



# Salesian Bulletin

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♣ Vol. IX. ♣

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

*Sancti Don Bosco*


DA MIHI

ANIMAS CAETERA TOLLE

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# Important Notice to Readers.

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


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

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

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

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

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# The Salesian Bulletin

Organ of the Association of Salesian Co-operators

Via Cottolengo 32, Turin, Italy.

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## The lesson of Don Albera's letter.

How wonderful it must have seemed to the Apostles in olden time, when at their word or touch some unseen, supernatural, divine power exerted its mysterious influence, and wrought miracles, marvellous in character and countless in number. Their mission to the whole earth was to be proved, their church founded, and Christianity was to be established. Against the existing powers it was necessary to exhibit a higher power still, and while destroying all false belief, it was necessary to supply Others, which would bear the stamp of eternal truth. But gradually the new Religion of Christ came into its own; it gained ground perceptibly, in spite of opposition, and of all the diabolical efforts to overthrow it, or to prevent its extension. However when this stage had passed, and Christianity

was established and free, the miracles also became rarer, for they had accomplished their task, and had been instrumental in convincing an unbelieving generation. Henceforth the Religion of Jesus Christ went on its way by its own inherent force and vitality, and supported by those who had been brought into its fold.

There is a strange and striking analogy to all this in the establishment and spread of the work which Don Bosco was appointed to give to the world. His early life was mysterious enough, for there were marvellous happenings in his very boyhood; but this was but a foreshadowing of what would characterise his after years, and it must have been a subject of marvel to himself, as it was to those around him, to witness the miracles and extraordinary favours which God deigned

to work through him, to prove His mission from above and to secure the establishment of his work.

Opposition, long and deadly, was but one phase of his apostolate. It came from all quarters; from the civil power, from his fellow labourers in the religious world, from the anti-catholic sects, from individuals; all alike spurred on by the powers of evil, who detected, as unerringly as of old, that a great redeeming work was being set up in the world. How wonderful then it must have seemed to Don Bosco, when miraculous interventions occurred just at the opportune moment, either to save him from his enemies, or from his creditors, or to enable him to establish one department after another. Death comes with terrifying swiftness to some who would oppose him; a storm of extraordinary severity breaks out to convince hesitating contractors; strangers come up to him in the streets, and supple him with the means of paying urgent debts, but which were only known to himself and his creditors; even the animal world is prepared to defend him when that method is most convenient; but the animal displays such extraordinary knowledge, that it cannot be allowed to belong to the ordinary breed, or to have come along by chance.

But even these extraordinary occurrences were overshadowed by the daily wonders worked by his prayers, or his blessing, in the later years of his life; wonders which are still attested by those who knew him, and which are repeated by him now after his death by his intercession. However, the point of all this is, that these wonders were necessary for the establishment of his work, which bears the unmistakable mark of Divine appointment; they were necessary to give to Don Bosco and his followers the sanction

they required, and the courage necessary to face the constantly recurring difficulties; they were necessary to convince those who had to authorise the work, and to cause thousands to rally to his aid, including persons of every rank, friends at Court, royal personages themselves, as well as the workmen he had trained and made his helpers.

But as in the former part of this comparison, these came a time when these wonders were no longer indispensable, when the work had found a secure footing, when it had been widely taken up, and its effects had drawn to it hundreds of admirers and Co-operators, so that it could stand by its own inherent force and vitality, and spread into all parts, and draw countless numbers under the shadow of its influence.

Accordingly, as the Very Rev. Don Albera pointed out in his letter of last month, the work depends upon those who have joined the standard of Don Bosco, and promised to continue his apostolate. His mission has been established, and by the year 1915, the centenary year from Don Bosco's birth, it will have reached a high state of development, though it cannot be said to have reached its zenith. A hundred years see many changes, and bring many new movements into being; what has been accomplished in the Salesian Work, has been the outcome of some seventy years, for Don Bosco himself went through a special course of training, conducted by Providence, before he was mature enough to undertake the labours of such an Apostolate; but even a hundred years of labour would not account for such rapid development, had it not been divinely promoted, and miraculously fostered.

It will not be difficult to see the

point of all this. A great work in being needs proportionately, large supplies; and should these become insufficient it must necessarily be deprived of the means of accomplishing its beneficent mission. Constancy, therefore, is an indispensable qualification for successful co-operation. The initial undertaking is carried through by the assistance of one combined effort, but the work in being also demands continual upkeep, and if co-operation fails or becomes spasmodic there is danger of great-loss, and a diminution in the

good that might otherwise be accomplished.

There is surely no better opportunity of renewing our generous assistance than when this great centenary is approaching. There will be special commemorations, without doubt, but, as the secretary to the Cooperators remarks these will be disappointing, if there be not a corresponding endeavour to assist more liberally and systematically that work, whose Founder we hail as an Apostle and as a Benefactor of society.

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## The Work of Don Bosco in South America

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**I**N a previous issue reference was made to a visit being made by Fr. Trione of Our Society to the Salesian Houses of the Argentine Republic. He went there in the name of Our Superior General primarily in connection with the movement dealing with the emigration question, but his visit has been turned into a series of visits to the great schools and parishes, which our confrères are conducting in the South American Republics. Fr. Trione is exceptionally gifted in this capacity, for he has long been the chief secretary and organiser of the Co-operators, and has treated of Don Bosco's work in many lands and with all manner of persons.

Writing from Buenos Aires to Our Superior General he says: We held yesterday in the great Academy Hall of our College of Pius IX. the general gathering of the Co-operators from all the Argentine State. They came from many cities of the Republic, but particularly from La Plata, and the combination made a very imposing assembly. The Co-operators are of an enterprising and very hopeful disposition. They enter readily into all the local good works, and are a strong support to Salesian Work.

You will remember the General Congress that was held, and great results are expected from it, for everywhere there are being promoted local conferences in connection with our Institutes, along the lines of the general regulations, and adapted to local traditions.

When I mentioned your name and message

yesterday to the great assembly, there was a scene of great enthusiasm. I dealt with the centenary of Don Bosco's birth, and with the establishment of the Feast of Mary Help of Christians at Turin, and showed that it was a memorable occasion not only for the Salesians, but also for that immense body of Co-operators which Don Bosco had called into being.

This homage, I pointed out, should not wholly consist of imposing demonstrations, though these would doubtless be a suitable factor in the celebration; but should more suitably tend towards the amplification and perfecting of that great poem which was woven by the series of works and institutions which take their name, meaning, and inspiration from him, and which would cause others to exclaim:

This is indeed an honour to Don Bosco, the development and progress of his works, in which he continues his Providential Mission.

I pointed out that they should not be satisfied with giving moral and material support to the Salesians, but should strive to attain something of the spirit and activity of Don Bosco himself, so as to be Salesians in the midst of the world. Thus, in fact, Don Bosco intended them to be when he instituted them, and when the idea came forth first from his inspired mind, and thus also Pius IX. wished them when he approved of their Association and called them Salesian Tertiaries.

After developing there and similar suggestions I said: But what is there for the Co-operators of

the Argentine to do, seeing that they have already worked such miracles here? It would seem that there was nothing further to demand, and that it was now only a question of admiring and congratulating. They had drawn from the Catholic Faith which animates them and from their generous Argentine character that love and devotion for good works which so much distinguishes them, and has made them join in great numbers the Association of Co-operators, which is ever promoting some new scheme for the good of souls and bodies, and has made them so faithful to it.

I then referred to their co-operation towards the noble monument being erected in Turin in memory of our Venerable Founder, and proposed some permanent memorial of the Salesian work in this Republic. The actual schemes to be taken in hand I left to the Provincial Fr. Vespignani, who straightway proposed new foundations in the Argentine, the rapid settlement of which demands other centres of educational activity, and these should be memorials for 1915. The Co-operators did not seem to be by any means frightened by the suggestion of new and expensive extensions, and in fact the Provincial's eloquence was such that none could doubt that all would heartily and practically second his proposals, which were eminently to the great advantage in many ways of their own great country.

As you are aware this Collegio Pio Nono is the most important Salesian House in the Argentine but since Your Reverence was here thirteen years ago it has continued its victorious career and now has six hundred boarders, of whom about half attend the Arts and Trades departments, which are in a very high state of proficiency, and the other half are in the schools, going through various courses, leading to the University and professional careers. There is besides the Sunday Oratory, and also the day schools which are attended by another six hundred day scholars and have an altogether separate establishment.

The school has an excellent site and grounds, has all the most modern educational equipment, spacious courtyards, theatre, gymnasium, a meteorological observatory which ranks high in the scientific world, and finally the great Sanctuary dedicated to Our Lady Help of Christians and which compares very favourably with that in Turin.

In Buenos Aires this Achievement of the Architect, Fr. Ernest Vespignani, of our Society, is regarded as one of the chief factors in the city's high reputation, and it has besides the advantage of being excellently served by the large body of

priests attached to the College, and everything in connection with it is conducted on the highest lines.

There is a vast crypt containing nine altars, and accommodating two thousand persons. The upper church; or church proper has twelve altars, two of them being high Altars. One of these is under the dome and dedicated to the Sacred Heart, the other behind, and dedicated to Our Lady Help of Christians, and towards which run the galleries around the side of the church.

Solemn and Pontifical Masses are celebrated on this altar, which is surmounted by a very beautiful statue of Our Lady Help of Christians, which is remarkable for the fact that it was sent to Turin in 1887 that it might be blessed by the Ven. Don Bosco himself, and was afterwards exposed to the veneration of the faithful in the Salesian House at Paris.

On the feast of the Assumption 1913 I witnessed one of these grand services in this Sanctuary and the combination of solemn ceremonies, grand music and overflowing crowds of pious faithful is beyond description. It must not be thought however that this great attendance of the faithful is attracted entirely by the splendour of the functions, for the reception of the Sacraments is most exemplary, and the number for one year is more than 200,000.

On similar lines to this is the religious movement and life in the other Salesian Churches of the Republic, specially in that of St. John the Evangelist in the industrial quarter of the city, and in that of the Sacred Heart at La Plata.

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In another letter Fr. Trione goes on to consider the educational or Salesian Work proper. Writing again to Don Albera he says: The preparations for the centenary celebrations are already being formulated, and these are particularly vigorous among the Past Pupils who are at work in connection with the Monument to Don Bosco. These latter are to be greatly commended. They are going to send a contingent to Turin in 1915 to represent them at the unveiling of the Monument, and many of them are to the fore in all that concerns the action of the Co-operators. Every one of the forty-four Houses in the Argentine has its quota of past-pupils organised, and in connection with some schools there are regular weekly or even daily meetings in the various sections promoted among them. With such a body at one's disposal, great things are possible, and many of the past pupils, in point of fact, have become influential members

of society and prominent in various departments of public life.

It must certainly be allowed that Don Bosco's system of education is responsible for much of this constancy and attachment on the part of the former pupils. There is none of the hard, rigid discipline, that deals with the young as with machines; these mechanical or automatic methods are reserved exclusively for the drill and the gymnastic training. Simplicity and reasonableness govern all, as they did with Don Bosco himself. Certain it is that the schools are crowded and forced to refuse any number of applications for admission. In the city of Buenos Aires alone the Salesians have 6,500 pupils including boarders and day-scholars, and this is due not only to the system, but to the successful organisation, and achievements in public examinations and public life. Everything is quite up to date and new ideas are tested and assimilated; and while holding to fixed principles, there is no hesitation when it is clear that a certain movement is for the better. Sanity in these things is essential. I noticed that in all these schools there were put up every day, in a glass frame made for the purpose, various notices concerning the pupils in general. Anything new in the time-table, anything important in the School life or even in the city, all arrangements etc. were placed there. Sometimes, recommendations of the Superior appeared, and when I arrived at the Collegio Pio Nono I saw a few courteous words of welcome, and a photo of myself, taken from an Italian Illustrated paper.

As for their pre-eminence in the matter of physical culture, it is a fact beyond dispute and recognised on all hands. In 1910 there was a great display of combined drill and gymnastic games, given by all the schools of the Republic; and of the 6000 chosen to take part in it, more than 5000 belonged to our Schools. Such a fact speaks for itself as to the place held by our educational establishments in this part of the world, and their reputation is enhanced by the consoling results obtained in the other states which are perhaps not yet quite so developed or flourishing as the Argentine. And the same applies equally to the Colleges and Schools directed by the Nuns of Mary Help of Christians, which are just as numerous and flourishing.

It would be a fine thing if some memorial of all this work could be shown at Turin in 1915, the centenary year. It would be a marvellous confirmation of Don Bosco's expectations and prophecy when, he first sent his sons in 1875 to establish his work in South America, on behalf of the rising generations of all classes

It would show to demonstration another of his strange visions come true.

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Fr. Trione has passed on to other Republics, first of all to Uruguay. Writing from Montevideo he says: My letters must necessarily seem like repetitions, for the matter of which they treat is more or less the same in the various States; from Montevideo, for example, where I am now writing I ought to send much the same report as I did from Buenos Aires. The Co-operators here are also very zealous and enterprising. On my arrival I made use of the daily papers to give them my salutation, and to give them your message. I also visited some of the chief Co-operators, in company with the Provincial, and saw the Directors and organisers of the Co-operators' affairs. In regard to 1915, it must not be forgotten that in this Capital there is in course of construction a grand temple to be dedicated to the Help of Christians, and in much the same style as that described in the city of Buenos Aires. It is being erected near the great school of Arts and Trades, and is designed by a distinguished architect, himself a former pupil of the Salesians in this town of Montevideo.

Of the colleges and Schools and past pupils much might be said, but it would mostly be to repeat what I have said of the Argentine. I was particularly interested in that of Villa Colon, which was the residence of our much lamented Mgr. Lasagna; and where the Archbishop, Mgr. Soler frequently went for a little repose and spiritual retreat. It is situated in a most favourable position, has a splendid educational side, including a museum and observatory, and near by the Sanctuary of Our Lady Help of Christians. Among the beautiful eucalyptus trees, which abound here, will be placed the monument to Mgr. Lasagna, the famous Salesian Missionary-Bishop, whose zeal and enterprise did so much for the work of civilisation and progress in the southern States.

The work of the Nuns, again, is very much to the fore, and their schools are conducted with the highest results; their past-students are well organised, and are already actively engaged in schemes for the centenary feasts.

There are hundreds of other things that I should like to dilate upon, but I must await my return to Turin. For the present send us all your paternal blessing, and particularly to

*Your devoted Son*

STEFANO TRIONE

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

After the excitements of the departure, tranquillity soon reigned in our compartment. Don Bosco's state of exhaustion had moved me to procure for him the comfort of a sleeping carriage. We conversed upon the subject which preoccupied me. I endeavoured to make the good Father understand the importance of Monseigneur's life for the good of the Church and for the regeneration of Europe; but it appeared to me that his ideas on this subject were vague. He acknowledged certainly that our princes were good Christians; but had he ever asked himself what would happen if Henry ascended the throne? Could he even guess? In any case it was necessary that his prayers, his intercessions should be proportioned to the greatness of the interests in question.

After a time I was so overcome with fatigue that I said good night to my two travelling companions and fell asleep. I was in urgent need of rest and I can never rest except when lying down. I don't know how I managed to sleep in the narrow space of my seat; but what I well remember was that after a certain time I was roused by Don Rua who said gravely: "Count, I awaken you because you are snoring so loudly that I think you must be ill and in a very uncomfortable position." — My head, indeed, had slipped under the arm of the seat; still I slept well. I smiled at the incident, made my excuses and observing with concern that the two priests had not slept. I fell asleep once more, and lost all remembrance of myself and of this world until about three or four o'clock in the morning. Don Bosco had not slept; he kept for a long time in the same position; his soul was raised up to God in heartfelt prayer.

Don Bosco said to me:

—"Why do you not take care of yourself? Your health is undermined; you ought to be more careful."

I must acknowledge I was astonished at these words describing exactly my state, no one having revealed my sufferings to the good religious, not even the bottle of rhubarb wine hidden in my bag. I replied that only one person's health was of importance, that of Monseigneur; and that if he were dead, mine would be useless. Don Bosco did not seem to find my reply convincing, he returned to his meditations,

mingling with them. I thought what he had just been speaking of. In fact I was quite cured. In spite of our twenty hour's journey in tropical heat, I did not feel the least tired. This surprised me. I did not speak of it, but I thought all the more, thanking God for the favour granted me by means of his holy Servant.

On reaching Mestre near Venice, we heard to our consternation, that the Vienna Express, which our train should have caught, had started an hour ago. Our train was terribly behind time. There was nothing for us but to take the slow train, starting in an hour's time, by which our journey to Wiener-Neustadt would take twenty-four hours instead of twelve. Consequently instead of reaching Frohsdorf in time to sleep there, we should not get to the end of our journey until Sunday morning. Another day and night in the train! Don Bosco, although greatly fatigued before setting out and although he had not closed his eyes all night, merely exclaimed with a smile:

—"Patience! Providence has so willed it!"

I sent a telegram to Frohsdorf giving notice of the hour of our arrival. All day the heat was suffocating. All the Stations in Carinthia were being decorated with flags and branches of pine in honour of the Emperor whose special train was going through this province in the afternoon. The inhabitants were already dressed in their best, regaling themselves with enormous mugs of beer. It was clear that they were awaiting the event of the day, to which they attached great importance. Notwithstanding the efforts of the revolution, the bonds which, in Austria, unite the Emperor and his family with the people are strong and touching; efforts are constantly made to break them, but so far they have resisted evil machinations.

The time passed quickly, thanks to the interesting conversation of my two travelling companions. During the prolonged stoppages of our train I made futile efforts to induce them to take some food towards two o'clock in the afternoon Don Rua took two boiled eggs and *benedicite* as dessert. Meanwhile Don Bosco exercised his india-rubber legs, poor dear man walking up and down the Station with his hands behind his back. His cassock attracted the



attention of the people, because throughout Austria the priests wear, out of doors, a long coat and a tall hat. I was not surprised that with such a rule of life these two venerable religious were as thin as a lath, but they are saints, which makes up for everything! As for me, the prayers of Don Bosco had effectually cured me; I ate enough for four.

Here I will set down some particulars of my long conversation with Don Bosco. He had just returned from France and was still full of the impressions he had carried away. The collection for the Church of the S. Heart in Rome the erection of which he had undertaken at the Pope's desire, had been fruitful; generosity is a virtue which the French still practise. He had collected in Paris only and had brought away 120,000 francs. How was it that fashion, worldly and superficial, took up this poor priest, so humble in his appearance and manner, who spoke a kind of French all his own and almost unintelligible without even the usual Italian impetuosity? and yet it is an undeniable fact, although the person in question did not speak of it. And I do not, in the least, intend to give a list of the persons more a less devout who ran after him; the enthusiasm of which he was the object extended to all. The most worldly newspapers, even the *Figaro*, recounted marvellous stories of his works, of his miracles. Amongst the numerous proof of the fascination he exercised over all sorts of persons, Don Bosco gave me an account of two dinners to which he was invited by the Russian and Polish Colony living in Paris, and accepted by him to obtain the object he had at heart. In one of these the host, a Russian prince, in fulfilment of a wager, offered to the guests in the depth of winter, all that summer produces in the way of fruit: melons, peaches, cherries, grapes, pears, strawberries, etc.: all quite fresh, not preserved. The dinner had cost the extravagant sum of about fifteen thousand francs, and Don Bosco was amazed at such luxury and absurd prodigality; but in an envelope he had received, as a souvenir of the evening, the welcome sum of 10,000 francs. In the second grand dinner, another Russian prince had wagered that fresh dishes of all the Russian game should be served; there was reindeer, bear *de la Mouche* (that is *della mosca*) as

Don Bosco said, confusing in his translation the city of Moscow, or Muscovy, with the well-known insect.

One of the anecdotes which remained in my memory refers to the visit paid by Don Bosco to the *grat Orleanists*, as he called the Princes of the House of Orleans in his jargon of French and Italian. The current of fashion was directed towards the holy religious. The Orleans' princes wished to see him. Princess Blanche invited him to say Mass in their private chapel. His time was so limited that he could not accept the invitation. After a few days another invitation was sent and a second refusal followed from the same cause: he was not free on the day mentioned. Not disheartened Princess Blanche sent to ask him to fix the day he could come and the messenger insisted on the unseemliness of another refusal, and the bad effect it would produce. Don Bosco observed: "I accepted as an act of charity; I celebrated Holy Mass in their Chapel, which was served by a Prince named Czartoriski and by one of his sons. After Mass I found about thirty people assembled in one of the rooms. Prince Czartoriski took me aside and said: — "I am glad that you should know" that I am a good Catholic. — "I congratulated him; he had indeed given me two proofs; he had served Mass correctly and had received Holy Communion. He, with the Duc d'Alençon, had communicated."

He related also wonderful instances of the protection of Providence, assisting him and obtaining money for him in a truly miraculous manner. Indeed, he stood in need of large sums. The expenses of the house of Turin alone amounted to 500,000 francs, of which not even a centime can be reckoned on beforehand; all comes from public charity and the alms collected daily. The Salesian Congregation has increased wonderfully: it includes under different heads, more than 100,000 persons. For the Secretaryship of the Superior General, the postal, and telegraphic expenses amount to 25,000 francs. Such a sum seemed fantastic to me, and I enquired again. Had it not been certified to me by my venerable companions, I could scarcely have believed it.

(To be continued).



## Favours ascribed to the intercession of the Ven. Don Bosco. <sup>(1)</sup>

### An unexpected cure.

The recent birth of my little child was accompanied by alarming symptoms of a dangerous illness to his mother; symptoms which we had previously ascribed to the approaching birth of the child. Remedies were at once applied, but the unknown malady had already obtained such a hold, that it caused intense pain particularly in the head, and soon brought on unconsciousness.

In the greatest agitation of mind, I went for a doctor of my acquaintance, in whose skill I had entire confidence; I was hoping that he would declare it to be a passing symptom, but I was sadly deceived. For after an examination he declared that the poor woman's state was most dangerous, as he had been called too late to counteract the poison which she had somehow assimilated into her system. In fact his diagnosis was confirmed by a violent attack of vomiting, which threatened to be fatal.

In these circumstances, the doctor advised me, as my one hope, to have my wife removed to a well-known nursing home, under the direction of an eminent scientist, Signor Pestalozza, and this advice I followed immediately.

The physicians here could only confirm the opinion of my own doctor, declaring that they would use every means at their disposal, but that the poisoning of the blood had reached to such a degree that they could only hope to prolong her life, but could not remedy the disease. As all probability of a cure from science gradually disappeared I became the more alarmed, for it meant an indescribable loss to me and to the five young children who would be left motherless. With that inexplicable eagerness which comes upon one at the critical moments of life

I turned with all confidence to the intercession recommended by the Ven. Don Bosco, that of Our Lady Help of Christians. It was quite a last resource, for, in spite of the efforts of the latest medical science, the pallor of death was beginning to make its appearance, and everything foreboded the worst.

I therefore began the Novena recommended by Don Bosco, promising an offering in return, the publication of the favour, and saying the prayers prescribed by him, whom I had so often heard recommending confidence, when I was a boy at the Oratory.

The Novena was passing away without any brightening of the situation until the last day but one, when there were very disquieting signs that the patient would lose the use of her mental faculties and become quite mad, although there now appeared less chance of an imminent death. We therefore redoubled our prayers to the Servant of God that he would obtain a complete cure, and I placed on the sick bed a relic of Don Bosco given me by one of the Salesian priests. After this there was so rapid a recovery that all the doctors of the place were astonished, and declared quite frankly that the fact that the sick woman could be stated to be out of danger must be regarded as miraculous.

I now desire to fulfil my promise of publication of this remarkable favour, which will ever keep alive my veneration for the Servant of God, and my confidence in Our Lady Help of Christians.

P. C.

*Past-student of the Oratory of Turin.*

Rome, 1913.

### A grave anxiety removed.

For some months I had been a prey to the gravest anxiety on account of the conduct of one who was very dear to me; so much so, that had not our Holy Faith sustained me, I should have been driven to despair. While in this an-

(1) In reporting these accounts we again avert that we do not intend to contravene, in the slightest degree, any of the Pontifical decrees in their regard; only that credence is claimed for them which is demanded by ordinary human testimony.

xious state I happened to fix my gaze on a picture of Don Bosco which hung in my room, and suddenly there came an inspiration that I should obtain his intercession in this trouble. I decided to act upon this inspiration, promising publication and a thankoffering. I began a Novena of prayers, and after only five days had passed, there was a wonderful answer, for circumstances seemed to change as if by enchantment; the person whose welfare had caused me such anxiety underwent a complete change and peace was restored to my life.

Feb. 1912.

C. G.

#### An operation avoided.

For some years internal pains had warned me that some desperate remedy would one day be necessary; in fact these pains at last increased so much, that it was quite impossible for me to continue my usual occupation. I called in the doctor and had special advice, but all were of the opinion that no good could be effected without a dangerous operation.

But my whole family joined with me in exploring the intercession of Don Bosco so that he might obtain from his great Patroness the removal of this necessity. To this end I also sent an offering for a Mass at the Oratory, and obtained prayers. I am now in a position to state that they were most efficacious, for during four months I have been in perfect health, and there is no suggestion of the need of an operation, nor of anything to prevent in the future my continual application to my usual duties.

In the offering I am sending, my wife also joins one on her own behalf in thanksgiving for a particular favour received by her.

Campomolino, Sept. 1913.

A. S.

#### A Cure of consumption.

In March 1911 I had to give way to a severe illness which had effected my chest, and the doctor declared that it was consumption. I was in great danger, but I was not at all prepared to abandon my little children, so I had recourse to the method propounded by Don Bosco, and using his Novena I sought the inter-

vention of the Help of Christians, and sent an offering to Don Bosco's work at Turin.

To my own astonishment the cough which had developed suddenly ceased and my former health was restored. I delayed making the thanksgiving I had promised, and before long I was attacked by rheumatism. I made use of the remedy that had stood me in such good stead, and though undeserving I was again cured. I lost no time in making my thankoffering and now beg to offer my public thanks to Don Bosco and his great Patroness Our Lady Help of Christians.

Feltre, (April 1913).

D. M.

*Salesian Co-operator.*

#### A child's sudden cure.

On March 1st our little boy caught an infectious disease, and was very soon reduced to an extreme and very critical condition. His eyes and face were covered with sores, so that he was pitiable to see, and by the 6th of the Month he was so far gone that we were afraid he had only a few hours to live.

We then commenced a Novena to Our Lady Help of Christians, also beseeching Don Bosco to use his intercession, promising to publish the favour. The child had always worn a medal of Our Lady, and we now placed upon him a picture of Don Bosco. As soon as this was done the convulsive movements disappeared, the fever began to diminish and in less than twenty-four hours he was freed from his illness. After a few days he was convalescent, and not even his sight, which we had dreaded would be affected by the illness, suffered in the least.

Full of gratitude towards Our Lady and her Venerable Servant Don Bosco we now fulfil the promise made.

Faenza, May 1913.

M. G.





# Salesian Notes and News.

London.

The New Year in the Scholastic Departments at Battersea opened rather early, and the second term was soon in full swing. It was not however thrust upon the young minds in too large quantities at first, for the breaking away from home comforts and diversions was made a little less noticeable by the display of pictures given by the School Cinema. There was also in view the coming visit of His Lordship the Bishop of Southwark, who had promised to be present at the first presentation of this Year's play, which had undergo much of the necessary rehearsing in the last term.

As a matter of fact we had had a brief visit from the Bishop on Christmas Day, but it was to a practically empty School that he came. He had accordingly promised to honour us with a visit later on, but his approaching journey to Rome made it necessary that he should fix a date early in January. He came therefore on the 13th and was welcomed very heartily by the whole school as he made his way up the centre of the Hall to take his seat for the play. This went off with great success, presenting another of those combinations of entrancing scenery, bewitching dances and singing, for which our stage has a high reputation.

Between the acts, a set of verses was read to His Lordship, bidding him welcome and wishing him a year of all success in his many labours. At the end, the Bishop made a brief speech, expressing his thanks and appreciation and after consulting with the Rector, he obtained a holiday to signalise the occasion. This announcement was received with cheers which were continued till His Lordship had left the Hall and made his way to the House. We hope that his words of good wishes and encouragement will have an abundant fulfilment in this scholastic Year, and that His Lordship will be prospered in his many important and difficult undertakings

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Apart from scholastic matters the Christmas Season is always a period of special activity in the sphere of religious work, of which the Sacred

Heart Church is the centre. Every Year an elaborate scheme of decoration is evolved, and this year's was a most effective and attractive one. Besides this, the Crib was on different lines from last year, and was, both in idea and execution, picturesque and beautiful, and true to the Gospel traditions. The *Tablet* makes a cursory reference to the Christmas services at the various London Churches. Among its enumeration it says; at the Salesian Oratory, Wandsworth, considerable artistic skill was displayed in the representation of the stable at Bethlehem. In this Church on Christmas Eve Moorel's Mass, "Des Anges" was sung; and in the Salesian Church at West Battersea the students sang Haydn's 1st Mass at the Midnight Mass.



## Coming events.

At the end of January there is held the commemoration for the Feast of St. Francis of Sales. From remarks and notices given year by year our Readers must have become familiar with the great Doctor of the Church, whose name has become our own, and is therefore most intimately associated with all our work. Like our own Venerable Founder, his was a many-sided career, and his genius was not confined to one sphere of action. How like in one particular point are the Master and Disciple! The Bishop of Geneva soon recognised the power of the Press, and he turned it into a powerful assistant in his combat with the heresies of the Chablais. He wrote to Pope Clement VIII: "Our replies to the enemies of the Catholic Faith should be ready for immediate use, so as to meet their attacks without delay. On these conditions only shall we enter the lists against them with confidence. But for that purpose a printing-press should be at our disposal."

It was therefore with the blessing of the Vicar of Christ that he established at Thonon the first Catholic Press. From it were issued thousands of pamphlets containing clear expositions of true doctrine, and composed in a style admirable for its winning gentleness.

Pius IX in 1877, in answer to a petition from Catholic journalists and authors, assigned to St. Francis of Sales the Patronage of the Catholic Press.

The work of Don Bosco can never be dissociated from the Press, and in this, while following example, he was easily greater than his Patron, for the means of modern publication far surpassed those in existence in the seventeenth century.

From the very outset of his mission he saw, with a seer's penetration how this invention

he felt overcome by intense grief. That unfortunate land was then the theatre of fierce religious disturbances, and appeared to him as though strewn with moral and material ruins after the conflict. The Pastor perceived at a glance the frightful evils both of soul and body, which afflicted the misguided inhabitants of the Chablais, and hence his unceasing labours for its restoration.

Similar trains of thought must have crossed Don Bosco's mind when, on Dec. 8th 1841, he had beside him the boy, who was typical of



VALSALICÉ (Turin) — A Gathering of Past Pupils.

would be more than ever put to evil purposes, by the perversity of the wicked; it would be made to serve for the diffusion of irreligious and pernicious literature especially among the young and the generality of the people. It is not to our purpose to show how his activity found means of distributing popular works in very large numbers, running into several millions, for enough has been said to show that even in this department, the influence and example of St. Francis of Sales, as our Patron, have been important and far-reaching.

While he once contemplated the country of the Chablais, which lay stretched out before him,

thousands of others in the like destitute condition as far as their souls were concerned. Like St. Francis he was moved by profound compassion, and renewed the determination he had already made of giving his whole life to the work of regeneration.

The occurrence of the Feast of St. Francis of Sales on Jan. 29th is therefore to us more than a passing commemoration, for it is intimately bound up with the origin, growth and character of our work, and is very suitably regarded as the occasion for the first conference of the year, which will gain greatly by being under his patronage and being inspired by his example. All

Co-operators should remember that the only extra devotion undertaken by them on joining the Pious Association is to say daily an *Our Father*, *Hail Mary* and *Glory be to the Father* in honour of the Patron Saint of the Congregation.



**Distinguished Co-operators.**

It is well known that a very great number of the dignitaries of the Church are enrolled among the Association of Co-operators, and are in fact very great promoters of the different works of the Society. This is especially so with the eminent Cardinals, for they come closely into touch with them in their administrative work, and are thus led to perceive the effect they have upon the religious life of the people and particularly the young.

But we have, of late, lost more than one distinguished Co-operator, by the deaths in the College of Cardinals. On Dec. 7th last, there passed away His Eminence Cardinal Oreglia, the Dean of the Sacred College, and Chancellor of the See of Rome.

In a little pamphlet published by Don Bosco in 1878 he thus writes of the deceased Cardinal. "Born in Benavagienna in the diocese of Mondovi on July 9th 1828, he went through his studies in Turin, where the professors were particularly struck by his acute mind, and his application to work. He then went to the Ecclesiastical Academy in Rome, where he completed his theological course, and took up the study of languages, particularly German. He then entered the Vatican Court, and after a short time was sent as Nuncio to Holland, whence he was transferred to Portugal, and succeeded His Eminence Card. Ferrieri as Archbishop of Diamata. In Portugal he found still remaining some of the Pombal traditions and these he strenuously combated. However in so doing he made enemies among the powers of the State, and he therefore returned to Rome, where His Holiness Pius IX. created him Cardinal in the consistory of Dec. 1873, with the title of Saint Anastasia, nominating him Prefect of the Sa-

cred Congregation of Indulgences and Rites. In all his dealings and in his whole conduct, Cardinal Oreglia combined the courtesy of the gentlemen with the exemplary virtue of the priest. Pius IX. held him in the highest esteem."

Thus did Don Bosco write of him in 1878, and his judgment has been confirmed by the subse-



His Eminence Mariano Card. Rampolla.

quent thirty-five years.

Better known in the world at large was His Eminence Cardinal Rampolla who died only ten days after his Colleague, though he was fifteen years younger. He was the Cardinal Protector of our Society and therefore in close touch with all our work. His title was that of Saint Cecilia; he was Secretary to the Congregation of the Holy Office, Archpriest of the Vatican Basilica, Prefect of the building of St. Peter's, Grand Prior Commander in Rome of the Sovereign military order of Jerusalem etc.

He was born at Polizzi in Sicily, in 1843. After his preliminary studies, he went to the Academy for noble Ecclesiastics in Rome. In 1875 he was a Councillor to the Nuncio in Spain. In 1877 he went back to Rome, was made Secretary of Propaganda for the affairs of the Eastern Rite, and Secretary of extraordinary ecclesiastical affairs. In 1882 he was made Archbishop of Heraclea, and went as Apostolic Nuncio to Madrid, and in the Consistory of March 14th 1887 he was made Cardinal by Leo XIII.

Even at that time His Eminence was devoted to the interests of our Society. In April 1887 he wrote to Don Bosco from Madrid:

"I have received your kind letter of congratulations on the occasion of my promotion to the Cardinalate, but I must avow that the high honour which you say is a recompense for my merit, is only due to the Holy Father's consideration for me.

I am pleased to have this opportunity to assure you again of my special affection towards your Society, of congratulating you on the good work it is accomplishing in Spain, wherever they are established; and a short time ago I heard it highly praised by a company of distinguished prelates. May it please God to enable your Sons to multiply their good work in this country, which is so much in need of it."

Later on, he was made Protector of Our Society by Leo XIII, after the death of the lamented Cardinal Parocchi.

He was thus enabled to extend his benevolent care over the whole of the Society, and he wrote on Feb. 1st 1903 that he would most willingly continue his interest as in the past, but that he did not know in what manner he could show it more than he had hitherto done.

These words of his were carried out to the full, and he was very closely connected with the history of our Society from 1888 onwards. His word and encouragement and influence were never wanting, and we shall perhaps never know how much we are indebted to him.

To both these eminent and distinguished Cardinals we owe a debt of gratitude. A Solemn Requiem was sung in the Basilica of Our Lady Help of Christians and special prayers will be offered for the repose of their souls. We recommend them to the kind remembrance of the Co-operators.



**At the tomb of the Venerable Don Bosco,**

In connection with what was said above, concerning the intimate association of our work with St. Francis of Sales, it must not be forgotten that the Church built

over the tomb of our Venerable Founder is dedicated to our Patron Saint, so that the two greatest names in our history are closely connected. There was recently held in this church a commemorative gathering promoted by the Don Bosco circle of the Past-pupils Associations.

The occasion was the placing of a tablet commemorating the first International Congress of Past-Pupils, as a perpetual memorial of the same.



VALSALICE (Turin) Memorial Tablet.

It is of Carrara marble, and elegantly inscribed thus.

When leaving — the temple — of Your heavenly Patroness — O Venerable Father — John Bosco — we renew-with redoubled ardour — our solemn promise — to be your crown and joy.

The former pupils — gathered together at the first International Congress — at Turin — September 8th and 9th, 1911.

At the inauguration there were brief addresses by the two chief officials of the Federation, Signor Battù and Cavaliere Gribaudo; by

the Superior of the College of the Missions, in the grounds of which the Church of St. Francis of Sales stands, and by Our Superior General.

Our Superior General also presided at the annual distribution of prizes to the boys of the various departments of Arts and Trades, at the mother House at Turin. This occasion always attracts distinguished members of the commercial world, for the Oratory workshops are recognised as holding a high standing in their own lines, and as producing work of high technical perfection.

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At Frascati a Sunday Oratory has been recently opened at the desire of His Holiness the Pope, who is ever solicitous for the religious welfare of the children. A great gathering was recently held there on the occasion of a prize distribution, for which His Eminence Cardinal Casetta went out from Rome to preside. He was accompanied by Mgr. Bressan, and a large body both of the Curia and the local clergy, as well as great numbers of the people, so that it is evident what importance is attached to this work of the Oratories by high and low, and what good results have been obtained in the short time that one has been in operation at that town.

The Holy Father was also interested, says the *Osservatore Romano* in the entertainment lately given by the past-pupils of Rome, on behalf of the fund for the monument to Don Bosco; particularly desiring that the boys, whom He has placed in the Salesian Institute, after the Messina earth quake, should be enabled to realise the meaning and importance of this world-wide manifestation of devotion and loyalty to the greatest Educator of the nineteenth Century.

While mentioning Messina and its historic catastrophe, the Salesian School of St. Aloy-

sius, which suffered so badly, has been rebuilt on the latest lines so as to be proof against



VALSALICE (Turin) — Memorial Tablet.

shocks, and has attached to it a large Sunday Oratory with ample grounds and every accommodation.

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## 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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# News from the Missions.

## MATTO GROSSO (Brazil)

I.

Three letters  
from Thiago Marques Aipobureu.

ON the 10th of November last, Fr. Antony Malan Provincial of the Salesian Houses and Missions in Matto Grosso embarked at Marseilles on his way back to his field of labour.

With him, returning to his native land, was the Bororo youth *Thiago Marques Aipobureu*, 16 years of age, one of the fortunate conquests of Faith and civilization, due to the self-devotion of our Missionaries.

Gifted with great intelligence and candour, after studying for several years in our College of Cuyabá where he completed his preliminary studies, he was brought to Europe to pass some months with us, so that he might understand better the benefits of Religion and civilization and be animated by a sincere purpose to extend them amongst his companions. Thiago Marques has a real affection for them, and, he has said he wishes to study so as to become a *lawyer*, a *doctor*, or a *missionary*, or all three together, because he is filled with an ardent desire to be of service to his race, whose interests he wishes to defend before the Nation, and at the same time to do good to their souls and bodies.

We publish three of his letters. The first, translated from the Portuguese, is addressed to the Missionary who received him at the Colony of the S. Heart; the second also translated from the Portuguese, is a tribute of gratitude which he sent to Don Albera on the day of the new Missionaries' departure; the last is addressed also to our Rector Major, whom he had hoped to see and thank once more, after having accompanied Fr. Malan a second time to Paris towards the end of his sojourn in Europe.

From the sentiments expressed by this young man, our readers will understand more fully the wonders which the Religion of Jesus Christ works in the hearts of the savages in a short time!

Very Rev. Fr. Balzola, Director of the Colony of S. Joseph, Sangradouro.

*I was greatly pleased with your beautiful letter so dear to me. On my part, I will do my best to put in practice your words which comforted me so much here in Italy, your beloved country, which you quitted to come and seek me in the wilds of Matto Grosso!*

*My health is always good...*

*And the children over there in Matto Grosso what are they doing? Are they in good health? Tell them that I am very well and that they need not be afraid I shall return, please God, and relate to them all I have seen, and tell them I have seen all that the first who came with Don Malan saw.*

*Tell my friend, G. that I have not yet spoken to Fr. Oliveira about his gun, because I have not yet been to Campinas. Pray for me and for us all. Adieu.*

Valsalice, August 14. 1913.

THIAGO MARQUES AIPOBUREU.

II.

Very Reverend Don Albera,

*I have the pleasure of describing to you for the first time, the impressions I received in America and here, which I do in a few poor words, as you will see.*

*I remember still when I saw for the first time the Salesian Missionaries of Matto Grosso in the Colony of the Sacred Heart. They had not even a straw hut to shelter themselves, only two tents to shield them from the sun; and the ungrateful Indians had deliberated whether they would kill those few defenceless Missionaries. They put off the execution of their wicked designs for a short time. and after living with the Missionaries for three days they decided to remain with them and never to kill them, but to be their intimate friends for ever till the end of their lives.*

*It was then that the Missionaries definitely began their apostolic labours; they began: by correcting the errors and the brutal manners of the Indians, for they had many erroneous ideas about the worship of Bope (the devil); so that now after only ten years they are like civilized people; and one may say they have made great progress, are con-*



Thiago Marques Aipobureu.

*tented, and capable of agricultural labours; many are already baptized, several have received Holy Communion and others are preparing for it: little by little the Christian families are increasing.*

*Almost all the boys and girls approach the Holy Table to receive the Infant Jesus into their hearts, many learn with facility what their teachers tell*

*them, because they are young and learn better than the old.*

*Now many families are looking forward to Fr. Malan's return, not for the sake of the presents he may take them; but on the contrary in order that he may baptize them, to become like the others who are already Christians and civilized.*

*Many families wish that their sons should go away to study and return to them when they are sufficiently instructed to teach the others, as many have done already who went to the Capital of Matto Grosso where they studied in the Artisan School and practised in the tailors', shoemakers' carpenters' workshops etc. and now they are themselves teaching in the Colonies from which they were sent.*

*For instance, my companion Michael, who came to Europe some years ago and has already been summoned to the Supreme Tribunal of God, when he returned to the Colonies, related all he had seen in Europe, and it was then the eyes of the poor Bororos were opened, so that now they let their sons go to any part of the world if any one is willing to take them. At one time I, also, fled from the Missionaries through fear and my father and mother hid me so that the Missionary should not ask me to accompany him to the city; and now I am here in Europe without any fear and I see all these grand and beautiful things of which I had formerly no idea.*

*Coming to the end of this letter, in the name of my companions, the Nation of the Bororos, I thank you a thousand times for the benefits we have received: and as we cannot pay our debt in a material manner, we shall at least do this: as long as we live shall pray for the intentions of Your Reverence and for the intentions of the Salesian Cooperators and Benefactors, for here I have seen many families who do much for our cause. Here in Italy and especially in France the numbers of these families I have seen is very large and amongst them there are also Brazilian families living in Paris: and all are very generous on our behalf.*

*I therefore, as I have said, in the name of my companions thank you a thousand times.*

Farewell

Turin-Valsalice, October 10. 1913.

Your very affectionate

THIAGO MARQUES AIPOBUREU.



## III.

Very Reverend Don P. Albera,  
Superior General of the Salesians.

*I am very much disappointed that I must leave without bidding good bye to Your Reverence, and for this reason I write these few poor words.*

*You cannot imagine how sorry I was to leave Turin and come here to France; I thought continually of Your Reverence during my journey.*

*It is indeed a great sorrow for me to leave without bidding you good-bye in person. But... the circumstances were quite unforeseen.*

*However in mitigation of my sorrow in not seeing you again, I send you by letter my thanks for benefits received, by means of the Missionaries, and I thank also in the name of all the Bororos, the Salesian Cooperators who labour according to God's Will for our Civilization and Christianization, so that one day we may all attain our eternal home...*

*I thank you for many favours granted to me and offer you my best wishes. Adieu, "mon père!"*

La Ferté-sur-Grosne, Varennes-le-Grand  
(Saône-et-Loire), November 9, 1913.

Your affectionate  
THIAGO MARQUES AIPOBUREU.



## The Bororos of twenty years ago and the Work of the Missionaries.

In an interview, which one of the Editors of the "*Momento*" had with Fr. Malan, before his departure for Brazil, we extract the following items of interest.

—"In what state did you find the inhabitants?"

—"In an absolutely savage state. In those years fierce fighting went on between the tribes and the civilized population. The spirit of revenge was every where dominant, assassinating, burning, destroying, hating all that savoured of civilization. Thus for many months after our arrival in those forests, it was impossible to see, or even to hear any of the natives.

"The Government of Matto Grosso had called us there to understate the work of pacification, consequently we stayed on patiently awaiting the approach of the savages. And here I must express our gratitude to that Government as well

as to the Central Government of Brazil, by whom we were generously assisted, favoured and protected during that stormy period.

"We had waited" — I say — "with patience and perseverance. The natives feared us as emissaries of the civilized people sent to lay snares for them; so they spied upon us from a distance, and whenever, being aware of their presence, we tried to approach them, they fled with evident signs of terror. At last came the long locked, for day when they ventured to parley with us.

"That day, seeing us go towards them, they did not fly, but threw their weapons on the ground, showing their peaceable disposition. Much encouraged, we hastened to meet them and made them presents of several useful things. They appeared touched with our gifts and, although very simple, to them they appeared wonderful, and they ventured to visit our camps. They came in bands, led by one of their chiefs, but they still maintained a distrustful attitude; their object seemed to be that of a careful examination to find out what our intentions were."

—"And what about the missionaries?"

—"We thought of nothing but of attracting them to us by kind words and deeds. We had no thought of danger. And yet the danger was there, a very grave danger, as I will explain—but" — I repeat — "we had no doubts about them so that it is only recently we were impressed in hearing from their own lips, what they would have done to us, if Our Lady Help of Christians had not watched over us."

—"And how long did this state of things last?"

—"Several years. We laboured apparently in vain, without any fruit amongst those people who appeared insensible to all our efforts to civilize them. We were however much consoled by the increasing confidence they manifested towards us.

"Eight or nine years ago, coming to Europe as usual for the needs of the Mission, I had the idea of bringing an Indian with me. The inspiration was a good one. After having visited with me the cities of Europe, he returned to his own land full of enthusiasm at the welcome accorded to him, and his emphatic narration excited in his companions an ever increasing trust in us and in civilized people.

"Well satisfied with this first experiment, three years after, in 1908, I took with me to the Exhibition in Rio Janeiro twenty-one of those natives whom we had successfully trained as musicians so that they formed an efficient brass band. My musicians excited the admiration of the citizens of Rio Janeiro. They were overwhelmed with attentions and gifts and on

their return to their own land after an absence of several months (we left in March and returned in December), they spread throughout the tribe a deeper trust and sympathy for the civilized population and greater gratitude towards us.

"Thus by degrees our work was facilitated; old and young came to us, seeking advice, consolation, instruction; and affection, replacing the former diffidence, went on increasing, so that now we are looked upon as their counsellors, their faithful friends and their resource in all personal and family contingencies.

"Last year in our Colony we celebrated a magnificent feast at which was present a Government Representative who had come there for the official installation of our Meteorological Observatory. He was struck with admiration at the work done by us amongst those people and the confidence they have in us. Amongst others I presented to him a native who had come to us a savage, and in our school had reached the position of secretary to the Meteorological Observatory. The Government Inspector examined him and to his amazement found him perfectly competent and, in consequence, appointed him officially to the post he had already occupied.

—"What are the religious notions of these people?"

—"Very confused and superstitious. On our arrival there, twenty years ago, we found them polytheists. They believed in a good deity and an evil deity. Of the first they are not afraid; consequently they pay no attention to him and offer him no worship. They fear the second: and therefore offer him sacrifices to appease him through the mediation of some of their priests."

—"And the Christian religion?"

—"It has now become the religion of those tribes. We have never deceived them in our affirmations, either in small matters, or in those of greater importance; they have always experienced that our words were true and our advice sincere. Consequently they have also complete trust in our religious teaching. They are intelligent; they understand the Christian Doctrine and practise it with truly edifying fervour.

"We do not impose any obligations on them. But when the bell rings for the religious services they assemble of their own accord, anxious to assist at the functions and to listen to our preaching. Many Christian families assemble spontaneously in the evening to say prayers in common under the direction of their chief."

—"So you have churches there."

—"Certainly; each colony has its church, a hut larger than the rest."

—"And what are the huts like?"

—"At first they were quite primitive, made of the branches of trees. But now we have found building material and many Indian families have now a house of solid masonry with a fine roof of tiles."

—"And how do you spend your time in the Colonies?"

—"During the week instruction is given in the schools: on Sunday the precept of rest is observed and religious instruction is given, in the national language in the morning and in Bororo in the evening."

—"In domestic life how have the nations improved?"

—"When we arrived in Matto Grosso they were nomads and lived by hunting and fishing, ignorant of any other means of procuring food. We have taught them agriculture arts and crafts, and these people have responded, making unexpected progress in the cultivation of rice, maize, beans marrioc and fruit. They are now happy and full of gratitude towards us."

—"You have hinted at grave dangers manacing you in the early days of your mission..."

—"Oh, yes!... By God's grace we did not know of them until last year..."

"During the festive celebrations of last year, which I alluded to, the chiefs of the tribe, overcome by their feelings, of gratitude experienced an irresistible impulse to give vent to their affectionate sentiments and reveal the plot they had devised against us in the early years, when as yet they did not know us well, and believed we were sent by their enemies, the whites to do them harm.

"They did not venture to make this confession openly to me, but they drew aside one of the missionaries who knows their language perfectly, and with sincere signs of repentance they narrated how after their first interviews with us twelve years ago, they had come in a band to our camp with orders to carry our heads to their great chief. This was in the year 1901. I remember well that on this occasion each of us had at least two savages at his side. We had not the smallest suspicion and carried on conversation tranquilly with them, giving them all the explanations they asked for. Meanwhile they were simply awaiting a sign from the head of their band to kill us on the spot. But that chief, who has now become one of our most reliable protectors, gave no sign. After a long interrogation he made a sign to his companions and withdrew to converse with them in whispers.

"The same thing was repeated on the two following days. On the third they resolved to go to the chief of the tribe to report their impressions. And they convinced him that it would be better to postpone the slaughter, because the Christian priest were not wicked, they even seemed to be kindly and well disposed towards the tribe. Thus we were saved."

—"And what effect had this revelation upon you?"

—"You can imagine it! We shuddered for a moment. Then our thoughts changed into a hymn of gratitude to Mary Help of Christians who had watched over us."

### Gleanings.

**The need of Patagonia.** — One of our priests, residing at Viedma, on October 4th, the date of the departure of 60 new Missionaries, write thus to us:

"There are five of us here and there is work for ten, or twenty. We have the College of Arts and Crafts; the College of Students, boarders and externs; the Agricultural School; the Printing Press with a periodical (*Flores del Campo*) published as a newspaper twice a week; the Dispensary and the Hospital for men and women; the visitation of the Prisons with 200 prisoners; the Chaplaincy and direction of the Sisters' College with 200 boarders and day pupils; the Catholic Workmen's Club and a Parish of more than 3000 souls, with numerous Associations of both sexes, in which preparation for the Sacraments has to be given to the boys both in the house and outside; special instructions to the adult Indian neophytes, etc. etc. in a word, work sufficient to exhaust a staff two or three times larger than our own!... "In response to these needs one new priest has been sent. *Messis quidem multa, operarii autem pauci!*..."



**A Mission of three Months and a half.** — The Missionary Fr. Louis Marchiori writes to Don Albera:

The Provincial Fr. Louis Pedemonte having sent me to give a Mission on the banks of the Rio Negro, accompanied by Brother Sikora, we started from Viedma on the 8th of March and returned on the 27th of June.

The length of our journey on mules was about 1000 miles. The result, thank God, was satisfactory, as may be seen by the following summary:

Baptisms of Indians 36, of whom 12 were adults from 20 to 90 years of age. — Baptisms of whites 49. — Communion, 366. — First

Communion, 136. — Confirmations, 91. — Marriages blessed 9.

In a fortnight I shall make a fresh start for the Cordilleras. This mission will last about a year.



### 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.

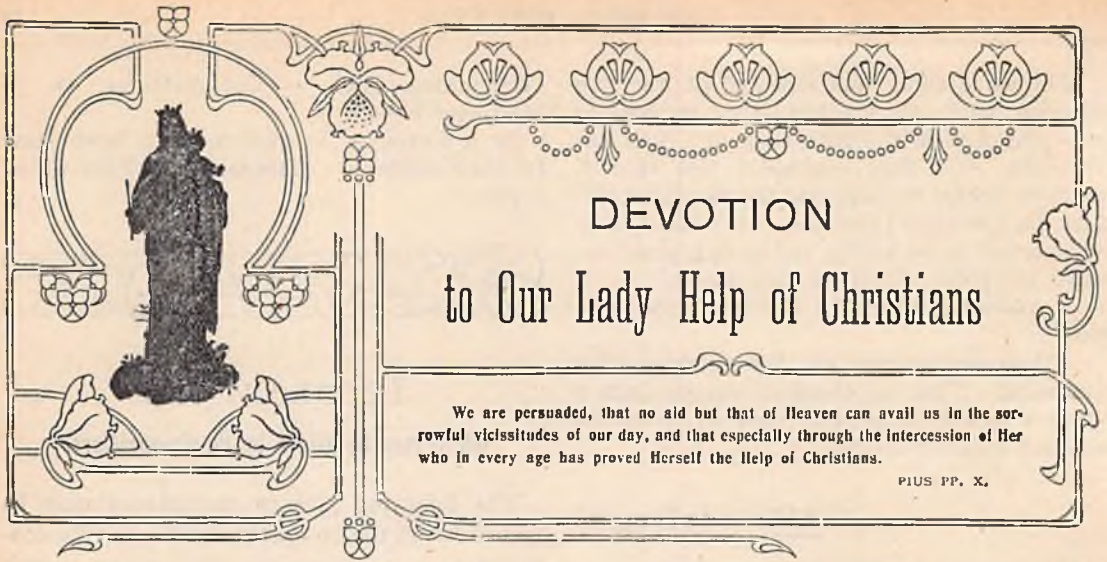
1. On any one particular day at the choice of the Associate.
2. On the day when members shall make the exercise for a happy death.
3. Whenever the Co-operators shall say five times the *Our Father*, *Hail Mary* and *Glory be to the Father* for the welfare of Christendom, and once the same prayers for 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 Feb. 15th to March. 15th.

Feb. 22th St. Peter's See at Antioch.

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.





It is hoped that a great many of Our Readers have adopted the practice recommended, and now so widely in practice, of devoting the 24th of the Month as a day specially dedicated to Our Lady Help of Christians, as a commemoration of her great Feast. Day the 24th of May. It would provide an occasion when all the Co-operators of so many various countries, might feel themselves in union with the centre of the Association, and of the Society, itself, which is fostering this devotion according to the teaching of its Founder, and as an heritage received from him.

It is a suitable day for the beginning of a novena, or triduum, or a special Communion. From time to time we repeat in this column the method of making this Novena as recommended by Don Bosco. It was to endeavour as a preliminary to be resigned to the Will of God in His eternal dispositions in our regard, and to recommend our petitions only as being in accordance with His Divine Will; at the same time remembering that many graces and favours are to come to us as the answer to prayer, and as following upon our own co-operation.

The prayers recommended by Don Bosco are quite simple. They are three times the *Our Father*, *Hail Mary*, and *Glory be to the Father* in honour of the Most Holy Sacrament, and the invocation, three times, Most Sacred Heart of Jesus have mercy on us; then once the *Hail*

*Holy Queen*, with the invocation, three times, Our Lady Help of Christians, pray for us.

In addition to this he recommended a promise of publishing the favour, for the greater honour of Our Lady, and a promise of an offering in thanksgiving. Such wonderful results have been obtained by the use of this Novena, that it needs no recommendation of its own; indeed the favours obtained have been too numerous to compute.

\* \* \*

In a previous number we made reference to the Archconfraternity of Our Lady Help Of Christians, about which enquiries are often made. The duties of the Associates are contained in the following articles:

1. In the Church dedicated to Our Lady Help of Christians at Turin, by the authority of His Grace the Archbishop there has been canonically instituted an Association of devout people, who endeavour to promote the honour of the mother of God, so as to gain for themselves her protection in life and death.

2. They have two chief ends in view: to spread devotion to the most Holy Sacrament, and to our Blessed Lady.

3. To obtain these, they devote their energies and talents and even their authority to the promotion of Novenas and Feast days and processions in honour of Our Lord and of Our Lady.

4. The distribution of good books, medals, pictures etc; the promotion of the frequentation of the Sacraments, and everything that will increase the piety of others towards Our Divine Lord.

5. To give good example to others, and to secure the attendance at Mass of all whom they direct or can influence.

6. To be themselves models of all that a good Catholic should be, particularly in the matter of attendance at the Services of the Church and reception of the Holy Sacraments.

7. The Associates add to their daily, prayers the daily ejaculations *Praised be Jesus every moment moment in the Most Holy Sacrament of the Altar and Mary Help of Christians, pray for us.*

## GRACES and FAVOURS <sup>(1)</sup>

Plumstead (England). — I am sending an offering for a Mass in thanksgiving. I had recommended a temporal favour that I needed to the intercession of Our Lady Help of Christians, and promised publication of the favour. Having received the answer to my prayer I would ask for the publication of the favour according to my promise.

Dec. 1913.

Anon.

\*  
\* \* \*

Newry (Ireland). — I promised Our Lady Help of Christians that if the request I was praying for were granted I would have the thanksgiving published in the *Bulletin* and send an offering to her Sanctuary. As I have obtained my request I am sending the offering and would ask you to publish the favour which I regard as quite a miraculous one.

Dec. 1913.

*A client of Our Lady.*

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

County Fermanagh. — I wish to have published my thanksgiving for a favour received through the intercession of Our Lady Help of Christians and after prayers to the Ven. Don Bosco.

Dec. 1903.

*A Co-operator.*

\*  
\* \* \*

Thanksgivings have been received from, and publication of favours is desired by:

A priest, Carlow, (Ireland), after prayers to the Ven. Don Bosco;

E. H. Leominster (England), for restoration to health;

S. O. Georgetown. Demerara, thanksgiving for a conversion.



The members of the Association are asked to pray for the repose of the souls of the following deceased members of the Association of Co-operators:

John Redmond (*New Ross*).

Miss Ellen Tannihan

Mrs Catherine Coyne.

Dame Mary Maurus Curtis (Benedictine Convent).

R. I. P.



# LIFE OF MARGARET BOSCO

## Mother of the Ven. Don Bosco.

By the Rev. J. B. LEMOYNE

PRIEST OF THE SALESIAN CONGREGATION.

(continued).

### CHAPTER XXIX.

#### Death of Margaret.

The new building which had risen from the ruins was now finished. Hundreds of children were waiting impatiently for a refuge, but the rooms were damp and winter was approaching. Don Bosco's heart bled at the thought of leaving these forsaken ones exposed, all the winter, to misery and cold. It was necessary to light large fires in order to dry the walls: the house was opened and a hundred and fifty children rushed into it and filled it immediately.

There was universal rejoicing. Don Bosco rejoiced at seeing his family increase, and so many poor neglected boys taken away from danger, to be restored to virtue.

Parents, or persons who took their place, were not less pleased at seeing their children welcomed so lovingly, trained in good morals, in work, and in prayer. Benefactors of both sexes saw the practical fruits of their charity, and every one expressed heartfelt gratitude.

Margaret's work was finished, and the time for her reward had come. It was a great sorrow to us.

In the Salesian Bulletin of May 1883, we read as follows:

"On the 25th of November 1856, there passed away Margaret Bosco, she who had taken the place of Mother to us, and, by her care and kindness, had made us forget the loss of, or separation from, our own mothers."

"She was suffering from violent inflammation of the lungs. Fervent prayers were offered up to heaven, and we still continued to hope.

"The sincerity of the esteem and love which we had for our great friend was shewn very plainly.

"Every moment someone came to the door of the sick-room and anxiously asked for news.

"At night-prayers, we waited impatiently for a word from our Director, or from Don Bosco himself, and we offered up earnest supplications to our Lord.

"When we heard that she had received the last sacraments, and that all hope was lost, our grief was profound, and when at last we received the news: *The Mother of Don Bosco, who has been a mother to you is dead*, there was general consternation, and profound sorrow.

"Since the foundation of the Oratory such a touching sight had not been seen. Her son Joseph, who had hastened to her bed-side, and her son Don Bosco, their aunt Mary. Occhiena, Madame Rua, and several other friends, all had the sad consolation of assisting her at the end."

This account is not enough for our history. There are circumstances which, in our eyes, render that death too precious for us to omit them.

As soon as Margaret understood the gravity of the illness, she called her son Don Bosco, and made known her last wishes to him, giving, them particular importance.

"Put your confidence" she told him "in men who work with you for the glory of God, and not in those who seek themselves, and learn well how to discern one from the other."

"I had your interests much at heart, and the change might have had troublesome consequences. But I fear nothing, for our Mother Mary is with you."

"Do not wish for brilliant works but solely for the glory of God, and may Holy Poverty always be dear to you in its practice."

"To show an example of the virtue which we preach to others, is efficacious teaching. Yes, may your family preserve well the spirit and the love of poverty, and God will bless it."

Then she entered into certain confidential details, astonishing Don Bosco by the perspicacity of her judgments.

She commended herself to the prayers of clerics and boys, and assured Don Bosco that, a soon as she was admitted into the mercy of our Lord, she would pray incessantly for the Oratory.

For a moment she seemed to be in delirium,



fixed her eyes on Don Bosco, and let fall from her lips the following strange words:

"You do not know, and you do not see yet, but you will know and you will see in the light."

It was also her wish to give her last counsels to her son Joseph.

"My Joseph she said to him I have loved you very much, and your family have shown me great affection. I shall not forget you. Listen to me:

"Bring up your children in the position in life, in which God has placed them, that is, if they do not aspire to the Religious or the Ecclesiastical state.

"Your children are country children, but they earn their living honestly: if ambition should take possession of you, you will soon have wasted the reward of your labours and toil. I cannot tell you more, but I implore you to let this desire (for an honest working life) be the rule of the future. Continue the good which you are doing at the Oratory, and may the Blessed Virgin crown you with her blessing."

When the time arrived for administering the last Sacraments, she said to John:

"Long ago I prepared you to receive the sacraments of Holy Church, and now it is you who are to prepare me. I wish to say with you the prayers for the dying. I do not know if my lips will be able to pronounce the words, but say them very clearly so that I may repeat them in my heart with you."

Overcome with grief, Don Bosco had, that last evening, watched by his mother till late into the night. Joseph was there also, and seemed to be inspired with greater courage. The dying woman turned towards John and said to him.

"I have loved you very much in this life but I shall love you still better in the next."

"Tell our dear children that I continue to love them, and am full of confidence in their prayers: will they offer up at least one Holy Communion to deliver my soul?"

Both the son and mother were so deeply moved that she could not go on.

"After a moment's rest she added:

"Remember, my dear son, that this life consists in suffering: the true happiness is Above.

And now, leave me I implore you, and pray for your mother. I commend you to God..."

Don Bosco hesitated, and did not go far away. The sick woman looked at his face, and raised her eyes to heaven. It was as through she told him in mute language.

"You suffer, and you make me suffer. Good-bye, till we meet in a blessed eternity."

Don Bosco withdrew, but he could not resist the desire of seeing his mother once more. He came back again at midnight. Margaret perceived his presence, and made him a sign with her hand, to go away. John remained motionless.

"My dear son, you cannot resist your great grief..."

"Could a son, leave his mother at such a time? murmured Don Bosco with his voice choked with sobs.

Margaret was silent for a moment, then she articulated some words more:

"John, my son, this is the last sacrifice: I suffer to see you suffering. I have had all the help I need. Go, and pray for me. I want nothing else. To God...."

Don Bosco was obliged to obey this formally expressed and supreme desire. At three o'clock he heard Joseph's step who came to tell him:

"Our Mother is dead."

They looked at each other and wept in silence.

The witnesses of a sorrow so profound and so Christian, have not forgotten it.

In the morning Don Bosco, accompanied by Joseph Bussetti, a pupil of the Oratory, went to celebrate Holy Mass in the subterranean chapel of our Lady of Consolation... (*la Consolata*).

After having offered the Holy Sacrifice for his mother, he remained a long time in prayer before the statue of "*Mary Help of Christians*."

The funeral was a modest one. A solemn mass was celebrated in the Oratory chapel: all the boys received Holy Communion for her whom they so justly called their *Benefactress* and their *Mother*.

They all accompanied the precious remains to the parish church.

The devout procession advanced in such perfect order and with such intense recollection, that the many friends who saw it pass were

deeply edified, and a most illustrious lady, Margaret Gastaldi, mother of the Archbishop of Turin and a benefactress of the Oratory, loved to repeat that she had never been present at a more touching funeral.

The memory of Margaret Bosco, mother of poor outcast children, is indelibly impressed on our hearts.

Not only the Oratory of Saint Francis of Sales, but the colleges, refuges, hospitals, missions, and all present and future works of the Salesian Society, will always preserve an undying remembrance of their beloved foundress.

Wherever the name of Don Bosco will be blessed, there the name of his mother will be blessed too.

Henceforth the history of the marvellous work of divine Providence and of Mary Help of Christians, the history of Don Bosco can never be separated from the history of his mother. Their abnegation and their charity are inseparable, and the most beautiful eulogy that can be made to Margaret Bosco is that her son astonishes us less when we know his mother.

Let us give *Glory to God* at the conclusion of this little book.

He it is who looks down upon the humble ones who are used as the feeble instruments to accomplish the greatest things. He it is Who has created the grain of mustard-seed which has increased and sent forth large branches under whose shadow numberless children shelter to-day.

Let us conclude, as we began, with the words of Solomon on the valiant woman:

"Many daughters have gathered together riches: thou hast surpassed them all: favour is deceitful and beauty in vain: the woman that feareth the Lord she shall be praised. Give her of the fruit of her hands; and let her works praise her in the gates."

Confident in our Lord's mercy, we hope that Margaret Bosco is enjoying in heaven the reward of her labours; and we pray that she may continue, on high, her maternal tenderness towards us.

Her son, our beloved *Father* is united to her once more. Our faith tells this us, and our hearts believe and know it, because, in Paradise, God does not separate those whom He united on earth in His service and in His love.


Faith and Hope were, here below, the glorious and consoling lot of Margaret Bosco and her son. More than that, in them the charity of the Lord Jesus never failed: it continually inspired those two noble hearts, so admirably constituted to understand and help one another. Indeed, that divine charity was the motive power of all their thoughts and actions. The valiant combats of faith and hope have, for those noble souls, ceased with their mortal life, after having won for them a glorious harvest of merit for heaven. Herein lies our sweet and abiding hope that beyond the limited horizon of this world their charity survives, or rather I ought to say has found its complete fulfilment and crowning splendour, purifying itself in bliss, united to that supreme Charity which has its source in the Heart of God.

Oh you who loved Don Bosco and his mother so deeply and so constantly, do not lose courage if you no longer see near you those two dear ones whose presence alone was a light to your spirit, a balm to your heart, a strength and support for the present, and a firm hope for the future.

Raise up your eyes and your aspirations towards heaven, for henceforth the Salesian family extends further than the earth.

Its children still have a *father* and a *mother*, just as they had at the beginning of its humble history; but in order to love a family which has become innumerable, the affection and the loving care of earth were not sufficient. Therefore God called Don Bosco and his mother to Himself, so that they might love us more fully in Heaven.

To us they are not dead. They are more keenly living than when they were among us, for they are our powerful protectors before the Throne of Jesus in that everlasting Country from whence all graces flow, and where infinite Charity abides for ever.



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