



# Salesian Bulletin

N. 10 - March and April - 1916

♣ Vol. IX. ♣

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


*Lino S. S. X. 1112*

DA MIHI



ANIMAS CÆTERA TOLLE



  
We have the pleasure of announcing to our esteemed  
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# ROMAN MISSAL

containing the modifications prescribed by the S. R. C. Jan 23<sup>rd</sup> 1912.

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**Superior Royal quarto (14 × 10).**

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# The Salesian Bulletin

Organ of the Association of Salesian Co-operators

Via Cottolengo 32, Turin, Italy.

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## The opportunity of Co-operating

**D**URING this year the Co-operators must not look for an issue of the *Bulletin* oftener than every two months, nor must they be surprised if its customary regularity is not maintained. The Central Bulletin Offices in Turin are responsible for the printing and despatch of the copies in all languages, though the English Edition is edited in London; and if Readers will consider for a moment what radical changes are brought about by a state of war in countries where conscription is in force, particularly in the trades' departments they will readily agree that it is quite impossible to maintain the *status quo*.

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But apart from the shortage of labour, there is the diminution in supplies of every kind, and if the amount of paper available in England is seriously cur-

tailed, it may be taken for granted that other countries, not so favourably situated commercially, will be under a like necessity of cutting down their output. This consideration holds good, even taking into account the fewer editions issued, since some of the states in the war-zone are no longer in a position to carry on their works in connection with our Society. With what regret our Superior General saw the undoing of so much good work, so laboriously and so zealously built up! The minds of influential Co-operators, many of whom held prominent positions in civil life, are now very naturally directed to the urgent affairs of their country's needs, and must for the present be satisfied if they can accomplish something towards the amelioration of the sad condition, to which many of their fellow-citizens are reduced. They have the deepest sym-



pathy of the members of our Association all over the world, and have the daily assistance of many prayers, particularly the public and private ones offered in the Basilica of Our Lady Help of Christians at Turin.

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In the meantime our Superior General looks to the Co-operators in the non-belligerent countries, and in those where the war does not make itself felt with such overwhelming rigour, to prove their fidelity by endeavouring to take the places of those who cannot co-operate under these abnormal circumstances. While whole provinces and centres of active co-operation have temporarily ceased to exist, and may in fact never be re-established, there are still the great demands to be met, unless numbers of schools and Institutes are to cease their good work, just when it will be more than ever necessary for it to continue. What more natural, in these circumstances, than that the Very Rev. Don Albera should rely on the fortunate countries far away from the war, to take the places of those who are prevented from assisting by no fault of their own?

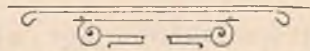
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Our question could only be answered in one way. But if we come to consider what its answer implies, it would appear that only the English speaking countries and the South American States are in a position to carry it into effect; and in the former category it applies more strikingly to the United States, which, we are given to believe, is not less prosperous than in normal times. Our Superior General's letter was eloquent in what it implied rather than in what it said; but his solicitude is apparent from such phrases as: "*My heart is profoundly touched at the grief*

*of so many parents, widows and orphan children: but at the same time our own anxieties are heavy in the extreme... On the outbreak of the war, correspondence between many sections of the Co-operators became impossible... In the meantime the many works on behalf of society to which they had consecrated their lives in the Congregation founded by Don Bosco must necessarily suffer... This year has brought us extra demands on account of the dwindling of resources.* And in his conclusion he quotes the beautiful and encouraging words of Our Saviour in regard to those who have been generous in their charity towards those in need...

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The above passages imply that endeavour should be redoubled in those countries where the ravages of the war have luckily not penetrated. All of these are in fact in some way or other indebted to the Central House of our Work either for the establishment of schools and Institutes, or for the supplying of personnel to conduct them. Now is the opportunity and the need for mutual and reciprocal action. Don Albera, in his modesty, declares that his words have by no means the persuasiveness of Don Bosco's, nor the effective appeal of Don Rua's; whether that be so or not, we are convinced that there are many whose native generosity is moved by the presentation of a need, and whose instinctive charity is translated into act by some quiet appeal, which is effective in spite of its inadequacy. May this be the case with all those Co-operators and Readers who happen to read these lines.





## Celebration in the United States of Don Bosco's Centenary

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The Salesians and their Co-operators in the United States are undoubtedly to be heartily congratulated on the success of their Centenary celebrations; and although we are late in issuing our report concerning them, for reasons which during the war we lament but cannot eliminate, we do so now for the encouragement of our Readers, particularly those in U. S. A., and in order to have a record of the memorable occasion.

The Very Rev. Don Albera had expressed the desire that in the countries not actually engaged in the war, the celebrations for the Centenary of the Feast of Our Lady Help of Christians, and of the birth of our Venerable Founder should be carried out as far as possible, and hence both North and South America prepared and carried out a programme on a magnificent scale.

The printed souvenir issued by the Salesians in New York would suffice of itself to give an idea of the success of the undertaking. The two chief events were the Solemn High Mass on Dec. 12th in St. Patrick's Cathedral, at which His Eminence Cardinal Farley assisted, and Father O' Rourke, of the Society of Jesus, preached; and the civic celebration in the afternoon at the Webster Hall, under the presidency of the Cardinal, and at which the chief speaker was the Very Rev. J. P. Chidwick D. D. President of St. Joseph's Seminary.

The local press gave publicity to the events, and one New York Newspaper reports as follows: Several thousand persons from all parts of New York and New Jersey attended the celebration in honour of the Venerable Don Bosco, founder of the Salesians, held in St. Patrick's Cathedral, and in the afternoon at Webster Hall at New York City. His Eminence Cardinal Farley presided at both the morning and afternoon functions.

At the Solemn High Mass, Father O'Rourke, S. J. gave a fine tribute to the Founder of the Salesians, to the work conducted under their auspices, and to the missionaries of Don Bosco. In the afternoon, Webster Hall was filled with friends and Co-operators. Many journeyed from Paterson N. J. and Port Chester N. Y. The programme at the Hall consisted of a concert by the Belmont Choir, and a stirring discourse on the life and times of Don Bosco

by the Very Rev. Dr. Chidwick. The Hon. J. J. Freschi, Justice of the special sessions, was the Chairman. Cardinal Farley was accompanied by his secretary and by the Rt. Rev. Mgr. Lavelle. The Rt. Rev. Bishop Mc Donnell was also present. Fr. Coppo, Provincial of the Salesians, made the introductory remarks and presented Judge Freschi.

The excellent singing of the choir was greatly appreciated, and Dr. Chidwick's discourse met with a most hearty reception. He spoke for over an hour. It was a scholarly effort, delivered in the style that has made the former Chaplain of the Maine famous, and given the Archdiocese a pulpit Orator who is as fearless as he is eloquent, zealous and energetic. He took advantage of the occasion to call attention to the movement by politicians and charity reformers to do away with the very institutions that have been most effective in taking care of the neglected children. Dr. Chidwick repeated his lecture on the following Sunday at a similar celebration in honour of Don Bosco in the Cathedral at Philadelphia.

The Honourable Judge Freschi read the following letters, two out of a large number received from absent Co-operators.

The Apostolic Delegation  
United States.

Very Rev. and dear Father,

Hindered by previous engagements from partaking in the commemorations of the Centenary, I send you my adhesion in writing and beg to assure you that I shall be present with you in spirit.

Since four continents have felt the good effects of the beneficent influence of Don Bosco, it is perfectly fitting that his memory should be publicly honoured in all places and tongues. The confines of his native Piedmont and Italy were too narrow for the full play of his activity and his ardent zeal urged him to seek the salvation of souls beyond the mountains and across the seas. Legions of priests and nuns, his spiritual children, animated by his zeal and example, have gone out over the world, multiplying his miracles of charity in cities and villages, in savage and civilised lands. It would be scarcely be possible to recount all the works of charity wrought by the Ven. Don Bosco



and his spiritual children. Indeed they cannot be explained unless we recognise in them the hand of God and a singular protection of the Blessed Virgin Mary, who was his cherished patroness under the title of Mary Help of Christians.

Both Church and State are indebted to him beyond measure, while history should engrave for him the epitaph: "No praise can be worthy of his name."

I sincerely congratulate you and your brothers in religion on your good fortune in having such a Founder and on the success with which you have established his good work in the United States.

I send my heartiest good wishes for the celebration, and cordially bless you and all who share in your labours.

Sincerely Yours in Christ  
JOHN BONZANO  
Archbishop of Melitene  
(Apostolic Delegate).

His Lordship the Bishop of Newark wrote as follows:

My dear Father Coppo,

I am in receipt of your kind invitation to the First Centennial Celebrations of the birth of your Venerable Founder. I regret that diocesan engagements will prevent me from participating, and from thus expressing my appreciation of the honour due to the Servant of God. The work done by the Children of Don Bosco in the lands discovered by the great Columbus should be more widely known by the people in the United States, and I trust that these celebrations will not only emphasise the personal holiness of Don Bosco, and bring home to the American public the vastness of the good accomplished during his lifetime, but also all that has since been inaugurated and effected by his devoted sons and daughters in the Institutes which owe their existence to his zeal.

Wishing you every blessing

Yours faithfully in Christ  
JOHN. J. O'CONNOR  
Bishop of Newark.

The Souvenir mentioned previously contains an introductory biographical sketch of Don Bosco by Augustin McNally of the Editorial Staff of the New York World; and subsequent pages give interesting details of the work in the United States. His Eminence Cardinal McCloskey, who was the first American Cardinal, and was Archbishop of New York from May 1864 to October 1885, was the first to

apply to Don Bosco for the Salesians. He strongly desired to entrust to them the spiritual care of the Italian colony in New York City, but Don Bosco had then so many applications for priests and the need of them for his first institutions was so pressing that he could only promise to comply with the Cardinal's wish as soon as possible. In the meantime both the Cardinal and Don Bosco passed to their reward. It was to the city of San Francisco that the honour fell of welcoming the first Salesians to the United States. The late lamented Archbishop Riordan applied to Don Rua for priests to take charge of the Italians in San Francisco, and on March 11th 1897 the first Salesians, with Fr. Piperni at their head arrived in California and took charge of the Church of SS. Peter and Paul. In the following year, Fr. Redahan, an Irish Salesian was sent to assist in the growing work. The Church of Corpus Christe was soon afterwards erected and opened for them by Archbishop Riordan.

In 1902 the Successor of Don Bosco was asked for Salesians to take over the spiritual charge of the Portuguese in Oakland, and he complied with the Archbishop's request. The late lamented Fr. Bergeretti, with Fr. Pavan and a laybrother took charge of St. Joseph's Church at Oakland, and Fr. Galli soon afterwards joined. He is still carrying on the work in California.

In the meantime Archbishop Corrigan, who succeeded Cardinal McCloskey in New York, obtained some Salesians for his diocese. In November 1898, Fr. Coppo, who is now the Provincial in the United States, arrived in New York with two others and undertook the care of the Italians at St. Brigid's Parish. Later on Archbishop Corrigan entrusted to the Fathers the Church and School of the Transfiguration, one of the oldest Catholic Churches in New York, to which at one time more than 20,000 Irish Americans belonged.

In 1903, through the kindness of His Eminence Cardinal Farley, the present Archbishop of New York, the Salesians opened their first College in the United States, with the principal aim of fostering vocations to the priesthood. The boys were temporarily established in the old Provincial Seminary at Troy, N. Y. and later on settled permanently at Hawthorne in the outskirts of New York City. At the present time there are some thirty priests labouring in the United States, who prosecuted their studies at Troy or Hawthorne.

In 1909 the Salesians opened a new Parish Church in the city of Paterson, in the Diocese of Newark, New Jersey. In 1902 another church was entrusted to them in Port Chester.



N. Y. On August 15th 1904 at the request of His Grace, the Archbishop of Philadelphia, the Salesians opened the Don Bosco Institute in that city, and a few weeks ago a second Don Bosco Institute was inaugurated at Ramsey, New Jersey.

Other Bishops have often applied to the Salesians to take charge of various works, but it has not been possible to meet their requests from want of personnel. These friends must pray to the Master to furnish new labourers for his vineyard, so that they may complete the programme of the Venerable Founder whose first Centenary is now being kept.

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This brief account is ample proof of the enterprise of the Salesians in the United States during the few years of their work. The above reads like an account of the celebrations for some Jubilee festivities of their own, but they have yet many years to run before even their silver Jubilee is due; and if the present rate of progress is maintained they will have good reason to be satisfied with the results of their efforts, even though they have cost them much self sacrifice and devoted labour, which are the *sine qua non* of any achievement in God's service.

## A famous discourse on the Venerable Don Bosco

*(Continued from the previous issue).*

Looking upon the gigantic edifice raised by the Ven. Don Bosco to the glory of God and the salvation of society, we admire at one and the same time the work and the virtues displayed by the builder.

How much labour, how much fatigue! What tenacity of purpose, what sacrifices did it not cost!

By labour, sacrifice and perseverance guided by the most fervent zeal, overcoming the obstacles of his state of poverty and the difficulties at his home, he succeeded in fitting himself for the task assigned to him by Providence.

By labour, sacrifice and perseverance joined to forethought and study, overcoming the indifference of many and the opposition of the wicked, he succeeded in founding, developing, consolidating and spreading his work.

By labour, sacrifice and perseverance, joined with exquisite tact and consummate prudence, he succeeded in perpetuating his institutions, obtaining the approbation of the Constitutions of the Salesian Society.

Serene in the midst of struggle he never faltered beneath the weight of discouragement or labour; his abnegation only increased with the increase of his work.

The human mind cannot understand how one man could support such a burden of labour and care...

And yet whilst spending hours daily in the confessional, whilst attending to the direction of his houses, whilst visiting his benefactors to stimulate their generosity, whilst making use

of a thousand devices to obtain the means necessary for the support of his various works and superintending the construction of the buildings in progress; whilst for various needs he was obliged to make frequent and fatiguing journeys; whilst in later years many hours were occupied in receiving, advising and consoling the numerous persons of all classes who turned to him for counsel and help... he still found time to write for the Press; his publications of various kinds number more than a hundred; controversial, ascetical, literary, amusing and historical, many of them not small in size and of great importance, and his letters may be reckoned in thousands every year.

Such an amount of work is astonishing, when one remembers that, even in his later years, he did not sleep more than six hours a night and sat up two whole nights each week.

Many times he fell ill from fatigue: but as soon as he recovered, he resumed his usual habits.

In 1884, the celebrated Doctor Combal of Paris was summoned by Don Albera — now the worthy successor of Don Bosco, then Provincial of the French Houses — to visit the Venerable Servant of God who was seriously ill. After making his examination he said: — "You have used up your vitality in working too much; the medicine you require is absolute rest."

— "That is just the one remedy I cannot possibly use," replied Don Bosco with a smile.



And he continued to work until his strength was again exhausted.

His power of work and of bearing the hardest sacrifices is all the more wonderful when one remembers that it was united with the constant practice of frugality and of an austere and rigorous mortification, so that he had attained such perfection in this virtue that it is believed he had lost all taste and relish for food.

As a compendium of his teaching and practice he left to his Salesians this motto: "Work and temperance."

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Such heroism in natural virtues leads one to think of the more sublime supernatural virtues from which the first derive their origin and maintenance.

Whoever considers the person of Don Bosco is irresistibly drawn upwards towards the higher regions of faith. From above came to him inspiration, direction, energy, and by his works souls were uplifted.

He lived by faith and his every act, his every word had its origin and explanation in faith alone. His work is so intimately penetrated by faith, that it is impossible to imagine it even partially separated from it.

Whoever therefore admires Don Bosco and esteems his work, knowingly or unknowingly, is led to render homage to the saving doctrine of Our Lord Jesus Christ, to the beneficent influence of the Catholic Church, of which the life and work of Don Bosco are a striking modern manifestation.

The measure of Don Bosco's faith is made manifest by his charity. Those who had the privilege of living near him can testify to the brilliance of a soul on fire with the love of God.

All his affections were centred in God and his union with God was habitual, even amidst the most widely different material occupations.

In his words there ever shone forth the inner fire which consumed him: in his preaching, in his conversation, in his writings the charity of Christ, expressed in various forms, appropriate to the circumstances and to the individual, shone forth incessantly.

But more than by words and writings, the charity of Christ, which consumed the heart of Don Bosco, manifested itself in works.

It was the charity of Christ which, taking the form of devotion and love towards him, who on earth is the representative and Vicar of Jesus Christ, made the Venerable Servant of God one of the most strenuous and invincible upholders of the Roman Pontiff.

Don Bosco lived in stormy times; but neither political convulsions, popular disturbances, sec-

tarian plots, flattery, threats nor persecutions caused him to falter, even for an instant, in his fidelity to the Pope, which he united in one harmonious thought of justice and order, with the most enlightened love of country and submission to regularly constituted authorities.

As a proof and appreciation of his worth the delicate negotiations for the nomination of Bishops to many vacant dioceses were confided to him; negotiations which every Italian should remember with gratitude because they were advantageous both to the Church and to the country, consoling the heart of the Pontiff and affording spiritual help to those in authority and to the people of Italy.

The charity of Christ, which enkindled the heart of Don Bosco, manifested itself above all in the love of his neighbour, as it has ever done during twenty centuries in the chosen souls of the Catholic Church.

The motto selected by him for the Salesian Society « *Da mihi animas, cætera tolle* » is a whole programme which reveals that ardent thirst for the eternal salvation of souls, which constitutes the supreme end of all his works.

No public calamity or private misfortune found him cold and silent; it suffices to recall the generosity he showed during the cholera at Turin in 1854 and that of Ancona in 1865; also the moral and material assistance lavished on innumerable individuals of all classes who, especially during the later years of his life, flocked daily to his antechamber.

But the special form, the particular character, the prevailing note of his charity was his predilection for the young. And truly this was the form of charity most necessary in our times. There are two evils in particular which afflict society; the poverty, the depravity, and the revolt of the working classes and the progressive dissolution of the family; these are above all most lamentable and destructive in their fatal consequences to the young. The charity of Don Bosco applied itself to the cure of these evils; since on the one hand by his institutions he exerted himself to supplement the deficiencies of family education or to replace it entirely where necessary; and on the other by the arrangement of these same institutions, he devoted himself to prepare for society new generations of workmen, morally, intellectually and professionally adapted to the new era, standard bearers of the companies of future labourers, conscious of their rights as well as of their duties, marching onwards to their own exaltation under the lofty banner of the Church of Christ.

For this work a great flame of love was above all necessary, and Don Bosco surrounded



his children with a truly superhuman love and with an ineffable kindness and tenderness.

Teachers throughout the world have praised the educational method which Don Bosco so successfully created and established in his Institutes. His method, which he called preventive, is essentially the method of kindness and of love. It is the method of the mother watching over her little child, taking its first uncertain steps, with a look of love, she does not scold it or wait for it to fall in order to punish it;

The innumerable proofs of his solicitude and affection for his children recorded in indelible characters in Salesian History are so many and so great that to succeeding generations they will seem incomparable marvels.



Truly it is not only under this heading that the Venerable Founder of the Salesians was, during his life, the man of wonders.

His whole history is a chain of circumstances



**BUENOS AIRES.** Arrival of the President of the Republic at the New Salesian College.

but she accompanies it anxiously with arms wide spread, guides it and teaches it to avoid obstacles, she supports it if it wavers, and if it falls she raises it eagerly, sustaining its weakness by encouraging and comforting words.

The well-being and the progress of his children Don Bosco ever had most at heart, and for this purpose no sacrifice appeared too great. To save them from some privation he did not spare himself humiliations, labours and sufferings innumerable; and to promote their well-being he exhausted his health and strength.

in which the marvellous and the supernatural play a part certainly not secondary.

Frequently in his pathway may be seen, by the side of his own, foot prints which were not human.

In confiding to the little country boy the mission of shepherding innumerable flocks of the young, God did not promise him power and wealth, but he provided him instead with a more powerful defence, giving him his Blessed Mother, Mary Help of Christians. And from that day Mary Help of Christians was at his side, she was his guide, counsellor comforter and defender.



Who can understand and make known the mysteries, the charm, the greatness of such a privileged collaboration, of such a holy and sublime correspondence between the compassionate heart of the mother of God and the willing and devoted heart of her beloved Servant?

Mary Help of Christians undertakes the protection of the life of Don Bosco and Don Bosco dedicates his whole life to her service.

Mary Help of Christians gladdens Don Bosco with a heavenly vision and Don Bosco preserves in his heart her likeness and reproduces it in glory in the Sanctuary of Turin, creating there a lasting throne of love and veneration and diffusing this devotion throughout the Catholic world.

Mary Help of Christians bestows on Don Bosco supernatural gifts and favours, and Don Bosco makes use of them for her glory. She assembles round Don Bosco innumerable bands of children, and Don Bosco leads them to the feet of Mary Help of Christians.

By means of Don Bosco, she forms, by her powerful patronage, the immense Salesian Work; and Don Bosco, by means of the Salesian Work prepares the triumph of Mary Help of Christians in the world.

In the providential recurrence, at the same date, of the Centenary of the institution of the Feast of Mary Help of Christians and of the birth of the Ven. Don Bosco, Catholics have recognized that the name of Mary Help of Christians and that of Her Apostle of Valdocco are united in an inseparable bond of glory. To-day it is impossible in any quarter of the globe to invoke Mary Help of Christians without giving a thought to Don Bosco, to whom the diffusion of the devotion to Mary Help of Christians is especially due, so much so that she is actually called the Madonna of Don Bosco; and it is impossible to praise Don Bosco and his Work without celebrating the glories of Mary Help of Christians, since by his means this work has actually in our times manifested her power and her goodness.

The life of Don Bosco under this aspect becomes a series of harmonies between Heaven and earth; it is a poem in which the divine and human element intermingle; one of those great events of which the magnificent spectacle is given to the world only by the heroes of sanctity when in their combat for the good cause they are seen clothed in the very strength of God, dazzling us by their wonderful works.

And such does Don Bosco appear to us.

His history is a story of wonders.

He himself has left in writing that future events were clearly shown to him, and that

the Blessed Virgin, leading him as it were by the hand, had visibly pointed out to him the road, intervening personally to preserve him from dangers, and to direct his steps to the goal.

It was noted that his enemies experienced God's justice, and that the greatest favours were showered on those who helped him.

He had the gift of reading the hearts of others, and his arm seemed animated with the power of God.

In the hands of Don Bosco were multiplied the sacred particles when giving Communion to his sons and likewise the bread for their sustenance; he raised his right hand to bless and with his blessing the most wonderful graces were received... and the blind saw, the deaf heard, the most inveterate maladies vanished and sometimes bodies, already grown rigid at the last moment recovered life and movement.

These and such like innumerable prodigies which Mary most holy worked by means of her Servant, repeatedly happening in many towns, were in the hands of the Blessed Virgin not only the means of helping and supporting the Salesian Works, of overcoming difficulties, humanly speaking, insuperable which came in in the way of the zealous apostle, but they were also the signs by which she deigned to show her heavenly approbation, her predilection, and prepare his glorification in the sight of the Christian people.

The heroic humility of the Venerable Servant of God, ever admirable, could not hinder his glorification even whilst he was alive.

His reputation had spread over the whole world. Pontiffs, Bishops, Princes and illustrious personages of every nation venerated and honoured him as an extraordinary man, calling him the treasure of Italy, the Guardian Angel of his epoch, the Saint, the thaumaturgus of Valdocco. Before him were seen Cardinals, Bishops and immense crowds of people prostrate imploring his blessing.

When passing through cities multitudes thronged around him and his last journeys to Rome, to Paris, to Marseilles and to Barcelona had the appearance of a veritable triumph.

But greater than all the honours and public applause was the love of his sons for Don Bosco...

I shall never forget the spectacle at which I assisted for the first time the day of my admission to the Oratory, in November 1885.

It was the hour of recreation and great was the noise in the courtyard where 500 schoolboys were playing to their hearts' content. In a second, as if by magic, the games ceased and



all these children spontaneously, obeying one unanimous sentiment, crowded round a balcony on which an old priest had appeared, he advanced slowly with short steps, bent beneath the weight of his years and labours... it was Don Bosco. He stood still and looked with tenderness on his children and they, fixing their eyes and still more their hearts on him, remained for an instant immovable and silent as if overcome with emotion... then burst out enthusiastic applause and the cry: Long live Don Bosco! while he makes a sign of greeting and encouragement.

One felt that between that old priest and all those children there passed one of those currents of affection which raise the soul above earthly things in a supreme effort towards another life.

And not only from his Institutes, but from every town where his innumerable former pupils were scattered, carrying into their lives with the treasure of holy maxims learnt from him the ineffaceable record of his kindness and benefits, arose an incessant, touching chorus of blessings, of reverence and enthusiastic affection...

Following the example of that heroic Gammerra who offered to God his young life in place of that of the Father of so many boys, many hearts all over the world implored of God the supreme grace of his preservation, striving to keep him longer in our midst.

But when, the vital energies were exhausted, and the bonds, which attach the immortal spirit to its frail covering were weakened, who could have desired to keep back a soul, already united to God in this life, from its flight to the Creator?

And even for such a well-loved Father the last hour had struck. Those penetrating yet gentle eyes, which had exhausted their vision in looking with fatherly love on the miseries of humanity were for ever closed; that heart which had ever beat for the salvation of souls was still, that generous hand which had bestowed so many favours and had so often been raised to bless... remained inert for ever... and his beloved countenance was veiled from our sight.

But his memory is ever enshrined in our hearts, where burns a flame unquenchable till death... And before this tomb, we proclaim that death has not taken Don Bosco entirely from us... but that in our midst survives the choicest portion of his gifts.

He has given to the earth only his worn out remains... but his thought, his will, his words, his charity, he has left as an inheritance to us... as a sacred patrimony for our salvation...

His thoughts inscribed in his books and his letters remain with us to be our light and guide on our way to Heaven.

His will, animating his own followers and the Daughters of Mary Help of Christians continues to be a wonderful stimulus of holy and unwearied labour for the Christian regeneration of the world.

His words which, treasured in the memory of his successors and of his sons and repeated throughout the Salesian empire, on which the sun never sets, continues to be for the youth of all countries a consolation, a support, an incentive to virtue, a gentle reminder of the way to heaven.

Lastly, the charity of Don Bosco; that sacred fire which he communicated to all his sons, and like a divine spark, passing from heart to heart, kindles by degrees in the fibres of society, so cold and lethargic, the ardour and the life which come from Jesus Christ.

All those hearts which have preserved one spark of the charity of Don Bosco, to-day beat more quickly. How many of our brethren in this solemn hour, whilst we have the happiness of assembling round the venerated tomb of our beloved Father, how many, I say, are envying our privilege, sending hither their thoughts and affections.

Across the boundaries between countries separated by the mountains and the sea, across the gulf excavated between nations by the hatred which in this sad period of history covers Europe with bloodshed, at this hour there passes an immense wave of the affection of Don Bosco's sons, who, united in one sentiment, forgetting all rancour, bear to the feet of this beloved tomb a worldwide tribute of veneration and unfading gratitude... It is a prelude of that greater and more worthy homage in which we hope to participate one day when this tomb will be transformed into an altar, and the glories of this apostle of the young will be celebrated amidst the incense, the prayers and the hymns of the supreme Christian triumph.

## INDULGENCES

which may be gained by the Co-operators.

The Association of Salesian Co-operators is endowed with many spiritual privileges, and plenary indulgences have been granted on many days throughout the year.

Approaching dates are:

- 1) April 23rd Easter Sunday.
- 2) May 3rd The Finding of The Holy Cross.
- 3) May 8th The Apparition of St Michael The Archangel.





## Salesian Notes and News.

**LONDON.** The lapse of two months between the appearances of our periodical takes in a considerable portion of the school-term, which finishes at Easter. This time a year ago, we expressed some mis-giving, as to whether the number of pupils would be maintained when the effects of war conditions began to make themselves felt more appreciably; but as the year wore on it became manifest that no such diminution need be feared, for as far as numbers were concerned there was no falling off. This year shows, moreover, that not only have numbers been easily maintained, but that their tendency is to increase by steady advances, so that by the end of the School Year it is more than probable that they will be higher than in normal times.

The second term has had but few events out of the Scholastic routine. The Feast of St Francis of Sales at the end of the first month, Shrove Tuesday, St. Patrick's Day, — these three provided a half-holiday and an evening entertainment — but the remainder has been devoted to assiduous work. In former years the celebrations for the Feast of Our Patron Saint were invariably connected with the visit of His Eminence Cardinal Bourne, then Bishop of this diocese, who took a prominent part in the functions; in more recent years, since his translation to the Archiepiscopal See of Westminster, His Eminence has taken an early opportunity of paying an informal visit to the School, and this year his coming was especially welcome.

It occurred not long after the return of His Eminence from Rome, where he had attended the Consistory for the creation of the new Cardinals. There he had met the first Cardinal selected from the prelates of our Society, Cardinal Cagliero, of whose career an account was given in our former issue. This was a special pleasure for Cardinal Bourne, for he had himself visited the Oratory at Turin some years ago, when the new Cardinal was still assisting the Venerable Don Bosco in the work of the

Society, and before he undertook his final mission in America. His Eminence presented to Father Rector a large photograph of all the members of the Sacred College, as a souvenir of the Consistory at which the first Salesian Cardinal was appointed.

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In connection with the celebration of our Patronal Feast there were special services in the Sacred Heart Church, so that even the stateliness which accompanies the ceremonies on ordinary Sundays was enhanced on that occasion. Fr. Kelly addressed the congregation in the morning, urging all the parishioners to mark the return of the Patron Saint's feast by more devoted service of God as far as their spiritual duties were concerned, and by generous co-operation with him in the promoting the parochial interests.

The evening sermon was of the nature of a conference on the development of the Salesian Missions, in which work the great missionary success of St. Francis de Sales is emulated by the followers of Don Bosco. Fr. McCarthy developed an interesting subject at some length, enabling the Congregation to realise something of the vast programme which is covered by the action of the Society, apart from its parochial and scholastic work with which they are already to some extent familiar.

\*

Another occasion in connection with the Sacred Heart Church should be recorded. The name of Mr. Lister Drummond has been carried far and wide by the report of his many-sided activity in promoting the interests of religion, and is probably not unfamiliar to some or many of our Readers. His recent death, coming so suddenly, and taking him away from the many good works which looked to him for their main support, was a loss indeed, both public and private; and large numbers must have joined in the prayers offered for him both out of a sentiment of esteem as well as out of gratitude for the spiritual benefit which his work must have brought to them or to their friends.



Moreover Mr. Drummond had a special claim to remembrance in the parish of Battersea, for he occupied the position of Magistrate at the South Western Court, situated in the parish, and for this reason the Very Rev. Fr. Macey decided to have a Solemn Requiem Mass for the repose of his soul. Fr. Kelly, as a member of the Board of Guardians, made this known to his fellow members and to the local authorities, with the result that the Requiem Mass was

and for interesting exposition of Catholic doctrines was well maintained on that occasion, when the devotion to Our Blessed Lady provided a theme which appealed both to preacher and congregation.



**FARNBOROUGH.** In the beginning of the year the Superior at the Salesian School, the Very Rev. Fr. Sutherland, issued a



**BUENOS AIRES: Guard of Honour of Catholic Boy Scouts on the visit of the President of the Republic.**

attended by the Mayor of Battersea and the aldermen and other public officials. The music was provided by a choir of priests belonging to the Community.

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The Sacred Heart Church was also among the principal London Churches selected for the celebration of the Novena to Our Lady of Lourdes. On Wednesday evening, Feb. 18th the church was crowded for the sermon and Benediction. The special preacher was Fr. Bampton S. J. whose reputation for eloquence

handsomely printed Souvenir of the Celebration in honour of the Centenary of the birth of the Venerable Don Bosco. However, the booklet is not only commemorative of that event, but contains much interesting matter describing and illustrating the work and progress of the School in recent years. On glancing through it one is astonished at the considerable progress achieved during the period, and at the amount and variety of the work covered. One is pleased to notice among the illustrations the group taken on the occasion of the visit of His Eminence Cardinal Bourne, accompanied by



the Right Rev. Abbot Cabrol, O.S.B.; and also the photos of Father Bernard Vaughan and Mr. John Redmond who have been among the visitors. The illustrations of the School itself and of the School life are also very interesting and indicative of good progress, which will undoubtedly be more than maintained with the accomplishment of proposed developments. A copy of the Souvenir may be had on application to the Very Rev. A. Sutherland, S. C. Salesian School, Farnborough, Hants.

**THE CREATION OF THE FIRST SALESIAN CARDINAL. FURTHER DETAILS.**

To our article on His Eminence Cardinal G. Cagliero, which was necessarily incomplete, many points of interest may be added. We are convinced that this event will be regarded in future years as of great value, historically, in our Society, and that accordingly the description of it should be made as complete as possible. The Captain of the *Bologna*, on which His Eminence made the voyage from Central America to Europe, knew how to appreciate the honour of having the new Cardinal on his vessel, and no attention was neglected that could make that appreciation apparent both to Mgr. Cagliero and to the other passengers.

When the boat touched at Barcelona, a visit was made to our School at Sarria which was all beflagged, and where a hearty welcome awaited the distinguished guest. No sooner did the news get abroad than numbers of Co-operators, headed by His Lordship the Bishop, came to the School to offer their congratulations. At the landing stage at Genoa His Eminence was met by our Superior General, the Very Rev. Don Albera, by the Director-general of our Professional Schools, Don Ricaldone, by the Provincial, and by some of the Superiors of the Nuns of Our Lady Help of Christians.

A short stay was made at the School of San Pier d'Arena, the party leaving the same evening for Rome, and arriving in that city on the morning on which the Consistory was held. All was therefore in readiness for the reception of the messengers from the Vatican, and as soon as the carriage was in sight the full band of the School gave a royal welcome. The pontifical message was presented to the Cardinal, who gave it to the Very Rev. Don Albera to read, and when Mgr. D'Amico had addressed a few words of congratulation, Cardinal Cagliero expressed his heart felt thanks to the Holy Father for the honour bestowed upon him, and upon the Salesian Congregation. He

declared that in spite of his advanced age, his services were absolutely, at the entire disposal of the Church, since Don Bosco had taught us that the place for repose was not the life of this world, but that of the next.

The number of visitors to congratulate His Eminence was beyond computation, and this was an exceptional testimony to the esteem in which the recipient of these honours was held, and of the popularity of the choice made by the Holy Father. They included all the Cardinals in Rome, a large number of Archbishops, Bishops, the members of the Legations accredited to the Holy See, the Superiors of Religious Orders, Rectors of Colleges and Seminaries, and many prominent laymen. Among these was Count Oliveri di Vernier, of the Communal Council of Turin, who was delegated by the Mayor to present to the Cardinal the homage of the City. The Count was the bearer of a letter also from His Eminence Card. Richelmy, Archbishop of Turin, and many public and collegiate bodies sent letters or telegrams. The mayor of the city went to Rome a few days later and then paid his respects in person.

The Cardinal's berretta was given to the new dignitaries on Dec. 8th, the Feast of the Immaculate Conception. This was in itself a noteworthy coincidence, considering that so many of the chief events in the development of the Congregation occurred on that day. After the ceremony His Eminence Card. Tonti presented the thanks of the new prelates, and The Holy Father then gave an allocution. The two chief events of Cardinal Cagliero's life, that were associated with the feast of the Immaculate Conception, were his Episcopal consecration in 1884, and his return to Europe in 1887 to attend Don Bosco on his death-bed.

The imposition of the Cardinal's hat took place on the following day, at the public Consistory, at the close of which they received their titles from the ancient Churches of Rome. The title of Cardinal Cagliero is *San. Bernardo alle Terme*, which was the title formerly held by Card. Gasparri the Secretary of State, the Protector of our Society and by His Holiness Pius X before he was made Pope. On the same day the Cardinals received letters indicating their special duties. Cardinal Cagliero was appointed to the Sacred Congregations of Religious, of the Propagation of the Faith, of the Affairs of the Oriental Rite, and the Congregation of Rites.



On Sunday, Dec. 12th, His Eminence took possession of the Church of his title. The Protonotary Apostolic read the bull, and after a brief address of welcome His Eminence replied, and the *Te Deum* was then sung. Many of the chief clergy of Rome were present at this ceremony as well as our Superior General and several members of the Congregation. A special reception and entertainment was then held in the Institute of the Sacred Heart.

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That the new Cardinal received congratulations from the scenes of his former labours goes without saying. They came indeed from every part of the world, but especially from South and Central America. The Presidents of the States in the name of their Governments, the Archbishops and Bishops on behalf of their clergy, Co-operators without number sent letters and telegrams; while the Press both in Italy and America had long and most appreciative accounts of the work and great talents of the Cardinal, some of which accounts were quoted in the Article in last month's issue.

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To the above matter we are pleased to be able to add the description of a distinguished gathering in Rome which is thus reported by the Rome Correspondent of the *Catholic Times*:

A most interesting lecture was that delivered to the clergy of Rome by the great Salesian Missionary Cardinal Cagliero, who gave a distinguished audience an account of thirty years of his apostolate in South America. Among those present were their Eminences Cardinal Cassetta, Cardinal Tonti, Cardinal Gasquet, Cardinal Lega, a number of Archbishops and Bishops and representatives of all the religious orders.

"In August 1854," said Cardinal Cagliero, the cholera raged in Turin, and I lay sick in the infirmary of the Oratory. I was then sixteen years of age, and the physicians declared I had come to the end of my life. In the House it was said I was reduced to this state because I had been imprudent in accompanying Don Bosco on a visit to the hospital. Don Bosco was asked by the physicians to see me and to administer the Last Sacraments. He came to my bedside. I remember him just as if I saw him here now. "Which is better for you," he asked, "to get well, or to go to Paradise?" "To go to Heaven," I replied. "Very well," he said, "But this time Our Lady wishes you to be cured. You are to get well, and you will live to become a priest, and you will travel far, far, far away." A wonderful vision then


passed before Don Bosco's eyes. Approaching my bedside he saw it surrounded by a savage-looking people, tall of stature and fierce of aspect, of copper-coloured skin, with thick, black hair tied at the forehead. He did not know then to what race these figures belonged, and only later on did he open in secret a manual of geography to find that they were of the Patagonian type. He then saw in vision that immense region, which he foretold would be rich in minerals, industries, railways, and would be blessed with the precious gift of the Christian Faith through the labours and the blood of his spiritual family.

I certainly got well. The fever left me at that moment. I did not even receive the Sacraments, since it seemed better to do so when I got up. I must add however that Don Bosco revealed these details only after I had begun the evangelisation of Patagonia and was already Vicar Apostolic because precisely through fear of being guided by his personal impressions, he never liked to take the initiative where my affairs or my offices were concerned, but he rather left them to be disposed by Divine Providence, and be directed exactly as it had been shown to him in the glance into the future." His Eminence then went on to describe some of the missionary experiences which have made his career one of the most remarkable in the Annals of the missions of the Catholic Church.



**LITERARY MATTERS.** Among the recent publications issued from our Press in Turin is a work which should obtain a large sale. The volume is a translation of the book known to us as *Ye are Christs; Consideration for boys* by Joseph Rickaby S. J., and the new issue is an authorised translation by the Rev. A. Cojazzi, of our Society. Additions have been made, in the shape of examples illustrating the subject, thereby bringing it, we suppose, somewhat into line with similar books of religious reading in vogue in Italy. In any case, those that are familiar with F. Rickaby's work can have no doubt as to the sound judgment of the Translator in selecting such a work, to put into the hands of the youths who are passing through or have completed their higher scholastic course. The Italian Version is entitled *Il libro della bontà*. It may be obtained from the *Libreria della Buona Stampa 174, Corso Regina Margherita — Torino*. Price 1 franc 50 or One Shilling and Sixpence, carriage paid.





# News from the Missions.

## CHINA

### A journey through the mission of Heung-Shan.

Very Rev. Don Albera,

Hearing of the illness of one of our missionaries, who was at a distance from this mission, I decided to go on a tour in both the north and south of our district. A great part of the journey had to be made in boats, and after changing several times, I reached our most northerly residence at a place called Tam-Chian. It is a small Catholic mission, still in its infancy, and is in the charge of the missionary whose illness had decided me to go on a journey through the territory. Here I managed to see a good many of the Christians, and on the following day after an early Mass I set out for a neighbouring town of some thirtythousand inhabitants.

It entailed more sailing up the river, and I took with me in the boat the native catechist, and a native convert. We passed through vast fields all richly cultivated, and evidently producing in abundance fruit and rice, while the picturesque palms added variety and colour. There are signs of the palm everywhere, particularly where their leaves have been used for thatching the small cottages; the mulberry tree was also extensively planted, for the silk-worm industry makes large demands upon it.

There was a sort of holiday in full swing when we reached the town mentioned above, so that the work we had come to attempt was out of the question. After a brief stay, I decided to continue our river-journey towards the next village, and after an hour's rowing some excitement seemed to be about to break the monotony of our travelling. It was not pleasant excitement, for on perceiving that we were being pursued by another boat, we had no doubt at all that pirates were out in search of plunder. My two companions were struck with terror and the boatmen turned pale with fright, for these river-pirate braves made for themselves a very bad name as callous blood-thirsty ruffians.

The two Christians at once began to pray for help, and I earnestly recommended them and myself to the protection of Our Lady Help of Christians, by whose assistance I had more than once escaped the hands of those robbers, when actually in their power. And we were not deceived. The boat following us suddenly stopped and remained a short time seemingly undecided; then it turned about and rowed swiftly off towards a small bay. I know not what had happened, nor did we care to enquire as long as we got safely off.

At our next stop, a woman who is under instruction presented herself before me. She had an infant on her back, another in her arms, while a child tugged at her gown. She at once plunged into the account of her difficulties. Indicating the little boy at her side she said: "This is my little son, and I do not know what to do with him. I became a widow a few years after my marriage, and being without means of support I married again. My new husband, in spite of his former promises, refuses to have the boy in his house, and after going about from one relation to another he has become absolutely neglected and is now homeless."

The youngster then added to his mother's request by saying: "Father, take me to the School at Macao, and I shall become a Christian, and never be wicked again." I saw that he had been neglected, but was of a good disposition, so after some hesitation I said to the mother:

"Very well, I shall take him, but you must give me complete authority over him. Do you agree to that?"

The woman agreed, and I promised he should go to the school for orphan boys, in spite of its being full, where he would later on learn a trade and become capable of looking after himself. And there he is now. His wild habits, contracted in the streets, sometimes get him into trouble with his companions, but he is most anxious to be baptized and is sure he will then be changed into a model of virtue.

Perhaps some generous benefactors would like to adopt a little Chinese boy, and give him their name in baptism, and provide for his training at the school. We have the boys;

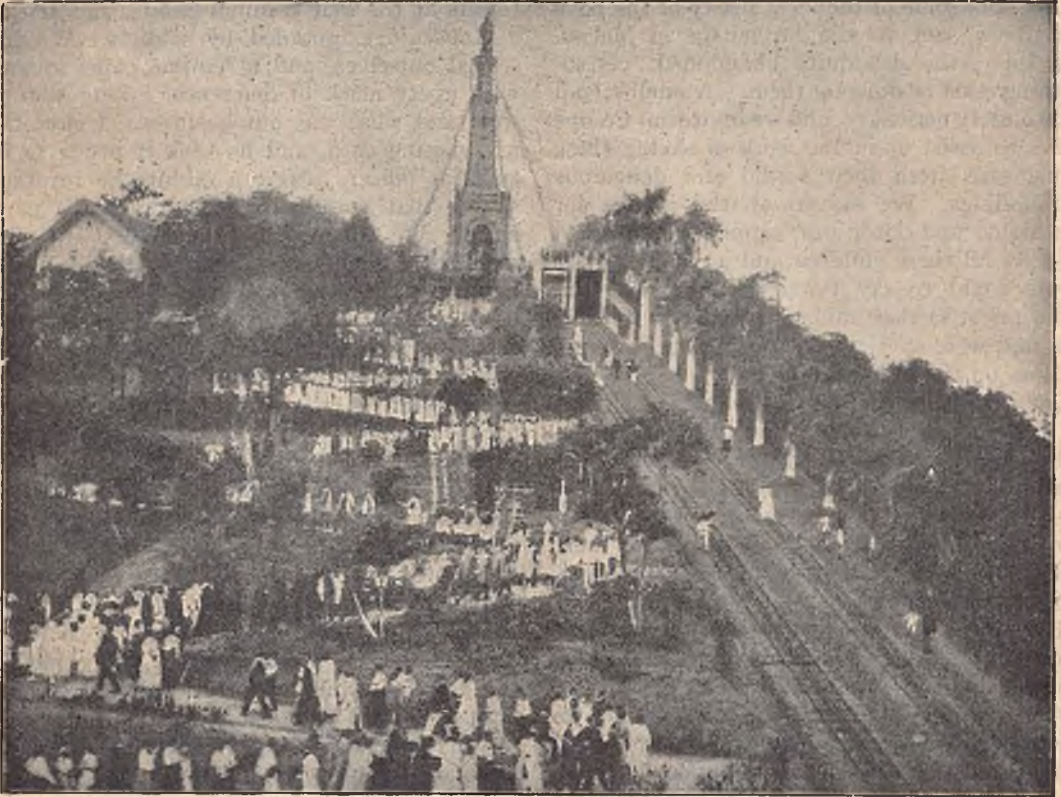


up to any number, at our disposal, and a sum of thirty pounds would provide for the whole of their education.

It is generally known that the Chinese are as a whole much given to remembrance of the dead, so that the native Christians were particularly pleased at having three Masses for their deceased relations on All Souls Day.

I took from this place for the rest of my journey a Chinese teacher and two servants. *Sinsang*, the teacher was first converted to the Protestant religion, but becoming dissatisfied

We spoke thus in several villages, and towards evening we came to another, near which a man was working in a thrashing-barn. We spoke to him in Spanish and to our surprise he answered in that language. While we were addressing him we heard a boy call out to his mother to come and see the Fathers. We went after the boy and met his mother who was quite a young woman, but who bore the traces of much suffering. Yet there was something of refinement about her. She told us in Spanish that she was from Ecuador, and



Niteroiy (Brasile): Pilgrims to the Monument of Mary Help of Christians on the Centenary of Don Bosco.

with that form of belief, he was instructed, and received into the Catholic Church. He is thus acquainted with the protestant arguments and being very proud of his gifts as a speaker he is most useful to us in the work of teaching and discoursing. A good speaker, and devoid of human respect, as soon as he reaches a village he has a chair placed for the Missionary and one for himself; if there are only a few listeners he sits in their midst; if a crowd gathers he mounts the chair and speaks at length. He has thus more than once encountered the opposition of protestant ministers, but none can get the better of him.

had been deceived by a rich Chinese, who became a Christian in order to marry her. She came with him to China, but there she found that he already had a wife.

The six years spent there had been six years of sorrow, on account of the false position she was in. There were four children, three boys and a girl. They had in fact begun to chat with my companion, but when they saw their mother in distress they too came round to see what was the cause.

The mother had taught them their prayers and instructed them to some extent, and it was on their account that she had not carried out



her plan of abandoning her Chinese husband. While we were talking another woman came upon the scene. She had come from America in the same way as the first woman, but was very ill-treated by her husband. When the news spread that we were in the village, many others came to see us, and we found that there were about thirty children who ought to have been Christians. Some of them knew a little Spanish, others could only talk Chinese, and very few of them knew anything at all of the true Faith.

This scene of desolation made us renew our efforts, and some of the most needy of the boys have been sent to the orphanage at Macao. This leaves the girls quite abandoned, yet something must be done for them. A small school is absolutely necessary, and we invite our Co-operators to assist us in the work of saving these young girls from their sordid and dangerous surroundings. We stayed at the village for the night, and after our supper we gathered together all these children and as many adults as we could to say prayers. They had not had a priest in their midst since they left America, and were overjoyed at being able to assist at Mass on the following day.

Continuing our journey we found, alas! that in this part there was scarcely a village in which there were not some unfortunate American women, some from Peru, some from Ecuador or California, having many children, half Christian, half pagan, for though most of them had been baptised, they had had no religious instruction whatever.

Two days after these events we reached a village called *Ma-Wan* containing about three thousand inhabitants, and where no Missionary had before entered. We were at once an object of great wonder. Many people followed behind making all sorts of enquiries, for they took us for European spies. The remarks some of them passed were by no means reassuring, but when our Chinese teacher had sufficiently explained who we were, and what were our aims, the aspect of things changed. Many crowded around, asking questions of all kinds, until at last some invited us to their houses to rest and to take tea, intimating also that they wished to hear our doctrine.

*Ma-wan* is in a very central position, situated on one of the principal branches of the river, and in daily communication with many neighbouring towns and villages. It is evidently an important place from the point of view of missionary work, and if a residence could be established it would save the journey to and from Macao. The Catechism instructor was accordingly left behind at this place, so that he

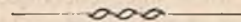
might look out for a suitable site without arousing any suspicions, while we went on to visit other centres. I was pleased to meet one good old man, a fervent Christian, who had not seen us for six months and therefore desired to go to the Sacraments, in case, as he said, it might be his last opportunity.

During this visitation we discovered a truly curious village, which we should never have expected to find in China, and which was very suggestive of the enchanted gardens of the fairy tales. You must imagine a village surrounded by a wide and deep moat, with lofty towers at the four cardinal points, and at each a drawbridge, guarded by soldiers. We presented ourselves, and a sentinel came forward with every mark of deference, asking who we were and what was our business. I gave him my visiting card, and he took it inside to his superior officer. After a minute he returned, saying that permission was granted to us to enter. We then found ourselves in what seemed an immense garden, with villas scattered here and there, wellpaved roads, electric light, lakes and woodland which made up an enchanting scene. About the middle of the village was an imposing building of several stories, and at the top a walled-in platform, to which access is obtained by means of hanging stairs and these can be drawn up in case of danger. It is the residence of the owner of the village, who desires very naturally to take precautions for his safety; for if the pirates were to capture him by any chance his ransom would run into thousands of dollars. The palace is luxuriously furnished with every comfort and has a beautiful hanging garden on the terrace, while at night a strong electric light is worked from a sort of light house, so as to guard against any sudden attacks. We discovered later on that the owner was the gentleman who had invited our band to play a few years ago at a charity fête on behalf of the victims of an inundation.

On leaving this village it was time to bring our visitation to an end, and we returned direct to Macao. Our Co-operators can guess from this narrative what an immense amount of good might be accomplished if more abundant means were at our disposal. We beg you to recommend our needs to their charity.

Your devoted son in Jesus Christ

LOUIS VERSIGLIA.







## 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 this will be obtained especially through the intercession of Her who in every age has proved Herself the Help of Christians. PIOUS P.P. X.

May the Blessed Virgin deign to help us.... and may she take under her maternal protection the Church and all the Souls redeemed by the Precious Blood of her divine Son. BENEDICT P.P. XV.

The Basilica of Our Lady Help of Christians has never been more frequented than during these days, heavy with the burden of war. It will be remembered that the Northern cities of Italy are in a position to feel the strain of the contrast and to be more exposed to the ravages of *frightfulness*, than the towns in the central and southern districts. Moreover conscription makes vacancies in every family, and anxiety hovers everywhere with its heavy pinions always outstretched. If the Sanctuary in Turin was a harbour of refuge and an altar of petitions in normal times, it has naturally become so in a very marked degree during the war, and we have no doubt that many a life saved has been owing, and rightly ascribed to, the intercession of the Help of Christians won by earnest prayer.

But it is not only in those parts, or in the neighbourhood of the fighting, that lives are to be saved and anxiety removed; and the appeal to the intercession of Our Lady Help of Christians is daily proving by its efficacy the consolation, the solace, the relief of many a downcast mind, many an anxious heart. Our Superior General has arranged for special prayers to be offered in these times of need before the Altar of Our Lady in the Basilica, and our Readers and Co-operators are invited to offer some special prayers on the 24th of the month, on which day the intentions of all the members are prayed for, and Holy Mass is offered.

In view of the impossibility of publishing this periodical during the greater part of last year, we again remind our Readers that the following thanksgivings are somewhat late in making their appearance.

## Graces and Favours. <sup>(1)</sup>

**London.** — A Lady returns most grateful thanks to Our Lady Help of Christians for her special protection and assistance during an illness, which reached its crisis the night of the Air Raid, Oct. 13th 1915. It was greatly feared that this circumstance would increase the gravity and danger of the situation, but after prayers to Our Lady Help of Christians, all anxiety speedily passed away.

E. C.

**Maidstone.** — Some time ago when my eldest boy was about to undergo a very dangerous operation, a novena was begun to Our Lady Help of Christians, and a promise made of publishing the favour, if he should be restored to health. I now beg to enclose an offering for a Mass in thanksgiving and to have the favour published since the operation was entirely successful, and the boy has recovered good health.

**Co. Cork.** — I enclose a thank-offering for a favour received through the intercession of Our Lady Help of Christians, after it had been prayed for during many years; and I would ask you to publish it in the *Bulletin* according to a promise made.

M. C.

**Ballarat.** — We beg to return thanks to Our Lady Help of Christians through the medium of the *Bulletin* for a partial recovery of an invalid for whom prayers were offered. We also ask for a Mass in the Sanctuary that we may obtain a complete restoration to health.

*The Community.*

**Queens. Co.** — An offering is enclosed for a Mass in thanksgiving for a special favour received, and for instant relief from pain on ap-

(1) In these accounts no claim is made to any authority, beyond that given to authentic human testimony.



plication of a picture of Our Lady Help of Christians.

M. H.

**Co. Galway.** — I would ask you to publish my thanksgiving for a special temporal favour received through the intercession of Our Lady Help of Christians, to whom I have never appealed in vain. An offering is enclosed for a Mass in thanksgiving.

B. McG.

**Croon, Ireland.** — Most grateful thanks for favour received through the intercession of Our Lady Help of Christians, for which I ask publication.

**Harrow (Rd. London).** — A few weeks ago I began a Novena in honour of Our Blessed Lady Help of Christians, and the Venerable Don Bosco for a temporal favour for my sister. Before the Novena ended my request was granted in a *most wonderful way*.

Again, a short time ago, I began another Novena for the conversion of a non-catholic woman, who was then on a bed of illness; on the third day of my novena she was received into the Church and had all the last Sacraments, and after being enrolled in the Scapular, died a happy death on the 4th day of the Novena. I promised to have the favour published, so that the beatification of the Venerable Don Bosco might be hastened on.

*A child of Mary.*

**Dublin.** — In accordance with a promise made I enclose a small offering in thanksgiving for many favours received and ask for publication in the *Bulletin*.

**Dublin.** — Some time ago I petitioned Our Lady Help of Christians to send us a much needed, subject, and promised publication should the request be granted. Our Lady has been pleased to grant the petition and I now hasten to fulfil my promise.....

*An Irish Convent.*

**Chicago (U. S. A.)** — I wish to return public thanks to Our Lady Help of Christians for a very great favour obtained through her intercession.

**Trinidad.** — I had been very unfortunate in being out of a situation for seven months, and in spite of persistent efforts, I did not obtain a post till I placed my cause in the hands of Our Lady Help of Christians. I now return my most grateful thanks and desire publication of the favour.

J. L. C.

**Vineland (N. Y.)** — My son was attacked with a very dangerous illness and the doctors had tried their utmost to save his life, but to no effect. The boy had received the last Sacraments, and all hope seemed gone when I turned to Our Lady Help of Christians promising a Mass in thanksgiving and publication of the



**BUENOS AIRES:** Meeting between the President of the Republic and the Salesian Provincial Don Vespignani.

favour. The boy soon recovered and I now with great joy fulfil the promise made.

M. S.

**Madras.** — After a very critical operation, my father was in a very dangerous condition, when I invoked Our Lady Help of Christians and promised publication of the favour desired. I now write asking you to publish the favour received.

L. N.



# The Life of the Venerable Don Bosco

By G. B. LEMOYNE, of the Salesian Society.

## CHAPTER III.

### The predestined child.

Margaret Bosco had a deep appreciation of the value of the text: "Idleness hath taught much evil." None of her boys were allowed to escape their share of the farm work, and hence it is that it fell to the share of Joseph Bosco, and later on to his brother John, to perform the work of guardian to the few cattle which their mother possessed. A field is pointed out where the boys took the cows to pasture; it lay along a quiet lane which leads into the main road from Castelnuovo to Murialdo. Several companions of the little shepherd have given their reminiscences of this period of John's life. One named John Filipello testifies to the fact that, even under this lowly guise, people were always struck by John's demeanour and by something about him which stamped him as out of the ordinary.

Another companion was the subject of one of John's pious ruses, for he convinced this boy, after a brief argument, that he had a decided preference for his black, coarse bread, and would esteem it a great favour if he would receive his white bread, an altogether superior quality, in exchange. The other boy cheerfully made this supposed sacrifice wherever they met in the field, and it was only in after years he discovered that his companion had started off his day with an act of mortification of self and of consideration for others. During the day John found plenty of time for prayer, for instructing other boys and for receiving instruction himself, for Margaret Occhiena was convinced that John had been visited more than once in that field by the Blessed Virgin, who began thus early to instruct him in his future mission.

The three sons of Francis Bosco were remarkably different in character. Anthony, born of the first marriage, certainly displayed some very unpleasant traits. He was of the rough hardy sort, showed no trace of delicate sentiment, was given to boasting and quarreling, and altogether of the *I don't care a jot type*. Although

he had been to school he appears to have learnt little, and boasted that he was no scholar, and this probably explains much of his subsequent attitude towards John. He was however a good worker and succeeded to his father's place in all that concerned the management of the little farm.

Joseph was a contrast to Anthony in every way. His disposition was quiet and kindly, he was patient and circumspect, and like his father he had a gift for turning everything to its best advantage, and would have made a successful business man, had not the attraction of the quiet country-side proved too strong for him.

John's was a many-sided character. He was excitable by nature, and not at all inclined to give way to others so that he had to make considerable efforts to conquer himself. He was serious rather than otherwise, tenacious of purpose, very observant of others, both of their words and dispositions, so that he might form a correct method of treating with them. The immoderate laughter of most boys was never associated with him, though his quick wit made him very apt and amusing in conversation. His gifts of heart, as distinguished from those of the mind, were far above the average, and he had that adaptable disposition which imitates with ease and precision whatever accomplishment is seen in another. John was of middle height, of sturdy yet active build and of good appearance; he had an abundance of dark brown hair over a high, broad forehead; his eyes had a remarkable penetrating power, changing with the light; his nose, mouth and chin were well-formed, and a smile generally hovered about his lips. Such is the portrait of John, drawn by his contemporaries.

Anthony was not on the best of terms with his two step-brothers; in fact relations between them were somewhat strained, while Joseph and John were always the best of friends. Margaret Bosco was skilful enough in the reading of characters and dispositions to judge that John, although as yet but eight years of age, was not destined for the life of the fields and farm, and she therefore wished to send him to the school at Castelnuovo where he could learn the



elementary subjects. Certain difficulties stood in the way; it would mean some expense in fees and books, and the school was some three miles distant. She therefore thought it best to tell Anthony, who was now of age, what her plans were, but they received scant consideration from him. He declared himself flatly opposed to them. John should work as he had done. Margaret saw at once that difficulties lay ahead, and she feared nothing so much as discord in the home, except the loss of God's grace; she therefore thought it prudent not to insist further, and the matter dropped till the Autumn season was closing. She then proposed that John should attend school during the Winter at Capriglio, and should spend his free time with his relations. But on applying for his admission she learnt that he could not be received, as he lived beyond the radius of Capriglio. This was a set-back, but just then an old friend of the family offered to teach John, and lessons were begun forthwith. But in the following Winter, 1824, the priest at Capriglio offered to take the boy into his school as Margaret had desired in the previous year; John therefore began his lessons after the feast of All Saints and continued until the Annunciation, walking the long distance every morning and evening in spite of the wintry weather.

The priest was not long in discovering John's aptitude for study and in noticing his remarkable piety, and he gave special attention to the development of both these endowments. It must be remembered that the boy had lived continuously in the country and isolated to a great extent from other boys; it was therefore very natural that he should show a little embarrassment at his first mixing with a lot of companions of his own age, and also that these boys should take advantage of it. They tried to annoy him in various ways, as boys do, but John bore it all quite calmly, never retaliating, although he was more than a match for any of them. This was afterwards related by Anthony Occhiena, a relation of his, the late mayor of Capriglio, who was in the same class as John; and the priest was of opinion that the boy put up with all this annoyance so as to mortify himself, and that he had begun to imitate in secret what he read of the mortifications practised by the saints.

Thus the Winter of 1824-25 passed and John spent the Summer months again on the farm, so as to pacify his step-brother Anthony, who was still adverse to the proposals for John's education. This opposition took more definite shape now that John was growing up, with the result that he could only attend the classes in-

termittently in the following Winter. But he was now able to do a certain amount of study without guidance, and always took his books into the fields so that he might occupy his spare time. A number of boys who were in the same field looking after cows soon objected to this practice of John's, and they wished him to join them in the games and escapades with which they beguiled the time while the cows were at pasture. They did not stop at remonstrances, but threatened harsher methods and occasionally carried out their threats. To all this unfair treatment and petty persecution John only gave the quiet answer that turneth away wrath, and he made known to the boys that he wished to study as much as possible so that he might become a priest. The boys had all along been astonished at his patience, but on hearing this explanation they changed their manner, allowed him to do his reading or say his prayers without molestation, and often gathered round him to receive instruction in the catechism, or to listen to the stories or scraps of history, or incidents in the lives of the saints, of all of which John seemed to possess an inexhaustible fund. He would sometimes take them to his home in the evening, where they gathered round a little altar to say the rosary or to sing hymns.

We are now approaching the time when it was clearly made known to John that a special mission and vocation were to be his, and as this is an important step in the life of the Venerable Servant of God, it may be well to indicate the sources of our information.

On March 21st 1858 our little shepherd boy had been ordained some twenty years when he knelt for the first time at the feet of Pope Pius IX. The Supreme Pontiff wished to hear all about the beginning of the Oratory and Don Bosco related it in brief. When the Pope heard of the series of difficulties and obstacles which had to be overcome he exclaimed: *Ambuavimus per vias difficiles*. (We have walked over rough ways). To which Don Bosco replied "But by the grace of God we have not been overcome in the way of iniquity." And he went on to show what great things God had deigned to accomplish by means of the Oratory. The Holy Father then seemed to be inspired with a new idea, and fixing his gaze on Don Bosco, he asked him if he had had any special guidance in the development of his work, and when Don Bosco seemed to hesitate, the Pope insisted on hearing everything that had even the appearance of being supernatural.

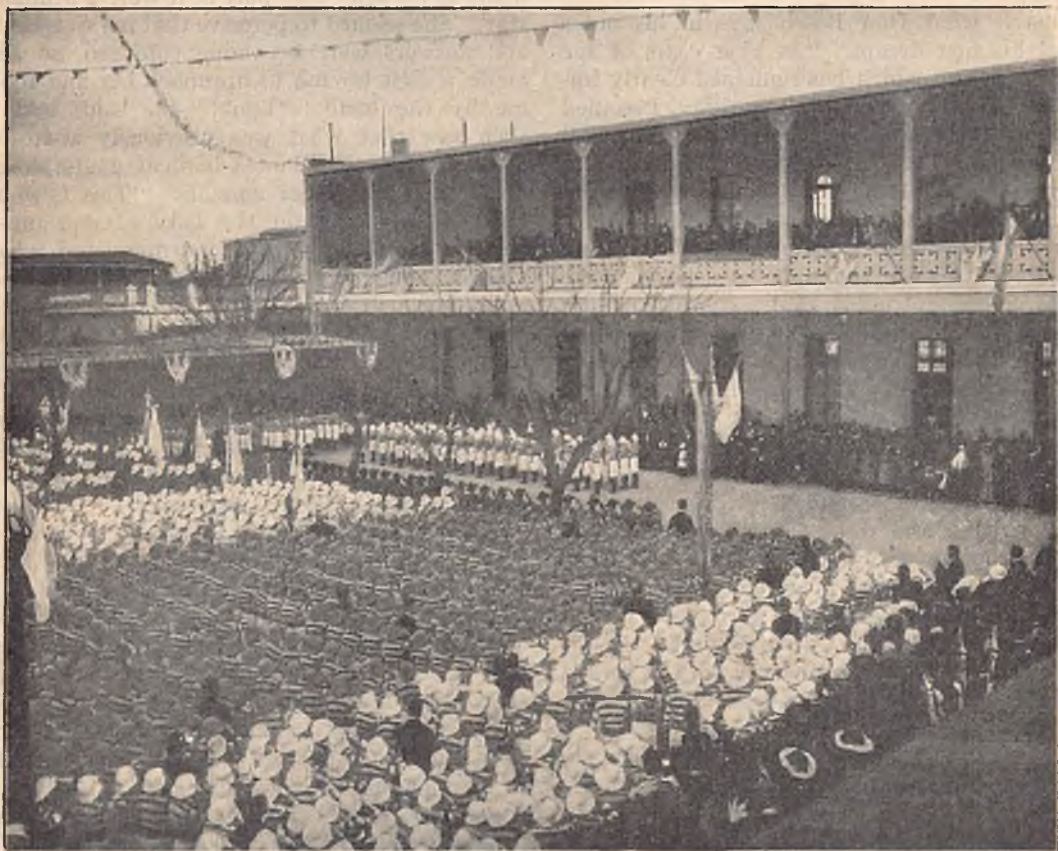
Don Bosco then made known all that had happened, and related his dreams or visions, and showed that part of them were already



fulfilled. The Vicar of Christ was astonished at what he heard; he made no pretence at concealing the fact that he considered it of great importance, and counselled him to put all that he had related into writing, a counsel which was changed into a command on a subsequent occasion, when nine years later, Don Bosco was again in audience with the Pope. The command could not be evaded, but the manuscript was concealed by Don Bosco all during his life, and was found among his pa-

the evidence of contemporaries were not available (1).

(1) Some of Don Bosco's own introductory words may be given with advantage: "I have often been asked to put into writing some account of the beginnings of the Oratory of St. Francis of Sales, and although desiring to defer to the authority of those who thus advised me, I could not bring myself to execute the task, on account of the frequency with which I should be obliged to figure in it. But from a command by the highest authority I can make no escape, and have therefore given all the minute and confidential details which may afford guidance,



BUENOS AIRES: Gymnastical Exhibition by 3000 Salesian Pupils on the occasion of the Centenary of Don Bosco.

pers after his death. It was entitled: *Memoirs of the Oratory from 1825-1855. Exclusively for the members of the Salesian Congregation.* Its distinctive feature is a wonderful humility. It gives in all simplicity what he believed to be the proofs of divine intervention in his vocation and his work, and a résumé of what had been accomplished both as a prelude to the Oratory and in the early years of that institute. There is no hint of any of his own meritorious deeds, but like Moses and St. Paul, he passes the severest judgments on his own actions, so that an unfamiliar reader would be surprised, if

or be of service to the work which Divine Providence has deigned to confide to the Society of St. Francis of Sales.

I desire to state first of all that I write solely for the members of the Society who are so dear to me, but I forbid the publication of this manuscript either before or after my death. What then is the purpose of this work? By affording lessons from the past it will be of assistance in overcoming future difficulties: it will prove that everything has been arranged by God Himself in its own proper manner and time; and it may afford my sons the pleasure of knowing more intimately the concerns of their father, particularly when I have been called away to give an account of my actions.

"If it should appear to some that certain facts are narrated with somewhat of complacency or vainglory, I



It is not altogether an uncommon event for Almighty God to reveal in dreams or visions the vocation of those whom He has destined to great things. 'This was the course adopted in the case of Don Bosco, who was guided by the hand of God in every period of his life and in every work he undertook. It is written in the prophecy of Joel that when the wonderful fertility of the new dispensation had succeeded the long sterility of the Synagogue, God would pour forth His spirit upon men: "*Your old men shall dream dreams, and your young men shall see visions.*"

This is what Don Bosco says in his notes about his first dream. "At nine years of age I had a dream which has remained clearly impressed upon my memory all my life. I seemed to be near my home in a large courtyard full of boys at play. Among the laughing and talking I heard some blasphemies, on hearing which I set about beating the offenders, in order to reduce them to silence. But then there appeared a man of commanding aspect, in the prime of life and nobly clad. A white mantle hung from his shoulders, and his face was so bright that I could not fix my gaze upon it. He called me by my name and told me to take charge of the boys, adding: "Not by blows, but by gentleness and charity you must make them all your friends; begin at once to instruct them on the heinousness of sin and the excellence of virtue." In fear and all at a loss, I replied that I was but a poor, ignorant boy, and unable to instruct these others in religious knowledge. At that moment the crowd of youngsters ceased their noisy games and gathered round the visitor. Scarcely knowing what I said, I turned again to him and asked: "Who are you that ask me to do such impossible things.

— Because they seem impossible to you, you should make them possible by obedience and by the acquisition of knowledge.

— Where and how am I to obtain this knowledge?

— I shall give you an instructress, under

ask your consideration. A father is pleased to speak of his doings with the sons he loves, and especially when in things, whether of consequence or of minor importance, he has always sought their spiritual and temporal welfare.

"The matter is arranged in periods of ten years, because in each of those decades some notable development has been accomplished. And when you, my sons, read of these things after my death, you will be reminded of the love I had for you, leaving these memoirs as a pledge of my paternal affection; and do you then pray for the repose of my soul".

It may be noticed in the above how Don Bosco tries to make his own personality disappear by saying that God confided a great mission not to himself, but to the Society of St. Francis of Sales,

whose guidance you will become learned, and without whom all wisdom will become folly.

— And who are you who speak thus to me?

— I am the Son of her whom your mother has taught to salute (in prayer) three times a day.

— My mother has forbidden me to associate with unknown persons without her permission; therefore I again ask your name.

— You must ask my mother that question.

I then saw near him a lady of majestic mien, clothed in a mantle all resplendant with light, as though every part of it were a brilliant star. She seemed to perceive that my questions and answers were becoming confused, so she made a sign for me to approach her and took me by the hand: "Look!" she said, and I then saw that what was previously a crowd of boys was now a mixed herd of goats, dogs, cats, bears and other animals. "This is your field of labour," said the lady. "You must become humble, brave and strong, and what you are now going to see happen to these animals, you will do for my children." I looked again, and the herd had disappeared in its turn, to give place to a flock of little lambs which jumped about around the two Visitors. Still in my sleep I began to weep and begged the lady to speak in clear terms, for I was at a loss to know what it all meant. She placed her hand on my head and answered: "In time you will understand everything." Then I awoke, and was quite bewildered. My hands and face seem to ache from the blows I had given and received when stopping the blasphemies, and every incident and character was so vivid that it was no use trying to sleep any more that night.

In the morning I told my dream to my brothers who only laughed at it, and afterwards to my mother and grandmother. Each had a special interpretation for it. Joseph thought it meant that I should look after sheep and goats; my mother thought it pointed to my becoming a priest; Anthony said in his sarcastic fashion: "Perhaps you will be the chief of a band of brigands." It was my grandmother who interpreted it from a theological point of view, and gave judgment saying: "One should pay no attention to dreams." I was of her opinion, but could never succeed in banishing that dream from my mind. What I shall relate in the sequel give significance to it, but I never referred to it, and my relations placed no importance upon it. But when I went to Rome in 1858 to discuss matters concerning the Salesian Congregation with the Pope, he made me relate everything that might have even the appearance of the supernatural. I then nar-



rated for the first time the dream I had had at the age of nine or ten years. The Pope commanded me to put it into writing just as it had happened, and to leave it for the encouragement of the Congregation on whose behalf I was then in the eternal city (1).

This dream therefore indicated a true mission, an obligation imposed by God, and may well be compared with the vision vouchsafed to the

Lord I cannot speak for I am a child." And the Lord replied: "Say not I am a child: for thou shalt go to all that I shall send thee; and whatsoever I shall command thee thou shalt speak. Be not afraid at their presence, for I am with thee to deliver thee, saith the Lord... And they shall fight against thee and shall not prevail, for I am with thee to deliver thee (2).

And what was to be the mission confided to



BUENOS AIRES: New College Festival Oratory of St Francis of Sales.

prophet Jeremias in his youth. His reply to Almighty God was similar: "Oh Lord God! be-

(1) Don Bosco only gives here the main outlines of the dream which occurred to him many times during the next eighteen years, and with ever increasing clearness. Towards the end of his life he affirmed that while the main outline of this vision was always the same, it had accessory scenes showing new developments. He thus came to see not only the foundation of the Oratory and the extension of his mission, but all the obstacles which would come to impede its progress and how they would be overcome. This explains his constant tranquillity, and the certainty of success with which he regarded his enterprises.

Don Bosco? It cannot be summed up in a brief sentence. It included the foundation of two religious Congregations: the Society of St. Francis of Sales and the Institute of the Daughters of Our Lady Help of Christians; the salvation of the young in all countries and circumstances, by means of Sunday School works Homes and Schools of Arts and Trades, agricultural schools, day schools and Colleges, fostering vocations, training missionaries, setting up educational establishments of every

(2) Jeremias I. 6. 8. 19.



kind so as to oppose the impiety which irreligious bodies and teachers taught; the spread of healthy literature and the *good press*, in defence of Catholic principles and illustrating catholic doctrines and life, then there was besides the great Association of Salesian Co-operators, who while assisting him and his work by material and personal support, would form a bond between the Bishop and their flocks, between the priest and his parishioners in every work of charity whether spiritual or temporal; their activities would be co-ordinated and fostered by the *Bulletin* which spread its message abroad in several tongues, and to the number of a hundred thousand every month; there were to be great missionary enterprises in South America, Africa, and Asia; and the defence of the Papacy was to be taken up in word and writing.

In all this we may well see the fulfilment of the words quoted above from the prophecy of Jeremias and also these others equally striking and applicable: "Lo I have set thee this day over nations and over kingdoms... I have made of thee this day a wall of brass.. to the kings... to the princes... to the priests... and to the people of the land" (1). The dream in all its signification was nothing short of this. In his discourse at Turin, on the first anniversary of the Introduction of the Cause of Canonisation, His Eminence Cardinal Maffi, Archbishop of Pisa said in reference to this event:

"Oh prophetic dream of the child chosen of God, who saw the vocation and the labours of an apostolate under the figure of flocks of lambs transformed into innocent and joyous children; who contemplated the resurrection of crowds of boys to a life adorned with the beauty of virtue; the sterile and sandy soil of the desert now producing plants and flowers in abundance — the churches, the workshops, the pupils, the savages of distant Patagonia he beheld and marked out as certain and holy conquests. Those who had not the eyes of faith pitied him as deluded and infatuated: with their limited vision they were unable to discern God's infinite plans; with weak minds and memories they did not remember that the wisdom of men is foolishness before God — that the weak things of the world hath God chosen to con-

found the strong — and that God can accomplish His will by ways which seem foolishness to us. God is always great. not only in the immensity of the heavens, in the myriads of the stars, in the splendour of the sun, in the violence of the storms; God is great even when He hides Himself under the shadows of a dream. In a dream of old God gave to Joseph the regions of the Nile and great multitudes to feed and sustain; by a dream sent to the second Joseph the evil designs of Herod were frustrated: let us bear in mind these simple and consoling records of divine guidance and make the comparison: one who had faith in these dreams would have understood, that God placed in the hands of his servant the regions bathed in the tears of so many mothers, and countless numbers of innocent children to be saved from the slaughter of Herod (1).

(To be continued).



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

Miss. Francis Howard. *Harrowgate.*  
 Mrs. Farrel. *Cavan.*  
 P. McCarville. *Newtownstewart.*  
 The late Archbishop Quigley of *Chicago.*  
 The late Bishop Burke of *Albany.*  
 The late Bishop Maes of *Covington.*  
 The late Bishop Conaty of *Los Angeles.*  
 Mgr. Mc.Faul of *Waterside. Derry.*  
 Canon Murphy, *Macroom. Cork.*  
 Canon Rice. *Cookstown.*  
 Monsieur Emile Picard, Barrister. *Liege. Belgium.*

R. I. P.

(1) See the report of the discourse in the *Salesian Bulletin* for May 1908.

(1) Jeremias I. 10. 18.



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A missionis pretio solutum	»	4 —

MORINO JOANNES Sacerdos

<b>Enchiridion Theologiae moralis ad mentem S. Alphonsi M. de Ligorio</b> episcop. et doct. addita constitutione « Apostolicae fidei ».	Libellae	3 50
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d) <i>De ratione humana.</i>	
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c) <i>De Deo creante.</i>	
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c) <i>De vita aeterna.</i>	
d) <i>De gloria Sanctorum.</i>	

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