monkey species). They killed four and thus we had a fresh supply of meat.

Continuing our way through the wood, after an hour we came to a great forest which seemed to be that of *Rio das Mortes*. The Indians climbed some of the lofty trees to discover the direction we ought to take and seeing it was impossible to enter that wood, we turned towards the east.

After travelling another hour we reached the banks of the river which here was joined by a smaller stream and seeing that we were once more hindered from pursuing our journey, we halted and encamped to enable us to discover our whereabouts. After a lengthy examination of the river, we still remained in doubt, because whilst we had passed the place pointed out to us by several who in former years had been there for the same purpose, this stream appeared too small for the *Rio das Mortes* and too large to be the continuation of the *Sanguadouro*.

Meanwhile in a few minutes each family had selected a place under the shadow of these ancient trees, and we pitched our tent between the two rivers.

An hour later the camp was deserted; the men had gone out hunting and the women in search of wild honey, which was to be found there in great quantities. On all sides one heard trees falling with a crash causing the ground to shake, and towards evening the men returned with several animals excellent for food and the women with quantities of honey.

On the approach of night, when all were assembled round their own fires, I told a Captain (a Cacique) to give notice of the hour of prayer but that I would not trouble them to come through the bushes, every one could remain in his own place. Instead, I went to the middle of the camp, where was the great fire, around which, as usual, the men were gathered, and where a large caldron (brought for the purpose) was boiling, full of meat to be eaten during the night; I told them to stand up and I began with the Sign of the Cross which they made after me; then the prayer "*I adore Thee,*" which all continued in a loud voice and thus with the other prayers.

What a touching sight! one was deeply impressed on hearing these powerful voices which at one time had been the terror of so many victims, now lifted up to heaven in prayer! Their own *Bari-Bonito* (the wizard) one of the most notorious in past atrocities and who finally planted his knife in the breast of Clarimondo, as I have before narrated, not yet knowing the prayers, repeated word by word what the others were saying.

After prayers, the cacique, as usual, began to give out the notices for the following day, repeating all I had told him.

The next day, after mass had been said, the men went out to hunt, and the women went in search of honey as on the previous day.

And we also, after a little exploration, fixed up a big Cross, making ready a large stake which we nailed to a lofty tree to form the cross beam, so that even fire could not destroy the sacred sign and that this might remain as a pledge of better days for these savages of the North, where for thousands of miles many savage tribes are still wandering.

In the evening the men returned with many spoils of the chase and the women with a large

quantity of honey, without however, bringing any definite news of the *Rio das Mortes*.

It had been our desire to overcome every difficulty and pursue our journey until we found it, but with this large caravan it was impossible and therefore we judged it more prudent to leave this undertaking for another occasion when we might start better provided and with fuller information and so we decided to return. Still this 16th of July, Feast of Our Lady of Mount Carmel and of the Triumph of the Holy Cross, was not a date to be forgotten, because it brought a blessing to these lands whilst we prayed God to prepare for them a more favourable future.

The following day we took our departure, returning by a new road along the banks of the river. At eleven o'clock we came to an immense forest, extending along both banks; and as the Indians found it most favourable for hunting, we yielded to their desire to encamp there, where at once the scenes of the previous days were re-enacted.

On the 18th we decided to return home taking with us some boys and leaving the families a few days longer in accordance with their wishes. All returned well satisfied and hoping next year, please God, to make another excursion and explore further.

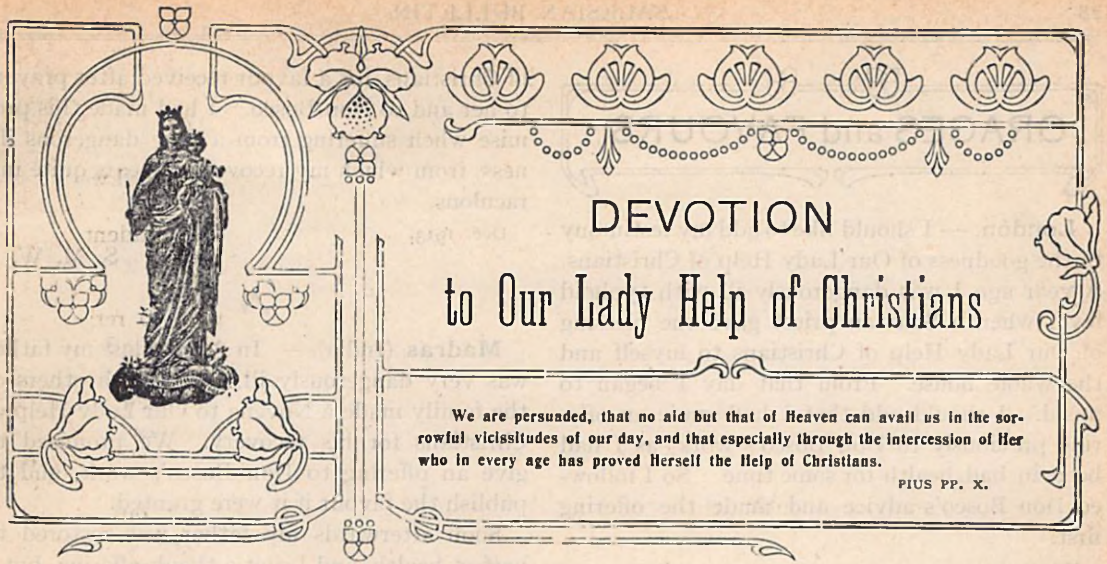
Of the rest I may say that all goes on with regularity and, thanks be to God, we are much better provided with the necessities of life, which have so often been lacking. Even the wine for Holy Mass we now make in sufficient quantity to supply also our brethren of Cuyabá, for here the vintage occurs regularly twice a year, about July and February, the vines being pruned in September and March. If ripe grapes are wanted in other months they can be had, for in four months after the pruning they begin regularly to ripen. This reminds us of the early days of the Mission when — in five years — fourteen persons drank only one bottle of wine!

But I will keep the rest for another occasion. Be pleased to recommend our Mission to our worthy Co-operators, assuring them that the humble prayers, which from these forests ascend daily to God, will call down upon them and upon their families the choicest blessings.

Your most obedient Son in Corde J.

JOHN BALZOLA.





DEVOTION to Our Lady Help of Christians

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

PIUS PP. X.

One of the chief points discussed by Our Superior General in his annual letter is the devotion, to which these pages of our periodical are always set apart. Indeed there should be scarcely any necessity for a recommendation of this sort, for the favours obtained speak for themselves. But it is on account of the spiritual advancement obtained, and the christian regeneration of the people, that this devotion is inculcated; for the Mother leads her children to the foot of the altar, to her Son, and the practice of his religion. There can be no doubt that this has been effected in many districts where this devotion has been established, particularly in missionary lands, where the maternal protection of the Queen of Heaven makes a special appeal and has a specially attractive power.

At the Basilica of Our Lady Help of Christians at Turin, there is established an Archconfraternity, often mentioned in our annals but not dealt with at any length in our explanations. The Church was scarcely completed — says Don Bosco himself — when there were many and repeated requests to initiate an Association of the Faithful, who, united in one spirit of prayer and catholic piety, might honour the mother of God under the title Help of Christians.

When the consecration of the Church was over these requests became more frequent, and were made by persons of every condition. It was to gratify this holy desire that an Association was

formed and the following application was made to the Archbishop of Turin:

Your Grace,

The undersigned begs to make known that, with the desire of promoting the glory of God and the salvation of souls, there should be established in the Church of Our Lady Help of Christians, which was consecrated by Your Grace a year ago, an Association of the clients of Our Lady Help of Christians; the principal object being to promote the veneration of the most Holy Sacrament, and the devotion to the Mother of God.

To secure this end some Regulations have been compiled, modelled on the statutes of the well-known Confraternity of the same name, erected at Monaco, so that these pious exercises may have a recognised form, and be in keeping with the spirit of the Church.

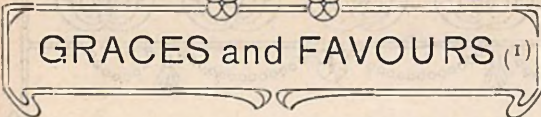
The undersigned begs Your Grace to take this proposal into consideration and to examine the regulations and prayers, so that all may be done with that regularity which is essential to promote the glory of God and the salvation of souls.

The Altar of this Association shall be the High Altar in the Church, it being a privileged altar, and the one at which nearly all the devotions in the church are made.

Begging your prayers and blessing.

Your devoted Servant

JOHN BOSCO.



GRACES and FAVOURS ⁽¹⁾

London. — I should like to add my testimony to the goodness of Our Lady Help of Christians. A year ago I was dangerously ill with typhoid fever when a Salesian priest gave the blessing of Our Lady Help of Christians to myself and the whole house. From that day I began to mend. I should add that I had made an offering previously to Don Bosco's work, as I had been in bad health for some time. So I followed Don Bosco's advice and made the offering first.

Nov. 1913.

V. H.

*
**

Warragul (Australia). — I am sending an offering to Don Bosco's work, and also a thank-offering for favours received through the intercession of Our Lady Help of Christians; which thanksgiving I desire to be published in the *Bulletin*.

Oct. 1913.

A client of Our Lady.

*
**

Dublin. — I am sending a small thank-offering for many favours received through the intercession of Our Lady Help of Christians and after promise of publication.

Dec. 1913.

S. M.

*
**

Swnford (Co Mayo). — I enclose a thank-offering for a Mass in honour of Our Lady Help

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

of Christians, for a favour received after prayers to her and to Don Bosco. I had made this promise when suffering from a very dangerous illness, from which my recovery appears quite miraculous.

Dec. 1913.

S. M. W.

*
**

Madras (India). — In August last my father was very dangerously ill, and I with others of the family made a Novena to Our Lady Help of Christians for his recovery. We promised to give an offering to Don Bosco's work, and to publish the favour if it were granted.

Soon afterwards my father was restored to perfect health, and I sent a thank-offering, but I put off the publication of the favour. It would seem that Our Lady wished to remind me of this, for my father had another illness very similar to the former. We again implored her intercession, with the result that he was again restored to health; and I now hasten to fulfil the promise of publishing the favour in the *Bulletin*.

L. C. H.



The prayers of the Co-operators are asked for the repose of the soul of William Shaldo who is recently deceased.

R. I. P.

NOTICE.

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

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