



Salesian Bulletin

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Vol. X

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

Sanctus

DA MIHI

ANIMAS CAETERA TOLLE

SCRIPTURA SACRA

BECHIS MIC., Sacerdos

REPERTORIUM BIBLICUM

seu totius Sacrae Scripturae concordantiae iuxta vulgatae editionis exemplar Sixti V P. M. iussu recognitum et Clementis VIII auctoritate editum, praeter alphabeticum ordinem in grammaticalem redactae. — 2 volumina pp. 1150-1156 Libellae 12 —
A missionis pretio solutum » 14 —
Volumina contexta semipelle, fortiter et eleganter, sectione rubra » 18 —
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NOVUM TESTAMENTUM

Editio post criticas novissima una cum concordantia evangelica elaboratissima. Vol. pp. 414
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The Salesian Bulletin

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CHRISTMAS 1917



The Very Rev. Don Albera sends to all Readers of the *Salesian Bulletin* his heartiest good wishes for Christmas and the New Year. By this message he desires to thank all those who have aided him in carrying on his immense undertakings, and to express that heartfelt gratitude which was so essential a part of the character of the Ven. Don Bosco, and which he has transmitted to his two Successors.

The closing year has been one of the most critical through which the work of Don Bosco has yet passed, and its anxieties are being carried forward to the coming year. The Very Rev. Don Albera, as the Head of the Association of Salesian Co-operators, looks to them to continue their loyal support, so that none of those good works which have been undertaken at the cost of so much sacrifice may fail in achieving their beneficent object.

In the following number he will address them in his Annual Letter on the work and projects of the Salesian Co-operators.



Two approaching dates

(Important notice to Readers).

IN our previous issue stress was laid upon the fact, that next year will be the jubilee Year of the Basilica of Our Lady Help of Christians in Turin. Much has happened in regard to the work of the Ven. Don Bosco since June 9th 1868, but when the Sanctuary was consecrated on that day, the Servant of God felt that he had set the crown upon his work, by the erection of a befitting temple to the Help of Christians, who had inspired and sustained him at every step. Many years have now elapsed since he published his first monthly *Bulletin* to the Co-operators, and many years have passed, too, since that periodical has been regularly distributed over the English-speaking world. One topic above all has dominated its pages, one subject has given its tone to the varied subjects which have filled its columns. The Devotion to Our Lady Help of Christians has had a commanding position, just as her Basilica dominates the net-work of buildings that constitute Don Bosco's Oratory.

In fact nothing is so closely associated with the periodical than the name of Our Lady Help of Christians. This is quite in keeping with the original policy, for Don Bosco wrote his first copy as a report or circular for those, who were beginning to unite with him for the spread of that work which had been created mainly through this devotion. It has always contained pages exclusively devoted to the subject, and always published accounts of graces and favours received through the medium of the intercession of the Help of

Christians. It may not strike the casual Reader that in the course of some thirty or forty years a vast number of favours would have been chronicled. And yet they are still reported and in numbers that do not decrease. Quite the contrary.

Moreover, how many souls have received inspiration, consolation, hope and comfort through the mere reading of the accounts of these favours, and have felt that their own case should be recommended to this wonderful source of power. They have read, and done likewise, and received consolation, sometimes far beyond the measure they had dared to hope for. In far countries the name of the Help of Christians has been borne by means of this periodical, for its pages bear their message to distant shores, and reach strange out of the way places. The accounts of the Missions, too, are frequently interwoven with this devotion, for the Missionaries have been protected by its efficacy. They have taught it to the savage tribes, and their uncouth dialects have been enriched and ennobled by the addition of this new title — Mary Help of Christians — to their scanty vocabulary.

The question is therefore put to the Co-operators: "What should be done so that the golden jubilee of the first Sanctuary erected by Don Bosco to the Help of Christians may not find them unprepared?"

As has been pointed out, the Sanctuary is inseparable from the constant stream of favours received from this abundant source; and one of the first things proposed is that a grand collec-

tion should be made of all the documents that go to show forth the generous bounty of Our Lady Help of Christians towards the Ven. Don Bosco and the Salesian Work. And how is this to be accomplished?

In 1914 preparations had been already set on foot for keeping the first Centenary of the Feast of Our Lady Help of Christians, and of the birth of the Ven. Don Bosco; two dates that, in the light of subsequent events, seem to have been connected in the eternal decrees of Providence. Among the proposals for the celebration, was that of an Exhibition dealing exclusively with this Devotion. The idea was readily adopted, for the marvels achieved through the power of the Help of Christians aroused wide-spread interest in the History of the process, through which that Devotion had passed, and by which it had become one of the living factors of Catholic practice.

But the year which saw the outbreak of the universal conflict sealed the fate of many a worthy proposal. All plans that dealt with Festivities and celebrations became suddenly unreal and out of date, and even if the possibility of achieving this purpose had remained, the will would have been lacking. Those dark days are still with us, and no festive celebrations are proposed; but this gathering together of the material for the exhibition, as suggested above, is a duty of gratitude and filial devotion; a return for untold favours and constant protection; an expression of loyalty to our Heavenly Protectress, whose influence, as far we are concerned, has been mainly exercised through that Sanctuary whose jubilee is near at hand. A hall near the Basilica will be set aside for this purpose, and thus will be inaugurated a sort of *Museum*, in which will be displayed all those documents and objects, which serve to show the genesis and history of the Cultus

of Our Lady Help of Christians. In the course of time it will be added to, and will certainly prove one of the most instructive portions of Don Bosco's heavenly mission.

To ensure the world-wide character of this collection all our Readers and Co-operators are invited to participate. One section will contain Publications dealing with the particular Churches, Chapels, or Altars dedicated under the title Help of Christians, and referring to the devotion which has the Sanctuary at Turin for its centre; books or documents dealing with the practice of the Devotion in particular places, the festivals celebrated, any extraordinary circumstances connected with its inception or development; the Associations and Confraternities established; accounts of favours and graces received; publications of every kind dealing with this devotion.

Another section will be devoted to illustrations, including drawings, photographs or paintings of Churches, Altars and Chapels; statues and pictures of special interest; pictorial records of processions, pilgrimages and events; other objects of devotion dealing with the subject.

It is hoped that objects and accounts will be received from all countries, and all Salesians and their Co-operators are urged to work in combination towards that end.

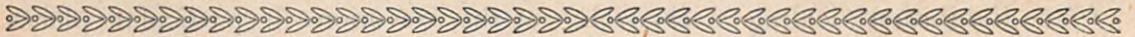
There is however another important event approaching about the same time. In August of 1918 occurs the golden Jubilee of the Successor of the Ven. Don Bosco, the Very Rev. Paul Albera, who was raised to the Priesthood on August 2nd 1868. Those fifty years constitute a half-century of apostolic labours, in close association with hundreds of Salesian priests, and in the direction of important undertakings which have been vital to the Society, and to the growth of Don Bosco's work.

Such a great occasion must not pass without worthy recognition, and plans will be put forward in due course.

In the meantime the chief Committee of Lady-Co-operators has decided upon one object in this connection. They have issued to all the lady Associates an appeal for an immense presentation to Don Albera of Altar linen and sacred vestments, so as to enable him to provide for the many demands made upon him by the Salesian Churches at home and in the Missions. They will arrange for an exhibition, on a large scale of

the vestments and other things, which it is hoped to receive from all parts, and will thus combine with the celebrations for the Jubilee of the Basilica as described above.

The Central Committee at Turin appeals to all our Readers to provide something towards the realisation of this scheme, and indeed it ought not to be beyond the means or the reach of all the lady Co-operators. The Central Offices of the *Bulletin* at Turin will be prepared to receive objects sent for the above purposes.



To the Co-operators of the United States.

The Salesian Co-operators in the United States have of late been actively engaged with two important objects. The first is that which centres round the building of the New Church. As it is to be dedicated to Our Lady Help of Christians, there was feverish anxiety to reach a sufficiently advanced stage to enable the opening ceremony to be performed on Dec. 8th, the Feast of the Immaculate Conception. All who know anything of the work of the Ven. Don Bosco will at once realise the suitability of the choice. That Day in 1841 saw the wondrous inception of a wonderful Apostolate; why should it not in 1917 be the starting point for great development in the United States?

Before these lines reach our wide circle of Readers, the opening and dedication may have already taken place. As yet it is still a forthcoming event. However if the conditions arising from the energetic prosecution of the war should retard the completion of the Church, the Co-operators must redouble their previous efforts, in order that this new temple in honour of the Help of Christians may become a House of Prayer for the Christian peoples, and a rallying point for their devotions in these times of special need.

The movement throughout the United States to obtain the funds for the building has been heartily promoted; if the Co-operators and other assistants will continue their propaganda, speedy success will crown the united efforts. Long lists of offerings collected by the school-children are published in the periodical, which the Fathers issue locally in connection with the new Church. These should be an incentive to all Catholics to take up the proposal with renewed energy and to secure its quick success.

The *Don Bosco Messenger* which is the chief publication of the Salesian Fathers in the United States deals directly with the matter of funds. Its words may be more effective than our own, so we shall quote them from a recent issue: "I am sure you are going to ask how we are getting on with the collections, and also whether we are receiving donations besides. Well we cannot grumble at the way our people are answering the appeals, but as far as outside donations are concerned we cannot yet make any boasts at all. We are fully awake to the actual conditions all round, mainly brought about by the war, and there are so many appeals everywhere for all kinds of objects; nevertheless we are sanguine that our Salesian Co-operators

will, some how or other, soon come out with their offerings, for the grand object of erecting a worthy temple to Our Lady Help of Christians in the City of New York."

Those are words that all Readers can understand, and they are spoken in the direct and unmistakable form, to which all American Readers are accustomed; we hope they will respond with that readiness and generosity which is associated with financial transactions in the U. S. A.

* * *

The second important event was the celebration of the Sacerdotal Jubilee of the Provincial, Father Ernest Coppo. The labours of this zealous Salesian have met with such success in the United States, that no one was surprised at the hearty congratulations he received from all sides, and that all the Institutes strove to hold a worthy commemoration. On this point again we have as yet only the announcements of the festivities which were to have been held on Sunday October 7th. All the Catholic Papers dealt largely with the proposals. The chief celebrations were at the Church of Our Lady Help of Christians, East Twelfth St., where Father Coppo sang the Jubilee Mass, for which large numbers of Co-operators, among both Clergy and laity were invited. Another jubilee commemoration was to be held at the Columbus Institute, Hawthorne, N. Y., and a third at the Church of the Transfiguration, Mt St.; all these included in their programme large gatherings of friends and Co-operators, and suitable entertainments to celebrate the occasion.


As a lasting memorial of the event, the Salesian Fathers have inaugurated a special fund, with the object of erecting a House of Studies and Novitiate for the Province, which Father Coppo has done so much to built up, and so zealously directed. This is an object which he has long desired to secure. Its necessity is obvious. Demands are constantly being made to him to open schools and institutes and Sunday Oratories; but none of these things can

be thought of without personnel, and that cannot be obtained without a suitable training centre.

* * *

It was on November 28th 1898 that Fr. Coppo set foot in America. His arrival there was the outcome of lengthy negotiations and of earnest solicitations from His Grace Archbishop Corrigan, made both to the Holy Father and to the Very Rev. Don Rua, the Successor of the Ven. Don Bosco. He took charge of the Church of Saint Brigid, and subsequently of that of the Transfiguration. There he quickly organised the Conferences of St. Vincent de Paul, the Confraternity of the Holy Name, a Secretariat for the people, and other works of social beneficence on behalf of the emigrants and the parishioners. In Dec. 1912 he was appointed Provincial, and under his direction the Salesians now administrate three parishes in California, one at Port Chester, one at Paterson, two in New York, and the Schools and Institutes at Hawthorne, Ramsay, and Philadelphia.

As a boy of ten, he entered the Salesian College at Borgo San Martino. After a five years' course he entered the Diocesan Seminary, where he completed all his ecclesiastical studies, and was ordained in 1892. He was appointed as Assistant Priest in a parish of the diocese, and worked there with zeal and devotion to his flock. But the religious life had long been attracting him, and, partly through his early education in a Salesian College, and partly through the accounts of so much religious activity recorded in the *Bulletin*, he decided to ask for admission into the Society. In Sept. 1893 he entered the Novitiate, and having been professed in the following year, he was engaged in various Houses in Italy till 1898. His work in the United States was then begun, and there he has since continued his laborious but very fruitful apostolate. The *Bulletin* heartily endorses the congratulations and good wishes of his Co-operators and friends.



News from the Missions.

EFFORTS IN PATAGONIA.

The missionary priests continue their periodical tours about the vast territories of Patagonia. Father Marchiori records his arrival at San Carlo in the lower Cordilleras, a village pleasantly situated near a magnificent lake, which is dotted with picturesque islets. His arrival there was to have been the terminus of an eight months' mission given in various localities to the scattered population, and he hoped to return to Viedma by July, it being then April. But he had not reckoned with the vagaries of the rainy season in those southern climes. The wet season proved to be a veritable deluge for the month of April had nineteen days of continuous rain and the month of May had the record with twenty-seven. Lakes and streams were swollen out of all recognition and an inundation threatened equal to the catastrophe of 1899.

All the neighbouring towns were in dread of being suddenly flooded, but to the surprise of the people the threatened inundation did not occur. Yet the accompanying inconveniences were not lessened. The roads were soon impassible, particularly as they are not easy to traverse at the best of times, and their hopes of journeying some six hundred miles to Viedma gradually diminished to zero. There was no remedy but to stay the winter at San Carlo and to begin from there the next missionary journey in the Spring. The interval was spent in getting the people of the settlement to their Easter Duties, in instructing the children and in taking a parochial census. The young generations were taught the Catechism every day, and the missionaries were particularly struck with their facility in learning, and with the good results of the hymns which they were taught to sing.

During all this time the missionary and his assistant had been lodged and provided for by the various Catholic families, for although the village possessed a chapel, the missionaries had never stayed long enough to make a house necessary. Now that the mission was growing and there were prospects of a lengthy stay, the people were consulted as to the means of solving the difficulty. The result was that in the course of a

fortnight or three weeks, a mission-house was constructed of wood, containing three large rooms, and stabling for the mules. Ten acres of land, belonging to the Mission were also planted and the fences put into proper repair, so that the Missionary who is appointed to make this his residence will be able to provide for the necessities of life. Its central position will make it one of the chief missionary residences, and it will provide a rallying point for all the Cordillera region.

During the journey referred to by the missionary before he reached San Carlo, he touched at seventy-three places, baptised four hundred and ten of the native population, and five hundred and forty-six among the white people or settlers and their children; he administered the Sacrament of Confirmation to 1106 persons; Confessions and Communion reached to nearly a thousand, while the marriages averaged two at each place. He blessed eleven cemeteries, visited three hundred and fifty eight families, while nearly 4000 persons attended Instructions. Rosaries, Scapulars, pictures etc. were distributed in large numbers. He travelled 2320 miles, two thirds being accomplished on horse-back, the remainder in the mule-cart.

CHINA.

The missionaries in China are ever prepared for surprises. One of them writes: "The Celestial Republic seems to me the land of delights. The old proverb says: 'Misfortunes are like cherries: one brings down the other,' applies here better than anywhere else. Within a few years I have experienced all in rotation revolutions, piracy, robbery, cholera, inundations and other things to vary the monotony.

As to inundations that of this year has been the latest edition, revised and corrected. Within the memory of man, say the old people, there has not been a more terrible flood. What I have seen myself in our own small territory was heart-breaking. *Heung-Shan* and the territory of *Park-Hong-Su* were both so cruelly tried. As soon as news of the inundation arrived I went to the district for my Christians were most numerous there. The vast region, smiling just before with its growing crops, had disappeared beneath the waters, and only just perceptible in the distance were

seen the roofs of huts and tufts of bamboo. The waters were stationary, as though gloating over their complete conquest. Their only enemy was the sun, the burning sun of the dog-days. It seemed as though a magic wand had been waved, and the land had sunk down to give place to the waters.

There was silence everywhere. I saw a boat not far away in which were three men, who all seemed half dead for want of food. I gave them a coin and they began to row me over the waters. We could feel the tops of the mulberry trees scraping against the boat as we passed along. The boat sped on. A line of cedars hid a group of huts, but behind the cedars rose the green tufts of a giant bamboo which had supported the huts. We had evidently arrived at our destination. I cast an enquiring glance, which my fears increased. The hut, covered with water almost to the roof, formed an island to which the inhabitants still clung. The first family contained nine boys and a little girl. The bigger ones immediately threw out planks between the cedars and the bamboo, forming a steady though unique sort of bridge upon which I climbed into the house.

The father seemed much dejected, but one of the urchins handed me the inevitable pipe, while the mother set about preparing tea for my refreshment. I urged the father to take courage, assuring him that it was not the end of the world, and that it might have been much worse. The old man began to tell me his long experiences of floods, but he had never seen anything like this; everything was ruined; the silk-worms had perished for the mulberry-trees were submerged, and when the lakes overflowed the fish all escaped. Their live-stock, small as it was, had been lost. The parents were grieved even to tears, but the youngsters had forgotten their trouble and were enjoying themselves in the boat which had conveyed me thither. The man, Peter by name, handed me the tea and remarked: 'However, I do not say that God has abandoned us; the children were saved by a miracle... that little one was fished out like a trout from a stream. They are all well, and seem to have forgotten the danger.'

I acquiesced in his spirit of resignation, and accompanied by him we rowed off to visit all the Christian families in the region of the inundation. There were about two hundred Christians. They were naturally much distressed by catastrophe, but luckily there were no deaths from drowning, and a spirit of trust in Providence was prevalent. I had spent from ten in the morning till six in the evening in this sad journey. As I reached my house the sun was going down in a reddish blue, which was

strangely reflected in the waters, and a cold shiver ran through me as I thought that beyond the distant trees there were so many families in the direst need and that I was so powerless to help them."

* * *

While the mission on the mainland is thus subject to severe trials and has to cope with extraordinary difficulties, it is pleasanter to notice that at Macao the Salesian Missionaries are able to report consoling progress. Among their converts were a native clergyman and a teacher, both of whom are now working as instructors and are of great use among their fellow-countrymen. The fathers have found that the conditions are scarcely yet suitable for the work of the Schools of Arts and Trades; a few boys had been taught a trade, but on returning to their own districts had not been able to exercise it. The work is therefore confined for the present to instruction in the elementary subjects, in singing and catechism.

Going down to a small town-
ENERGETIC MEASURES ship in Patagonia named Prin-
BY A MISSIONARY. gles, Don Milanesio found

that a great portion of the Catholic population could not attend the services regularly, on account of two wide channels formed by an inundation some years previously, and which often made it impossible to reach the church. The missionary had begun the Novena for the Feast of the Immaculate Conception, and the small number attending made him realise more vividly that something would have to be done to overcome the difficulty. He held a consultation with his two confreres, and they decided that a couple of small bridges would have to be constructed across the channels. As soon as the project became known, it was declared by many to be a dream; but the missionary work in Patagonia has passed through many such dreams and changed them into realities, and the missionaries themselves always expected some sort of difficulty to arise. In this case we had no intention of attempting to construct two large bridges, involving great engine ring skill; they were to be substantial enough to enable the people to pass over in safety, and there all ambition ceased. It was a question of planks and hand-rails. Having obtained a supply of materials we set to work ourselves; but on the second day we gained over the district Commissary who brought half a dozen of his men to aid in the work. In two days, a wooden bridge, thirty-three feet in length, was completed.

This encouraged all to set to work energetically on the second, which would be a hundred and sixty-five feet in length. In order to make some

measurements a lay-brother and the missionary went down to the channel's edge, but the horse fell into a deep hole along the bank. The priest managed to leap to a shallow spot, while the lay-brother, endeavouring to save the horse was carried away by the flood. The missionary immediately dived into the water and succeeded in rescuing first the brother and then the horse. This excitement and mishap made them abandon work for that day, but recommencing on the morrow, the second bridge was completed in four days.

The people of the neighbourhood were pleased beyond measure. For sixteen years they had put up with the inconvenience of waiting for the channel to dry in the hot season, and incidentally, it was a lesson for those whose irreligion made them sneer at the work of the missionaries. One man, known for his free-mason tendencies, openly blamed the local authorities, who for so long had done nothing, whilst a priest with a few neighbours had completed so useful a work in so short a time. However although much had been gained, the success was not quite as great as had been anticipated. In the first place it was too late to carry out the preparations for the festival as we had proposed; in the second there was an usual rising of the waters, so that one of the bridges could not be used. But a large number of people were able to avail themselves of the other, and thus to approach the Sacraments and to join in the evening Procession, which took place in the piazza of the town. It was the most successful religious ceremony yet witnessed in Pringles, and served to reawaken the Faith in many who had become careless, or had yielded to human respect, which is one of the worst enemies of the Missionary in these parts.

**A JESUIT FATHER'S
ACCOUNT OF THE
SALESIAN MISSIONS.**

In a previous issue extracts were given from the account of our South American Missions written by Fr. Grisar S. J. Continuing, the writer says: 'In the first place there were innumerable difficulties in the way, and these consisted not only in the nature of the country, but also in the persecutions of the enemies of the faith who calumniated the missionaries and their work and went so far as to banish some of the religious from the country and to attempt the life of others.

Mgr. Cagliero, the leader of the Salesian Missions, undertook the opening of numerous residences, especially in the already explored territory of Northern Patagonia. The borders of the Rio Negro and of the Neuquen were occupied by the Colony of *Chos-Malal* at the foot of the

Andes (1888), Pringles and Roca (1889) and Conesa (1891). In each of these places the missionaries established churches and schools and drew to their Institutes the children of the colonists who were spread over the vast region. From these establishments it was possible to undertake missionary journeys in the environs, and to repeat them with greater regularity.

Scarcely had the more urgent needs of the northern part of the Vicariate been provided for, when the Salesians turned at once to the South where emigrants were rapidly settling. At Rawson, a growing centre, a Protestant church and school were already established, for there was a well-ordered colony of British origin not far away. This new missionary station at Rawson brought to the Catholics a school and church and larger schools of Arts and Crafts, a secondary school for boys, another for girls, and a hospital; whilst it served at the same time as a centre for journeys into the territory of Chubut, which were frequently and energetically undertaken along the principal rivers. Towards the west large bands of Indians were met with; they led a nomad life in extreme poverty and many of their chiefs (called caciques) were instructed and baptised. Other centres have since obtained a church and resident priest. The journeys are still made to the scattered populations and to the few remaining nomads. It has been affirmed by missionaries that these Indians are better disposed towards the doctrine of Jesus Christ than many of the whites. In fact, today the majority of the Indians are Catholics.

In 1895 a house for the missionaries was opened at *Fortin Mercedes* on the River Colorado. At first it was only a place of call for the priests journeying across the Pampas but Mgr. Cagliero, foreseeing the speedy development of the neighbourhood, enlarged the building, and today it is one of the most important stations in Patagonia, where the Salesians established an agricultural school which has been of immense public service in the cultivation of the land in the valley of the Rio Colorado. In 1896 again two other growing places in the Pampas were provided with a missionary residence. By means of these and other stations, and the labours of twenty-years, the Salesians could rejoice in having baptised about 25,000 Indians in Northern Patagonia; they had erected fifty large buildings, and there were 2000 pupils in their secondary schools. Four hundred thousand pounds sterling had been expended upon it up to 1907. It was the difficulty of transport that made the outlay so heavy. The sums were raised partly by the Salesian Co-operators and partly through subsidies granted by the Governments of the Argentine and Chile.

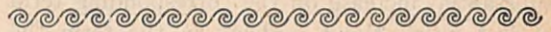
Whilst all seemed to promise a most consoling development, an unexpected and terrible misfortune destroyed much of the products of so many years of toil. From May to August 1899, in consequence of the unseasonable melting of the snow in the Andes and of the unusually long rains, the rivers of Patagonia overflowed and caused a devastating inundation; more than 62 500 square miles were covered with water. Nearly all the missionary stations were within the affected area; three were washed away and five others were almost ruined. The misery of the whole country was indescribable; all the cattle were drowned and the crops ruined. The losses of the Salesians amounted to fifty thousand pounds; but they valiantly set to work to rebuild, and within a few years all was set up again, better than before. After that a period of real prosperity set in, and several new foundations were required.

The town of *Bahia Blanca* was at one time a hot-bed of irreligion. Its growth had been so rapid and so extensive that it was not possible to cope with the demands of Religion among such varied nationalities. In 1887 Mgr. Cagliari began to preach a mission to the people there, but the services were so badly attended that the project had to be abandoned; in 1910 there were no less than 1400 boys attending the Sunday Oratories directed by the Salesians in that town. At Viedma and Pa agones the people are very attentive to their Religion. This is due to the diligence of the Missionaries, who second their ministrations by numerous institutions of general utility (workmen's clubs, a hospital, professional schools; and the circulation of Catholic literature both in journals and books). On account of the great benefits conferred upon the public at large by the Salesian Work, the Government has exempted it from all taxation.

In other parts the scattered populations can only fulfil their religious duties when the missionaries pay their occasional visits, but the reports given are eminently satisfactory. In a journey undertaken in 1907 lasting from May to September, Don Pestarino travelled 2500 miles. Don Milanese in 1908, in a journey in the territory of the Andes travelled about 1350 miles; in the following year another Missionary, journeying south from the Rio Negro traversed about 2200 miles. The fatigues of these apostolic journeys were rewarded with abundant spiritual fruit. For instance, Don Pestarino in the above-mentioned journey administered 425 Baptisms, amongst which were many adult Indians, 450 Confirmations, 457 Communions, and blessed fifty marriages. A similar journey made in 1911 gave even better results: 973 were baptized, eighty of whom were adults; 678 were confirmed,

450 received Holy Communion and 1050 families were visited by the missionary. It is easy to imagine what a great amount of good would be left undone if the undertaking had been omitted, and what irreligion would be rampant.

Thus the Sons of Don Bosco, full of zeal and self-sacrifice, labour in the solitary plains of Patagonia and the Pampas. Those who know the difficulties cannot but recognise their arduous labours. The constant immigration is ever bringing new needs with which they have to cope. It is much to be desired and ardently to be hoped that they will find the personal and material help corresponding to these increasing requirements. It would appear that a great future is in preparation for these countries in which the Salesians are a great religious factor. May they succeed in preserving them to the Catholic Faith, and to constancy in the practice of Religion. "



Book Notices.

The Catholic Truth Society of Ireland has recently issued some very instructive and interesting additions to its series of penny publications. They may be had from the Offices at 24 Upper O'Connell St. Dublin, and all who are concerned with the interests of Catholic Ireland are recommended to avail themselves of these able and important publications.

1. *The Spirit of Irish Nationhood*, by Very Rev. J. M'G inchy.
2. *Roger Bellingham. A Catholic Irish Officer in the European War*, by Katherine Tynan Hinkson.
3. *Ireland's Purpose and Mission*, by Father Laurence O. S. F. C.
4. *A Patriot Prelate, The Most Rev. Dr. Dugan, Bishop of Clonfert*, by R. J. Kelly K. C.
5. *Short Histories of Dublin Parishes. Nos xvi and xvii*, by the Most Rev. N. Donnelly D. D.
6. *Mixed Marriages*, by Rev. A. Corbett, O. D. C.
7. *The Church of the Catacombs*, by Rev. M. V. Ronan C. C.
8. *Short Stories* by Mrs R. Bancroft Huges.

THE CATHOLIC TRUTH SOCIETY OF IRELAND
24, Upper O'Connell St., Dublin.



Salesian Notes and News.

LONDON.

Since our last issue, the first term of the new Scholastic Year has completed its course.

Its educational activities have been as vigorous as those of any of its predecessors, while as far as the number of students is concerned it has given them all the lead. At the close of the term the numbers were between two hundred and forty and two hundred and fifty, showing a substantial increase on the corresponding term of last year. About midway in the term the School kept the Patronal feast of the Very Rev. Father Macey, the Principal, whose patron saint, St. Charles, has now provided a long series of festive occasions, celebrated with an enthusiasm which increases at every occurrence of Nov. 4th. The preceding evening was celebrated as the inauguration of the Feast, and besides the music and addresses that tradition has constituted as adjuncts inseparable from that function, the opportunity was taken for holding the distribution of certificates, awarded for successes at the various examinations, held at the close of the previous school year. These examining bodies include those of the Oxford Locals, the College of Preceptor, the Kensington Locals, and the Royal Academy of Music. The School also awards Certificates for excellence in various subjects and in conduct, so that there is a regular display of awards, distributed to the various forms. Fr. Rector addressed the assembled school and visitors, delivering one of those effective speeches which year by year serve to place before the boys the real meaning of the Rector's Day, and which form one of those lasting associations of the school-boy's career.

Next day the Feast was kept with befitting solemnity. At the Solemn High Mass in the chapel, the school-choir occupied the Sanctuary stalls, and rendered the music of the Mass with a competence that added decorum to the function, and revealed the efficiency of the singers. The remainder of the festivities were on a more

moderate scale than in other years, so as to be in keeping with the war conditions, but the holiday was none the less enjoyable, and worthy of the great associations which it perpetuates in the school's annals.

During the same month of November, the various classes decided to make a worthy commemoration of those former companions or predecessors who have fallen in the war, by providing for the offering of Masses for the repose of their souls. It has been arranged therefore that Holy Mass will be offered every month during the remainder of the scholastic year. Masses have also been offered for the welfare of those former students on active service, especially for those now in the fighting line.

At the end of the term there will be a small number of vacancies. Application should be made to the Very Rev. C. B. Macey, Salesian School, Battersea, S. W.

* *

The Salesian School at Farnborough, Hants, continues to enjoy great prosperity. Its numbers are going up by leaps and bounds, and its accommodation is beginning to be taxed, even after the enlargements effected in recent years. His Lordship the Bishop of Portsmouth paid a welcome visit somewhat earlier than usual; this was principally in connection with the conferring of Holy Orders on some members of the Staff, the ceremony being performed in the Church of Our Lady Help of Christians, which is attached to the School. A function at which His Lordship usually presides is held later in the term; this is the distribution of prizes, some of which are offered by the Bishop himself as an incentive to greater effort, and as a mark of his appreciation of the work of the Salesian Fathers in Farnborough.

* *

At Wandsworth, too, the Salesian School reports a considerable increase in its numbers,

especially among the day-pupils, for whom this school is principally intended. They are being drawn from an increasingly larger circle, and, this points to evident progress as far as accommodation will allow. The first term has passed with a maximum of effort and with promise of a successful scholastic-year.

* * *

ROYAL CO-OPERATION. Their Majesties the King and Queen of Spain recently performed the ceremony of laying the foundation stone of the new Salesian Schools in Madrid. The present building has been used for the last seventeen years, and although it had long ceased to be adequate to the rate of development of our work, it had been found impossible to make the desired extensions. Proposals had long ago been put forward, but the land which had to be acquired to carry out the scheme, never came into the market, and its owners consistently placed difficulties in the way of private purchase. However after much patience and prayer, influence was successfully exerted and the owners came to terms.

No time was lost in making preparations for the new building, which was more than ever necessary. The Co-operators had acted most loyally and energetically throughout, and their Committee now proposed that His Majesty the King and the Royal Family be invited to preside at the laying of the foundation stone of this important Institute in the capital of Spain. The petition was presented to Their Majesties by two of the ladies in waiting, who are prominent Salesian Co-operators; the request was readily acceded to, and the day fixed in according with the engagements of the King.

Preparations on a large scale were at once set on foot. The two Salesian Communities in Madrid joined forces, and prominent Co-operators gave them willing aid. The Staff from one of the departments of the Royal Palace came to the School to make the final arrangements, and everything was therefore carried out with dignity and precision. The eight hundred boys attending the school were drawn up as a guard of honour, and a numerous band of distinguished persons were in attendance to make a befitting company; among them were the Apostolic Nuncio and the Ambassadors of the various courts.

His Majesty, King Alfonso was accompanied

by Her Majesty Queen Victoria, and by the Queen Mother, Queen Cristina. It may be mentioned that the Queen Mother was for many years the honorary President of the Lady Co-operators, until that office was accepted by Her Majesty Queen Victoria, who has always shown a practical interest in our work in the capital. A tribune had been placed for the royal guests and their entourage, and the proceedings were opened by the Director, who in a brief discourse welcomed their Majesties, and referred to the scope of the Institute which was to be erected.

His Lordship the Bishop then blessed the foundation stone. As soon as the ceremony was completed, King Alfonso rapidly spread some mortar with a trowel and fixed the stone in position. Their Majesties then took hold of the ribbons of the national colours of Spain, and let the stone descend by a pulley to its place. These ribbons were then handed to the King and Queen as a souvenir of the occasion, while the Royal March was played.

A statement having been read and signed by all the principal persons, His Majesty was then requested to receive a brief salutation from the boys. This took the form of a discourse spoken by one of the pupils, who acquitted himself of the privileged part with an ability which all remarked, especially King Alfonso, who called the boy up and spoke to him for some minutes. The group of companions who attended the speakers were all presented to the King and Queen. His Majesty then spoke for some time with the Superior of the School, discussing the plans of the new building, and the work of Don Bosco, whose beatification he looked forward to. Then amid the applause of a vast concourse the Royal Party drove back to the Palace. Nothing could have been more charming than the manner of King Alfonso and Queen Victoria in the midst of that gathering of hundreds of young people, and the inhabitants of Madrid showed their appreciation of the visit by most hearty cheering. The visit of their Majesties opens a fresh epoch for the Institute, which in its new building will be enabled to cope more satisfactorily with constantly growing requirements.

* * *

About the same time as the above ceremony was performed at Madrid, a similar function was held at Valencia in the same country. This Salesian School was opened in 1898, and the Su-

periors have now found it necessary to erect a new Institute, on account of the development of its work. With the aid of generous Co-operators the site was acquired, and the new building is now in course of erection. It will accommodate much larger numbers than before, and will be equipped with everything that a modern technical school requires for efficiency and progress. His Grace the Archbishop of Valencia was the principal personage at the ceremony of laying the foundation stone, and for the celebrations a large number of past-pupils were invited from the whole Province. The Salesians and their Co-operators in Spain have good reason to congratulate themselves on these evident signs of definite progress, and one of the most consoling events of the above proceedings was a three days' Conference held by the Past Students, to consider the formation of a Federation of the Salesian former pupils for the various provinces of Spain. Its labours were successful; the statutes were drawn up and debated and the Spanish Federation was declared to be an actual fact. The proceedings of the festivities were concluded by a public procession in honour of Our Lady and the singing of the *Te Deum*.

* * *

**THE CAUSE
OF DOMINIC SAVIO.**

The public are becoming ever more interested in the Process of beatification of Don Bosco's pupil. This is shown in the large number of Conferences recently held in his honour; they were invariably very successful and were under the patronage of the highest authorities. At Pisa His Eminence Cardinal Maffi presided, at Florence Card. Mistrangelo, at Bologna Cardinal Gusmini; at Rome His Eminence Cardinal Cagliero spoke and many distinguished persons attended. At Palermo the chair was taken by Card. Lualdi. The participation of these high dignitaries of the Church goes to show that promotion of the Cause is gaining in importance, and that at the proper time there will be many in possession of the facts which are necessary to form the basis of the Promoter's case.

In former issues of the *Bulletin* considerable notice has been given to the young boy, who was a pupil of the Oratory in its early years, and who died a saintly death, while his youthful innocence had all the fragrance of its perfect bloom. A page of recent history will serve to recall something of what has been said in various

numbers of this periodical, and at various intervals.

The Promoter of the Cause, Mgr. Salotti, had gathered materials for his case far and wide, and had reduced them to order, proposing to issue them in book form, at the request of many influential persons.

"On July 20th 1914," writes the Monsignore, "I was in the study of His Holiness Pius X. I had been granted an audience, and the Holy Father received me there in the familiarity of his daily work. The conversation of the Pope made a particular impression on me, and when the audience was over I hastened to write an exact account of what had passed, since I deemed it important to put on record, and to transmit to others, the opinions of Pius X, on persons connected with ecclesiastical history and with the Catholic revival.

"As I first spoke to the Holy Father, venerable and aged, my mind went back over the eleven brief years, to the day when his great predecessor had sat in that very place, and I remembered that it was on that very day that he had passed serenely away, amid the anxious watching of the Catholic world. But I was far from suspecting that on that day a month later, death would again have appeared in the Vatican, and that the Holy Father, who in spite of his seventy-nine years seemed to enjoy robust health, would have disappeared, almost tragically, from the scene, sacrificing himself as a victim of expiation upon the blood-stained altar of the most awful of wars.

"But as yet, July 20th, there was no suspicion of the outbreak. Pius X spoke of various things in his homely and pleasant fashion, and then passed on to the matter in hand which concerned various Causes which were before the Sacred Congregation of Rites. Several were discussed, and among them Don Cafasso's, Don Bosco's confessor and early spiritual director. This led us to speak of Don Bosco and of Don Rua, whose cause Pius X. thought should be introduced. Then came Dominic Savio, with whom I was immediately concerned. I asked His Holiness what he thought about him. 'What is my opinion?' answered the Pope. 'He is the true ideal for the youth of our times. A lad who carries his baptismal innocence to the tomb, and who during the years of his short life does not display even one defect, is indeed a Saint. What more could be demanded?'

"Quite so," I replied, "yet when his Cause was introduced last February, and I was advocating it, some one objected that Savio was too young to be raised to the honours of the altar."

The Pope answered: "It is a further reason for making him a saint, for it is so difficult for a young lad to exercise the virtues in a perfect manner. Yet Savio succeeded in doing so. The Life which Don Bosco wrote, and which I have read, gave me the impression of an exemplary boy who merits to be pointed out as the model of perfection."

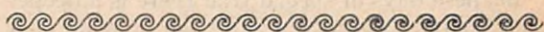
After referring to the commemoration held in his honour, the Holy Father said: "All that you have told me is yet not all. Use your endeavours to promote the Cause. Let the Salesians not be led away by the practice of some other Congregations, which have neglected the Causes of their members, in order to promote that of their Founder. The character and work of Don Bosco is very vast and complexed, and may demand protracted consideration. But for the brief and simple life of Dominic Savio I should not think that would be necessary; therefore lose no time; let his *cause* be pushed forward with alacrity."

I then told the Sovereign Pontiff that I was writing another life of the Servant of God, so as to bring together the evidence of a larger circle of acquaintances, and to publish facts related in the Process held at Turin. "If you get it done quickly, bring me a copy; I should like to read it." Thus the interview terminated. Scarcely a month passed and Pius X. was dead. When I beheld his remains in St. Peter's, I seemed to hear the echo of his words: "If you finish it quickly, bring me a copy."

The writer then adds:

"The life of Dominic Savio is completed. I shall go down to the crypt of St. Peter's and lay it for a moment on the tomb of Pius X., so that he may bless the little work which he encouraged me to publish. Then I shall go up to the Vatican to present the result of my labours to his worthy successor Benedict XV. He has accepted the dedication of this life, thus expressing his admiration for the youth, whose biography, he, together with his brothers, when they were children, read as they sat around their mother's knee. She was a most pious woman, who sought to fashion the souls of her sons after that of the young disciple of Don Bosco."

It is this youth whose Cause is being promoted in the commemorations to which we referred above. His name should be known more familiarly in our own countries. Apart from notices in the *Bulletin*, his life, written by the Ven. Don Bosco himself, has been published in English, and can be had from the Salesian Press. His cultus is rapidly spreading, and many favours have been granted through his intercession, which has already been proved to be strikingly efficacious.



During the period of the war, our periodical can only make its appearance every two months: but in normal times it will be published every month as heretofore.

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Those who wish to be enrolled in the Association of Salesian Co-operators, to receive the Salesian Bulletin, to have explanations of, or to assist any of the various works of Don Bosco, should apply to the Superior of Salesian houses, or directly to the Superior General, Salesian Oratory, Via Cottolengo, 32 Turin, Italy.

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The Salesian Bulletin is published every month with illustrations, and is sent regularly to the Co-operators and to all friends and admirers of the Works of Don Bosco, leaving to each one's charity to contribute by a free offering, which may be annual, on behalf of the Salesian works. All offerings should be sent to the Superior General, Salesian Oratory, Via Cottolengo, 32 Turin, Italy.





DEVOTION TO OUR LADY HELP OF CHRISTIANS

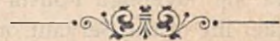
We are persuaded that no aid but that of Heaven can avail us in the sorrowful vicissitudes of our day, and this will be obtained especially through the intercession of Her who in every age has proved Herself the Help of Christians. Pius P.P. X.

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.

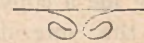
In these days of special trial there is a deeper sense of the necessity of some aid, beyond that which human nature can provide. The Church has urged the faithful to have recourse to God, through the intercession of Our Lady, and to this end has added suitable invocations to the Litany which is sung or recited at the public services of intercession. Pope Pius X., mindful of his great name's connection with the title *Help of Christians*, exhorted the faithful to make a constant practice of appealing to her under that invocation, which had won so favoured a position, by its unfailling efficacy in times of sore distress. The present Holy Father's words stand at the head of these pages, calling upon the Queen of Heaven to be our protection and succour.

One of the chief recommendations of the Successor of Don Bosco to the Co-operators, of whom he is the head and guiding spirit, was that during this year which is nearing its close, they should turn more ardently than ever to Our Lady Help of Christians, for he felt that the sort of difficult and arduous circumstances had arisen, which in the beginning of our work ever made Don Bosco turn with renewed earnestness to his heavenly Patroness. Don Albera desired all the Co-operators to combine in more assiduous prayer, so as to obtain the special assistance, without which he felt that the work of Don Bosco would be unequal to the severe strain, which the war exerts upon organisations, spread into the various countries ravaged by the fighting. And besides that he has arranged special services with prayers to the Help of Christians for the return of peace, and on behalf of the victims of the fighting.

In these special prayers all our Readers are asked to join. On the 24th of each month the same intentions are offered at the Exposition of the Blessed Sacrament, and they are prayed for at the devotions in honour of Our Lady Help of Christians, held in the Sanctua y on that day. The Co-operators are urged to join in these, because their own intentions are also recommended, and they can thus gain the great advantage of their Association — that of community of prayer and a share in the general good works.



Favours and Graces. (1)



LONDON. — According to a promise made I enclose an offering for a Mass in thanksgiving for a special favour received, and also for other favours formerly obtained through the intercession of Our Lady Help of Christians. I ask for publication of the favour.

August 1917.

J. O. B.

* * *

PRESTON. — I enclose an offering for a Mass in thanksgiving for the obtaining of a petition through the intercession of Our Lady Help of Christians.

August 1917.

J. T.

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

CHICAGO. — As I desired to obtain a special favour, I made a Novena to Our Lady Help of Christians which was most wonderfully answered. I now enclose a thank-offering towards the Salesian Works, and would ask you to publish the favour according to my promise.

July 1917.

J. W.

* * *

HAWTHORNE, NEW YORK. — On May 14th last, the Rev. Father Director of the Salesian Institute here was taken ill with pneumonia so severely, that he had to be removed to St. Vincent's Hospital in New York City. The doctors who examined him on his arrival, perceived at once the gravity of his condition, and recommended the administration of the Last Sacraments. This news was conveyed to the Institute by telephone, and, immediately the Community assembled in the Chapel, where the Blessed Sacrament was exposed, and recited the Rosary to Our Lady Help of Christians to obtain his recovery. In the morning the news was more reassuring, but towards evening we were told, that he was not expected to live through the night. Once more there was a general assembly in the Chapel and prayers said for his recovery. The Superiors moreover promised that if he were restored to them, the day of his return should be kept as a solemn festival in honour of Our Lady Help of Christians. At the same time they promised to publish the favour. Next morning news was sent us that the Director was out of danger. With deep gratitude we hastened to offer our thanksgiving and on May 31st kept the day of the return of the Director to the Institute as a Feast-day in honour of Our Lady Help of Christians.

The Superiors of Columbus Institute.

* * *

DUNGANNON (IRELAND). — I send an offering for a Mass in thanksgiving for a favour received, and would ask you to publish the thanksgiving according to my promise.

Sept. 17.

A client of Our Lady.

* * *

GEORGETOWN, BRITISH GUIANA. — I enclose a thank-offering for a great favour received

through the intercession of Our Lady Help of Christians and desire to have my thanksgiving published in the *Bulletin*.

August 1917.

A. R.

* * *

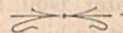
DUBLIN. — My most hearty thanks to our Ven. Protector, Don Bosco, who has obtained by his intercession a favour which I have so much desired to receive. In all my needs I have turned to his powerful assistance and have always been answered. I wish to fulfil my promise of publishing the favour and enclose an offering for the Salesian Missions.

August 1917.

P. L.

* * *

The offering here referred to may take the form of our offering for a Mass in thanksgiving or may be a direct offering to any of our works which are all under the patronage of Our Lady Help of Christians. The Ven. Servant of God also recommended the publication of the favour, as a mark of gratitude, as an encouragement and consolation to others, and as a means of spreading the Devotion to Our Lady Help of Christians.



THE NOVENA

suggested by the Ven. Don Bosco is as follows :

(1) To recite for nine days the *Our Father*, *Hail Mary* and *Glory be to the Father* three times in honour of the Most Blessed Sacrament, adding each time *Most Sacred Heart of Jesus, have mercy on us*, or *Blessed and praised every moment be the Most Holy and Most Divine Sacrament*; and also three times the *Hail Holy Queen*, with the invocation *Mary Help of Christians, pray for us*.

(2) To approach the Sacraments at least once during the Novena.

(3) To make a promise of a thank-offering, if one is in a position to do so. It is suggested that this may take the form of an offering for a Mass in thanksgiving. In accordance with the recommendation of the Ven. Don Bosco a promise to publish the favour in Our Lady's honour should also be made.

The Life of the Venerable Don Bosco

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

CHAPTER XI.

The first reunion. A laborious apostolate.

On the Sunday following that memorable 8th of December 1841, there was an interesting little gathering. The lad who was introduced to the reader in the preceding chapter brought six other boys with him to St. Francis of Assisi's; Don Cafasso sent two others, and these nine lads formed the first gathering at the Oratory, at which Don Bosco opened that long series of instructions which have ever since been uninterrupted. The scene was a small room adjoining the sacristy; possibly it was the only room available, but it may not be without significance that a vine grew up in the middle of it, and, passing out through a hole in the ceiling branched out over the roof above and bore its clustering fruit.

A few weeks later Don Bosco was passing through the church on his way to his catechism class in the room above-mentioned. The sermon was in progress in the Church, and at a side altar sat some boys, who, evidently overcome with their endeavours to listen, had fallen asleep. Don Bosco approached and woke them and asked why they were sleeping. The boys replied that the sermon was too hard for them to understand, so Don Bosco took them with him to his instruction. Thus the group of boys increased considerably in numbers, and as Don Bosco urged them to bring as many of their companions as they could, it became evident that the small room with its vine would have to be abandoned. Most of these boys were strangers in Turin. They came there to find employment and were nearly all badly neglected as far as their religion was concerned. But by the Christmas of that year Don Bosco had prepared some for their First Communion; the little ceremony was one of his earliest consolations, and the marked success of his labours even won over the sacristan, who became quite accustomed to seeing strange boys about in his department, and never again man-

ifested the antipathy which had so carried him away, a few weeks before. The writer of these memoirs heard him speak of Don Bosco's wonderful charity fifty years after that incident, and as an old man bowed down with years.

Don Bosco gave his chief attention to those boys who were engaged in the various workshops or factories of the city, and who were thus greatly exposed to carelessness in the practice of their religion; he gathered in as well those who had been imprisoned for some boyish offence, and whom he had brought back to an upright career and kept under his protection. But besides these, he encouraged the attendance of school-boys and of lads in good positions, the elder ones of whom he trained to assist him in the instruction and care of the others. They taught the backward ones to read and write, and Don Bosco began his classes in singing, so that for the feast of the Purification 1842 there was held a little celebration in honour of Our Lady. After the feast of the Annunciation, there were fifty in regular attendance on a Sunday, and the meeting had to be transferred to the neighbouring Oratory of St. Bonaventure.

It may be interesting to know the programme carried out at these early gathering. Every Sunday and festival the boys were given facilities for approaching the Sacraments. In the afternoon there was a short spiritual reading, a hymn, an instruction in some part of the Catechism which was concluded by the narration of an incident in a saint's life or something similar; before the departure some little presents were distributed, or were drawn for by lottery. A monthly general Communion was established from the very beginning, and this was always known as the *Monthly Exercise for a good death*. The priests attached to St. Francis' assisted Don Bosco in the monthly exercise, but he himself ever remained the life and centre of this new Apostolate. His gentle and kindly methods were entirely opposed to those accepted as customary at that time in dealing with the young, and they were the outward manifestation of his

inspired mission. Wherever he came across boys or young men, whether in the piazzas or workshops or streets, he invited them one and all to his Sunday gatherings; he interested himself in their home, their work and their surroundings; if he was not altogether satisfied with their place of employment, or found that the employer was an irreligious man, he took steps to remove the danger. But still he was not satisfied. He paid frequent visits to the workshops and factories so as to keep in close touch with those boys, in whose welfare he had particular interest, and the masters welcomed his appearance in their midst, for they were aware that it meant better work and better behaviour. As for the boys they were more than delighted with his solicitude, and their sentiments towards him can only be described as affectionate enthusiasm. One incident is typical.

As Don Bosco was passing down the street he was suddenly seen by a boy who attended the Oratory. The lad was carrying some provisions which he had just purchased for his mother, and his arms were fully occupied bearing articles to his home. But no sooner had he observed Don Bosco, than he jumped for joy and shouted out some words of salutation. Don Bosco smiled at the lad and said: "You can't clap your hands like this!" suiting the action to the word. The boy in his excitement put under his arm the bottle of oil, and attempted to clap with one hand free and holding a glass of vinegar in the other. The result was a catastrophe, for both glass and bottle were smashed to pieces on the pavement.

This disaster brought very vividly before the boy the seriousness of the occasion, and the prospect of a beating from his mother changed his laughter into tears. Don Bosco assured him that the accident could soon be remedied, and took him into the nearest provision shop to have his losses made good. The woman quickly produced the articles and on learning that the young priest was Don Bosco, she refused any payment.

The boys whom he had selected to assist him in teaching were also deeply attached to him. As they were still pursuing their studies he was able to repay their good offices by helping them with their Latin or Greek, and thus his evenings began to be fully occupied as well as his days. His influence also spread to their families, who were often brought back as a whole to the practice of their religion through some of his zealous exhortations.

His apostolate in the prisons was particularly fruitful. At first he felt great repugnance on entering those damp, unhealthy corridors, and at meeting the prisoners, many of whom were loathsome in appearance. He summoned up courage by the words: *I was in prison and you visited me* (1). But his greatest sorrow was caused by the sight of so many juvenile criminals, who were put into prison as dangerous characters, because no other treatment had ever been suggested for them; and their numbers were on the increase. Don Bosco gradually subdued his early repugnance and had soon won the hearts of these young delinquents. On this point he writes: "As soon as they were shown the natural dignity of man, who is endowed with reason and should earn his livelihood by some honourable work and not by robbery; as soon as the moral principles of religion could be impressed upon them, they felt a change of disposition for which they could not account but which led them to resolve upon a new life. Many of them were converted to better things even while they remained in prison, and others on their release began to live honestly and were never afterwards within the toils of the law;" and that principally because they were never afterwards without a guiding hand.

During these endeavours Don Bosco realised to a wonderful extent the fulfilment of his special petition at his ordination. He had asked that the exhortations given in the course of his ministry might be efficacious, and there appeared to be little doubt that they were. When he had been at St. Francis' for a few months, his parish priest met Don Cafasso, who was then the Vice-Rector of the House, and asked if he had discovered the young priest's talent in regard to sacred oratory. Don Cafasso replied that as yet there had been no opportunity for observing it. The parish priest then suggested that a good test would be to send him to give a course of sermons for Lent, or for Novena without any preparation. Don Cafasso agreed to do this, and very soon afterwards he had to appoint some one to preach a Novena. He waited till the evening before the first sermon was due, and then appointed Don Bosco to the task. He fulfilled it with extraordinary success and to the great surprise of those who knew how he had been purposely told to preach nine sermons with hardly any time to prepare them.

While these labours were in progress, he was

still attending the course of moral theology at St. Francis', and in application, and in acuteness of intellect he was superior to all the other students, for he displayed those comprehensive and constructive gifts which he had already shown in accomplishing his designs on behalf of the neglected boys. Nor must it be forgotten, that the Vice-Rector, Don Cafasso, was not only an able professor and a theologian of repute, but was distinguished for his eminent sanctity, and that the cause of his beatification has been introduced. This circumstance enables us to appreciate more correctly the meaning of the statement that Don Bosco acquired and assimilated the spirit, the knowledge and the methods of the Venerable Don Cafasso; he acquired his wonderful charity with penitents, his precision, in gaining a true knowledge of their spiritual state, his very aptness in advising and exhorting and moving them to sorrow and to a firm resolution; the same prudence in suggesting remedies.

About this time Don Cafasso remarked that his young disciple was worn out by his constant labours; it was therefore decided by the Rector and by Don Cafasso himself that Don Bosco should go to his native place at Castelnuovo for a short rest, and they themselves promised to look after his boys while he was away. Don Bosco, accordingly, returned to Becchi, but idleness was entirely excluded from his idea of a holiday. He devoted his attention to the boys of the parish and began to gather together the material for writing his *Sacred History* and his *Church History*, and some of those other publications which later on formed part of his successful campaign in the *Catholic Readings*. He had a penetrating appreciation of the value of time.

His Lordship Mgr. Fransoni now proposed that Don Bosco should be appointed to preach at Cinzano, in preparation for the Jubilee proclaimed by His Holiness, Pope Gregory XVI. The Rector of St. Francis' declared him to be suitable, and he undertook the mission. It was a week of preaching and hearing Confessions, and people came in large numbers from the surrounding country. On his return to Turin he began to exercise his apostolate of the Confessional, for hitherto, as was customary with the young priests attending St. Francis', he was waiting for the end of his course before receiving faculties to hear Confessions. In the resolutions he made at this time, one shows how high an idea he had of the office of Confessors, and how

great was his zeal in its performance. He writes: "If I am asked to hear Confessions, and there be any need of hurrying, I will interrupt the recitation of the Breviary, and even shorten the preparation or thanksgiving for Holy Mass, to devote myself to this sacred ministry." This resolution is typical of his zeal in this apostolate to the end of his life. He did not hesitate to interrupt even his intimate colloquies with God, for he preferred to labour unceasingly in bringing other souls to the love of their Divine Master.

His Sunday work among the boys went on developing. As Christmas was approaching he wrote a hymn for the occasion and set it to music. Special boys were selected to sing it and it was rendered for the first time at St. Pommic's Church and afterwards at that of the *Consolata*. Don Bosco was both conductor and organist. As it was not then customary for boys to sing in the Church choirs, this new departure caused quite a stir in Turin, and drew the attention of the people at large to Don Bosco and his new venture. The success of these early attempts at musical accompaniment and composition led Don Bosco to produce others, but so popular did the first one prove, that to the same tune he set other words suitable for singing during Communion.

One of his chief assistants at this period was a young cleric, belonging to a noble family of Turin. He was ordained in 1862, and appointed in 1844 to the *Refugio*, with which Don Bosco was to be so closely associated. Don Luigi Nasi afterwards became Canon of the Church of *Corpus Christi*, and besides constant labours in giving missions and in the Confessional he became one of the masters of sacred eloquence and preached in the most important centres of Italy. He was ever devoted to the young, and during the earlier years of his priesthood he was a valuable aid to Don Bosco. He was a poet and musician of merit, and took charge of the music at the Oratory. Under his direction the boys made rapid progress and often sang in the public churches of the city.

One incident of this period has a romantic touch about it, and serves to show how the fame of Don Bosco's work spread around. When the boys of the choir had made sufficient progress Don Bosco took them to a Church of Our Lady some distance away on the other side of the River. Three boats were hired to convey the

boys across, and while sailing down the stream nothing was more natural than for them to strike up one of their newly learnt pieces. The effect was both unusual and charming; people on the banks were at once attracted by the voices, and when some bandsmen on the boats began to accompany the singing, the harmony was enhanced and carried further and further away. By the time the Church was reached, over a thousand persons had assembled and the festival was an unparalleled success. It was one of the very earliest triumphs of Don Bosco's choir boys; a prelude to the continual series of successes obtained in every part of the world.

It will be readily believed that the question of sufficient accommodation soon became an acute one for the Oratory. Apart from any consideration of a proper room or hall in which to conduct his instructions, the little piazza attached to the Church of St. Francis of Assisi was altogether too small and quite inconvenient for recreation. The Church was a central one. Attached to it was, as we have seen, the residence for the young priests who, like Don Bosco, were going through a higher course of moral theology and preparing for the ministry. Thus there were a large number of Masses celebrated and the faithful were attracted from many parts of the town. To these, the presence of a crowd of boys, who were not particularly quiet in their methods of amusement, soon proved a grave inconvenience. The police themselves announced that such a large gathering of boys at so frequented a place could not be tolerated; Don Bosco used to go out among the boys after the services and urge them to get away to their homes as quickly as possible. He would often accompany one of the groups till they were near their homes. Moreover, games were an indispensable factor in his programme; he assisted at these so as to preserve order, as well as at the walks which he frequently organised. For two years he had to remain satisfied with the two small rooms allowed him at St. Francis'; and there he conducted his instruction on Sundays, and also on the evenings, when the boys' work was over for the day. Of this period he writes: "In a short time I was surrounded by numbers of boys, all attentive to my directions, all assiduous at their work, all of whom I could thoroughly trust as being of excellent conduct. It was sufficient almost of me to give one a glance, and he would return to his home and

parents, from whom he had fled on account of some misdemeanour; another who was formerly idle and inclined to evil ways — now is a good firm and giving every satisfaction; another was one of the lads who had fallen into the clutches of the law; he is now a very model to his companions; another who was entirely ignorant of his Religion is becoming quite an adept in that necessary knowledge."

The fascination exercised by the Servant of God over the young was already wonderful. They gave him complete confidence, and in regard to their confessions they would wait any length of time in order to make them to him. But Don Bosco himself was far from satisfied. It was brought home to him with ever increasing force, that it would be necessary to have a suitable place for the boys to gather together in for Mass and instruction and some sufficient space for recreation. Moreover some of the members of the Institute were by no means of his way of thinking in regard to these crowds of boys, but it is one of the general laws of the works of God that they are established and grow amid troubles and difficulties. These now made their appearance.

But for the present he was protected by the influence of the Rector, Don Guala, and of the Vice-Rector Don Cafasso. The former encouraged the work in every way, even taking the boys sometimes into the dining-room of the Institute to regale them with special fare. He watched with sympathetic interest the zealous labours of Don Bosco and remarked more than once: "If only his health will stand it he will accomplish a great destiny."

His second year at the Institute was formally concluded in June 1843, and although he had already received faculties for hearing confessions, he went through the customary examination and received his papers attested in due form. They bear the date June 10th 1863. He next went for a short time to the country-house belonging to St. Francis. Don Cafasso went with him, and the two saintly priests derived great pleasure and benefit from each other's company. He next proceeded to the Sanctuary of St. Ignatius, about which a word of explanation must be added. To the north of Lanzo in Piedmont there is a rugged eminence rising to the height of nearly 3000 feet. It is one of the spurs of the lacer Alps and its slopes are partly covered with larch, pine and chestnut trees.

In the 16th century the pious people of the neighbourhood had had a special devotion to St. Ignatius of Loyola, who had appeared there all surrounded with mystic light while celestial harmonies filled the air. In consequence of this, the people had made a vow to build a chapel in honour of the Saint, and in 1677 it was handed over to the Fathers of the Society of Jesus, who built the present church and the house attached. They served it till their expulsion in 1774, and about the year 1804 Fr. Guala with a few companions began to use the church as a place for their retreats. From 1808 onwards it had also been used for Retreats to Seculars, and the Archbishop, Mgr. della Torre issued a decree, that the ancient Sanctuary should be dedicated especially for holding the Spiritual Exercises.

It was to this sequestered spot among the mountains that Don Bosco now turned, and there he began his apostolic labours for those making the Retreat. Later on he went there regularly every year, at the period of the general retreats, for the laity. After a brief day at Castelnuovo he returned to Turin. The Rector of the Institute had made him the offer of continuing his studies for a third year, an offer only made to those who had reached a high standard of excellence in every respect. While pursuing this higher course he also assisted the professors by taking certain lectures, and by giving special lessons to those who required them.

While still devoting all his spare time to the boys, he now began to preach in the various churches of Turin, giving triduums, novenas, and missions, while most of his mornings were spent in the confessional in the church of St. Francis of Assisi, where he was now one of the regular confessors. His charity and zeal, his rare prudence and skill in giving counsel soon made him known to a large following of penitents, among them being some of the priests who had been his fellow-students.

From that time onwards he devoted himself with constant zeal to this part of the sacred ministry, which seemed the most conformable to his sentiments and the one that appealed most to his heart. Whenever he was called to hear confessions, if he was not actually engaged in teaching, he went at once, no matter how busy nor how tired he might be, nor how inconvenient the hour; his every manner gave confi-

dence even to those who were his superiors in age or dignity; the more serious the case of the penitent, the greater his joy at the triumphs of the mercy of God. A few words from the penitent — and he saw the whole state of his soul. He never spoke much in the confessional, but his few words were clear, exact, complete, and adapted to the needs of each one; so that large numbers could approach him in a comparatively short time.

His labours were not confined to the Church of St. Francis of Assisi, but Don Cafasso, who was still the Vice-Rector, sent him to nearly all the Institutes and convents of the city. In each he effected a permanent improvement and in after years when he handed on this work to Don Cagliero, the present Cardinal, the latter was able to attest to the indelible record of his zeal and prudence. Among the Institutes that received a large share of his labours was the Little House of Divine Providence, directed by the Blessed Cottolengo; the sick and unfortunate in that Institution he made his special care, so much so that occasionally Don Guala would rebuke him for spending so many hours there. One result of his zeal there was that he caught spotted fever and it left its traces upon him till his death; many parts of his body, particularly his shoulders were never free from eruptions and a hair-shirt could not have been more uncomfortable. Doubtless this was one of the ways in which he exercised his love of mortification and penance.



The prayers of the Associates are asked for the repose of the souls of the following deceased members:

Dame Mary Editha Arkwright O. S. B.

Sister M. Clare (Galway).

Catherine Focacci (Paterson).



LITURGIA.

ADDENDA IN BREVIARIO ROMANO. — Editio 1913. Parvus fasci-
 culus Libellae 0 30
 A missionis pretio solutus » 0 40

Continens:

In die octava S. Francisci Salesii — In festo Sanctarum Perpetuae et Felicitatis martyrum — Feria III
 infra octavam solemn. S. Joseph — Feria VI infra octavam solemn. S. Joseph — In festo S. Pau-
 lini episcopi confessoris — Prima die libera infra octavam S. Joannis Baptistae.

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 porum, cum Litanis, Hymnis aliisque precibus ab Ecclesia approbatis.
 — Editio magnifica, charta manu et rubro-nigro colore. Solutae » 3 —
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Volumen contectum linteo rubro, sectione aurata » 4 —
 A missionis pretio solutum » 4 50
Volumen contectum pelle rubra, sectione aurata » 5 —
 A missionis pretio solutum » 5 50

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 mentorum administratione et in Sacro Ministerio exercendo saepe occur-
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 gentiis, ex Rituali Romano aliisque authenticis documentis vel fide dignis
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Parvum volumen elegans, 500 paginis, rubro nigroque colore impressum, charta
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 tione rubra, laevigata » 2 50
 A missionis pretio solutum » 2 75
Volumen contectum optima pelle nigra flexibili, indice aurato in plano, angulis
 retusis, sectione rubra laevigata » 4 50
 A missionis pretio solutum » 5 —
Volumen contectum *chagrin* nigro flexibili, indice aurato in plano, angulis retusis,
 sectione aurata, theca » 6 —
 A missionis pretio solutum » 6 50

RUBRICAE MISSALIS ROMANI juxta novissima decreta S. Rituum Congre-
 gationis.

Accedunt: Observanda in Missa solemn, pro defunctis, coram SS. Sacramento, coram Episcopo, in
 Missa SS. Cordis Jesu aliisque votivis unxiim suis tabellis, Rubricae perpetuae, denique praepa-
 ratio et gratiarum actiones ad Missam.

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