

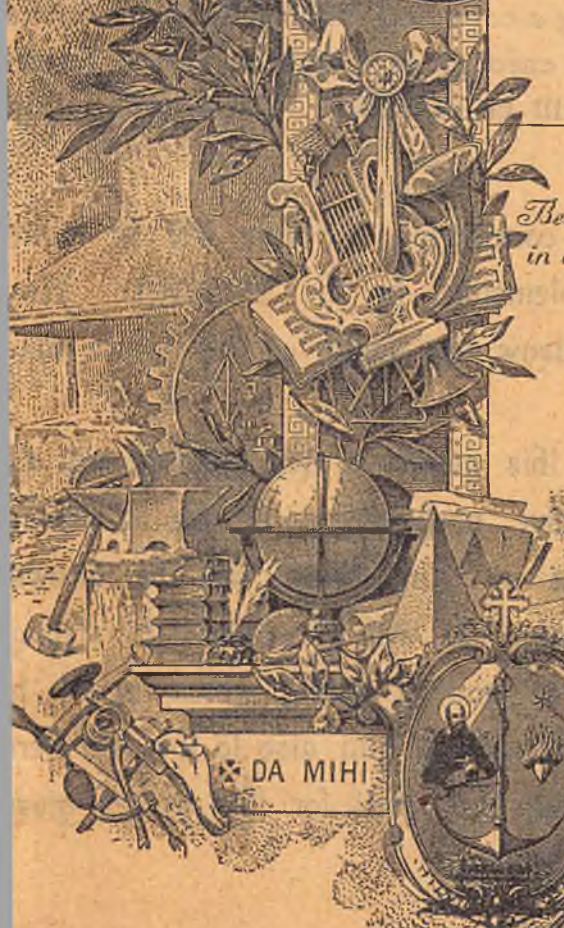
Salesian Bulletin

No. 5 - May - 1914

♣ Vol. IX. ♣

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

L. S. S. S. S.



♣ 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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The Celebration of May 24th

Whatever heights of grandeur have been touched in other years, they will easily be surpassed by festivities yet to come. It is a strange, but not uncommon experience, that when, as the years go by, the celebrations for the feast of Our Lady Help of Christians have seen their termination, it strikes those who have assisted at them that the limit had been reached in enthusiasm and religious fervour; yet their experience in the following year proves that not to be the case; and as, year by year, some new development manifests itself, some further motive for rejoicing is forth-coming, so the glories of our Heavenly Patroness seem to put on fresh robes of splendour and a brilliance every time renewed.

There are this year, for example, new motives for extra festivity and

display. It is a fact in the history of the Church, that the Venerable Pontiff Pius VII, suffered repeated imprisonments and exile at the hands of Napoleon; and that he at last returned triumphant to his city of Rome on the 24th of May 1814. The feast of Mary Help of Christians was instituted by him in the following year, as a lasting record of that happy event. And in the office of the Church for that day we read: An event to be recorded, and to be considered as truly miraculous, is that the Supreme Pontiff, Pius VII, who had been violently driven from his See, and kept in close confinement for over five years, and was hindered, by persecution, from governing the Church, was suddenly and in an unexpected manner restored to his See to the great joy of the whole world. Pius VII, thoroughly convinced

that this deliverance was due to the intercession of Our Lady, whom he had caused to be invoked by all Christians, commanded that a solemn Feast in her honour, under the invocation *Help of Christians*, should be kept for ever on the 24th of May, the anniversary of his triumphal return to Rome.

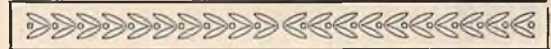
It will be seen, therefore, that next year is the centenary of the institution of this feast, which, through the agency of Don Bosco, has become so well-known throughout the world. It is apparent, that it was not without authority, that he chose this title as the most appropriate for the Heavenly Protectress, who inspired his work and his vocation; for his birth occurred in the very year of the institution of the Feast, and the re-awakening of the religious life of the people seemed to demand that maternal, and at the same time supernatural aid, which was suggested by the title *Help of Christians*.

In fact, everything in connection with the title and the devotion borders on the miraculous as far as its relation with Don Bosco is concerned. One has only to call to mind the miraculous interventions on behalf of those who made offerings to his Church or work, or the wonderful efficacy it gave to his many endeavours in the religious upraising of the people. It had a magic influence on the dispositions of the roughest characters; it has been a powerful and successful ally of the Missionaries in their taming of the savage tribes and their gradual civilisation and conversion; it has become the favourite title of Our Lady in hundreds of places where hitherto religion was non-existent, or at a very low ebb; and on the occasion of the centenary in 1915 there will be wonderful manifestation of devotion and enthusiasm, which has been wholly brought into being since the establishment of the feast,

and through the agency of Don Bosco's work.

No wonder then that every year sees an increase in the number of the clients of Our Lady Help of Christians, and that the celebration of her Festival has a wider message and a fuller meaning. For thirty-eight years the *Bulletin* has chronicled these successive festivities. On some occasions it has described special commemorations, such as those accompanying the coronation of the image, venerated in the Sanctuary at Turin; or when a congress has been held; but every year it finds a new enthusiasm to inspire its words, new achievements to be recorded.

These considerations should be an incentive to active participation in this devotion. Co-operators, all over the world, may have a share in the solemn services of the Novena and feast by practising private devotions in honour of Our Lady Help of Christians, and striving to further the good works that are carried on under her patronage.



Book Notices.

The Convert's Manual, by the Rev. Hohn D. D. Father Hohn has certainly done good service to the Church and to the faithful at large, by compiling the little work entitled the *Convert's Manual*. Although issued at the small price of two pence, it gives in a concise statement all that the intending Convert ought to know concerning the Holy Faith he is about to embrace, and puts it before him in that practical manner which will best suit such a need.

Priests and instructors often feel the want of such a manual, which will do away with the necessity of bringing several books to the notice of those under instruction. Mgr. Benson has written a Preface, pointing out the utility of the new publication both to those who are entering the Church, and to those who have to undertake the delicate task of instruction and initiation.

Published by Corner and Whittle, King St. West, Manchester. Price Two Pence.

For the Introduction of the Cause of the Beatification and Canonisation

OF THE SERVANT OF GOD

DOMINIC SAVIO.

IN the month of February last, as we have had occasion to mention, the Holy Father signed the decree for the introduction of the cause of the Servant of God, Dominic Savio. If it were not for a recent modification of procedure, ordered by the Holy See, the saintly pupil of Don Bosco would now be saluted with the title of *Venerable*; but it has been decided that this title shall not henceforth be given at the introduction of the cause, but only after the announcement that their virtues have reached the degree recognised by the Church as heroic.

In accordance with this Pontifical ruling, we have not only refrained from using the title, but wish to put all our Readers on their guard against associating it with the name of Dominic Savio, although his cause has been introduced. It is also important to note that the same decree forbids the celebration of any religious function in thanksgiving, whether on the issuing of the decree for the introduction of the cause, or when their virtues have been declared heroic; hence in our own case, it is not permitted to have any thanksgiving service, nor to give in the Church any panegyric of Dominic Savio.

What can be done according to the spirit of the Church, is to make public the decree of the introduction of his cause, as announcing that the Holy See is formally considering the case of this remarkable youth, that it has examined the processes already completed in the episcopal curia, and concluded from

them that the introduction of the cause of beatification ought to be proceeded with.

It is moreover quite proper that attention should be called to the high distinction bestowed upon the Salesian Society, and particularly on the Oratory at Turin, where, under the guidance of Don Bosco, the saintly youth passed the most important years of his short life; for it is at once a testimony to the sanctity of our Founder and Master and a proof of the efficacy of his system of education. But what is more important still, is to see how it was that his young pupil of Don Bosco could so progress in the paths of virtue, as to draw upon himself the consideration of the Head of the Church. It is a source of consolation to notice that Divine Providence, in its inscrutable ways, deigned to place this chosen soul under the guidance of Don Bosco, and also to inspire the latter to leave on record an account of the wonderful graces bestowed upon the boy.

In fact, our Venerable Founder, who had a genius for descriptive writing, omits nothing in the life that seemed worthy of record, and he has presented his subject as a model for the whole christian people, but particularly for the young. Try to draw profit, he writes to the Reader, from what is here presented, and imitate St. Augustine when he said: If he can do this why not I. Remember he adds that true Religion does not consist in words but deeds.

In describing the boy's early years,

Don Bosco dwells at some length on the period of his First Communion and points out that it was somewhat remarkable that so young a child, being only seven, should have then made resolutions, which show not so much a tender longing after sanctity, as a mature experience of it. The main points of these resolutions were concerned with the frequent reception of the Sacraments, his companionship with Jesus and Mary, and his avoidance of sin at all costs. The frequent reception of the Sacraments, and devotion to Jesus and Mary were Bosco's constant recommendation, and it was therefore not surprising that Dominic should afterwards recognise in Don Bosco the master and director chosen for the accomplishment of his resolutions, and that the latter should perceive the wonderful possibilities of his pupil.

Their first meeting, strangely enough, was at Becchi, Don Bosco's birthplace. Even at that time the eyes of the world were turning to the lowly hamlet, now made famous through its connection with the Apostle of youth. After a talk on different subjects, the boy asked with a striking directness, whether Don Bosco would take him to Turin to Study, and on the latter's replying that he thought there was the right stuff in him, the boy asked Don Bosco to direct him, so that the material might be turned to the best advantage.

As soon as he arrived at the Oratory he was taken to Don Bosco's room, and his notice was caught by the motto which our Founder had already made his guiding principle. He was looking at the Latin words so often on the lips of St. Francis of Sales: *Da mihi animas, caetera tolle*. He asked for an explanation of them, and when Don Bosco had helped him to draw one for himself, he determined to make them his guiding motto, that the value of

the soul was above all else, and that under Don Bosco his chief business would be to strive after perfection. There was no drawing back once he had made his resolution.

The general tenor of his life, Don Bosco writes, was for some time just the fulfilment of the ordinary observances, but everything was done with an exactness that made it extraordinary. He set about his studies with great industry, and showed an eagerness in all his duties, especially those that were connected with his spiritual advancement.

He had made particular preparations for the feast of the Immaculate Conception, Dec. 8th 1854, for that was the great day of the Definition of the Dogma by the Church. After the functions in the chapel he went before the Altar of Our Lady to renew the resolutions he had made at the time of his First Communion, and to them he added some words of prayer and protestation, beseeching Our Lady to be his special protectress and guide. From that day Don Bosco made a careful study of the boy's life and noted a more scrupulous exactness in all his doings. It gave another proof, if one were wanted, that the most efficacious support and the most powerful influence that can control the years of youth, is to be found in the Sacraments of Confession and Communion. These are Don Bosco's own words. "Give me a boy who goes frequently to the Sacraments, and you will see him pass through the years of youth and early manhood and maturity with an innocence and piety which will be an example to all". This should be the guiding maxim for all engaged in the training of the young. In saying this, Don Bosco was speaking with all his wide experience behind him, and with a full knowledge of the views of the greatest educators. He does not refer here to a passing or

sentimental piety, but a deep, natural one, that will show itself in good works, in the practices of piety, in the frequentation of the Sacraments.

But to return to the subject of the biography. Dominic Savio had been in the habit of going to the Sacraments every month, before he entered the Oratory, for that was the recognised custom of the time; but now he began to go very frequently, and, at the time of Communion, his whole being seemed the embodiment of piety; he found intense delight in making visits to the Blessed Sacrament, often getting others to make them with him, and in whatever regarded the Holy Sacrament of the Altar he was ever eager to participate. Thus he gained such fervour and devotion towards the Most Holy Sacrament, that he was frequently absorbed in a kind of ecstasy, and had to be aroused when it was time for his ordinary duties. On one occasion he remained in the Church, motionless, from the morning till two in the afternoon, and would have remained in his rapture, if Don Bosco himself had not aroused him. On another occasion he was heard making ejaculations of love and devotion.

A careful study of the life of Dominic Savio and of his companions, as related by Don Bosco himself, reveals how carefully the latter developed in them this love of the Most Holy Sacrament; and shows how the working of Faith, which was the motive power in all these endeavours, identified itself with his highest priestly ideal: that he had nothing more closely at heart than to train others in what was his own constant delight, Jesus in the Most Holy Sacrament and the Immaculate Mother of God.

These were undoubtedly the two great objects of Don Bosco's own spiritual life, as they were his continual recommendation to all who were directed by him,

as also to all who desired to obtain favours or graces from God. They were the chief sources of the spiritual training which fills an important part of his system of education, and which he desired to see realised wherever his work was established.



Authentic Translation of the Decree

DECREE.

THE CAUSE EXAMINED AT ASTI AND TURIN

FOR THE BEATIFICATION AND CANONIZATION

OF THE SERVANT OF GOD

DOMINIC SAVIO

A YOUNG STUDENT

OF THE SALESIAN ORATORY.

The Salesian Society, which finds a subject of consolation in the virtuous lives of many of its pupils declares that to Dominic Savio, a pupil of the Oratory, are applicable the words of Holy Writ: *His memory will be as honey in the mouth.*

It is well known, indeed, that Dominic was a child of sound judgment, remarkable for his love of God, and regard for his parents, modest and restrained, and yet of a pleasant disposition, and intelligent above his years. His success in his studies was quite remarkable, and he had advanced so much in the practice of virtue, that mothers often proposed him as an example to their children, and he deserved to be called: *the good odour of Christ.*

He was born at Riva di Chieri on April 2nd, 1842, of Charles and Rose Gaiato. As a little boy, when he was only seven, but was already remarkable for his piety, he made his First Communion; and from that time, his love and devotion to the Most Holy Sacrament were such, that when he was received into the Salesian Oratory at Turin in 1854, for his studies, he frequently remained for three or more hours in ecstasy before the most Holy Sacrament.

His filial love towards the Mother of God was also conspicuous, and he was the founder of the confraternity of the Immaculate Conception, by means of which the associates made great advances in virtue.

Thus it was, that, seeing in him a greatness of soul, and a wonderful patience under sufferings his Superiors formed high hopes for his future; and he was held by all his companions as an example, from whom they took their motto which declared that not even to avoid death would they commit a deliberate sin.

In the spring-time of his youth, Dominic was attacked by a disease, which forced him, much against his will, to leave the Oratory and return to his home. But, although no means was spared to restore him to health, his state became worse every day; he bore his sufferings with fortitude and tranquility, and before he had completed his fifteenth year, he died most happily on March 9th 1857, to the great grief of all who knew him, and with a reputation for sanctity.

All during his life he had been very dear to the Venerable Servant of God, Don Bosco, who, judging the boy not by his years, but by his virtue, *for a virtuous life is a long one*, wrote his biography, in which, with evident affection, he draws the picture of the boy as of a flower in the Springtime, or as a plant of lilies growing by the running waters.

The reputation for sanctity enjoyed by the Servant of God during his life remained and increased after his death, so that the Bishop of the Diocese of Asti was moved to undertake the Ordinary Process concerning the virtues of the youth.

This process being completed, the case was taken to Rome, to the Sacred Congregation of Rites, and after their examination, at the request of the Very Rev. Fr. Munerati, Procurator General of the Salesian Society and Postulator of the Cause, and having regard also to the Letters from eminent Cardinals, of Bishops, the Chapters of Orders and Congregations, and also of the faithful of both sexes, His Eminence Cardinal Vincenzo Vannutelli, Bishop of Palestrina, and Promoter of the Cause, in the meeting of the Sacred Congregation of Rites held at the Vatican on the day above-mentioned, put the following inquiry: *Whether the Commission for the Introduction of the Cause that was proposed should be appointed?* And the eminent prelates assembled, keeping in view all the requirements made by the Sacred Congregation, after the exposition of the case by the Cardinal Promoter, and having considered the arguments of the Promoter of the Faith, decided that the reply should be in the *Affirmative*: namely that the *Commission should be established, if the Holy Father so pleased.*

This was decided on Feb. 10th 1914.

When the report of all this was laid before

His Holiness Pope Pius X. by the undersigned Secretary of the Congregation of Rites, His Holiness, when ratifying the Rescript of the said Congregation signed with his own hand the Commission for the Introduction of the Cause of the Servant of God, Dominic Savio, the young student of the Salesian Oratory, the 11th of the same month.

FR. SEBASTIANO CARD. MARTINELLI
Prefect of the Sacred Congregation of Rites.

✠ PIETRO LA FONTAINE
Bishop of Caristo, Secretary.



INDULGENCES

which may be gained by the Co-operators.

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

Every month.

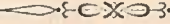
1. On any one particular day at the choice of the Associate.
2. On the day when members shall make the exercise for a happy death.
3. Whenever the Co-operators shall say five times the *Our Father*, *Hail Mary* and *Glory be to the Father* for the welfare of Christendom, and once the same prayers for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

From May 15th to June 15th.

1. May 21st The Ascension.
2. May 24th Our Lady Help of Christians.
3. May 31st Whit Sunday.
4. June 11th Feast of Corpus Christi.

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.

A CONFERENCE IN ROME



In previous issues we have given a general account of the investigations made by Fr. Trione, when he traversed several of the South American States to study the immigration question. His visit was necessarily extended, both in regard to the distance travelled, and to the object he had in view. Since his return to Europe, Fr. Trione, who is the general Secretary to the organisation of Co-operators, has been discussing with the Catholic Emigration Societies, various methods for safeguarding the religious interests of those who are forced to seek their livelihood in far off parts.

It is well-known that this question has, for some time past, been a prominent one in the considerations of those who are responsible for the preservation of the faith, and its practice in newly settled lands. Accordingly, on his return to Europe, Fr. Trione gave a Conference at Rome, which drew widespread consideration and interest. It was held in the *Aula Magna* of the Apostolic Chancellery, and was entitled *Emigration and Don Bosco's Work in America*.

The lecturer first of all dealt with the general question of emigration as a phenomenon of modern history, and made clear the position of the Church in regard to the religious status of the emigrants, and to their influence in this direction on the countries to which they went. Then he showed the part played in the latter by the work of Don Bosco.

In North America, he said, this work deals with large parishes especially in those quarters where there are large colonies of various nationalities. A great deal is summed up in the word *parishes*, for it must be remembered that it includes schools, evening-schools Sunday Oratory work and daily clubs, theatrical and musical societies, secretariates for the immigrants, religious confraternities and associations and similar organisations.

But in South America the case is different. In the United States the official language is English and the immigrants do not find it easily to fraternise with the people. Many of these immigrants are without education, and some even do not know the alphabet. In these circumstances it is extremely difficult for them to learn the new language, and if they are not attended to by Italian speaking priests, it is very

natural that they would soon be disheartened and discouraged, and gradually cease to attend church and lose their faith.

But from Mexico southwards to Patagonia it is quite different. There the language is Spanish or Portuguese, and immigrants from Latin Nations are more or less at home. The new language is soon learnt, although with little attention to grammatical niceties, and to the despair of the purists. In fact there is a sort of universal language. Under these circumstances the Salesian Work is by no means restricted to the emigrant classes; its mission opens out and knows no limitation. It carries on the work of the emigrant in addition to its educative apostolate.

Natural pride is responsible for a strange development in the growth of these new nations. According as the poor immigrants of various nationalities gain and increase in prosperity, they become almost proportionately ashamed of their mother country. If the parents have wavered in their fidelity, the children are sure to relinquish it entirely. For example the children of many Italians, Spaniards, and Portuguese, born in the American Republics are ashamed of their parentage. This is not the case with those who are well-off and independent, but with the masses it is. Hence it is clear that there is no call for schools and churches of any particular nationality, and in fact in the eyes of many it would be a profession of inferiority.

But the Salesian Work is free from all this. It is long-established there, compared with the age of the States, and thus it can lend its prestige to the work of the immigrants, who will gain in many ways by participating in it; and their children will soon find themselves on a footing with those who are regarded as natives. However to those who maintain a regard and respect for their origin, the Salesian Work appeals in another way; for in many houses there are subjects of various nationalities, and the people can easily find one or more from their own country; moreover in those districts where there are considerable numbers of any one nationality, there is also a correspondingly larger number of Salesians of that nationality, so that every need is well provided for; and, whether from a religious or an educational point of view, these dis-

tricts or States regard the Salesian Work as an indispensable factor in their development.

But all this concerns principally the adult classes, and yet our chief work, is with the young. It was a simple and congenial task for the speaker to dwell on the successful educational Institutes that the system of Don Bosco has brought to a high state of perfection in the cities of South America; and as these Schools are now long established, they have a large connection of past pupils, well organised and capable, who are proving themselves a force in public life and a bulwark against the insidious attempts of would-be apostles of the School without God and without religion.

But the work of Don Bosco does not stop here. There are vast territories which have stretched forth a hand of generous welcome to European peoples; the work initiated by Columbus on behalf of the Indians is not yet completed, and calls for further generosity and assistance. For the continual influx of emigrants new centres and new routes must be opened up, and hence the importance of the missionary settlements founded by the Salesians.

Long ago Don Bosco had described to us America as seen in his visions, partitioned out into states, settled and civilised much as it is now seen; he said also that the work of his missionaries would precede that of settlement and civilisation and the influx of immigrants. Much as we had been accustomed to regard his visions as certainly prophetic, it is surprising to see how soon and how exactly his words have found their accomplishment in this case.

Take the least developed of these States, that of Patagonia in the far South. It is even still regarded as an unknown land, and certainly in 1879, when the Salesian Missionaries crossed its boundaries, it appeared to be quite an impenetrable land. Now it is covered with settlements made by the immigrants, and contains some towns of considerable size; these immense regions went up in value enormously, and are cultivated by thousands of Europeans, while in all directions there are arising populous centres, with fixed parishes and flourishing mission stations. For thirty years numbers of Salesian Missionaries, with Mgr. Cagliero at their head, advanced into this State and met the native tribes. The first fruits were obtained at the cost of untold sacrifices, and equal courage is still required in the laborious missionary expeditions; but triumphs of the faith have been won and these tribes and peoples have been brought under the shadow of the Cross.

Fr. Trione then gave a brief outline of what the Nuns of Our Lady Help of Christians are

doing, as well as the organisation of Co-operators. Their energy and success he compared to the vigorous energy and overflowing vitality of the young nations; he attributed much to the co-operation of the Bishops who have endeavoured from the first to cope with this tide of immigration; and to the free governments which have recognised in the main that the work of Don Bosco is essentially a social one in the highest sense, and that upon it could be based the foundations of a loyal, contented and prosperous people.

Another factor is found in the influence of three great names which are intimately associated with our work; they are those of the three Pontiffs, from whom as being the Vicars of Christ the saving influence of the Church has flown. To Pius IX. are dedicated the largest College in Buenos Aires, and that of Villa Colon near Montevideo; to Leo XIII. are dedicated the Colleges of Maldonato in Buenos Aires, of Rio Grande in Brazil, and of Bogotá in Colombia; and to the present Holy Father Pius X, those of Cordoba in the Argentine, and of Valdivia in Chili.

The secret of all this religious growth is here in Rome, in the Vatican, whence flow the words of Christ. Rome is the base and support of the doctrines which give life to all Christian work, and thus She is the radiator of their strength and energy. The message: *Go ye and teach all nations*, is ever instinct with the power of the Redeemer, and it is made operative through the Roman Pontificate. The *one fold and one shepherd* is the supreme desire of the Church, and it contains a promise and guarantee of all the blessings of the Cross and of civilisation.

..

This conference, which was reported in some of our contemporaries, was invested with particular importance from the fact, that the immigration question has of late been occupying the attention of the highest ecclesiastical authorities. There was a very large gathering of people of note, presided over by five Cardinals, and the conference was regarded as the step to further organisation in the interests of the immigrant, from both a religious and social standpoint.



Your charity, blessed by the grace of God, has dried up many a fountain of tears, and saved a great number of souls.

Ven. Don Bosco.

The Festive Oratory

Some Comments upon it by His Eminence the Cardinal Archbishop of Catania

Even more necessary nowadays, and more important as a factor in religious influence, is the Festive or Sunday Oratory; and it is not at all surprising to find the Cardinal Archbishop of Catania devoting to it a great part of his recent pastoral letter to his flock. Again and again the Oratory has proved its value, whether in directly cultivating the seed of the religious life of the young, or in stemming the wild growth of evil principles, which soon devastate a generation as far as the fruits of uprightness or virtue are concerned.

Perhaps it is superfluous to remark that the Oratory dealt with here is the one Don Bosco invented for the practical training of the young in religious habits. In it he solved the question of how to make instruction in religion and the practice of religion a pleasure to the young, instead of the burden it often becomes. It brought them into their own element of joyous activity, and combined the tedium of ordinary instruction with the zest that all feel in what they enjoy. He robbed the classes of their tedium by the games which preceded and followed them, by singing and instrumental music, by the competitions and displays, by rewards and other devices which appeal to youthful interest. Moreover the Oratories provided instruction in other subjects besides religion, and thus the somewhat dry bones of catechetical teaching were clothed and made to live and become active and interesting.

The Cardinal Archbishop of Catania begins by recalling his repeated exhortations, regarding the Christian education of the young, which, as it has ever been in the Catholic Church the basis of the sanctification of families and of the moral restoration of society, more than ever it is so in our days, when the malignant breath of laicism has weakened all religious sentiment. He then goes on to call attention to his former efforts to make parents understand the absolute necessity of training their children in the practice of our Holy Religion, as soon as they attain the use of reason; and this is to be done by teaching the rudiments of the Faith in their own homes, and by the fuller knowledge imparted in the Catechism Classes of the Parish.

These exhortations however, he declares, have not been as fruitful as he had wished and hence the necessity of a more combined and systematic effort on the part of priests and parents, and hence.

The necessity of the Festive Oratory.

It would be futile, continues the Cardinal, to bewail the evils just referred to, and not to endeavour to find and apply a remedy to them. We cannot remain indifferent, and if the means hitherto adopted have not been sufficiently successful in their results, it by no means implies that our resources are at an end. As no force in creation can resist the infinite power of God, so no obstacles can be regarded as insurmountable before the charity which he has enkindled in the heart of those who carry on his saving work; and this charity will find a way for the conquest of souls, in the very teeth of the opposition aroused by the enemies of God.

An illuminating example is given us in the History of the Church. Twelve poor men, most of them humble fisher-folk, destitute of human influence, have no sooner received a spark of the grace of the Holy Spirit, than they penetrate with intrepidity vast regions unknown to them, inhospitable and antagonistic; and in a short time they conquer the hearts of multitudes, they dissipate errors, reform manners, regenerate idolatrous nations and peoples long sunk in sensual and degrading sin.

Such is the grace and charity of Jesus Christ! And, in regard to our immediate purpose, it must not be supposed that the Christians education of our children has never before suffered from great opposition. It has encountered enormous difficulties in other epochs of Christianity, from the corruption of Society, and from the war ever being waged against the young by the enemy of souls. But God raised up eminent men, with gifts that suited the demand of their times.

In our own days, or in recent years. God raised up His Servant Don Bosco. Irreligion had swept down like a raging tide, threatening to engulf everything that was good, noble and

Christian, that had been handed down as a treasure by our ancestors.

The Cardinal then shows how Don Bosco was enlightened as to the causes of the growing irreligion, and prompted to renew the nations morals and religious instincts, by an infusion into the rising generations. He saw that it must be renewed from its root upwards, and that the boys and girls of today would influence the world tomorrow, if only they had been imbued with a different character and spirit. It was not too late to begin this, and in the humblest way the Oratory was founded, and gradually established.

This work, the Cardinal adds, has grown beyond all expectations, and proved its usefulness and adaptability and success in all parts of the world. The essential elements of the Oratory were the games and amusements to attract, and the religious instruction and services for the training of the mind and heart. Those are the main points, which other developments served to enlarge and adapt in various localities. The Venerable Don Bosco, and all those who have carried on his work, have had the help of notable benefactors of both sexes. They are noble hearts, with generous instincts, who understand that they cannot find a more worthy object on which to practice their gifts than the soul of the child, and that no merit can equal that of co-operating in its salvation, and the souls of many others at the same time. Amongst the faithful some may be found to help the Director and the assistants at the Oratory, in superintending or even taking the classes; others may be able to help in providing the games and Oratory equipment; parents should be assiduous in sending their children, and co-operating with those who are engaged in this all-important work on behalf of their little ones. Then the Cardinal points out the wonderful and unexpected fruits which the Festive Oratory produces in parishes. If in many cities — he affirms — or in a village, one breathes a purer air of virtue, and notices a greater respect for religion, with a more regular observance of the practices of christian piety, it may be concluded that there a Festive Oratory flourishes, frequented by crowds of children, surrounding their zealous catechists. They have found pleasant relation from ordinary school work, and are gradually assimilating the truths of the Gospel and the facts of the life of Our Divine Lord, and are happy in having fulfilled their religious duties, which give them a joyous and contented air.

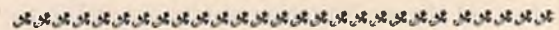
Some words of our Venerable Founder conclude the Cardinal's letter, writing on this very topic Don Bosco says:

“The words of the Gospel: *That He might gather together the sons of God who were dispersed*, give us to understand that Our Divine Saviour came down from heaven to earth to bring together all the children of God, dispersed over the earth, and separated from their supreme good: and they may be literally applied to the youth of our days. This portion of human Society, the most precious and at the same time needing the most careful attention, is by no means ill-disposed. If we eliminate the carelessness of parents, idleness, the meeting with bad companions, and such like factors, it will be easy to instil into their impressionable hearts the principles of order, of good manners, of respect for authority and religion; because though it may sometimes happen that they have been led astray at that age, it has been mainly from thoughtlessness and not from wilful malice.

Children at that age are most in need of a helping hand, to lead them to the practice of virtue, and withdraw them from vice, and protect them from harm's way. The difficulty lies in gathering them together to talk to them, and give them instruction. This was the mission of the Son of God and can only be done by his holy religion; and this religion, though eternal and immutable in itself, must always remain the mistress of men, and is adaptable to the dispositions of all.

Amongst the means best adapted to diffuse the spirit of religion, the Oratories have proved valuable and are in high repute.... When I devoted myself to this part of the Sacred Ministry, I resolved to consecrate all my labours to the greater glory of God and the good of souls, endeavouring to make of them good citizens in this world, so that they may be afterwards the chosen inhabitants of Heaven. God grant that I may continue to do this till my last breath.”

The Cardinal recommends this example of zeal to his priests, and to the faithful at large so that these golden words of Don Bosco may be realised in their districts among the young confided to their care.



If you are aware of any "SALESIAN BULLETIN" which is misdirected or is going astray, please notify:

*The Very Rev. PAUL ALBERA
32 Via Cottolengo, Turin, Italy.*

You will thus be rendering the Salesians a highly appreciated act of kindness.



Salesian Notes and News.

London Salesian School. When the month of May is running its course, affairs in the scholastic world are at the height of their interest and importance, for the last term of the School Year is well in hand, and things are beginning to shape themselves preliminary to the final examinations of the year. These consist partly of the tests given by the School itself, and partly of the examinations held by the College, of Preceptors and by the Oxford Local Authorities, for the School is a centre appointed by both of these educational bodies. A very large percentage of the Upper form boys are entered for these examinations, so that they may have the advantage of a good qualifying test, particularly if they are in their last year, and also to give that definiteness to their preparatory studies, which is secured by a recognised syllabus and an examination by a well-known public body. For this reason the third term always assumes an added importance from a scholastic point of view.

But the month of May is also distinguished on account of its connexion with the devotion to Our Lady Help of Christians. If the devotion to Our Lady is a special mark of, and a favourite practice in all Catholic Schools, it may be expected that it would assume a special importance in those that are under the aegis of Don Bosco, whose connexion with this devotion is one of the most striking and constant features of his life. It has therefore become traditional in his schools, and very naturally has its chief manifestation in the month of May, particularly about the time of the Feast of Our Lady Help of Christians, on the 24th of the month, which is preceded by a Novena and kept with great solemnity. By all this it is hoped to implant and strengthen that true devotion to the Mother of God, which will be a guiding and protecting influence over the years of youth and of after life, for which the period at School endeavours to make as adequate a preparation as possible.

About this time last year, we called attention to the fact that the number of boys at the school showed signs of passing the two hundred.

That number in fact was surpassed, with

some to spare, in the first term of this Scholastic Year, and the frontispiece in the last issue of the School Magazine was a souvenir of that event. Since then gradual increase has been continued, and the two hundred and twentieth student will soon be registered; this increase in numbers, however, cannot be allowed to go on indefinitely, for accommodation is not elastic beyond a certain point. Accordingly it will only be possible in future to admit new boys according to the number of expected vacancies, and for these places admission must be asked in due time. As the third term is now on its course, it is not too early for applications to be made lest by delaying all vacancies should be already allotted. All enquiries should be made to the Principal, the Very Rev. C. B. Macey, Salesian School, Battersea, S. W.



Oratory of St. Mary Magdalen East Hill Wandsworth.

It is a pleasure for us to insert the following account of recent doings at the Salesian Church, Wandsworth. "The priests in charge of this flourishing Mission are to be highly congratulated upon the unqualified success which has attended the experiment of having two series of Lenten Sermons on the Sundays. They were preached by Fr. O'Connor S. C. at the High Mass, and by Fr. Felix Rankin S. J. at the evening service. In previous years the zeal and piety of the faithful had been stimulated, and the hearts of non Catholics touched, and turned towards the consideration of the truths of Holy Faith, by means of an eight or ten days Mission. With God's blessing, good results have thus been placed on record; but at no period since the Oratory was opened have the attendances been so numerous and well-sustained as on the six Sundays of Lent above referred to. The course of sermons in the morning dealt mainly with God, Soul and Heaven, and the means to attain it; while on the Sunday evenings the preacher treated of: The gift of God; the Price of a Soul; Broken Cisterns; St. Patrick; The Freedom of Christ; Greater love than this no man hath.

In addition to this, earnest enquirers were asked to place written questions, as to any difficulties in regard to Catholic teaching, in a box provided at the door, and answers were given on the following Sunday evenings. Already there is the most gratifying evidence that much good has resulted from this extended Mission Course, many applications having been received for instruction, and a steady influx of devout converts is promised.

Procession and Benediction of the Most Holy Sacrament, with the renewal of the Baptismal vows and Papal Blessing, formed a fitting close to the Mission, which will long remain a pleasing memory to those who were present at it.



San Francisco. The Catholic population of San Francisco, Cal., have lately celebrated an interesting event which is



MALTA — Don Albera at St. Patrick's Institute.

The close of the Mission on Palm Sunday (the first Sunday of the month) was decidedly stimulating in every respect. Headed by the members of the Guild of the Blessed Sacrament, of the Confraternity of the Children of Mary and of the boys' and girls' sodalities, large numbers approached the Holy Table. At the evening service, after the Question Box had been disposed of, Father Rankin gave a most eloquent discourse on the last of his themes: "Greater love than this no man hath."

Some enrolments in the Guild, the Solemn

thus described by the *Monitor*: The beautiful celebrations which were held on the 19th in honor of the Silver Jubilee of the Rev. Father Redahan, were brought to a close on Sunday afternoon, but the pleasant memories they have left behind will live for long years to come in the minds of the people.

At the Solemn High Mass there was a very large attendance. The touching address made by His Lordship Bishop Hanna in English, and the eloquent sermon of Father Simeoni made a deep impression on their audience. There was

another large gathering in the evening, assembled in the Church Hall for a fine entertainment, the items of which were admirably rendered. There was a notable address on the priest and his work and many valuable presents were made amongst them being a magnificent chalice and a purse of gold. Fr. Redahan gave a brief address, expressing his deep gratitude to all and his appreciation of the generous co-operation of the people in the works he had undertaken.

The Committee in charge of the arrangements was naturally well pleased with the success that crowned their labours. Not to be outdone by their elders, the children of the Sunday School gave one of their well-known entertainments, which reflected great credit on them and the Sisters of the Holy Family who had prepared them so thoroughly. The gifts they offered deeply touched their honoured guest.

And thus ended a Jubilee the people will not easily forget. It was the spontaneous outcome of a people's desire to do honour to one who has worked so hard and so successfully for them during the last sixteen years. Indeed there are few better known or more highly esteemed, and few indeed are so entitled to the gratitude of the entire community. Many a prayer will be offered up that Fr. Redahan may be spared in his apostolate for many years to come.

A contemporary of the *Monitor* adds: Ordained in Turin in 1888, Fr. Redahan spent ten years at the Oratory, being prefect there for a long period. In February 1898 he arrived in California, and since then he has made for himself a name of which any man might justly feel proud. His achievements at North Beach are many; his failures have yet to be recorded.

To these appreciations from the Press of his own locality, we add our tribute of congratulation, and trust that Fr. Redahan will long continue to reap the harvest of his many labours.

Don Albera in Malta.

The Very Rev. Don Albera recently visited the island of Malta, in order to become

personally acquainted with the many developments of the Salesian Work, which have arisen within the last few years. This work has for its centre the School of Arts and Trades at Sliema which has done very successful work during the comparatively short period of its existence. It has also been instrumental in establishing the work of the Sunday Oratories and the boys brigades, both of which have effected a great deal among the young generations. In all this there has been the hearty assistance of many distinguished Co-operators, and the principal gather-

ing in honour of Don Albera was the one convened for him to meet a large number of these co-adjutors. Among them were His Grace Archbishop Pace, and His Lordship Mgr. Portelli, with a very numerous gathering of the most distinguished citizens.

Fr. O'Grady proposed the health of our Superior General, and speeches were made by His Grace the Archbishop, by His Honour the Acting President of His Majesty's Court of Appeal, by the Consul General to His Majesty the King of Italy, by Colonel Samut, by Professor Fallon and by the Right Rev. Mgr. Farrugia. Each of these emphasised some characteristic of the Salesian work, dealing with what had been accomplished in Malta, and assuring the Very Rev. Don Albera of a continued support to a work, which so thoroughly proved its utility and beneficent influence.



The Federation of Past Pupils.

The organ of the Federation of the past pupils of Salesian Schools recently published the first letter addressed to the former pupils by the late revered Don Rua, the first Successor of Don Bosco. It was written a few days after the death of our Venerable Founder, and was in reply to a combined expression of sympathy and attachment from the committee of the Old Boys Association of Turin; but many of its expressions would be quite apropos of the present combined effort towards the worthy celebration of next year's centenary.

In connexion with the vast organisation of past pupils, which will certainly become a powerful influence in the future Fr. Trione, whose lecture in Rome is mentioned in another column, recently discussed the past pupils' organisation with the Holy Father himself.

He had a private audience on his return from South America, and among other points in which the Holy Father showed a great interest was the Federation of Past-Pupils. I informed him, Fr. Trione relates, of its wide development in recent years, and how I had seen it flourishing and enterprising in Argentine and Chili, in Uruguay and Brazil, with its many organisations of clubs and sections and societies. We talked of the main objects of the Association, namely the preservation, and spread of catholic principles, the material support of Don Bosco's work, and the propagation of his principles and teaching in the various departments of life. I spoke of the world-wide effort for the erection of the monument to Don Bosco, and the other proposed celebrations for the centenary of his birth in August 1915.

The Holy Father discussed these points with great satisfaction, and bade me carry to the general association not only his heartiest blessing, but his highest approval of the work, and his strongest encouragement to all who were engaged in it.

One part of the celebrations for next year will be the holding of the Second International Congress of Past Pupils, and preparations are already on foot to make it rival its predecessor in importance and success. The first congress of former pupils, held at Turin in 1911, revealed quite unsuspected powers and possibilities, from the large numbers present and the distinguished position held by the chief among them. The number at the Congress was over a thousand, and was representative of some hundreds of thousands in various countries. Since then the local associations have been organised, and the machinery of the Federation has been tested, in order to ensure combination in method and action, and to realise the objects proposed by the movement. It is expected that many developments will be forth-coming, as a result of the experience that many branches have gained in organised endeavour, and as the outcome of enquiries into local demands and requirements.



Travels in South America. Nothing so impressed the Secretary of the Co-operators, during his recent journey through South America, as this manifest growth in the influence of the Past-pupils, of which we have been treating. Wherever his travels took him, and they covered most of the Republics, he was met again and again by assemblies of the past-students, with whom he discoursed the work of their Association in other lands. He says: I know not which to regard as the most flourishing, but those of San Paolo and Rio Janeiro contend for the primacy in Brazil. I had a variety of topics to debate with them: the doings of Argentine, Chili and Uruguay, the First International Congress, to which they had sent representatives, and what was being done to prepare for 1915. The provincial also made various proposals for the extension of the work, and I was assured that there would be some representatives at the next Congress of Past pupils which is proposed for next year.

In order to illustrate the position of the work of our Associates Fr. Trione gives details of the wonderful growth of these States. Rio, he says, is certainly one of the finest cities of the world, and has a population of a million. Brazil already has twenty-five million people, divided into twenty states, each of which has a consti-

tution of its own and a local Parliament, and sends Representatives to the Federal Capital. The Federal Capital is a Municipality by itself, and the capital of the state of Rio Janeiro is Nictheroy, which stands opposite Rio.

When the late Mgr. Lasarda prevailed upon Don Bosco to send Salesians to his Diocese, Rio was not yet free from yellow fever, and hence there was chosen for a School a beautiful site in Nictheroy; it had a large stretch of ground, including a well-wooded hill, on the summit of which has been built one of the most celebrated monuments to Our Lady, it being the votive monument of Brazil to Our Lady Help of Christians at the close of the 19th century. It has for its inscription: *Ad Jesum per Mariam*.

The description of the statue and its surroundings is interesting. There are three ways leading up to the summit on which it stands; a carriage road, foot paths through beautiful scenery, and a railway. At the foot of the Monument is a church, which has in front of it a wide open space, capable of holding 10,000 persons. This is used for great public functions and pilgrimages. The statue itself is twenty one feet high, and stands on a pedestal about two hundred and twenty feet high. Every evening, until late at night, it is illuminated by two hundred electric lights which render it visible all over the harbour and Bay of Rio Janeiro, like a real *Stella Maris*.

The College was founded in 1883. It has obtained the highest educational results, and has at present 500 boarders, a number which is only limited by want of further accomodation. At the annual display given by the School, the Minister of War and other distinguished authorities presided. By the side of the College is now being built a great Sanctuary to Our Lady Help of Christians, to be opened in 1915, as a commemoration of the Centenary.



Paterson U. S. of A. *The Paterson Sunday Chronicle* of April 26th says:

« The novitiate and motherhouse for the United States of the Daughters of Mary, Help of Christians, at Ward and Cross streets, is in possession of a new and handsome chapel. Shortly after the Morris homestead was turned over to the community, familiarly known as the Salesian Sisters, a temporary chapel was arranged in one of the spacious parlors. However, it opened in to the main corridor and thus lacked the privacy that was desirable.

« Adjoining this, on the extreme western end of the building, were two rooms. The partition has been removed and a neat arch con-

structed in its place, leaving a room sufficiently spacious to accommodate all the needs. It has been handsomely decorated with a rich red and gold paper, and the wood work painted cread and terra cotta, lending an inviting appearance. Within the chancel has been placed the white and gold altar presented by the late Rev. Cornelius F. Phelan, and pedestals, conforming in style, support statues of Our Lady Help of Christians, St. Joseph and the Sacred Heart.

« A neat altar railing was presented by the Rev. John Focacci, S. C., while five large oak pews, each capable of seating seven persons, were given by the Rev. John Quaremba of St. Michael's, Atlantic City, where the local Sisters have established a prosperous school. Four prie dieux, also the gift of Father Phelan, and linoleum, in parquet oak design, with several rugs, donated by Miss Sadie Phelan, complete the furnishings.

« The local house is the headquarters of Sister Brigida, the provincial for the United States, who formerly presided over the province of Mexico. Sister Brigida, in conversing with The Chronicle man, showed considerable apprehension for the safety of the community in Mexico, stating that 130 Sisters have ten houses, including some of the most prominent colleges and schools in that country.

« Sister Brigida explained that there was a great demand for members of the community to open schools in many cities of the United States and that this exemplary work is retarded by the dearth of English-speaking Sisters. There are over 400 convents of the community embracing nearly every country, but the field in the United States is of a primary need. Any young American ladies, inclined to the religious life, are invited to join the Daughters of Mary and full information may be obtained at the local novitiate. There are ten Sister, three

novices and five boarding students housed there. The Sisters also conduct St. Michael's parochial school, while the second convent in this city, takes care of St. Antony's, on Beech street. »



ANCONA — The new Church of the Holy Family.

Brief Notices.

From a great many places there have been received notices of the Conferences held about the time of the Feast of St. Francis of Sales. As years go by, these conferences gain more and more in importance, for the programme of the

Salesian Co-operators is growing every year. Perhaps the most striking one was that held at the Institute in Rome, for it was presided over by His Eminence Card. Gasparri, the newly appointed Cardinal Protector of the Society. He was given a great ovation as he left the Institute. The evening Benediction was given by His Eminence Cardinal Cassetta.



At the Institute of the Nuns of Mary Help of Christians at Rome, there are held every Lent courses of instruction in Religion for those young ladies who are attending college courses in the city. The Holy Father has always been anxious to make these instructions as fruitful as possible knowing that these young ladies will afterwards have varied opportunities for spreading the seed of good counsel and good example. He therefore desired to stimulate attention and to encourage effort by presenting a beautiful silver watch, with the papal arms, finely engraven on it. This was to be drawn for by all those in attendance, while for each one he sent a silver medal. These lectures, already so well attended, will become even more popular as a result of the interest and generosity of the Holy Father.



Her Majesty the Queen of Spain recently gave an audience to the Superior of the Salesian School in Madrid, and enquired particularly about the pupils of the School at Atocha, in which she is especially interested, as well as about many things in connexion with the work in general. She moreover graciously accepted the Presidency of the Ladies Committee of the Co-operators, and promised her assistance to the Superior in the construction of the technical schools which are to be opened in the capital of Spain.



On the 6th of last month occurred the fourth anniversary of the death of the Very Rev. Don Rua, our late revered Superior General, and the Successor of Don Bosco. He governed the Society for the long period of twenty-two years, during the period of its greatest development, and when its Houses and Schools were multiplying with astonishing rapidity. On account of Holy Week, the solemn requiem was fixed for April 22rd.

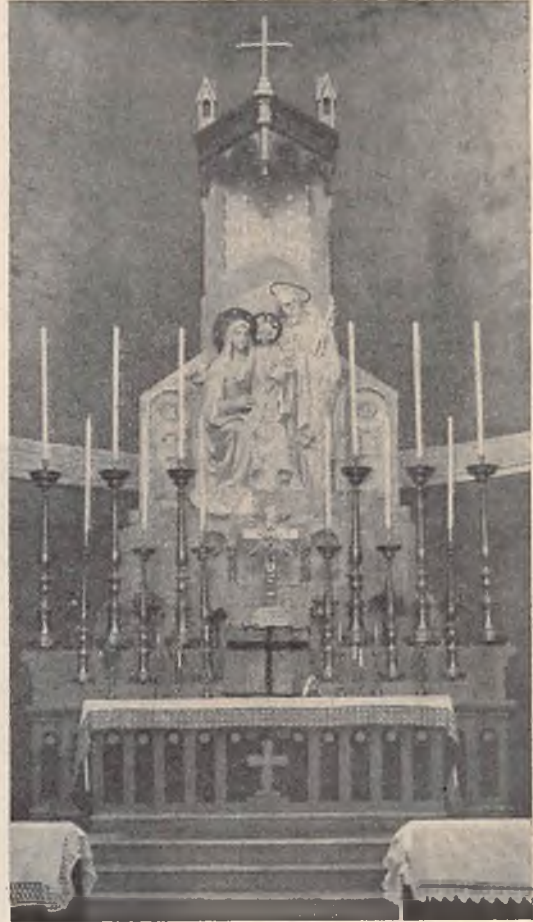


One of the first commemorations held in honour of Dominic Savio, since the introduction

of his cause was that at the Oratory on April 16th. It was presided over by His Eminence Cardinal Richelmy, Archbishop of Turin, and the conference was given by His Lordship the Bishop of Bergamo.



It will be remembered that one of the items in the centenary festivities of next year is inti-



The main altar of our new Church in Ancona.

mately connected with the centre of the devotion to Our Lady Help of Christians. It was announced last month that the Very Rev. Don Albera proposes extensive renovations to the Sanctuary built by Don Bosco, and these repairs have become imperative if serious deterioration is to be avoided. For this, and other proposals for the centenary feasts a very influential Committee has been formed, under the patronage of the Cardinal Archbishop of Turin. His Co-adjutor is head of the executive, and with him are associated several distinguished Co-operators, and

prominent members of the clergy and laity of the city.

Their business will be to deal with all the arrangements for the keeping of the Centenary, the Congress that is to be held, and the proposed renovations to the Sanctuary. Meanwhile there will be this year the customary solemn preparations for and keeping of the feast, at which several eminent prelates will assist. But this is as yet a matter of the future.

We have recommended all Co-operators to join with the head and fount of their association, particularly in the making of the novena, and in the keeping of the 24th, on which day they may gain a plenary indulgence, and should pray for the intentions of all the members. Special prayers are offered in the Sanctuary, and at the many Masses celebrated there, for the spiritual and temporal needs of the Co-operators.

* *

Continuing his narrative of the history of the Devotion, Don Bosco says: Turin, Genoa, Bologna, Naples, but especially Milan, Florence and Rome were the cities that most of all experienced the beneficent influence of the Help of Christians, and which proved their gratitude by making thank-offerings for their favours. But cities further off, such as Palermo, Vienna, Paris, London and Berlin also took part in this intercession, and I never heard that any had recourse to her in vain. Some spiritual or temporal favour more or less remarkable was always the result of the prayer. They had recourse to her, they obtained their favour, and sent their offering quite of their own accord, without any proposal or recommendation from me.

If motives of prudence did not counsel other wise, I could give the names and whereabouts of persons from all parts who have had recourse to Our Lady Help of Christians; it may be, that at some future time, it will be suitable to make these public, in order to give to posterity a witness to the marvels performed by her intercession.

At one time there was a great dearth, and it was necessary to delay the works somewhat, but even then, what was indeed a severe scourge had its share in this tribute to the Help of Christians. The cholera broke out and caused such a panic that even the most hardened hearts were struck with fear.

There was then a mother, who saw her only son attacked by the plague and in the violence of the fever she urged him to have recourse to Mary Help of Christians. In the excess of his sufferings he uttered with great fervour the eja-

ulation: *Maria Auxilium Christianorum, ora pro nobis*. The mother repeated the prayer with great earnestness, and in that moment the violence of the plague abated, and the boy began to perspire copiously, a sign that he would recover in a few hours. The news of this soon spread, and many others were saved in the same way. Out of gratitude to Our Lady they made thank-offerings, and the building was continued.

Even as I write (May 1868) an offering has been sent me by a very distinguished person, who says that a whole district has been freed from cholera by the devout wearing of the medal of Mary Help of Christians, and prayers in her honour.

I ought not to pass over in silence another remarkable source of assistance, and this was the offering of a percentage of profit in trade or in the production of the soil. There were some who had experienced years of little or no profit from their labours; they made a promise of a tenth of what they should make, intending it for the new Sanctuary of Our Lady. They were favoured in a most extraordinary manner, and made their promised offering to their benefactress. Thus are fulfilled St. Bernard's words that it was never heard that suppliants had recourse to her and remained unanswered.

* *

To meet the needs of the ever increasing population of Ancona, the Salesians have erected in that city a magnificent Church. It was dedicated to the Holy Family on the 19th of March. The Parish numbers 20,000 souls. Besides the above mentioned Church, there is large Boarding School, to which is attached a Festive Oratory, in charge of the Sons of the Ven. Don Bosco.

Communications and offerings may be addressed to our Superior General:

The Very Rev. PAUL ALBERA
Salesian Oratory, — Turin, Italy.

International Postal Orders to be made payable at the P. O. Turin — Cheques on the National, or other Banks, Turin. — Paper Currency (Banknotes, Dollars, &) can be cashed at Turin without loss or discount. — Letters containing money or objects of value should be registered.




News from the Missions.

MATTO GROSSO (Brazil)

Arrival of 88 Indians at the Colony of S. Joseph, Sangradouro.

Very Reverend Don Albera,

n my last I gave you an account of an expedition towards the *Rio das Mortes*, accompanied by 83 Indians of the Colony; I am now able to give you some consoling news, although the events concerned have been an occasion of much anxiety.

It was only after incredible exertions that we had succeeded in clothing all our Indians, to their own and our satisfaction, when a little later on, from the Upper S. Lorenzo, there arrived to remain with us, another 88, completely naked and so filthy that I have never seen human beings in a worse condition. You can understand the awkwardness of our position. It was an immense joy to receive these eighty eight whom God had sent us that we might deliver them from the yoke of Satan and introduce them to the kingdom of Jesus Christ, but, at the same time, we had not wherewith to clothe them.

I ransacked my stores, I reflected and calculated, but all in vain: I could not find enough to give them even one garment apiece. Fortunately, at that time several pieces of stuff reached me from Cuyabá and at once the Nuns of Mary Help of Christians set to work making chemises for the women and shirts for the men; but there was only material enough to clothe half of them. I even gave my little travelling tent to be cut up for the same purpose; and finally telegraphed to Cuyabá to send more stuff, at any cost, so that we might manage for the present until the return of our Provincial from Europe, when we expect the usual fresh stores. Meanwhile we are endeavouring to enlighten the minds and civilize the manner of the new comers.

Having given you the announcement of the event, I will now relate how these new guests came to the Colony.

I told you in my last, that the Indians with whom I had made an expedition towards the *Rio das Mortes*, had returned gladly to the Colony, which I hoped they would not leave for some time. But my hopes were vain; for before long, one after the other came to ask leave to go hunting and fishing for some days, and naturally I did not refuse, only exacting a promise that they would return shortly.

But the days passed and they did not return, and we wanted them back because it was the season for sowing. At last ten Indians from the Upper S. Lorenzo came to visit us to obtain various objects to carry home to their settlements; and we kept them for three days, giving them some small things. Whilst they were with us they did not manifest their intentions; but they complained of some men attached to the Colony Teresa Cristina, saying that the Bororos were afraid of the soldiers and their weapons, and they had had a dispute about the cutting down of some Cedar trees.

This was all they confided to us. One only amongst them, who had already been with us, added that he would go and get his family and return to us.

All, however, enquired about the State of our Colony, and learnt from their Companions that being with us they would not be molested, and they saw that life in the Mission was much better than that in the forest.

After four days they left and several of our families accompanied them, saying they would go with them for a few days, but that they would come back with those who desired to settle in the Colony. Hence we were long in a state of anxiety.

After a fortnight some families came back with interesting news, telling us that all the Bororos of the *Giardori* and of the *Pobori* had determined to abandon definitely their *aldeas* and to go, either to the *Arogiari*, or to the Colony of the S. Heart, and the rest to this Colony of S. Joseph at *Sangradouro*. In fact they advised several families to go and meet their relatives, because several were very old, others invalided, and the women overburdened with the goods they had to carry.

On receiving this message they asked leave to go and meet their friends; this I granted without delay, recommending all to return quickly because it was the time for sowing and planting millet, rice, sugar-cane, Manioc etc. etc. They answered in the affirmative and set off.

But the days passed by in constant anxiety, and we expected their arrival at any moment. Then a messenger came to fetch the *bari* (their wigard) so that he might go and exorcise the animals they killed, and telling us that a large number were coming towards this Colony. It was useless to ask how many there were, because their only answer is « *Maccaguroga* » that is « There are a great many » and saying this they show over and over again their fingers and their toes, meaning so many tens were coming.

So the *bari* also went, and that would cause further delay. In fact several days passed and these were occupied in repairing and enlarging the *Bayto* (the large central hut of the *aldea*) the meeting place for feasts, funerals and all other ceremonies.

At the beginning of September, seeing that they did not arrive, I determined to go to meet them. Taking with me a companion and a young Indian as guide, and carrying some presents for distribution, I set off. The guide knew more or less, the locality where the Indians were to be found. For about fifteen or sixteen miles the path was clear and easy, but afterwards we had to descend and ascend stony hills and get our animals through deep torrents with great difficulty; at last the road disappeared owing to a fire which had recently swept over those regions. At 4 o'clock in the afternoon we reached a spot where a few days previously the families, who had returned, had made their camp; they had left here their temporary huts made of palm-leaves. According to the indications they were not far off; and the guide pointed out the forest where he thought they were encamped. We went on, but unfortunately, could not trace their footprints, and in half an hour we found ourselves on the brink of a torrent so deep that it was impossible to cross it and heavy rain had begun. Our guide was greatly distressed, for he knew we were near the end of our journey, but could not see how to reach it. We determined to go back and make use of the deserted huts wherein to pass the night. The rain persisted and we, being soaked through, had to make the best of the accommodation and with great difficulty we succeeded in making a small fire.

After some hours the rain ceased and, thank God, we spent a better night than we anticipated after riding about thirty miles.

The guide had told us that early on the follow-

ing day he would go alone to find the path and the place for crossing the torrent and would come back to tell us, so as to save us useless wanderings; but the next morning he came and said:

—“Father, the Bororos are close by; I heard the dogs barking during the night!”

We rejoiced greatly at this news. Mounting our horses, we started at once in that direction, and, thank God, we found the footprints of the Indians and following these, we came upon the ford of the stream, crossing without any difficulty.

After riding for half an hour we met two families from our Colony who were returning to give us news of the others. They told me that the Bororos were encamped close by and that on the preceding day the Indian Francis of Sales had arrived there.

He brought them the news that Captain Toto's son had died, and consequently that several had gone to help to carry the corpse to the encampment and make the solemn *Bacururú* with all the ceremonies.

The two messengers proceeded on their way to the Colony, and soon after we entered the encampment to the great astonishment of all.

The famous Cacique *Perigo* came at once to meet us, and presented his old father the Cacique *Lobo* (wolf) and several others; he told me that many had gone to bring the corpse, others were out hunting and that the women had all gone to seek for wild honey and fruit. Then he called some youths and sent them to cut stakes and palm branches to make me a hut, and after an hour I found myself already in my own house prepared to spend that day and the following night there.

I complained however of the lengthened delay as it was already the season for sowing. *Perigo* excused himself, saying that they also were anxious to get back but that several were partly invalided, others old and that they had so many things to transport, even hens and ducks, and now they had to wait for the corpse.

Without delay I visited the sick, giving them some remedies; and seeing that there were no serious cases I decided to remain that day, for on the arrival of the corpse they would begin their *Bacururú* which would last all night.

After midday those who had been out hunting began to arrive laden with wild pigs and other animals, and with a quantity of fried fish, altogether a good provision for the journey.

Until night fall we awaited the arrival of the others and afterwards we heard they had halted a short distance off, to make their entry the following morning.

So the next day at sunrise all were on foot and many went to meet the funeral procession. I went also on horseback. In a quarter of an hour we met the company of the Cacique *Totó*, who advanced with sad countenances. They were somewhat cheered by my unexpected appearance. The family of the deceased were plunged in grief and weeping; last of all came

fore he left, he had made the devotions for a good death. I could therefore console his parents and myself with the thought that he was sure of Heaven.

It was already five days since his death and I could not understand how they could remain near him. I approached him several times, but was obliged to cover my mouth.....

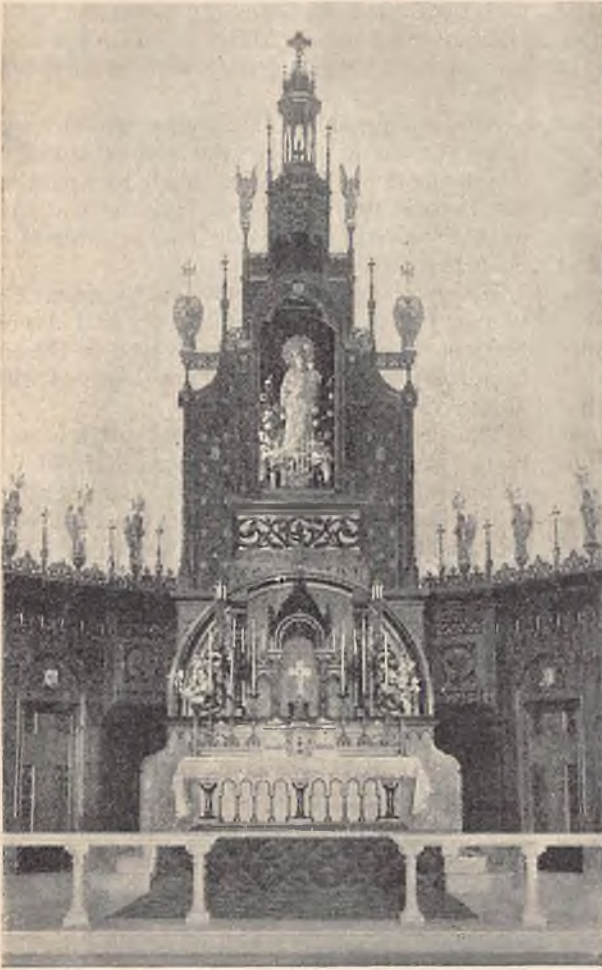
Whilst they slowly approached the camp. I stood still and turned my wondering gaze to the prospect in the rear, a deep narrow valley where, in the midst of a dense forest flanked with rocky barriers a stream ran in curves amidst the hills. Six years before we had awaited here the coming of another band of Indians and had planted a great cross which had been a landmark for the hunting expeditions.

I recalled to mind the days we had spent there, suffering in many ways, but full of confidence in ultimate success. There it was that the old Cacique *Lobo* and the Cacique *Totó* arrived with their followers. And the latter after four years, came with his family to settle with us in this Colony. Now his little son had died a good death as a Christian; and the former was the head of 88 more Indians going to the Colony. This is what the symbol of our Redemption had done amongst these savage tribes!

After this short reflection, I set spurs to my horse and followed the bier. Having reached the camp and the corpse being deposited in the centre, the usual lamentations broke forth from all the huts. Then they surrounded the corpse and the women began to cut themselves with knives causing their blood to flow on the mortal remains. The chiefs placed on their heads their famous blue *parico*, with the long feathers of the *arars* and

began the lugubrious singing in which all took part, forming a chorus of voices of which the echo was heard at a great distance amidst the forest.

As this ceremony would last all day and the following night, I arranged with the chiefs that they would move their camp the next day so that in four days they should reach the Colony, and I set off, promising to come again to meet them. This I did after four days, finding them still seventeen miles away, for their mode of travelling by caravan is very slow. By midday



The main altar of our new Church in Alicante.

the youths who had gone to meet them, two carrying the corpse, others playing the famous *ayge* to keep away the soul of the dead, the rest singing their funeral songs.

The corpse, in accordance with their custom, was wrapped in a mat of palm-leaves, tied with wood fibre, flexible as string. A long pole passed through the wrappings enabled them to carry it.

At this sight, I shared their grief for the boy was one of our most promising pupils, boarding with us, and was not more than twelve years of age. He had been very good, and the day be-

they reached a spot suitable for the camp, and leaving them behind I rode forward, promising to meet them on their arrival next day.

So, on the morrow, soon after midday, they made their appearance, and a great welcome was given them. All our people went out to meet them, each one looking for his relatives or friends, proclaiming they were from his own country and showing them to his own hut. There was great commotion. In ten minutes all had arrived and the huts were full; the furniture

which added to the 47 men and 36 women already with us, raised the number of Indians to 171, for which this Colony of S. Joseph has to provide.

At this time there are others from the *Arogiari* wishing to come, amongst them one of the most influential chiefs, who says that he delays his coming because his parents are very old, and unable to make the journey of a hundred miles; but as soon as his parents are dead, he will come at once with all his people. In



ALICANTE — A new Salesian Institute and Church.

was left outside. Then from all the huts arose weeping, cries, and mournful songs according to their ceremonial. After a few minutes the noise ceased and they began to converse in the usual manner offering to the newly arrived some food which they had prepared.

I invited them all to come to our dwellings, the women to the Sisters, the men to us. In a few minutes they responded to our summons and I gave something to each of them. I counted them and found there were 22 men over 18 years of age and 22 under, 29 women and 15 girls, that is to say 44 males and 44 females,

my expedition to the *Rio Vermelho* I saw his parents and they seemed to me the oldest of the tribe.

We are now beginning the instruction of these new-comers, and it will occupy us for a long time, before they become amenable to any civilised ways. In the meantime recommend all of us to your prayers and to the assistance of the Co-operators.

Yours devotedly in Christ
JOHN BALZOLA,
Salesian Missionary.



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.

NEW CHURCH dedicated to Mary Help of Christians.

The Salesians recently opened a new Institute at Alicante, Spain; annexed to it, rises a beautiful Church dedicated to Mary Help of Christians. It is the gift of our zealous Cooperators. The main Altar is the work of our Art and Trade School of Sarria-Barcellona. May this new Church draw down many graces from the Queen of Heaven upon our generous Cooperators.

GRACES and FAVOURS (1)

Belfast. — I had recommended the cure of my son, by a Novena of prayers, to the intercession of Our Lady Help of Christians. He has now recovered, and I am sending a thank-offering, and ask for publication of the favour as promised.

April 1914.

E. Mc. L.

Tralec. — The enclosed offering is in thanksgiving for a wonderful temporal favour received after a Novena to Our Lady Help of Christians, and promise of publication.

April 1914.

A Co-operator.

Cochin (India). — I had been attacked by illness for four months, and had almost given up hope of recovery, when I happened to read of a case very similar to mine that had been cured after a Novena to Our Lady Help of Christians. I at once decided to try the same remedy for myself and made a Novena, and promised pub-

lication of the favour. I have now been better some weeks, and would ask to have the grace published in thanksgiving.

Feb. 1914.

A. M.

Hong Kong. — I beg to send you herewith offering for Mass to be said in thanksgiving to Our Lady Mary Help of Christians for favour received and shall be glad if you will publish the favour in the *Bulletin*.

March 1914.

A Co-operator.

Liverpool. — I had been suffering from a painful illness for some time, and at last made up my mind to recommend my cure to the intercession of Our Lady Help of Christians. I made a Novena and promised a Mass in thanksgiving and publication in the *Bulletin*. My prayers were followed by speedy release from pain and from the illness, which rapidly disappeared. I now fulfil the promise made in regard to the thanksgiving and publication.

Feb. 1914.

Anno.

Thanksgivings have also been received from: Mrs. S. D., Co. Galway, for a cure obtained, March 1914.

N. M., Co. Kildare, for several favours received, March 1914.

Rathangan, for a recovery from illness, April 1914.

Thanksgivings have also been received from the following after novenas to the Venerable Don Bosco:

A. Co-operator, Cork, Ireland; for a great temporal favour, March 1914.

M. H. Chicago, after promise of publication and prayers. Feb. 1914.

The Biography of Don Michael Rua

THE FIRST SUCCESSOR OF DON BOSCO.

By G. B. Francesia. S. C.

There have been few more impressive scenes in the noble city of Turin than that witnessed on April 9th 1910. It was a funeral procession; yet the whole city seemed to be astir, and, from its highest magistrate to its humblest citizen, all seemed to be gathered along the route, or following the remains of one who was beloved by all. It was the funeral of Don Rua, Don Bosco's First Successor.

Of one whom an entire country thus desired to honour, by mourning for his loss, it were surely desirable to keep the memory green. It is enshrined in a thousand hearts, and thousands came in contact with him during his life of charitable labour; thus a passing knowledge of Don Rua may be possessed by many, but his life deserves to be more adequately known, and the light of his daily sacrifice of love and labour to be more widely diffused.

The author of the life, a well known scholar, and a close associate in Don Rua's work, says in his preface: Immediately after the death of our revered Superior, requests came from all quarters that a life, or at least some memoirs of him, should be at once published, so as to keep fresh the remembrance of that great Servant of God, who had won universal veneration and esteem. There were at once published some articles which had been partly prepared for his expected Sacerdotal Jubilee, and these sufficed for the moment, and were read with avidity; but it will be easily understood that they were only like a few grains that he had unknowingly dropped, for with wonderful care he used to endeavour to hide whatever he accomplished, and what God had willed should be accomplished through him.

We who lived with him, and whose work brought us into close and daily contact with him, were struck by his wonderful simplicity and naturalness. His characteristic remarks were: "I think I should do it in this way, for thus Don Bosco would have done!" or again "Do you think that extraordinary? I do not think it of any account." Moreover, it should be added, that his remarkable simplicity and humility, that brought frequently to his lips the words: "All for the glory of God, and nothing except

for Him," were always a source of admiration to us, and they form the best eulogium for the ever laborious but noble life of Father Michael Rua.

A well-known public writer and thinker met Don Rua once for a few minutes, and he summed up his impressions in the words. "A Sovereign of kindness!" He had read his character aright, and yet he only met him on that one occasion at Florence. What frequent opportunities for experiencing it must we have had, who have known him for sixty years.

Wonderful in his command over self, Don Rua never deviated from the path that God had shown him by means of Don Bosco; others, probably, with his temperament and endowments, would have considered it worthy of them to initiate something new; his ambition was to follow the rules left him by his saintly master.

In the following pages there is merely a simple account of what I am myself a witness during so many years; for a complete life would entail a long delay and the gathering of materials from many sources as yet untouched; but this somewhat condensed narrative will give a general history, and satisfy the present need.

If only it could help to secure that his guide throughout life would be adapted by all engaged in his work, that they too would model their methods of procedure on those of Don Bosco, it would be the source of manifold blessings from Heaven, and of a wider and more beneficial Apostolate on behalf of the young.

CHAPTER I.

His early years and his meeting with the Ven. Don Bosco.

In the year 1837, there was living in Turin, in the very neighbourhood of Valdocco, a pious family, whose father John Baptist Rua was engaged at the Government Rifle Factory. He was an excellent workman, of the highest character, and had therefore gained, the position of a foreman, and had quarters assigned to him at the factory. His position was considered as quite the highest post of responsibility attainable

ble by the ordinary workman, for in those days there was little to assist a man to gain an entrance into the higher or more scientific departments of his work. There were several children in the family and the Father and Mother were devoted to their careful upbringing.

However, he had to bear the great sorrow of the loss of his wife, and in order not to leave his young children without a mother's care he married Johanna Ferrero, and of this marriage there were three sons, Michael being the youngest; he was born on June 9th 1837.

The superintendent of the works had arranged for a priest to come and say Mass for those in residence, and this chaplain also gave lessons to the young children, who could not go the long distance to the Schools of the town, and to those also whose parents made special arrangements for them; among these latter were Michael and his brothers. Their home was the envy of the neighbours; they saw in it peace, and a happy tranquillity. John was exact in the duties of a good Catholic father, and contented in his home life. Many years later I was at one of the festivities at Valsalice given in honour of Don Rua; one of his brothers was present also, and in conversation he said it would have been his father's delight to have seen one of his sons a priest. And Don Rua himself has said: "He was certainly very pious, frequently spoke of religious topics and taught us to be diligent in our practices of piety."

Fr. Lazzero (a well known priest of our Society) heard these words, and said to those around him: How happy would his father be, if he could see what a worthy priest his son has become. We all agreed, and thought it a great loss that we had not known the father of such a son, for he did not live many years after the birth of Michael, and left the mother to bring up her family. She was not dismayed at the difficulty of her task, or at the needs she saw increasing around her; she was thrifty and piously trusted in God, and devoted herself to the upbringing of her boys. Her share of this world's goods was small, it is true, but with her own dowry and an allowance from the government factory on her husband's behalf, she had enough and brought up her children well. The three elder sons had already begun their respective careers and all succeeded remarkably; the three younger, her own boys, were known for their good catholic lives, and the mother had nothing else in view but to enable them to grow up devoted to piety and to study. John was soon at

work, and giving excellent promise, Louis was attending the Schools of the Christian Brothers who had already formed plans regarding him; and he must have been above the average for piety and learning, for in 1851, when he died still quite a boy, Don Bosco spoke of him in the Chapel of the Oratory, and mentioned his exemplary life.

It was just after he had been confirmed, at the age of seven, that the steps of Michael were guided by Divine Providence to the Oratory, which was then being held at St. Philomena's Hospital, of which Don Bosco was the chaplain. It was brought about by a very simple incident. Michael noticed that a little friend of his was wearing a new scarf one Monday morning. He asked him who had bought it for him. To which the other replied that he had won it at the Oratory of Don Bosco.

Michael very naturally put the question: "Who is Don Bosco?" "He is a good priest, who gathers us boys together on Sundays for games and instruction, and he gives us little rewards, as you see. I got this yesterday." This aroused Michael's boyish interest, and he said: "I wonder if I could win something if I were to go?" The two friends went on talking of Don Bosco and the fine doings at the Oratory, so that Michael soon determined to go to see it for himself. Thus was led to Don Bosco the little boy who was afterwards his First Successor.



The prayers of the Co-operators are asked for the following lately deceased members of the Association:

The Rev. I. G. P. Steinlage, *Ohio*.

Mrs P. O'Mara, *West Australia*.

The Very Rev. Canon Langdon, *Launceston*.


Mr. K. D. Njanoo (*India*).

Sister Mary Laurence, *Kavanagh*.

Kate O'Brien.

R. A. Cleveland; Mrs. Cameron; Margaret Casey; Daniel Fahey; Laurence Fahey; Thomas Fahey, William Fahey.

Eternal rest give unto them, O Lord; and let perpetual light shine upon them. May they rest in peace. Amen.



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NOTICE

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Actual Capital £. 42.000, which can be raised to £. 60.000.

174-176 - Corso Regina Margherita - TURIN

The Council of Administration, in conformity to the Social Statute and Code of Commerce, has determined to convoke the general Assembly of the Shareholders on June 30th 1914, at 2 p. m. at the Central Offices of the Society — 176, Corso Regina Margherita, with the following

ORDER OF THE DAY:

- 1) *Account of the Council of Administration.*
- 2) *Account of the Syndics.*
- 3) *Discussion and approbation of the balance sheet.*
- 4) *Nomination of three Syndics and two substitutes.*
- 5) *Determination of the indemnity to the Syndics for the year 1913.*

It for any reason whatsoever the Assembly should not take place as stated above, let it be understood that the second convocation shall be fixed for the 14th July at the same hour and place (Art. 16 of the Statute).

THE PRESIDENT

C. BIANCHETTI.

Shares must be deposited at the following places:

TURIN: Central office of S.A.I.D. "Good Press" — 176, Corso Regina Margherita.

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