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# Important Notice to Readers.

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


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

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

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

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

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# The Salesian Bulletin

Organ of the Association of Salesian Co-operators

Via Cottolengo 32, Turin, Italy.

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## SALESIAN SCHOOLS

HE name of the Venerable Don Bosco is synonymous with Schools. But *School* is a wide term, and those who have but a surface knowledge of the life and work of the Servant of God might be under the impression, that his sole object was to bring into prominence, and to perfection of method, the Sunday Oratories and Trade Schools with which he began his work. This idea is an erroneous one, in that it is inadequate, and altogether too limited.

We would by no means belittle the importance of the Festive Oratory, which in its many forms and branches, has been the mainstay of Religion in not a few places, and the means of its introduction into others. In fact it is a solution of the leakage, so sadly complained of by the thoughtful, and so much regretted by the zealous; and the schemes we see put forward from

time to time for the extension of religious classes and the attraction of the young are, in part, variations of the Sunday Oratory, or attempts at realising a section of its programme. Moreover, should the evil day come, when the teaching of Religion is no longer allowed by law in our elementary schools, it is difficult to see how the instruction of the young in religious knowledge, can be accomplished without the organisation of some such scheme as the Festive Oratory.

But in the fact, that Don Bosco so successfully inaugurated that work, his qualification as a master-mind in education stands revealed. He lacked nothing in the equipment of the expert teacher; in fact he possessed all the qualities in a high degree. Organising power, attraction for the young, a gift of imparting knowledge, a master of the arts of discipline, and all these he



had, not merely as a private teacher who has personal gifts, but they were almost of their own nature infections, and he was as successful in imparting these gifts as in wielding them himself.

The pages of this periodical are a record of the many branches of scholastic, as well as social-religious work, which his apostolate symbolises. Just at present, in fact, his past-pupils are realising a cherished idea of putting into being a monument of their indebtedness and devotion to him. These past pupils are drawn from a variety of schools, and the majority of them are in the professions, or in the highest branches of the skilled trades, learnt in our technical schools. One of the very first of the Colleges directed by Don Bosco celebrated this year its fiftieth anniversary, and the past students gathered together for that occasion included many in high positions in the professional and scientific world.

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This therefore is clear, that the school system left by Don Bosco to his sons is not exclusively adapted to trade schools, not by any means; for in the many places where these latter are flourishing, there is almost invariably a school attached for students only. Some would read into this dual system a further gift of the Servant of God, that of the social reformer; and though he *was* this in the highest sense, and a promoter of the best interests of the democratic classes, it was not directly with a view to wielding together the sections that tend so much to diverge towards antagonism, that he instituted this dual system. It was rather the outcome of necessity and the demands of the age.

The test of suitability lay not so much with the class of work under-

taken, as with the adaptability of the system and the success obtained. There has never been any question in regard to the latter, and it may therefore be granted that the former has a good deal to do with the result, although it would be plainly presumption to claim that it was the only successful method. However, its outlines are worth considering, particularly at this time of the year, when scholastic affairs fill such a large part of the consideration of parents and those in charge of the young.

It aims at securing the best efforts of the young towards a high intellectual and moral standard, the latter being chiefly attained through the influence of a thorough training in the knowledge and practice of religion. This may be fairly claimed by all catholic systems of education, and they differ only in the methods. Reverting to our chief guide, it may be remembered that Don Bosco obtained discipline and obedience not so much by exerting authority, as by winning the respectful regard of his boys, a regard which in his case amounted to devotion. He placed high ideals before them, and knowing youthful frailty, he provided them with the best possible assistance and source of strength in the frequentation of the Sacraments. This was his great fountain of virtue, of learning, of character, the food of the strong; he relied beyond all, and apart from all other influences, on the secret outpouring of grace and strength of soul, which the Holy Sacraments provide as from a living fountain.

Then he took every pains to make lessons both suitable and attractive, but this indeed is one of the necessary requirements for all successful teaching, which is more or less carried on in a similar manner by all teachers. He came to the parting of the ways in



regard to discipline. Mainly by that influence of religion and the Sacraments, he succeeded in eliminating corporal punishment; and this influence was supported by the guidance, and assistance of those who shared the educational work; personal supervision of the boys is essential in this method, and the ideal is, that by being accustomed to the direction and presence of those who have their best interests at heart, the young gradually form habits of industry, good behaviour and a high endeavour. Thus, punishment is kept out of sight, and any system of corporal punishment is non-existent; its place being taken by the ideals secured by the means mentioned above, supplemented by rewards and the attraction of the games, and by the influence exerted by Superiors in counsel and exhortation. The system is, as Don Bosco admits, far more laborious

than the several ones of punishment and restraint, but its results are claimed to be more satisfactory, and as wielded by its Founder, produced phenomenal success.

Allowing for local variation of detail, this system is carried out in all Salesian Schools, and has long obtained at those in London, and at Farnborough, with what success we must leave to the judgment of others. It is pointed out, in other pages, that each of these schools is a centre for the Oxford Local and other public examinations, and this secures their reaching a recognised standard in educational fitness; other pages also in this issue refer incidentally to the practice of some of the means mentioned above in regard to the training of the young at these Salesian Schools; all other information may be obtained from the respective Principals.

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## Grand Commemoration in Honour of Dominic Savio

(On the recent introduction of his Cause)

Discourse by His Lordship Mg. Radini Tedeschi

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### His holy death.

But such striking results of the grace of God were not to remain long on earth; he was ready for his reward. When the brightest hopes for the future were beginning to display themselves, when a brilliant day was expected after such a radiant dawn, when Don Bosco saw this elect soul growing up amidst his young followers, when his apostolate as a Salesian seemed to be rapidly maturing, Dominic was in reality at the evening of his life, and near the dawn of his heavenly day.

Just a few touches, were required to make the angel complete, and fit for transplanting to heaven. They were not wanting to Savio, and both heaven and earth had a hand in them. They were treasures of grace bestowed on him by God; they were maternal cares given by Our

Lady Immaculate, they were the last instructions given by Don Bosco. They were acts of virtue, and particularly of suffering and detachment which redoubled during the last few weeks of his life: *motus in fine velocior*, a motion gathering energy towards its goal.

Hardly fifteen years of age, delicate in build, brilliant in learning with the continual tension under which his whole spirit breathed, constantly yearning for Heaven, in the midst of all this Dominic's health disclosed alarming symptoms, and, to the sorrow of all, he was constrained to leave the Oratory.

He knew that his end was near, and all seemed to have a presentiment of it, so clearly did the radiance of heaven shine around him. He himself regarded it with joy, he announced it with certainty, and welcomed it with jubilation.



It came on March 9th 1857 at Mondonio where I went the day before yesterday to reverence his tomb. He had received the last sacred rites of the Church, and, in view of Paradise, which he saw open before him, that soul as pure as it came forth from the baptismal waters, passed to its home in heaven, in a rapture of love.

Thus was concluded the short life I have briefly sketched; I have given you only a bird's eye view of it, but the picture is a faithful one; it is attested to by those who were witnesses of it, and the signal favours granted by God are a seal upon it. His very tomb confirms it, by the divine language of the wonders that come from it, and which it remains for the Church to interpret. She herself authorises us to regard it as reaching to heroic sanctity, although she has not yet spoken her infallible word in its regard.

#### The true estimate of Dominic Savio.

How then shall we answer the question, as to whether Savio is a Salesian myth, or a Catholic superstition?

If facts have any power to constrain, if history is permanent and ineffacable, if truth will not be gainsaid, only one reply is possible: "Dominic Savio's life and virtue were beyond all human estimate." It must be valued as the work of Him who is wonderful in His Saints, as the life of one who was great in every virtue without wishing to seem so; he was one of the glories of Christian youth, of the whole Salesian Family, of the Catholic Church. Thus must he stand, or history must be destroyed.

But one other point must be dwelt upon. The present is an age in which desperate war is waged against the Church and against the young. In regard to the former it is a fact to be deplored, though it will prove futile against her; but it is only too fatal for the latter. And in view of both these aspects I believe this question of the significance of Domenic Savio to be specially important. For he should be regarded as a teacher and model for the young, and as a further brilliant glory for the Church.

#### His lesson to the young.

There has always been an inclination, and never more so than nowadays, to regard youth and sanctity as the opposite poles; to regard virtue as so difficult, and youth so inclined to evil, that holiness should be relegated to more mature years, or even to advanced age, when the bloom of life is gone. But the idea is a brutal one, a fatal one; for vice discolours and withers the most fragrant of flowers, those of early years and youth, and paves the way for a discon-

tented old age; to God is reserved only the poor leavings of a life that has fled, that is useless with all its beauties faded, although God had a right to them; yet now in old age they are but a painful memory, a shadow, a smoke, a cloud, dispersed by the passing years.

Is it not then a refreshing sight to see in Dominic one who offers his first fruits to God, and the very best of those? To see united in him both youth and holiness? Surely he is a striking example and an admonition, calling to the young generations, more by his deeds than his voice:

"Follow me."

That he indeed is; and it is not merely my own sentiment, but to my words there is added the weight and authority of Don Bosco himself, who gave Dominic to his boys as a model, not only during his few years at the Oratory, but especially where he had passed away. How Don Bosco rejoiced in the possession of this treasure at Turin, and how severely he felt the sacrifice, when he was convinced that God demanded his return to Himself. How often he must have desired to keep the boy by his side seeing his influence for good, and the apostolate he exercised! He might well have asked to have him left as his dearest treasure. But when the will of God was manifest, he bowed his head, though grief filled his heart; he consoled himself that there was now another angel in heaven, and presented his former pupil to his boys as their guide and model.

He took his pen and wrote the boy's life; he had it widely circulated because in its pages he so frequently found opportunities for repeating the admonition: *Inspice et fac secundum exemplar: Read and do likewise.*

#### Dominic as a new glory to the Church.

The Holy Spirit says in the Book of Proverbs: *that parents are honoured in the virtue of their children, and that the father who has a wise and virtuous son, exults in the fulness of his joy.*

Both to parents and to sons I should here say: Call to mind the word of God and make it the rule of your life; but I must go a little further and say: Look and see whence is derived the glory that Dominic Savio brings to the Church. Who is it that has taken the boy from his lowliness, has bestowed upon him the highest nobility, the choicest graces and wondrous beauty?

His parents were but the instruments in the hands of God, the material co-operators in the genesis of his spirit; but it was the Church, the true mother of souls, *the mother of Saints and type of the supernal city* (as a great author finely says) who raised him to this eminence. It was the



Church that regenerated him in Baptism, that enlightened his mind with her teaching, guided him by her laws instructed him through her priest aided him by her saints strengthened him with her grace, nourished him on the Food of Angels and with the other Sacraments, that gave him a glimpse of the joys of heaven, and made him enamoured of the love of the Sacred Heart. It was the Church who prepared him for the happiness and glory of God, and of the boy himself; but also for her own glory, being the mother that She is.

Savio, by his correspondence with grace, fully compensated this Mother for the care she had bestowed upon him. The admirable wisdom displayed in the spring time of his life was a reflex of what the Church bestowed on him. His virtue was a proof that the Church can bring forth strong sons of God, even where nature has given her frailest production. His sanctity was like an image stamped by the Church upon his soul, giving it the true reflection of her Founder, so that he realised the ideal put before us: *The Christian is another Christ*; thus it is that the glory of Savio is the glory of the Church herself who was his mother.

No history appears to me so sublime as that of the Saints; and no land is capable of giving or receiving honours of supernatural glory as does the Church. Earthly honours dominate matter, space and time; the church's honour dominates the spirit, infinity and eternity. Those announce the triumph of man over others like himself; but these show the triumph of man over himself, and a triumph more complete and glorious. The former show a rivalry among creatures, although noble and powerful; but the latter shows a striving to emulate her Creator, God Himself whose works She does. In those the human greatness of heroes is attained, but in these the higher grandeur of the saint, the infinite greatness of God.

This picture is by no means overdrawn, and we may all exult in it, for we all belong to the same family, at the head of which is the Church and God Himself. It is not true that the Church our Mother has run her course and finished her time; nor that She is sterile now of great children and noble souls. It is not true that her saints are an ancient myth, or lost in the obscurity of barbarous and superstitious ages. These errors and allegations are indeed inventions, but they must not be held to apply to the Church of God. In the 20th century She shines, even with a new light; She is still enjoying her perpetual youth; today She can count by hundreds and thousands the heroes that come forth from her bosom, as inexhaustible and fruitful as the power of God...

And now I must regard my duty as complete. Others will say, in fact, have said a great deal more about Dominic Savio, and better than I have put it. But I have said enough to show you that I am in full sympathy with my subject, though time has compelled me to speak only on what seemed most essential.

I have merely drawn on the canvass the outline which should be filled in and completed as the subject deserves, by a master hand. It is for you, who are masters of the art of speaking or writing, to put life into the material I have laid before you, and with the brush or chisel, guided from above, to complete the picture of the young saint: a life that impresses the most indifferent, that moves the hardest hearts, and conquers stubborn souls. To you particularly, followers of Don Bosco, it remains to walk in your founder's footsteps. He gave us the candid innocent countenance of Savio; he gave us a life which has had a wonderful attraction for many, as they themselves bear witness. You must do likewise, or if not that, then complete my poor effort in this address and send it out to the world of the young, so that it may say to all of them: "Here is a beautiful example, a perfect model for you to copy; imitate him and your happiness will be secure."

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There was great applause at the close of this fine address, which loses much in the mere reading. Their Royal Highnesses, the Duke and Duchess of Genoa, and His Eminence the Cardinal spoke briefly in praise of and thanks to His Lordship.

After an item by the band, there was an address spoken by one of the students, and then Fr. Francesia delighted the audience with a poem worthy both of his reputation and of the occasion. The interest was doubled by the fact, that Fr. Francesia had had Dominic Savio among his pupils in 1854, and the personal references introduced were specially redolent of the Oratory and of all that emanates from the spirit of Don Bosco.

His Eminence's speech at the close was just that of the Father and Pastor, who rejoiced that these signs of sanctity were manifested in his diocese; he expressed his gratitude to Don Bosco and to his successor, who he hoped, would be blessed with many imitators of the virtues of Savio. His final words were to the great assembly of boys; and he hoped that they would before many years, be able to celebrate the full liturgical honours both for their Father Don Bosco, and their companion Dominic Savio.



# In Memory of Don Rua.

It has already been announced, that a life of the late revered Don Rua, the first Successor of Don Bosco, is to be prepared for publication, and it is a general desire that the memory of him should be handed down with as close a resemblance as possible to the reality. For this end, the Very Rev. Don Albera has already sent out a request, that all those who have in their possession any information, whether letters, or documents or references of any sort should forward the originals or authenticated copies to him, so that they may be incorporated in the life.

In order to give some idea of the materials desired the following general index has been prepared.

## I. - *Biographical notes.*

1. Facts relative to his early childhood and boyhood; his entrance at the Oratory or while a cleric. (These may be either personal reminiscences, or facts received on the testimony of trustworthy witnesses).

2. His preparation for and promotion to the priesthood (July 29th 1860).

3. From 1860-1885: his life at the Oratory, and at Mirabello where he was director from 1863-1865. His special characteristics: his influence with those around him, whether boys or Superiors; his zeal and activity; his dealings with Don Bosco, and the assistance he gave him in the foundation of the Salesian Houses. His correspondence and dealings with externs.

4. From 1885-1888. As Vicar of Don Bosco.

5. From 1888-1910. As Successor of Don Bosco; his relations with confreres, boys or Co-operators, with Ecclesiastical or Civil Authorities. His journeys and visitations. The development of the Society under his direction. His regard for the traditions and teaching of Don Bosco. His illness and last recommendations.

## II. - *His general character.*

1. Impressions of those who have met him in conversation or who were on terms of intimacy with him.

2. His natural gifts; his intellectual powers, his disposition, his industry etc.

3. Facts or anecdotes relative to the virtues he practised, whether those of his religious life or the general virtues of the good christian.

## III. - *In what regard he was held.*

1. The opinions of those who knew him in his boyhood, as a cleric or priest, as a Director, as Prefect of the Congregation, as Vicar or Successor of Don Bosco.

2. Opinions given of him during his life by eminent persons, particularly by the Ven. Don Bosco himself; or by companions, or friends or enemies.

3. The world-wide concern and grief at his death; descriptions published at the time.

Any other information not mentioned in this index, even though it be only a motto or occasional fact will be welcomed. All correspondence should be addressed to The

**Very Rev. Don Albera**

Via Cottolengo, 32. TURIN, Italy.

## A PAGE ON MGR. CAGLIERO.

Wishing to emphasize the above recommendation — and with the desire to explain more clearly to all our Confreres and to our worthy Co-operators how earnestly the cooperation of all is solicited for the above object — we publish what His Lordship Mgr. Cagliero in the midst of his apostolic labours has sent to Don Albera on this subject.

*Mementote praepositorum qui vobis locuti sunt verbum Dei.*

(Hebr. XIII, 7).

*Hominis magni virtute.*

(Ecccl. XLV, 7).

On his return from assisting at the first departure of our Missionaries for South America and soon after the foundation of the House of S. Benignus in 1879, in one of the first visits which Don Bosco paid to his sons at the new House, I accompanied him as a Catechist of our Society; and before returning to Turin he wished me also to accompany him on a visit to an old schoolfellow and friend residing at Foglizzo. Our country gig with one horse, failing a bridge, descended the steep banks of the Orco and forded the rushing waters, not without danger. As we proceeded, Don Bosco, according to his usual custom, conversed on the progress of our Society, on past difficulties and future hopes, and he rejoiced in the good his sons had been able to effect in the old and the new world.



Suddenly as if to fathom my thoughts he asked me:

—"If Don Bosco were to die, who do you think might succeed him?"

—"It is too soon to speak of your death! We are not yet firmly established in virtue, nor in learning; neither have we acquired an adequate knowledge and practice of our Constitutions and God will not take Don Bosco from us so prematurely!"

—"Very good; let us place our hopes in God and in our good Mother Mary Help of Christians!... but let us suppose....."

—"In that case," I replied, "there is but one, in my opinion, who could succeed Don Bosco!"

—"Only one! oh no! I believe there may be more than one, two or even three!"

—"Later on perhaps." I replied, "but at present there is only one!"

—"And who, in your opinion, is this *only one*!"

—"Tell me first, Don Bosco, your two or even three?"

—"I will tell you, but first you must tell me your one?"

—"It is Don Rua", I replied, "only Don Rua!"

Don Bosco told me the names of the other two, who in his opinion might succeed him.

—"Nevertheless," he added, "I think you have guessed right, we have only one Don Rua! He has always been and is the right hand of Don Bosco!"

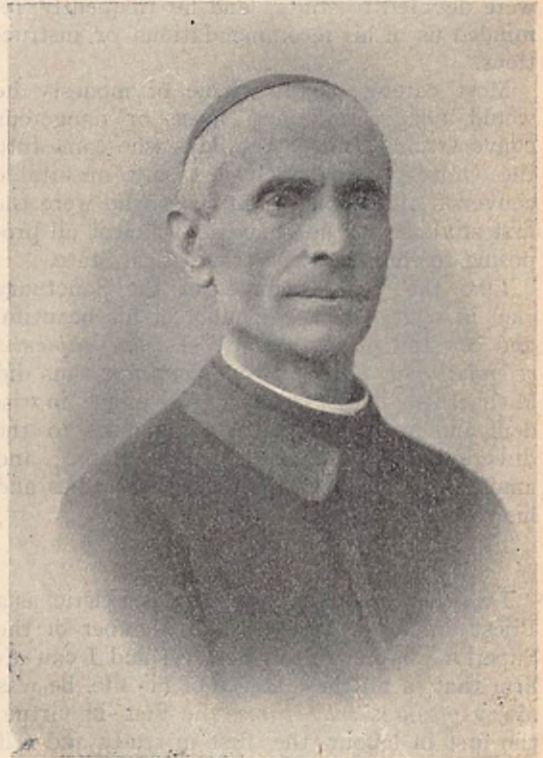
—"And not only the right hand," I replied, "but the head, the eye, the mind and the heart, to replace, at the appointed time, Don Bosco in his old age and after his death! And may the need for this be postponed as long as possible!..."

And I explained my reasons, talking with our Founder of the eminent and exceptional moral, intellectual and religious qualifications of Don Rua!

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I knew him first in Castelnuovo d'Asti in the October of 1850, in one the of first excursions made by Don Bosco with a few boys, to the village of Becchi, for the Novena and Feast of Our Lady of the Rosary. The Vicar Don Antonio Cinzano, the day after the Feast, had, according to his custom, invited Don Bosco to Castelnuovo to eat the famous *polenta* together with his boys. That morning I was at the parish priest's house. As I was desirous to embrace the ecclesiastical State, the Curate was teaching me the rudiments of Latin and the

Parish Priest gave me my knowledge of Gregorian Chant. I well remember having suddenly remarked the agreeable disposition, the frankness and youthful candour of one of the party! It was Michael Rua: and I learnt from his companions that Don Bosco considered him one of the best in the Oratory, and looked upon him with special affection: *discipulus quem diligebat... pater!* We got together and conversed the whole day, as if we had been old friends.



The late Very Rev. Michael Rua.

We were very nearly of an age; I had begun my twelfth year and he was thirteen.

The following year I entered as a boarder amongst the first Students of the Oratory and at once I had him as friend and school fellow in the private class of Professor Bonzanino.

Don Bosco, knowing well his gifts and special virtues, having no assistant, had appointed him as our guide and head in our going to and returning from the classes in town. Our youthful vivacity, our untrained minds, and our thoughtlessness formed a striking contrast to this calm serenity and attachment to duty of our Michael thus we did not always listen to, or pay attention to what he said... But his exemplary conduct in class and in recreation, his pleasant conversation and his extraordinary piety in at-



tending the Church functions inspired us with serious thoughts and were, a powerful means of attracting us to him, making us attached and obedient to him.

During Holy Mass, by his devout attitude he edified us and encouraged us to pray, and admonished us to remain recollected and make an appropriate thanksgiving.

In his conversations with us he spoke of Don Bosco and of the great love he had for the boys of the Oratory, especially for those who were devoted to study, and he frequently reminded us of his recommendations or instructions.

Most careful of the virtue of modesty he would not permit any loose or dangerous conversations, among the boys who came into the Oratory and much less any unsuitable conversations amongst ourselves who were the first students of the House and almost all proposing to embrace the Ecclesiastical State.

Like the young Samuel in the Sanctuary clad in white linen, a symbol of his beautiful and celestial purity, *proficiebat aetate, sapientia et gratia apud Deum et apud homines*; thus did Michael Rua in the Oratory grow in age, in wisdom and in grace before God, thanks to the direction and guidance of Don Bosco, and amongst us his companions in his studies and his vocation.

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I was his companion in youth, as a cleric, as a Priest and as a Director and Member of the Superior Chapter of our Society, and I can affirm that in all these stages of his life, he was always *primus inter pares*, the first in virtue, the first in labour, the first in study and self sacrifice, as he was always first in his ardent and holy love for Don Bosco and for the boys for whose benefit and improvement he was full of zeal solictiude and paternal charity.

For many years we were together near Don Bosco, he on the right hand and I on the left, surrounded by many confrères all zealous and hardworking. Filled with youthful ardour we went forward, hastening on in the ways of the Lord, guided by His Divine Providence, anxious to assist Don Bosco in the direction and administration of the Oratory, the Colleges and other Houses, but more especially to help him in the formation of our Society, much thwarted in its beginnings, harassed in its progress and opposed by the world even in its final approbation; yes, we all ran, *omnes quidem currebamus*, but the *bravium* of S. Paul, the prize was won by Don Rua, ever incomparable in zeal, in self sacrifice and in labour.

In the History of the Oratory we recall with holy complacency that bouquet of the flowers of virtue, the pure and innocent life of Dominic Savio and the simplicity of Fr. Ruffino; we admire the great activity of Fr. Alasonatti and the persevering labours of Fr. Provera, as well as the intimate union with God and the heroic sufferings, borne for His love, by Fr. Beltrami; and yet I have no fear of being mistaken when I say that Don Rua vied with them all and surpassed them in gaining virtues and graces and obtaining those better gifts, to which S. Paul exhorts the saints of Corinth: *acmulamini carismata meliora*.

Filled with the Spirit of God and devoted to Mary Help of Christians, he was Don Bosco's support and right hand. Upright in mind and humble of heart he not only observed his precepts, but divined his thoughts and plans, fulfilling his desires so that he was looked upon as a model of the true Salesian, the pious priest and holy religious.

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Consequently it was natural that we should look upon him as the only one worthy to succeed Don Bosco in the government of our Society, so that as an expert pilot he might steer the bark through the stormy seas of this world, and as a valiant Captain lead the army of our Institute to the conquest of new territories and new nations for Jesus Christ, for the Church and for the benefit also of the Commonwealth.

No wonder then that he was chosen by Don Bosco for his chief assistant, that he selected him in his old age as his Vicar, and that on his death, by the unanimous vote of the Salesians and the Sovereign Sanction of the Pontiff Leo XIII, he became his successor.

It was thus that he received the double spirit of our Holy Founder; it was thus that during his administration were doubled and trebled the numbers of Salesians, of vocations, of Missions and of Houses of our Society.

Lastly as the Apostle St. John on his way to the Sepulchre on Calvary ran on before, so also Don Rua went on before to the glorious and holy tomb of Valsalice; nor did he through reverence remain outside, but entered in being worthy to share, near the remains of his Venerated Father, the sleep of the just and participate with him in eternal peace and joy.

✠ JOHN

(Archbishop and Apostolic Nuncio)

St. Jose de Costarica, July 24, 1913.





## A CENTURY AGO

(MAY 24th 1814).

As has been previously announced, the year 1915 will be the centenary of the Feast of Our Lady Help of Christians. The circumstances which immediately led to the establishment of of the celebrations occurred in 1814, and the scene in Rome on that day is well-worthy of a passing note. They are given in the detailed description left by Moroni.

On the day of the triumphal return of His Holiness Pius VII, after five years of imprisonment and exile, the enthusiasm of the Romans knew no bounds; their numbers were increased by the crowds that had come in from the neighbouring towns and villages, and the sight presented by the city is beyond description.

From the Ponte Molle to the Porta del Popolo and in all the streets through which the Pontiff was to pass there had been erected triumphal arches, colonnades, and immense tiers of seats, while flags, festoons, and tapestries were flying in all directions in great profusion. These tiers of seats were erected wherever possible, but they were far too few for the thousands who came with the shouts as well as the tears of joy, to make the home-coming of the Pontiff glorious and memorable.

From the spot called by the name of Pope Julius III. to the entrance to the city, were two great series of festoons of myrtle. The Porta del Popolo was ornamented with the arms of of the Pontiff, got up on a large scale and with an inscription, and a similar ornamentation was placed opposite the Chiesa di Santa Maria. From these two points long colonnades were erected, terminating at the meeting of two side streets leading to Ripetta and the Piazza di Spagna.

The civic and Pontifical troops, the Swiss Guard and the Austrian Cavalry, the Neapolitan infantry and cavalry took up their allotted positions along the route, while the military and town bands provided the necessary musical accompaniment and entertainment. Gorgeous pavilions were erected by Mgr. Rivarola on the Piazza del Popolo, and others by Mgr. Varo the Majordomo. The Sovereigns in Rome at the time were Charles IV. King of Spain, the Queen and their young sons; the King of Sardinia, Charles Emmanuel IV; the Queen of Etruria, Maria Louisa with the royal children, and the Duchess of Chablais. These royal personages occupied the pavilions erected for them. They had come to Rome to do homage to the Sovereign Pontiff, having met him for that pur-

pose at Giustiniana, some seven miles outside the city, while the King of Sardinia awaited him on the steps of the Vatican and made his salutation there.

Pius VII. having arrived at the Ponte Molle, stopped for a short time at a small villa, where there awaited him the cortege which was to accompany him on his progress through the city. At that moment the arms of the Pontiff were raised over the Ponte Molle, and the guns of Sant'Angelo fired their salute. This was the signal for the enthusiastic cheers of the people.

The procession was opened by the Cross-bearer on horseback, with the Cross aloft, and surrounded by the Swiss Guard in their picturesque uniforms. The whole course of the procession was cheered to the echo, and expressions of joy, enthusiasm and affection resounded on every side. His Holiness was much moved as he turned from side to side to give a greeting and His blessing; but the scene is better imagined than described.

As far back as the times of Pope Sixtus V. the family of Bresca had furnished the Apostolic Palace with palms; this it had kept up even during the Pontiff's exile at Savona, offering him every year a beautiful palm made at San Remo. A number had now been made to present to him at his triumphal entry, as a sign of victory, and they were borne by a band of twenty-two boys and forty-five girls, the latter having baskets of flowers. As the Papal carriage approached the girls spread flowers before it, and the boys presented the palms to the Pope. The novelty of the spectacle roused great enthusiasm and when two of the palms had been fixed at the side of the Pope's carriage, others were used to adorn the helmets and caps of those accompanying the procession.

At the Porta del Popolo the Roman Senate awaited the Supreme Pontiff, and an address of salutation was made by the Marchese Rinaldo. All the clergy of Rome with the flags of the Basilicas also awaited him at the Porta del Popolo, and then preceded him processionally. The cortege turned into the Piazza Venezia, and through the *strada papale*, to the Vatican Basilica. Here the Chapter of the Church made their homage and gave their welcome and accompanied the Pope to St. Peter's.

There he was received by the Sacred College, and many prelates and grand personages; there were the accustomed prayers, and Benediction of the Blessed Sacrament; then passing through the *via papale* he was accompanied to the Quirinal, where they awaited him again the College of Cardinals, the Senate, the foreign Ministers and others and from the balcony he



gave his Apostolic Benediction to the immense crowds. As it was now late the city was illuminated, and the festivities were prolonged for the next three days.

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It was in thanksgiving for this triumphal return that the Feast of Our Lady Help of Chris-

tians was established as a solemnity to be observed by the universal church. In the very next year was born the Ven. Don Bosco, who was destined to make the Feast and its associations not only a great celebration, but the central point of a world-wide religious movement, in which Our Lady Help of Christians herself takes a foremost part.

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## The Visitation of the Very Rev. Don Albera

### IN SICILY AND MALTA.

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In this final instalment we have a description of the great reception given to Don Albera in his recent visitations. It must be remembered that apart from the public character inevitably attaching to such visits, there is also a private and intimate side, for Don Albera is concerned quite as much with the inner life of his institute, and the welfare of his confreres, as with the part taken by the Co-operators, whose zeal is accomplishing so much amid the religious needs of the times.

Passing from Taormina, Don Albera went to the little township of Mascali, where the station was crowded with expectant well-wishers; and during the time the train stopped, there was a reception on the platform of the local authorities and principal personages. But we were on the way to the House at Randazzo and at the departure of the train there was a scene of great enthusiasm. But this was surpassed on our arrival at the town, for it had turned out apparently *en fête*. After a civic reception, the carriage went to the College, escorted by the athletic club *Vigor*.

At the School there was a reception that same evening, and on the following day was held a great gathering of past-pupils, and among other items was the presentation to Don Albera of a substantial sum, subscribed by them towards the monument. Next day, in the Parish Church there was a Conference given to the Co-operators, and Don Albera presided at it. This was the last of his public functions in the island of Sicily, for on the following day he was to set out for Malta. The departure however was also a scene of great enthusiasm, and all the authorities of Catania were at the Station to give a last sign of respect and affection.

#### At Malta.

Our stay at Malta has now come to its termination, but as the boat, which is to take us back to Sicily, is late, the time is filled up by innume-

rable visits from friends and Co-operators; a month at least would be necessary to accomplish all that the Maltese desired on the part of Don Albera. Our prolonged stay seemed to be, after all, only the working out of the law of compensation, for we had arrived about a day later than we should have.

When our boat entered the harbour at 6 a. m. it was quite a fresh morning, but we were soon on board a steamer, kindly placed at the service of Don Albera by the Chief of the Customs, and were taken on shore in the company of the Director of St. Patrick's, who had come to meet us. We entered the Custom House as is the rule for all visitors, but the officials directed us to go forward without any inspection. A motor-car awaited us outside, and in a little over a quarter of an hour we reached Sliema, where the decorations told us we were in the vicinity of the School.

As we alighted there was a great oration from the boys and all came forward to greet Don Albera, and there was then Mass in the School Chapel. At eleven o'clock Don Albera was received at the Palace by the Governor of the Island. They had a long interview, and His Excellency said he was entirely satisfied with the work of the Salesians in the Island.

The Governor of Malta has for his residence the ancient Palace of the Grand Master of the Knights, and he shows great regard for the memory of those former guardians, and pioneers of civilisation in the East. The spacious halls of the Palace are still adorned with great paintings of the Pontiffs who were most intimately associated with the Crusades, and of scenes illustrating that period of the struggle with the Turks. The armour of the Knights is placed on models, and they stand all shining as guardians of the corridors. Everything recalls the magnificent heroism, the sacrifices and triumphs of the crusading Knights.



The Bishop was at Valletta, so after a brief call at his residence, where Don Albera was met by His Lordship Mgr. Portelli of the Dominican Order, who is the Auxiliary Bishop, and by the Vicar General, we returned to the Institute, having had an opportunity of seeing something of the splendid views of the island, and remarking the beauty and cleanliness of the streets. That evening there was an entertainment given by the boys of the Institute and of the Festive Oratory. The magnificent Hall of

by God, right down the course of centuries. Heretics have sought to destroy its perfume, but in vain; the Crescent, with its barbarity, sought to dim its splendour, but to no purpose. During the famous period when the Knights of Saint John flourished, our Faith was adorned with new beauties, and spread its perfume further still, so as to merit the praise of that great Section of Christendom, gathered together here a few months ago, to keep the Eucharistic Congress in honour of Our Blessed Lord. On the



MESSINA — The Festive Oratory.

the *Juventutis Domus* was filled to overflowing. A discourse of welcome was made by the Director of St. Patrick's, and by Signor Commendatore Alfonso Galea, a great benefactor of the Salesian work in the Island. "Malta", he said, "if it has been styled by many *the flower of the world*, is not so on account of its magnificence, but because the Apostle, whose name you bear, planted on our beautiful shores the flower of the Faith, which he has always tended from Heaven and made to yield more abundantly the good odour of Christ. This flower of the Faith, so beloved by the Maltese, and so justly boasted of by them wherever they go, has been blessed

red and white petals of this flower I see many names written, that have helped to render the island famous since the shipwreck of St. Paul; and today I see on one of its leaves the words: *To the Superior General of the Salesians, Father Paul Albera, the grateful and hearty salutation of Malta.....* ».

After further speeches there was a play given in English by the boys of St. Patrick's, followed by one in Italian by the boys of the Festive Oratory, Don Albera gave a brief discourse at the end.

At Sliema the Salesians have the direction of the Institute of St. Patrick, which is a School



of Arts and Trades supported by the Government and also a Festive Oratory, which is attended by a very large number of boys, and in which they are assisted by several secular priests, who are full of zeal, and devoted to the religious interests of the young.

On the Sunday morning Don Albera gave their First Communion to fifty boys, and communicated also a great number of their companions. The Solemn High Mass was sung by the Vicar General, and *infra missam* Mgr. Faruggia, the diocesan Director of the Co-operators, gave a discourse on St. Francis of Sales and the work of the Co-operators.

The rest of the day was taken up by audiences to numerous and distinguished friends, promoters of the work in the Island. In the evening a display was given by the Boy's Brigade, which formed a guard of honour to Don Albera during the whole of his stay in the island.

The ladies belonging to the Association of Our Lady Help of Christians had a Mass to themselves on the following day in the Church attached to the School, and the afternoon was set apart for a Conference to the Co-operators in general, given by Don Albera himself. Before the termination of his visit, Don Albera went to the houses of a few of the Co-operators, although many were desirous of obtaining the privilege; he went to Signor Commendatore Galea, spoken of above, to the Marchese Mattei, to Mgr. Farrugia, and the Consul-General of Italy.

### The First Provincial Meeting of The Past Pupils of Sicily.

On our return to the island of Sicily, *en route*, for the mainland, there was a brief stay at Modica, where there is a flourishing Salesian Institute. Thence Don Albera went on to Catania for the great Provincial meeting of the Past Pupils of Sicily and Calabria. The strenuous labours of the Executive Committee, and the wide co-operation from all parts, had resulted in a magnificent gathering. The great numbers of the past students, the presence of distinguished guests, the words of brilliant orators all combined to achieve a result far beyond expectation in its enthusiasm and eminent success.

Its past pupils numbered many who now hold high positions in the island, whether in the Profession, in the magistracy, or in the Church.

At the opening ceremony was His Eminence Cardinal Nava, Mgr. Ferrais, the Very Rev. Don Albera, and the chief officers, of the Association. The distinguished lawyer, Signor Saverio Fino, a past pupil from Turin, and one of the General Committee for the international federation was the executive president of the Congress.

There were several important speeches during the two days of the gathering, and much good work accomplished in the direction of organising the past-students, and securing more successful co-operation in the many departments of religious endeavour which are open to their zeal. Don Albera closed the Congress with an effective speech, giving the ideals of Don Bosco and Don Rua in regard to the former pupils. His words were applauded by the vast assembly.

There were still some places to be visited, and there Don Albera now attended to. The first was the Festive Oratory of St. Philip at Catania, where no less than a thousand boys were gathered together to welcome him; the next was *Callagirone* where the festivities were on an extensive scale, and where the enthusiasm for Don Bosco reaches anything I have ever seen.

The time was now drawing to an end, and Messina had been reached, the starting place for Italy. The visitation of this House and Schools accompanied by scenes similar to those above described. Messina is rising again from its ruins but it is not so much advanced as Reggio on the mainland, where there are fine new streets, a great improvement on their predecessors.

In Calabria we visited the Houses of *Bova Marina* and *Catanzaro*, before passing northward to Turin. Don Albera had made a long visitation, everywhere consoled by the good work that is being accomplished, but yet more impressed by the promise which the future seems to hold in store.

### The recent earthquake.

Fortunately we are able to give our readers the assurance that our Houses in Sicily did not suffer any damage by the recent disaster in the neighbourhood of Mt. Etna, although the district is not far from Schools directed both by the Salesians and by the Nuns of Our Lady Help of Christians. Don Albera telegraphed to the Bishop promising his assistance, and received from His Lordship a most touching letter of gratitude and Christian fortitude.







# Salesian Notes and News.

**London.** The month of July puts its seal on the closing scenes of many a Scholastic Year. At the Salesian School, Battersea, the first part of the month is filled with examination-work, for the School is the local centre for the Oxford examinations. In these and those of the College of Preceptors, also held in the School, over a hundred boys were presented; the remainder, the boys in the lower forms, and those who joined the School late in the year, have the terminal examination given in the ordinary course.

As the year is not yet closed it is hardly time to give a summary of its work; it may be pointed out, however, that there has been a continuous increase in the number of students, reaching a total of two hundred and twenty, a number which, although high, is but a stepping stone to the next half century; the scholastic work is organised on broader lines than formerly, since numbers have necessitated the formation of intermediate classes, and extra accommodation is being provided to cope with demands for places.

Recent events include the annual Retreat for the boys which was made during Whit week, the outing of the Sodality, in connection with the feast of St. Aloysius, and the visit which is described in the following quotation from the *Catholic Times*:

“On Thursday last, the Right Rev. Dr. Kelly, Bishop of Geraldton, West Australia, honoured the Salesian School, Battersea, with a visit, His Lordship was spending a few weeks in England, and being keenly interested in the education of boys, he had come to visit the School conducted by the Salesian Fathers. He was accompanied by Mr. A. J. Perry.

The Visitors were conducted over the School by the Rector, the Very Rev. C. B. Macey, and His Lordship was greatly pleased with all he saw. He was specially interested in the great development of the School, since the register showed a total of two hundred and fifteen boys, of whom about a hundred and twenty were to take the Oxford Local and College of Preceptors Examinations this term. His Lordship spoke to many of the boys, and in his honour a holiday

was given by the Rector. The announcement of this called forth loud and hearty cheers for the distinguished Visitor.

The Rev. A. E. Whereat D. D. the Diocesan Examiner in Religious Knowledge, has again testified to the sound religious training and instruction of the boys of the School, in his recent annual report of his inspection, which is as follows: — “Great credit is due to all concerned. The boys are splendidly instructed, and are full of interest in their work.”

For other details of the School Year and the general life of the School we must refer Readers to the School Magazine which is issued twice yearly, and may be had on application to the Very Rev. C. B. Macey, Principal, Salesian School, Battersea, S. W.



**Farnborough.** The month of July 1914 concludes a very successful year at the Salesian Schools, Farnborough, whose numbers have greatly increased since the opening of the additional building. A recent publication says! “The Annual Whitsuntide Retreat for the students of the Salesian School began on Wednesday of last week and ended on Saturday morning. The preachers were Fr. McCarthy, S.C. and Father Connor S.C. It is consoling to record that all entered wholeheartedly into the spirit of the Retreat. Especially interesting were the references to the saintly youth, Dominic Savio, one of the Venerable Don Boscós’ pupils, whose cause for Beatification has recently been opened at Rome.

During the Retreat, His Lordship the Bishop of Portsmouth paid a visit to the School, and was gratified to hear and see how well the spiritual exercises were being performed. On the same day the Very Rev. Canon Flint of High Wycombe paid the School a visit. Next week Mgr. Canon Watson V. G. will hold the examination in religious knowledge, and on behalf of Dr. Cotter will select the candidates for the Bishop’s prizes. This year the entries for the public examinations have exceeded the hundred, and it is expected that about a hundred



and twenty will be taking the Oxford Local, or other public examinations.

Just previous to the above events, the School had been keeping the Feast of Our Lady Help of Christians. The Rev. Father Day from Alder shot was the special preacher in the evening, when a very large Congregation gathered for the devotions and Procession in honour of Our Lady.



**East Hill  
Wandsworth.**

We hear of great progress at the Oratory of St. Mary Magdalen, Wandsworth, both in Parochial and Scholastic affairs. In the former the great coming event is the annual garden party and fête which is being organised on a large scale and with the customary enthusiasm. It is hoped that it will be the means of reducing the debt which still cumbers the Church, and absorbs so much of the energy of the priests and people.

The Secondary School attached to the Church is still making progress, and the pupils will be examined there both for the College of Preceptors' and the Oxford Local Examinations. This is the first time these examinations have been held at the School, and it is hoped that the experiment will be successful, both for the satisfaction of the students and their parents, and for the prospects now opening out to the School.



**Congratulation.** In a previous issue we recorded the fact that the Director of one of our Colleges in South America had been raised to the Episcopate, and made Auxiliary to the Archbishop of Cuyabá. Mgr. de Aquino Correa is the youngest bishop in the world, being now in his thirtieth year.

In addition to this we have to announce the promotion to the Episcopate of Fr. Antony Malan, the well-known missionary in Central Brazil, and Provincial of the Houses of Matto Grosso. His appointment was made by His Holiness in the Consistory of May 25th last, when Fr. Malan was created Bishop of Amiso and Apostolic Prefect for the district of Araguaya.

It would seem that this honour is a fitting crown to a long and arduous career spent on behalf of the natives of that neighbourhood, during which Fr. Malan has successfully dealt with many difficulties, and overcome great obstacles in the conversion, and civilisation of the Indian tribes.

To these names of our confrères we may add here that of Canon de Oliveira of San Paolo, Brazil, a former pupil of the *Licey Salesiano*

of that town; he has been elected Bishop of Florianopolis in the State of Santa Caterina, Brazil. His is the third Bishop from our schools in South America, the first having been the Auxiliary Bishop of I, a Plata who was educated at our College of Pius IX at Buenos Aires.



**Process of Beatification.** From time to time there have been notices concerning the eminent sanctity of a former priest of our Congregation, Fr. Beltrami. The Ordinary Process of examination, instituted at the Episcopal Curia of Novara, concerning the life, virtues, miracles and reputation for sanctity has been successfully terminated in the month of April last, and the acts have been sent to the Sacred Congregation of Rites. Fr. Beltrami was quite a young priest at the time of his death. He had borne his long illness with admirable patience, employing every moment of his time in spite of pain and inconvenience, and completed by a holy death a life of exceptional fidelity to grace and to his vocation.

In a recent consistory, progress was also reported in the cause for the beatification of the Ven. Fr. Cafasso, who was for several years the Confessor and spiritual director of our Venerable Founder. It was he who refused to be influenced by the many adverse parties, which arose against Don Bosco, in the early years of his work. When all seemed to be taking the view that Don Bosco showed signs of an abnormal mind, Fr. Cafasso was content to remark that his work bore the traces of the direction of God, and should therefore be allowed to work out its destination. It was evidently a case of one eminent Servant of God directing another.



**An honour to the Very Rev. Don Albera.** It is a pleasure to announce that a signal mark of honour has been bestowed upon our Superior General, in that the town of Castelnuovo d'Asti has conferred upon him the freedom of the city. Castelnuovo was the fortunate birthplace of the Ven. Don Bosco, and through its connection with him, has, in a manner, leapt into fame. It is therefore natural that it should be in close touch with the work of the Successor of Don Bosco, to whom the Mayor has sent the following letter.

To the Very Rev. Don Albera,  
Superior General of the Salesians.

Castelnuovo d'Asti, which has the honour of having been the birthplace of Don Bosco, and counted the late Don Rua among its most illustrious sons, cannot forget that the venerated



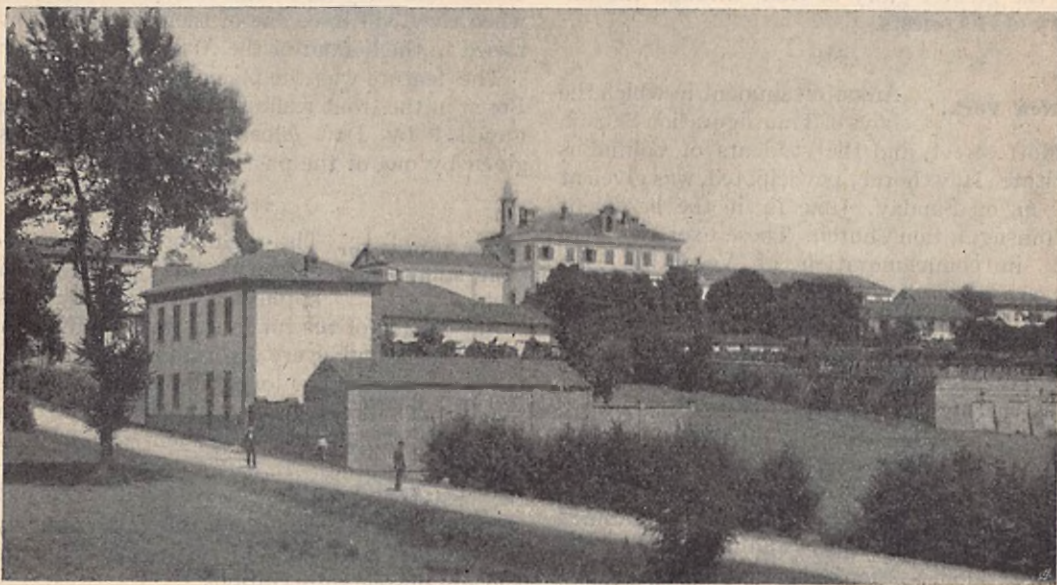
Successor is in every way worthy of these two great predecessors; wherefore this Council in its session of March 22rd last, unanimously carried by acclamation the proposal to confer upon Your Reverence the honorary citizenship of Castelnuovo d'Asti.

I have the honour of communicating to you this decision of the Communal Council, and trust that this assurance and demonstration of respect and esteem on the part of the compatriots of Don Bosco will be a source of gratification to you.

With sentiments of profound esteem

*Mayor Musso.*

means. Our Superior General made a special point of this in his annual letter to the Co-operators, for it has long been one of the great objects of the Society and its Co-operators. The Ven. Don Bosco placed this work in the foreground of his program; he gave an immense impetus to it, at a time when the troubled state of the country had emptied and closed many of the seminaries, and many were the Bishops who testified their deepest gratitude to him for reviving in their dioceses the spirit of ecclesiastical vocation, and providing organisations for realising the proposals of the promoters. As a further development of this scheme Houses



PENANGO — Salesian Seminary.

The reference to the late Very Rev. Don Rua in the above letter is occasioned by the fact that the freedom of the city had been bestowed upon him in 1900, the fiftieth year of his receiving the clerical habit. Its being conferred now upon Don Albera is doubtless in connection with centenary feasts to be held next year, commemorating the fact referred to in the letter, and which will draw to Castelnuovo large numbers of visitors, whether devout pilgrims or the merely curious. The town already boasts a fine monumental statue of the Apostle and Educator.



**Vocations.** It is now a frequent theme of the pastoral letters of the Bishops, that vocations to the ecclesiastical state should be encouraged by every available

have been set apart for the exclusive purpose of cultivating the vocations of those, who have been prevented from entering seminaries in their boyhood, or whose vocation only manifested itself when early youth was past. In Italy the Salesians are carrying on this work at the House of Penango, where a hundred students are already in various sections of their classical and ecclesiastical training. This work has long been carried on by the Salesians in England; distinct courses are arranged for those who have vocations to the ecclesiastical, and particularly to the religious state, but who, for various reasons, have not been able to devote themselves when boys to the necessary studies. This is one of the principal objects towards which our Readers and Co-operators from time to time been asked to contribute, and for which generous assistance is necessary, to cover



the long years of training that the ecclesiastical preparation involves. At the same time it should be pointed out that this is one of the most meritorious of good works; for it cannot be doubted that Our Divine Lord, who chooses his ministers for the salvation of souls, and to continue his Divine Apostolate on earth, intends the vocation He gives to be cultivated by the aid of those whom He inspires with generosity in this regard. A certain sum might be allotted for the complete training of one such candidate, or for one of the years of his training, thus securing inestimable privileges for the youth, an eternal reward for the benefactor, and the greater glory of God, through the ministry of His priests.



**New York.** An entertainment in which the boys of Transfiguration School, 29 Mott street, and the students of Columbus Institute, Hawthorne, participated, was given at 8 p. m. on Sunday, June 14, in the basement of Transfiguration Church. These exercises were held in commemoration of Venerable Don Bosco, founder of the Salesians, and of Dominic Savio. The latter was a holy youth, a pupil of Don Bosco, who died at the age of fifteen years. So remarkable were his virtues that the cause of his beatification has been introduced.

The feast of Mary Help of Christians, patronal feast of the Salesians, was solemnly observed at Columbus Institute, Hawthorne, on May 27. The Right Rev. Mons. Lavelle, V. G., presided at the Solemn High Mass and preached an eloquent sermon. After a hearty dinner, an elaborate program had been prepared, including exercises on the campus and in the gymnasium by the students, but a heavy storm coming on interrupted the plan. The exercises took place at 8 p. m. instead. Monsignor Lavelle, who was obliged to return to New York by an earlier train, could not be present at the entertainment, much to the disappointment of faculty and students. Before leaving the Monsignor presented to the boys a purse of \$25 and proclaimed a holiday for them. Among other honored guests at the institute on that day were the Very Rev. Ernest Coppo, rector of the Church of the Transfiguration, New York; the Rev. Dr. J. Grivetti, and John J. McGrane, whose generosity made Columbus Institute possible.



**The fiftieth year of the College of Lanzo.** In a young Society, it is not many Colleges that can lay claim to the maturity of fifty years of life, and those few Salesian Schools

that can do so, are connected with the earlier phases of the Society, which were filled with the personality of the Ven. Don Bosco himself. The College at Lanzo, not far from Turin, has recently celebrated its fiftieth year and on that occasion there was a gathering of over two hundred past pupils, while letters of participation were received from five hundred others. Don Albera was present, as well as Don Lemoyne the aged biographer of the Ven. Don Bosco, himself a former Director of the College.

There were many references to those early times by the various speakers as well as to their former companion, Fr. Beltrami, mentioned above, and they all looked forward to the time when they will have one of their school-fellows raised to the honour of the Altars of the Church.

The feature was the placing of a bust of Don Bosco in the front wall of the College, it being unveiled by Don Albera, and the discourse given by one of the past students.



**The Appeal for the Monument.** The organ of the Federated Association of Past Pupils has applied itself from the first to the raising of the funds for the Monument to Don Bosco, and every two months, on its appearance, it contains long lists of past and present pupils of the Salesians and also of the Nuns who have contributed from their pocket money towards the fund. It had been the idea from the first that it should be raised by the past students, and they have not only given largely, but have set themselves to the work of collecting and organising subscriptions.

It was soon felt, however, that the present pupils could not be left out of such an undertaking, for what appealed so strongly to the past, appealed to the present pupils with greater force, for they are everywhere in close contact with Don Bosco's work, and under the immediate shadow of his name. Thus it was felt the monument would be indeed a memorial raised by the young to him, who was the Father and Apostle to so many thousands of youth.

But now the movement has gone beyond the limits even of Don Bosco's pupils, and the Society of the *Catholic Italian Youth* has sent, through its Directive Council, a contribution from its fund's, representing the Catholic Youth of Italy at large. This was prompted by the fact, that the associations of Catholic Youth, which are doing so great and necessary a work in these days of upheaval and unrest, were made possible by, and are to some extent the outcome of the movement of which Don Bosco was the pioneer; the movement which aims at



securing a healthy, upright, patriotic people, by laying its true foundations in the morality, religion, and enthusiasm of the young. Thus they too wished to be represented in this memorial to the Ven. Don Bosco, and he will thus become a source of greater unity and strength, a bond between all sections of the young; Rome, Milan, Naples, Florence will have at Turin a monument to a general benefactor and a symbol of increasing harmony and true patriotism.

The construction of the monument is being rapidly pushed on. It is to be in Turin early in the coming year 1915, so as to be completed by August when the unveiling will take place.



**St. Anthony's** Speaking  
**Paterson.** of the  
Patronal

Feast a New Jersey contemporary says: This was a day of special interest to the parishioners of St. Antony's Church, and to the Salesian Fathers in charge, and numerous religious services were held from morning till evening. In the first place it was the Feast of Our Lady Help of Christians, but additional interest arose from the fact that it was a beginning of the many commemorations for the centenary of the promulgation of the feast, and the first centenary of the birth of Don Bosco.

The celebrations began with the reception of their First Holy Communion by a class of nearly fifty children. The children's fine choir provided the music during this ceremony. There was solemn High Mass at 10 o'clock sung by Fr. Zolin from the Salesian Institute at Hawthorne (New York). The sermon was also delivered by Fr. Zolin who is recognised as one of the most eloquent preachers among the Salesians.

In the afternoon there was a large reception into the Sodality, followed by refreshment in the Church Hall and an entertainment. Another important feature was the inauguration of the new organ. The fine instrument was made by the Estey Company, and half of the cost was met by Mr. Carnegie, the remainder being raised by general subscriptions. There was a prelude played by Mr. G. J. Kaltenbach,

organist of St. Joseph's. Fr. Diamond, so well known for his discourses in the local churches, was the preacher, and though his main purpose was to open the Mission for the parish, his was sermon touched on the event of the day and services. A large choir of trained voices supplied the accompaniment at the evening's service.



**SS. Peter and Paul** Some of the recent events in  
**San Francisco.** connection with the Salesian work in San Francisco have assumed special importance. Just before Easter a hundred and thirty children and adults made their First Communion in the



Ven. Don Bosco's Monument.

Church of SS. Peter and Paul, and just after Easter another two hundred had the same great privilege.

The scene, witnessed by immense congregations on both occasions was truly grand and inspiring. The appearance and deep piety of the children, the excellent singing and splendid order, made a most favourable impression. Fr. Deehan and his Co-operators are now preparing for the general Confirmation on June 21st.

Much the same scenes were witnessed also at the Church of Corpus Christi, Fr. Redahan, the Pastor, delivering a very impressive sermon on the occasion. In the afternoon the children renewed their baptismal vows and were enrolled in the Confraternity of the Scapular. Great credit is due to the Sisters of the Holy Family for their excellent training of the little ones.







# News from the Missions.

## ARGENTINE REPUBLIC

### The Spiritual needs of Patagonia and its material riches.

(Letter from the Provincial Fr. Louis Pedemonte).

#### I.

On board the Steamer "Camarones," Feb. 16, 1914.

Very Rev. Don Albera,

Last evening I took leave of our confrères of *Rawson* and *Trelew* and am now on my way to *Comodoro*.

The two Houses need an increase in the staff: they are both schools with a Church and the care of a parish and a hospital, the most important in the place. Protestant influence is much felt there and without considerable and unceasing labour Catholicity will experience great difficulties. Our two chapels and the two Houses of the Daughters of Mary Help of Christians are surrounded by eleven Protestant Evangelical chapels. Meanwhile the Catholic Priest is scarcely seen in villages like *Gaiman*, where he goes on Sunday and where there is no church, and likewise at *Madryn*, the principal port on the Patagonian Coast.

In the year 1883, our Venerable Father Don Bosco, after expounding one of his prophetic dreams, said: "European workmen will overflow into South America and especially into Argentina." Patagonia has now for four years been constantly receiving European emigrants: Spanish, Italian, Portuguese, Russian, English and Poles. But the faith in many cases is no existent, whilst the misbelief sown by the contact of heretics with Catholics and the propaganda of the atheistic school spreads in an alarming manner. Must the children of darkness always prevail over the children of light?

This region, once called by Darwin an accursed land, produces abundant pasturage, feeds millions of cattle useful to man, exports thousands upon thousands of tons of wool and awaits vigorous labourers to cultivate it and give us corn of the finest quality in accordance with the nu-

merous samples taken on board our steamer. Visiting the first factory for *Tinned Fish*, founded and superintended by an excellent Catholic, the traveller recognizes the promising future awaiting a colony of fishermen.

The *Golfo Nuovo*, between the 42° and 43° degrees of latitude, South, is a sheltered bay formed by the Atlantic Ocean on the coast of *Chubut*. It is protected from the storms of the Ocean, and is the refuge of the smaller fish, pursued by the larger, and thus guarantees the success of the fisheries.

In the factory established by Signor Depolo in 1913 about 75,000 lbs. of fish were prepared for sale. The principle article of commerce is the *Pejerrey* and the next, preserved anchovies. With the development of this industry excellent *calamares* can be prepared in their natural colour. The fine *Sabori* is found here in large quantities; it is considered equal, if not superior to the *Maquero* Spanish or French. The cod, the stock-fish and other species are found here in abundance, most promising for the trade. The number of sea-lions testify to the abundance of fish; the fishermen of these regions have seen some weighing more than 2000 lbs. and these eat daily between 100 and 200 lbs. of fish suitable for man.

The family of the chief owner, and the other families occupied in the fishing industry, have the support of one who is a great Co-operator, and true friend to his country progress.

Now, a seaport with such a promising future, with a population of nearly two thousand, the head of a railway line extending about 87 miles through the valley of *Chubut*, has no Church and sees a priest only once a month!.....

#### II.

On board the Steamer "Asturiano," March, 1, 1914.

Very Reverend Don Albera,

Yesterday we embarked at the port of *Comodoro Rivadavia* and profiting of the unusual tranquillity of this sea. I note down some impressions to communicate to you. At *Comodoro* I found three of our Confrères who have been there already four months; they are experienc-



ing the straitened circumstances incidental to all beginnings and have much to suffer. Their sacrifices willingly and constantly offered to God are truly prayers for the conversion of many poor souls whether heretics, bad Catholics or poor natives the latter of whom in the country round *Rivadavia*, are not too well treated by men devoured by the thirst for wealth. Here we have no house, and one constructed of wood and zinc has been hired for seventy *pesos* per month. This, added to the cost of maintenance and the smallness of the contributions from the inhabitants, makes this new mission very burdensome; on the other hand it is absolutely necessary, if provision is to be made for the spiritual wants of this important district.

*Comodoro Rivadavia* is the chief town of an extensive mountainous district, with valleys well adapted for pasturage. From the port of *Comodoro* last year the export of wool amounted to about 12,000,000 lbs.

But that which has brought the place into worldwide fame, and ensures it a splendid future, is the presence of petroleum discovered five years ago, whilst borings were being made in search of drinking water. In a valley or *cavadón* opposite the sea shore may be seen in full activity at least twelve petroleum springs which are the beginning of a commerce that will have wonderful results both for Patagonia and for the Argentine Republic.

Observing the developments of trade and seeing the great locomotives on the railway already worked by the petroleum of the country, and the preparation of enormous tanks for storing petroleum for exportation, it is impossible not to be more and more convinced of the wonderful nature of Don Bosco's prophecy in regard to the future of these lands.

### III.

On board the Steamer "Mendoza," March 22, 1914.

*Very Rev. Don Albera,*

I remained a fortnight at *Puerto Deseado* where I gave a short Mission the need of which had been felt for some time. Notwithstanding the ardent desires of the indefatigable Apostle of this part of Southern Patagonia, Mgr. Fagnano, *Puerto Deseado* is still without a Missionary. And yet it is one of those towns which

in Patagonia grows up, as it were, by enchantment from one year to another, full of life and eager for progress; it is the starting point of a Government railway line, which was begun five years ago and is now about 177 miles in length. At the head of this undertaking is one of our former pupils the Engineer John Bicano who, with several other former pupils in his employ, is a great support for the Mission. How much a priest is needed here, and what good prospects there are.

Here again we see the fulfilment of the predictions of our Venerable Father. As you are aware Don Bosco told his sons that Patagonia, almost unknown at that time, even to the Ar-



Comodoro Rivadavia — Panorama.

gentines, would be traversed by great railway lines and in particular he described one of great length, which passing at the foot of the Andes would extend from Mendoza to Puntarenas. Along the valleys and on the hills large mines of metals of coal and wells of petroleum would be discovered.

Well, it is proposed that the railway line beginning at *Puerto Deseado* should extend along the base of the Cordilleras as far as the great lake *Nahuel-Huapi* so picturesque and fertile, the neighbourhood of which constitutes the *Argentine Switzerland*.

On board this very steamer are many mining experts bent on prospecting for precious metals and seeking valuable deposits of petroleum. The immense and uninhabited deserts are now covered with many thousand head of cattle and sheep and *Puerto Deseado* exports today 4,500,000 lbs. of wool obtaining high prices.

The steamer, from which I am writing, carries two hundred passengers and three days later



it is followed by another to transport the merchandise and passengers for whom there was no room on the « *Mendoza*. » Well, about half of these people are Protestants. Their children, besides clinging to the Faith of their parents, hold firmly to their own language, so that it is almost impossible to have any conversation with them. They are on the alert and avoid the Missionary, whom they regard with either pity or contempt.

Fortunately among the passengers there are some good Catholics and with them and their children we have dominated the situations in a consoling manner. Mass is said, Catechism is given, hymns are sung and little festivities are held pleasing to all; so that one may say the Festive Oratory of Don Bosco opens for us a way to do some little good in spite of everything.

During this journey, now drawing to a close, I have become convinced of the necessity that the missionary of these regions should know not only the language of the country and Italian, but also some foreign languages, such as English, German and French. These languages will be a means of approaching a great portion of the people colonizing these lands.

You will therefore see the need of Missionaries from various lands. There is a demand for as many as you can send, for the fields are ripe for the sowing if not for the harvest. If so many men come over here, and undergo hardships and heavy labour for earthly gain, shall it be said that there are none to devote themselves to gaining souls to God? We beg your blessing on our labours,

I am your devoted Son

LOUIS G. PEDEMONTE.

## MATTO GROSSO (Brazil)

We have received from the native Colonies of Matto Grosso this consoling news, which we were unable to give our readers in the last number:

“Amidst many troubles we have experienced great consolation in that which recently occurred in the Colony of the Sacred Heart of Jesus. On the seventh the eve of the great Feast of the Immaculate Conception, all the Christian Indians of the Colony, spontaneously, in order to please the Sacred Heart of Jesus and Mary Most Holy, decided to demolish the *Bahyto* (the large hut placed in the centre of every *aldeia* and which serves for all their meetings

and diabolical ceremonies), It was demolished and burnt amid enthusiastic scenes. On the day of the feast the Indians planted a large Cross on the same spot, promising never again to perform any *bacururù* (superstitions practices). It is a veritable triumph for our Holy Religion, which no one thought would happen so soon.” Thus writes the Missionary Don Bálzola.



## 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.

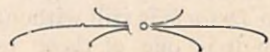
2. On the day when members shall make the exercise for a happy death.

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.

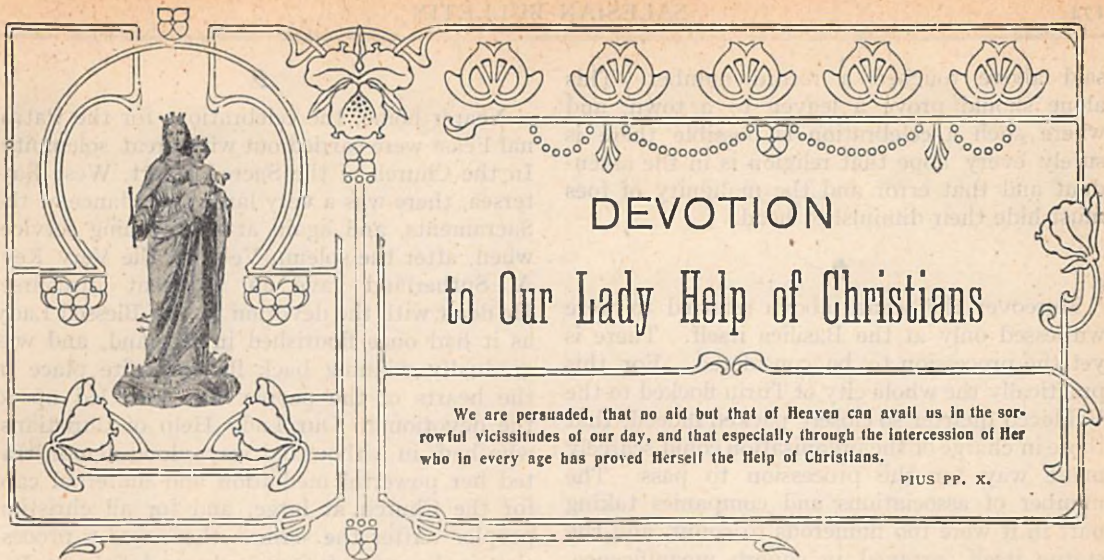
From July 15th to August 15th.

1. July 16th Our Lady of Mt. Carmel.
2. August 6th The Transfiguration of Our Blessed Lord.
3. August 15th The Assumption of Our Blessed Lady.

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.







## 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.

### The Feast of Our Lady Help of Christians.

A summary description has already been given of the magnificent celebration of the Feast of Our Lady Help of Christians. There was this year, apparently, a greater number of devout people, taking part in the festivities at Turin, drawn thither by the ever-increasing number of the prodigies worked by the Mother of God, and by the approaching centenary celebrations. This being the centenary of the return of His Holiness Pius VII to Rome, the immediate occasion of the establishment of the feast, had also a marked effect on the festivities.

Another circumstance was the presence of His Eminence Cardinal Ferrari, Archbishop of Milan. He was announced to give the sermon on that occasion, and the name of the distinguished Prelate and Orator drew an immense concourse to the Basilica, far too large, in fact, to find room within its walls. But apart from that, some idea may be gained of the devotion of the faithful by the fact, that no less than 10,000 approached Holy Communion that morning in the Basilica. That is not a number to be passed over in a hurry; it means that the whole population of a fair-sized town received Communion in the one Church, which must have been kept full to overflowing from midnight to midday, for the Holy Mass was offered soon after Midnight.

His Eminence spoke from the text: *Fecit mihi magna qui potens est.* He passed from the scriptural references to the mother of God, and her power and maternal goodness therein displayed, to a consideration of her protection

of the Church and the Christian people down the course of centuries. Thus he led on to the particular occasion which had brought the immense concourse together, the wonderful part played in it by the Ven. Don Bosco, and drew therefrom the assurance that they had a certain pledge of the continued protection of the Help of Christians. His Eminence said the magnificent spectacle provided by those celebrations had moved him deeply and that it must be to all who took part in them a consolation and an incentive to good.

It is but the simplest of transitions to revert to the time, only some sixty years ago, when this magnificent temple was non-existent, and when therefore these thousand strong influences in the religious life of a whole people were only the future production of the combination of a new Apostle's labours with the inspiring and vivifying grace of the Holy Spirit of God. It has certainly proved itself a new centre of religious life, following the lines of the great Pentecost, infusing its spirit first into its own people, and then sending out apostles in all directions to carry new faith and a new religion.

This was indeed the ideal of the Ven. Don Bosco. Though the renowned champion of the devotion to the great Mother of God, and although her chosen Servant and instrument in a miraculous work, he never allowed it to overshadow the great aim and end of all Catholic devotion, the service of God, and His Eternal Glory. *Ad Jesum per Mariam* was never more truly realised, or more abundantly manifested. The central feature of the celebration is ever the Holy Sacrifice of the Mass and the approaching the Sacraments, which this year, as was



said above touched a record number. This alone should prove a leaven to a town, and where such a celebration is possible there is surely every hope that religion is in the ascendant and that error and the malignity of foes must hide their diminished head.



Moreover the scenes above referred to were witnessed only at the Basilica itself. There is yet the procession to be considered. For this practically the whole city of Turin flocked to the Valdocco quarter so closely packed indeed, that those in charge of the organisation could scarcely make way for the procession to pass. The number of associations and companies taking part in it were too numerous to count, and the statue itself, arrayed in superb magnificence, symbolised the triumph of a devotion which has proved itself a powerful factor in the religious life of a countless multitude.



An item, well worthy of record, has yet to be mentioned. It is customary for many towns to make pilgrimages to the Sanctuary of Our Lady Help of Christians, but the gatherings of this year were surpassed in importance by that of the Spanish Pilgrimage which arrived in Turin on May 25th. The two hundred pilgrims were first of all conducted to the tomb of Don Bosco at Valsalice, and then crossing the town, they arrived at the Oratory in a body. Don Albera entered the pulpit and gave them a welcome, speaking to them in Spanish. He had but recently completed a tour of the Salesian Houses in Spain, and the memory of the enthusiasm with which he had been received was still fresh. After his brief discourse he gave Benediction of the Blessed Sacrament.

The pilgrims then went into the Oratory, where Fr. Ricaldone, Director General of the Professional Schools, conducted them round the Buildings, and to Don Bosco's room, and discussed with them in Spanish the many developments of the Salesian work in their own land.



At the great Salesian Church of the Sacred Heart in Rome this feast was celebrated with unusual splendour. His Eminence Cardinal Vico said Mass in the Church and gave Holy Communion to many hundreds of the faithful. His Lordship the Bishop of Zama pontificated at ten o'clock, and in the afternoon His Eminence Cardinal Belmonte gave the Benediction. There were illuminations in the evening.



Nearer home, the celebrations for the Patronal Feast were carried out with great solemnity. In the Church of the Sacred Heart, West Battersea, there was a very large attendance at the Sacraments, and again at the evening service, when, after the solemn Vespers, the Very Rev. A. Sutherland gave an eloquent discourse. He dealt with the devotion to Our Blessed Lady as it had once flourished in England, and was gradually winning back its favourite place in the hearts of the people; he then led up to the devotion to Our Lady Help of Christians, who had, in a thousand ways, long demonstrated her powerful mediation and maternal care for the Church at large, and for all christian people. After the sermon there was a procession in honour of Our Lady and Solemn Benediction of the Blessed Sacrament.



## GRACES and FAVOURS (1)

**Gosport.** — My eldest daughter contracted Tubercular Glands after undergoing an operation for Appendicitis last December. I had a Mass offered up for her recovery, and invoked Our Lady Help of Christians, and the Venerable Don Bosco to intercede for her.

A Novena was begun on the Feast of the Epiphany, and from that date my daughter appeared to change for the better, until I am now able to announce, with gratitude to God that she seems completely recovered.

I therefore beg to fulfil my promise, asking for the publication of this great favour, and enclosing an offering for a Mass in thanksgiving.

May 1914.

W. F. K.

**Dublin.** — After a Novena of prayers to Our Lady Help of Christians, and a promise of publication of the favour, I have received a much desired grace. I enclose a thank-offering for a Mass in thanksgiving and would ask you to publish the favour.

June 1914.

S. M.

**Co-Cork.** — I am asking for publication of my thanksgiving for a favour received through the intercession of Our Lady Help of Christians, for which I desire a Mass to be said in thanksgiving.

June 1914.

M. C.



# The Biography of Don Michael Rua

## THE FIRST SUCCESSOR OF DON BOSCO.

By G. B. Francesia. S. C.

### CHAPTER II.

#### His first visit to the Oratory and early impressions.

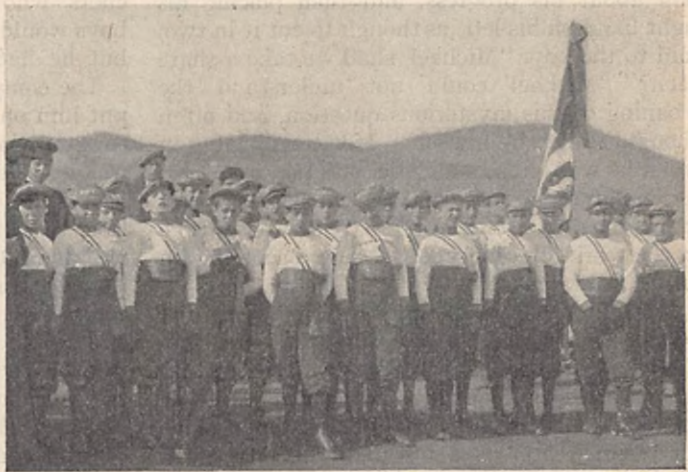
The idea of going to the Oratory was accordingly discussed by the two companions, and Michael sought all the information he could from his friend who, from the height of his superior knowledge and experience, drew a very attractive picture of it. On the following Sunday, therefore, after assisting at Mass in the chapel of the Brothers of the Christian Schools, Michael set out for the Oratory. He afterwards confessed that he was thinking almost exclusively of the little rewards to be secured, and not, by any means, that God intended this visit as one of the links in a chain that was to bind him for ever to the Oratory.

The Oratory at that time was just at the close of its term at the Home directed by the Marchioness Barolo. In front of the two rooms used as a chapel she had had painted a picture of St. Francis of Sales, and though it was by no means a remarkable or attractive representation, it was memorable as being the first mile-stone of the great pilgrimage made by the work of Don Bosco. Near this chapel the boys played, and there, too, must have been held the lottery at which Michael's friend had won the ornament that had first suggested the topic to the newcomer. That day there was no lottery; but Michael was compensated by meeting Don Bosco.

The latter happened just then to be alone, and so there was an opportunity for his first conversation with the boy. It was at the time when the difficulties and anxieties of a new foundation were crushing him down, when opposition was beginning to take a formidable turn, and it seemed that one man, standing alone almost, against the tide, must be carried away. Michael was not so young that this should escape his quick powers of observation; in fact, he was impressed by it, though the conversation he had

that day awakened his boyish attachment to the priest, almost to the exclusion of other impressions.

Thus it was that a certain remark made by the chaplain on the following Sunday, at the chapel where Michael went to Mass, fell on the



CATANIA — The "Vigor" Athletic Club.

boy like a thunderbolt. He had been serving Mass that morning as usual, but the haste with which he seemed to be going away after the Mass, was not at all customary. The Chaplain very naturally inquired as to the cause of his hurry, and was told by Michael that, as it was Sunday he wished to go to the Oratory to see Don Bosco as soon as possible. Then, said the Chaplain, you evidently do not know that Don Bosco is ill. Michael seemed incredulous, but the priest repeated his information, adding that it was an illness that it would be difficult to cure.

The boy felt such sorrow at this news, that it seemed to go straight to his heart, and he confessed that it could hardly have affected him more, if he had been told that his own father were very ill. In spite of this news he went off to the Oratory, and to his surprise he found Don Bosco there, with all his customary cheerfulness, and amusing the boys in his usual joyous manner. The reported illness consisted in the fact that he was too much taken up with these



boys, so much so that it was supposed to have turned his brain. Thus was it intended to thwart his good work.

Soon after this, Don Bosco was really ill, and brought to the point of death, but the prayers of the boys, including those of Michael Rua, obtained his recovery. After such a lapse of years it may appear impossible that these boys should have had such affection for Don Bosco, but his influence over them was such, that they regarded him with the affection due to the tenderest of fathers.

It was about this time that a little incident occurred, that is always regarded as significant of what the boy was afterwards to become. Meeting him one day Don Bosco questioned him about his progress, and then placing his right hand on his left, as though to cut it in two, said to the boy: "Michael, shall we take a share each?" Michael could not understand the meaning of this mysterious question, and often thought it over by himself. It was only later on when he was already a cleric, and had asked for its explanation, that Don Bosco told him that it was meant to refer to the part he was to take in the work, of which he was now becoming an important factor.

Michael Rua was at this time attending the Schools belonging to the Christian Brothers. They had soon gauged the boy's capabilities and virtues, and ever desirous of securing suitable members for their Order, they had formed plans for training him as a postulant of their own. Their exemplary life had a great influence over the boys, particularly over Michael, and Don Bosco was a frequent visitor to their schools both to preach and hear Confessions.

In August 1850 Michael finished his elementary course, and would very likely have gone into some business or been drawn to the life of the Brothers had not Don Bosco suggested that he should continue his studies. His mother was very pleased that he should devote himself to Latin for a year to see whether he was likely to succeed. He had some little hesitation in abandoning the idea of the Brothers of the Christian Schools, for he had made some sort of promise to the one that taught him, in regard to adopting their rule of life; however this particular Brother had been sent to teach elsewhere so that the question was dropped, and Michael placed his future career in the hands of Don Bosco.

Many years afterwards this former master came to the Oratory to see Don Rua, whom he regarded as the greatest of his pupils; referring

to the previous incident he said that it was much better as it was, and that if he had remained with the brothers, his whole vocation might, have been spoiled.

That year Don Bosco had chosen a number of other boys as well whose vocations and abilities he desired to put to the test. They all went to the Oratory, and a certain course of study was allotted for the months of the vacation. The boys were willing to sacrifice their holidays, and devote themselves to their subjects particularly Latin; Michael had to contend with boys who were a year older, and it appeared at first as though he would not be able to keep up; in fact a companion had heard Don Bosco making inquiries about him from one of the teachers, who expressed the opinion that certain boys would pass the examination easily enough, but he had doubts about young Rua.

The companion was a friend of Michael's and put him on his guard, in case he was beginning to grow lax in his endeavours. The advice was gratefully received, and Michael redoubled his efforts. I must confess that I had a temptation to omit this little incident, but the demands of truth would not permit it. I mentioned it first, in a little biography of the very companion who gave the counsel to Don Rua; and before that work was published I sent the whole description to be revised. The reviser was none other than Don Rua himself, and I expected that he would make some comment or send some correction regarding it. But he passed it as it stood, doubtless with a feeling of gratitude towards the companion, who had given him the friendly warning.


But from that day Michael showed himself the first in his studies and application, as he was in ability; and this place he never lost.



The prayers of the Associates are asked for the repose of the soul of Mr. James Dwyer, a recently deceased member of the Salesian Co-operators.

Mr. Claudio Cattori, father of Rev. P. Cattori, Director of Columbus Institute, Hawthorne, New York.





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