



# Salesian Bulletin

No. 16 - APRIL - 1907

Vol. V.

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

*Sanctus & Doctus*

DA MIHI

ANIMAS CAETERA TOLLE



# ST. JOSEPH'S CHARITIES

IN AID

## OF THE SALESIAN WORKS OF DON BOSCO IN SOUTH AFRICA

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*« Blessed is the man who considereth the needy and the poor; in the evil day our Lord will deliver him. He will preserve him and give him life and make him blessed upon earth and deliver him not unto the will of his enemies. The Lord will help him on the bed of sorrow ».*

Ps. XL. 2-4.

**T**HE subscribers to *St Joseph's Charities*, from the date their names, addresses and donations reach us, will participate in all:

- 1) The Indulgences and Privileges of Salesian Co-operators.
- 2) The Spiritual Advantages of the Archconfraternity of Mary Help of Christians.
- 3) The Masses and meritorious works offered for the Benefactors of the Basilica of the Sacred Heart in Rome.
- 4) The Holy Mass offered every wednesday for the Benefactors in the Institute Chapel in Cape Town; and the Communion, prayers and meritorious works of the inmates offered that day through St Joseph for the Benefactors to obtain the grace that they pray for, or may stand in greater need of.

Six Masses are said daily in perpetuity for the members of the Association, at the Basilica of the Sacred Heart in Rome. Two Masses are offered at the Altar of the Sacred Heart, two at that of Mary Help of Christians, two at St Joseph's. Don Bosco's venerable name is associated with the two last mentioned Altars, for on them he offered the Holy Sacrifice during his last stay in Rome.

2620 Masses are said every year for the Benefactors, both living and dead, of the Salesian works of Don Bosco in South Africa.

These Benefactors will participate in the prayers and good works performed by the Salesians themselves and by their protégés in their Homes, Colleges, Oratories, Missions, etc..., all over the world, wherever they are established. A full account of the spiritual Privileges of the Members will be given in the annual Number entitled "St Joseph's Charities."

A donation of half a crown will be sufficient to inscribe any one either living or dead to participate in perpetuity in the Masses as well as in the prayers and good works offered for the Benefactors.

A yearly subscriber of at least three shillings will be entitled to active membership: for one year, of the Salesian Co-operators, and of the Association of Mary Help of Christians; to the spiritual privileges; to the monthly Salesian Bulletin and our Annual "St Joseph's Charities."

Our Benefactors will with their donations help us to save innumerable children in sore need of assistance and education in this southern part of the dark Continent. They will enjoy the consolation of those words of our Blessed Lord: "As long as you did it to one of these my least brethren, you did it to me." MATTH. XXV. 40.

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P.S. This is the headquarters of "St Joseph's Charities".



# The Salesian Bulletin

Organ of the Association of Salesian Co-operators

"Oratorio Salesiano" Turin, Italy.

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## Don Bosco as an Educator.

**T**HE Secretary to the last Salesian Congress has been giving, in preceding numbers, a summary account of the discussions and conclusions of that important assembly. At the outset of that vast undertaking the committee had several difficult matters for its consideration. And not the least of them was, to which department of Don Bosco's work they should chiefly call the attention of the members, and in which direction, considering the present developments, they should guide the discussions of the Congress. And in reading the report we find that such topics

as the continuation work of the Festive Oratories, the spiritual welfare and assistance of the emigrant, the spread of catholic literature, the efficacy of lady co-operation, the work of Salesian committees and similar subjects practically crowded out the consideration of the primary aim of Don Bosco's work, Education. This may be explained by the fact that former congresses had had exhaustively considered this department of Don Bosco's work, the business of subsequent ones being to take up their predecessors' suggestions and enter on new fields of labour; and also perhaps by the fact that wherever



Don Bosco's Sons are found, the education of youth is their first and most important care, and needed no further discussion as a familiar topic. But these new manifestations must not hide away the true aim of our holy Founder's life, or misrepresent the vocation to which he was called—that of an Educator.

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Ordinary compendiums of an eventful life such as his can only devote a few pages to the various scenes which reveal the subject of the narrative under different aspects. But in reality there is one impression underlying the complete story, the background to every view, and in the case of Don Bosco it is the more striking, for his vocation made itself apparent in his very early recorded acts. As a boy, his influence over companions was a source of surprise and admiration, as a student in school and seminary, his word, example and character were even more powerful; and this influence was no passing effect, as is revealed by the simple words of the door-keeper at the Seminary, that he wondered how it was, that more visitors, particularly young ones, called to see the cleric John Bosco, than anyone else. What wonder then that with the development of his own character and powers, his special gift should be clearly and abundantly manifested. He is no sooner ordained than the special designs of Providence in his regard begin to appear. Without being attached to any one parish he finds himself drawn to the exercise of charity towards the young, and at the outset

is struck by the neglect of instruction and education which was the cause of so many going astray. How to counteract these evils? He lost little time in hesitation. His Sunday gatherings—the well-known Festive Oratories of today—provided an opportunity of religious instruction, and shortly afterwards his Oratory school provided education in every sense of the word. Nor had he entered upon an undertaking which he was not capable of bringing to completion and success. The results were immediately apparent. The methods which he had followed as if by intuition grew naturally into a system, and were extended by him to all his schools, both primary and secondary and schools of Arts and Trades.

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The merest outline can be given here. In the disciplinary part of his work Don Bosco followed on a system termed by him the *preventive system*, which, founded essentially on christian charity, seeks to prevent wrong doing, and to prevent its recurrence when once committed, adopting in this difficult and delicate position a vigilant and prudent assistance, a forbearance in manner and word, a patience and constancy of purpose which alone can conquer selfwill and mould characters. In his own words Don Bosco thus sums up: "This method consists in having all prescriptions and regulations made known, and afterwards providing a check on transgression by a careful though unobtrusive watchfulness on the part of Superiors and assistants, who strive to be at hand in

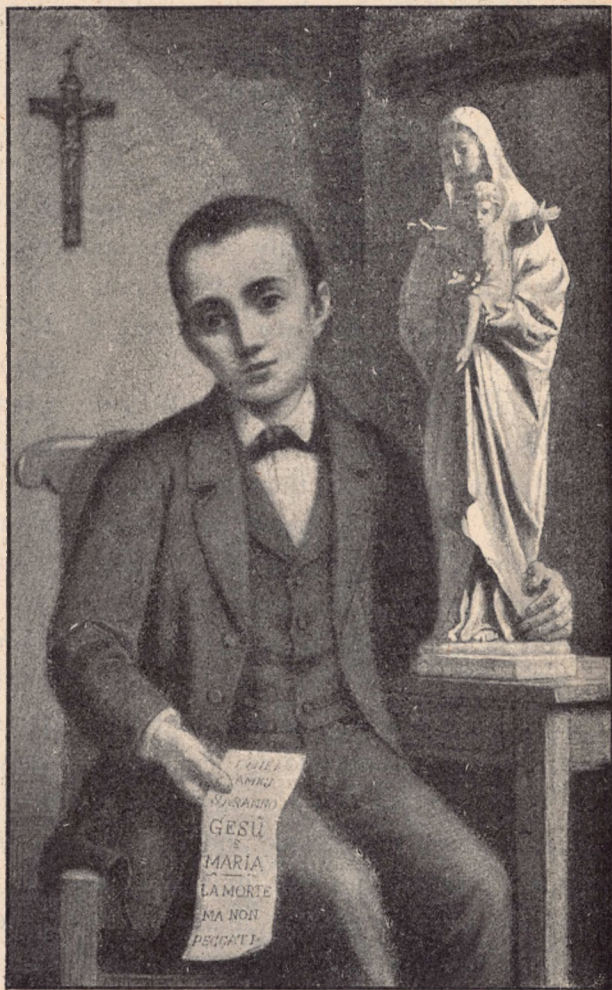


every place to counsel and direct, as well as to point out and correct failings; in other words, to place the pupils in the impossibility of falling into wrong, doing. This method is guided by reason, by religion and by well regulated affection, besides excluding all violent punishment and even removing light ones." By carrying out these principles Don Bosco drew around him such numbers of the young and gained such influence over their hearts, that it was impossible for his memory to be forgotten by former pupils, and his paternal regard left an undying impression on all who had the good fortune to know him.

Considering the various methods at work in educational establishments, it is plain that they have many points in common with that of Don Bosco; and yet his is distinct from them, not so much in the tone or spirit which directs it, but in the charity which characterises that spirit. It is common nowadays to put too much stress on mental instruction. "Enlighten the intelligence," it is said, "and the rest will follow," as though moral education were less important than intellectual, or as though these were distinct things, and not rather two essential parts of a complete education.

Certainly, it has been cleverly remarked, light is necessary, no flower or plant could thrive without it, but

alone it is not sufficient. The most brilliant light bathes the summits of the Alps, but it shines only on glaciers and eternal snows. Light and heat must combine to produce vegetation.



Dominic Savio.

Thus also to obtain good fruit in the education of the young, rays of light are necessary, but they are not enough; the love of virtue must be enkindled and this cannot be done without the inspiration, the counsel, the guiding hand of the charity of Jesus Christ.



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Methods generally strive to combine the repressive and the preventive elements. The adequate authority and respect towards masters is regarded as demanding a certain aloofness, which allows at most but a combination of gentleness and severity, and this attitude was regarded by Mgr. Doupanloup as obtaining for the educator, respect, submission and confidence. But Don Bosco based his system essentially on christian charity, taking as his motto: "The educator should first seek to be loved if he wishes to be feared."

Although many attractions call forth our tenderest feelings towards the young, at the same time a thousand weaknesses are tending to spoil the moral perfection of what appears now without defect or blemish. Moral training should proceed side by side with intellectual. No one will argue that the young invariably tend towards virtue, that they never fall into wrong-doing, or forget their duty, or that they always act in conformity with experience and maturer wisdom. Herein lies the necessity of some one to accompany them, be it parents at home or the educator at school, not only to attend to their special needs and provide for emergencies, but especially to keep them from evil and to correct it, a prudent charity acting as guide. Hence Don Bosco makes patience, constant diligence and prayer the safeguard of all regulations and the only safe means of success. Hence also it will be seen wherein the preventive system has the preference over others, which tend more or less to the repressive,

and why it surpasses them in good results. The details of the preventive system Don Bosco has formulated and embodied with other directions for the conduct of his schools.

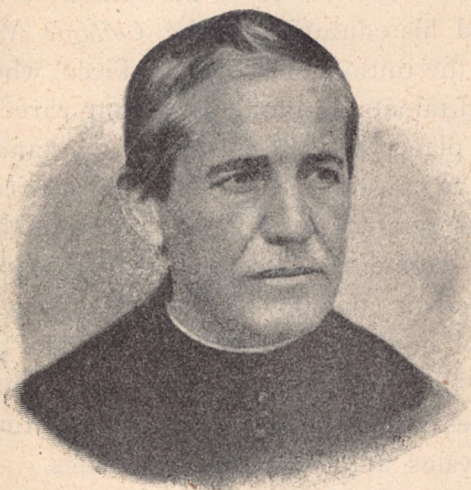
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Thus far our Holy Founder; but in what way does all this affect the Salesian Co-operators? "When there is question of moulding the characters of the young," wrote Leo XIII., "no toil should be too great, no labour too arduous. In this respect the highest praise is due to numbers of Catholics in various lands, who at great expense, and with still greater perseverance, erect and maintain schools for the education of children. It is fitting that this salutary example should be imitated wheresoever circumstances seem to require it." It is to this great work of education that the members of the association chiefly co-operate, for it is directly with the maintenance of Don Bosco's schools that they are concerned; but the following words of the same Pontiff are perhaps even more directed to them: "First of all let it be engraven on the minds of parents that home training has beyond all doubt immense influence on the character of children. If at home the young are brought up under wise and virtuous discipline if they find there a training ground, so to speak, for the Christian virtues, the stability of the state will receive much support." Let therefore the example and words of our holy Founder, borne out by such authority, encourage all to increased co-operation, and to new efforts in the spread of christian education.



## Father Celestine Durando, S. S.

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THE Oratory at Turin, and indeed the whole of the Salesian Society, has sustained a heavy loss in the death of one of the first superiors of the Congregation, Fr. Celestine Durando. By his death there has been taken from our midst, one of Don Bosco's very earliest disciples, an eye witness to the history of the foundation and growth of the Oratory.

an indefatigable worker, a holy and exemplary priest, a gentle and disinterested soul, one of those characters in short, entirely fashioned by Don Bosco, and one of those who generously consecrated their whole life to Don Bosco and his work.

Stricken down by paralysis on the 12th of March, Fr. Durando was soon brought to death's door so that on the 17th, Passion Sunday, he desired to receive the Holy Viaticum, which our venerated Superior General, though trembling with grief, administered with his own hands. After Holy Communion he appeared more at ease, and a slight improvement gave even the doctor a ray of hope. Entirely resigned however to the Divine Will he preserved a continual recollection, undisturbed except to show his gratitude to those who were constantly in attendance. On the 18th of March His Eminence the Cardinal Archbishop of Turin, who had long been on intimate terms with the dying priest, came to his bedside to speak the last words of comfort and give his blessing. Their Lordships Mgr. Spandre and Mgr. Ressia, the bishop of his native diocese, also visited him, while the Holy Father telegraphed an affectionate message and the papal blessing. On the 23rd, cerebral hemorrhage commenced a painful agony lasting till the 27th, when he passed away to a better world. The merits of



such a laborious and saintly life would surely open directly the gates of paradise, but the prayers of the Co-operators added to those of the Congregation must help to make it doubly sure.

At the age of sixteen Celestine Durando was received by Don Bosco at the Oratory in 1856. As the classes of the school were not then organised, he continued his education at the *Collegio Nazionale*, from which he passed to the tuition of Professor Picco, who, on account of the boy's splendid talents, foretold a brilliant career, but at the end of his course he placed himself entirely in the hands of Don Bosco, who loved him as a son. Receiving the clerical habit on Nov. 6th, 1857, he was one of the first assistants at the Oratory, where he was not only eminently successful as a teacher, but remarkable for his influence over the boys who were greatly attached to him. Out of school hours he was by no means at leisure, for in those early times he frequently helped at the preparation of the meals and other domestic arrangements, besides directing the Festive Oratories of St Aloysius and St Francis of Sales.

With his habitual calm and exactitude he also found time to carry on his own studies, so that on the 21st of May, 1864, he was ordained by Mgr. Ghilardi, and in the following year obtained his degree at the University of Turin. He was intimate with eminent literary men of his day, and himself brought out several works, compiled a Latin Dictionary and directed the *Biblioteca della Gioventù Italiana*, which brought out more than two hundred of the classics.

When the Salesian Society assumed its definite form, Fr. Durando was nominated to the Superior Chapter, on which he was a valuable consultor till his death, and it will interest our readers to know that, in its early stages, the work in England was confided to his care. The business of the Congregation brought him frequently in contact with the nobility of the land, Cardinals, Archbishop and Bishops both in Italy and other countries, and since 1901 he had been on the Turin Municipal Emigration Committee. All who had dealings with him remained his friends and many will keenly feel his loss. Let them offer a last friendly tribute in a prayer for his eternal repose.

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## The Fiftieth Anniversary of the death of Dominic Savio



HERE is no need to look far for the results which substantiate Don Bosco's claim for the superiority of his educational system. Writing in October 1895 His Eminence Cardinal Parocchi remarks: It appears to me to be the privilege of the religious orders to receive in their midst many souls, young as regards their years of life, but mature in the grace and virtue which fits them for heaven. It is exemplified in Louis of Tolosa and John of Borgogna among the Friars Minor, Imelda Lambertini of the Dominican nuns, Michael Desanti of the Trinitarians, the Venerable Castelli of the Barnabites, Brother Gabriel of the Passionists, and the admirable trio of the Society of Jesus, Kostka, Aloysius Gonzaga, and John Berchmans. And in our own days there were evident proofs to Don Bosco of the blessing of God in the saintly youths Gabriel Fassio, Luigi Rua, Camillo Gavio, John Massaglia and others who in a short life fulfilled many years; but of no one, that I remember, did the holy founder of the Salesians speak with such affectionate regard as of the saintly youth Dominic Savio; and the eminent Cardinal goes on to show how he was the model of students, as Louis Comollo was of seminarists and the Venerable Sulpizio the model of artisans (1).

In his life of this boy Don Bosco says, that he presented a realisation of the claim, that the holy sacraments are the strongest support for youthful souls. "Give me," he says, "a boy who devoutly frequents these Sacraments, and you will see him pass through boyhood to maturity, and if it pleases God from manhood to advanced years, an example to all who come in contact with him. Let this maxim be known to the young that they may practise

(1) In the *Story of the Oratory* which has been for some time proceeding in the pages of the *Bulletin*, the Author gives other instances of great sanctity of life among the students and artisans, who reproduced the virtues of their saintly companion; although taken from their midst he lived among them again by his example and holy memory.

it, and to those who are charged with their education that they may inculcate it."

### The fiftieth anniversary of his death.

It was not only as a proof of the wisdom of Don Bosco's methods that the example of



Don Bosco receives Dominic Savio into the Oratory.

Dominic Savio has been brought forward. On the 9th of last month the Salesians and their pupils at the Oratory and to a greater or less extent all over Italy, and wherever his name is known, held commemorations of the fiftieth anniversary of that youth's saintly death. And in such commemorations there is naturally the further scope of making Don Bosco's spirit and work better known, and the



spread of his ideas especially in regard to education. In his preface to the *Life of Dominic Savio*, our holy Founder mentions his own difficulties about publishing such a work. He says: *Another obstacle was the necessity of speaking of myself; for as this boy lived with us for some three years, reference is often made to things in which I had taken part. I trust however I have overcome that obstacle by keeping strictly to the truth of the narrative without minding what persons are mentioned. But if you come across some fact or other, where I mention myself more openly, you must attribute it to the great affection I bore to our departed friend, and which I bear to all of you; which regard leads me to open to you my whole heart as a father does when speaking to the sons he loves.*

And in that life Don Bosco mentions many things which reveal a great deal about his own methods and ideas, and which therefore manifest his zeal for the salvation of souls, his gentleness and his love for the young.

#### In memoriam.

On the occasion of this anniversary a few details of this saintly boy's life will be in keeping with the occasion. Dominic Savio was born on the 2nd of April 1842 at Riva di Chieri, in the district from which Don Bosco himself came. His was a gentle disposition, a heart in which piety would find a fertile soil. At the age of four there was no need of reminding him to say his morning or night prayers, his grace at meals, or the *Angelus*; indeed he could be relied upon to remind others if perchance they forgot these acts of devotion.

When seven years old he was allowed to make his First Communion, and he approached the Holy Sacrament with every sign of deep piety and perfect knowledge. If there were any doubt as to his intelligence or to his being prepared, it may be removed by reading the resolutions he made that day and which were written in a prayer-book of his:

*Resolutions made by me, Dominic Savio, in the year 1849 at the time of my first Communion, being seven years of age.*

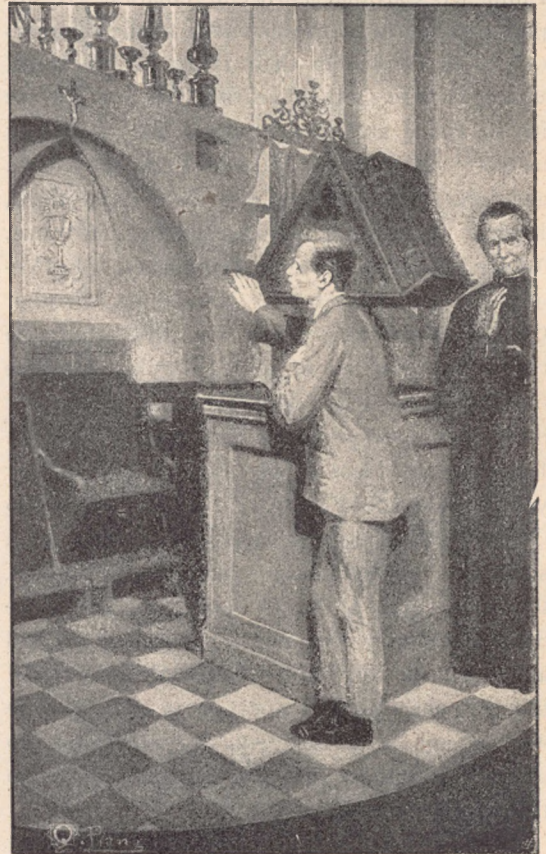
1st *I will go to Confession often and receive Holy Communion whenever my Confessor allows me.*

2nd *I will sanctify in a special manner the holidays of the Church.*

3rd *My friends shall be Jesus and Mary.*

4th *Death rather than sin.*

After such resolutions, made at the age of



Don Bosco finds Dominic Savio enraptured before the Blessed Sacrament.

seven, it is not surprising if he became the model of his companions at Murialdo, at Castelnuovo d'Asti and at Mondonio where he first went to school, or that after being received at the Oratory, he reached, under Don Bosco's guidance, a high degree of perfection.

He entered the Oratory at Turin in October 1854 and remained till March 1857, when, by medical advice he was taken back to his native air at Mondonio, where he only survived a few days.



But, says Don Bosco, anyone who had seen him, even a few hours before his death would never have thought him to be so near the end of life; his cheerful and bright appearance, his perfect knowledge of his surroundings would have banished all idea that he was at the point of death. An hour and a half before he expired the parish priest looked in and was delighted to remain with him a short time, though amazed at hearing him recommending his soul to God. When the priest had left, the boy lay down and slept for half an hour. Waking then, he looked around at those in the room, and said: "Father it is time; bring over my prayer-book and read me the prayers for a happy death."

At these words the mother began to weep, and though greatly moved his father took the prayer-book and began to read. Dominic followed and repeated every line and arriving at the words: *When at length my soul, admitted to Thy presence, shall first behold the splendour of Thy Majesty, reject me not, but receive me into thy bosom, where I may for ever sing thy praises.* "Oh yes," he put in, "that is just what I want; yes father, to sing eternally the praises of God!" Then it seemed as though he would sleep again, settling himself down calmly and seriously, as one who is thinking over some important matter, but after a few moments he opened his eyes and with a smile on his face, said aloud: *Good-bye, father, what beautiful sights I see!...* and gently expired with his hands crossed on his breast.

"On the evening of March 9th 1854 there was one angel less on earth, and one more in heaven." Such were Don Bosco's words when he received the news from the boy's Father, and such was the unanimous opinion of his companions who mourned his loss.

The remains of Dominic Savio lie in the Church of the cemetery at Mondonio. The committee constituted to keep with due solemnity, the first fiftieth anniversary of the death of this saintly youth, are going to provide a worthy tomb for his mortal remains and decorate the Church of the cemetery; they have also brought out a new illustrated edition of his *Life*, which was written by Don Bosco soon after his death.

## INDULGENCES

which may be gained by the Co-operators.

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

### Every month.

1. On any one day at the choice of the associate.
2. On the day the monthly exercise of a good death is made.
3. Whenever the Co-operators shall say five times the *Our Father*, *Hail Mary*, and *Glory be to the Father* for the welfare of Christendom, and once the same prayers for the intentions of the Holy Father they may gain the indulgences of the stations in Rome, of the Portiuncula, of Jerusalem and of St. James of Compostella; these indulgences, moreover, are all applicable to the Holy Souls in Purgatory and can be gained by the Co-operators as often as the prayers are said, as long as they are in the grace of God.

### In the month of May.

1. The Finding of the Holy Cross, May 3rd.
2. The apparition of St. Michael, May 8th.
3. Whit Sunday, May 19th.
4. The Feast of Our Lady Help of Christians, Patroness of the Salesian Society and of the Daughters of Mary Help of Christians, May 24th.
5. Corpus Christi, May 30th.

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It would be well to call to mind that the indulgences granted to the Salesian Co-operators: 1st Are all applicable to the holy souls in Purgatory;

2nd That to obtain them, the present Holy Father has prescribed the daily recital of the *Our Father*, *Hail Mary* and *Glory be to the Father*, for the intentions of the Sovereign Pontiff, and the invocation, St. Francis of Sales, pray for us.

*The complete list of indulgences and privileges may be found in the issue of January 1905 or in the Co-operator's manual. It must be remembered, that the present Holy Father in granting these spiritual favours, laid it down as an obligation that Co-operators should never omit their daily Our Father, Hail Mary and the invocation St. Francis of Sales, Pray for us.*





## Jamaica (West Indies)

### The Earthquake of January 14th.

Safety of the Salesians—Kingston destroyed.

(Letter from Fr. Frederick Barni).

Bushy Park (Jamaica), Jan. 20, 1907.

Very Reverend Don Rua,

Once more the hand of the Lord has been heavy on us! Three years ago I wrote to you of the terrible disaster which devastated this island; then it was a hurricane or tremendous cyclone, now it is nothing less than an earthquake.

By this time you will have learnt the worst from the newspapers; still it is a comfort to send you our own version.

Last Monday, January 14th, at 3.30 p.m. whilst I was reciting the Breviary in my room, I heard all at once an unusual noise above and below the house, as if some hidden power would tear it from its foundations and reduce it to a heap of ruins. In consternation I ran downstairs into the courtyard and found every body overcome with fright. "An earthquake, Father, an earthquake," they all cried out.

The house and the ground rocked like a seesaw; and each moment it seemed as if the earth would open and swallow us up. The animals themselves were greatly terrified and ran about like mad things. Everything rattled and all at once a lofty and massive chimney, which for a century had defied hurricanes, lightning and tempests, toppled over on a neighbouring factory, where many people were at work. There was a tremendous noise and clatter of stones, bricks and iron; the shrieks and cries of people half killed, mingled with the neighing and lowing of the frightened horses and cattle.

In the midst of this pandemonium I seemed to

be witnessing the end of the world, I was never so terrified in my whole life. But in our house not one of us, nor of our people suffered the slightest injury, and for this we give hearty thanks to the Sacred Heart of Jesus and to Mary Help of Christians.

The walls of the house suffered some slight injury, being cracked in several places, and the mortar having fallen away; but apart from this, there was no serious damage.

The chimney, which fell upon the old sugarcane factory, broke through the roof in several places and injured the walls, smashed an iron staircase and, thanks be to God, only grazed, with its enormous weight, the side of a large machine called the "Vacuum Pan" the most valuable article in this deserted factory.

At "Reading" no damage was done. Nearly a week has elapsed since the earthquake, but we still hear now and then subterranean rumblings and feel the house shake, but there have been no more upheavals. The undulating movement in earthquakes is destructive, especially to lofty buildings; but the shock overthrows both large and small houses, sparing none.

I have spent four and a half years in Jamaica and in that short time I have witnessed a drought lasting four months, a hurricane which overthrew trees and houses, a serious inundation, and now this terrible earthquake.

Kingston is the Capital of Jamaica and was a cheerful modern city; yesterday I went to visit the Jesuit Fathers, who live at Kingston.

I saw the city utterly destroyed; not a single house has remained uninjured and the whole population is living and sleeping in courtyards, passages, or gardens under wretched tents or in the open, including the Reverend Fathers themselves. I had a sorrowful meeting with the Administrator Apostolic, Father Collins, who confirmed what I have stated above and added: "It is reckoned that not less than *two thousand* persons perished in the catastrophe. One thousand corpses have already been buried!" He also calculated their losses in houses, churches and schools approximately at *twenty-five thousand pounds*, and ended by saying that the worst was that he knew not where or how to find the whole or part of this money.

And we, in the new Agricultural Colony of



Bushy Park recently confided to us by Rev. Father Collins, are unable, through want of means, to do as much good and make the improvements we had hoped to effect. We must have patience and submit ourselves to the Holy Will of God!

Thousands in Jamaica are worse off than we are, without bread or a roof to cover them! Let us implore Divine Providence to assist them also. And you, Rev. Father, do not forget in your prayers our poor and distressed Jamaica,

"The ceremony of the laying of the Foundation Stone was most interesting. After Solemn High Mass all the people, followed by the Clergy, went in procession singing the *Ave Maris Stella* to the chosen site. There the parish priest solemnly blessed the foundation stone of the new building, at the conclusion of which one of the Co-operators read the following document:

"On the Feast of the Immaculate Conception, Dec. 8th, 1906, the Sovereign Pontiff Pius X governing the Church, His Lordship Mgr. Theo-



Mexico - Coronation of Mary Help of Christians. (During the Sermon).

where we are so anxious to do some good! In particular pray for your sons especially for

Yours most obediently in J. C.

FREDERICK BARNI, Priest.

## India.



### Laying the foundation stone of the First Salesian School at Tanjore.

The Salesian missionary, Fr. George Tomatis, writing to Our Superior General, gives the following details concerning the new foundation made by the Salesians. He says:

tonio de Castro the Diocese of Meliapor, the Very Rev. Don Michael Rua, being Rector Major of the Salesians of Don Bosco; the Very Rev. Xavier Coelho, parish priest of Tanjore, assisted by his Vicar Fr. Pavesio Suzarte, blessed the first stone of this house intended for the Salesians of Don Bosco, who came this year to Tanjore to found their first house in India.

"There were present the Rev. George Tomatis Rector of the Salesians in Tanjore and his brethren, also Rev. B. Deltour, Missionary Apostolic, Parish priest of Tiruvadi and his confrère Fr. Laplace, parish priest of Ayyampet.

"Mr. R. Colundysami Pillay, Municipal Secretary and Mr. S. Arokiasami Chattram Tahsildar were the witnesses.



"Many Salesian Co-operators and a great number of people were present at the ceremony."

This document was enclosed in the stone together with a picture and several medals of Mary Help of Christians and some souvenirs of Don Bosco.

When the stone was laid, the Rev. P. Deltour gave a sermon in *Tamil*. He spoke of the lowly beginning of the Salesian Work in the Church of St. Francis in Turin on the Feast of the Immaculate Conception 1841, and of the Providential extension of this work; and he expressed the hope that the first Salesian house in India might have the vitality and the speedy development of all the other Salesian foundations. The solemn chant of the *Laudate Dominum* brought the ceremony to a close.

This happy day beginning with a devout service in the Church at the feet of Our Lady, followed by the blessing of the foundation stone, was spent in heartfelt and holy joy and concluded with a very successful *accademia* in honour of Mary Immaculate and a dramatic entertainment.

To this end the large hall, which is used as a school room, was turned into a theatre. Many persons, both Christian and pagan, assembled there and many had to remain outside for want of room.

\* \* \*

We have already described this much appreciated entertainment, the details having been supplied through the columns of a local paper. The first of Don Bosco's sons in India, though labouring under very troublesome circumstances, and having to cope with the extra difficulties attaching to every commencement, seem to have succeeded not only in establishing a foundation in the territory, but also, what is more advantageous and promising, in gaining the esteem and good-will of the people and of their fellow priests in the diocese.

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## China.

### From the travelling diary of our Missionaries.

*Wednesday, Feb. 7.—Penang.* We had no opportunity of making a close acquaintance with *Penang* which lies at the foot of beautiful green hills in appearance like so many picturesque towns among European hills. The harbour is

full of animation, but cannot be compared with that of Colombo. Its immense size is worthy of admiration, resembling rather a magnificent bay than an ordinary port. The exuberant vegetation is a welcome change from the mournful aspect of parched steppes and arid rocks between Port Said and Socotra.

The steamer stopped a few hours there; but in order to land one would have required a brain of terracotta; otherwise our friend the sun with his burning rays would have cooked it like an egg.

*Thursday, Feb. 8.* — The towns we have so far passed in our long sea voyage, though differing from one another in appearance, resembled merely a picture, or at most, a landscape which on reaching the harbour one could take in at a glance. In Port-Said the houses are crowded together, in *Suez* they are scattered, *Aden* is a black rock, *Colombo* a garden and *Penang* a pleasant town, but all of European aspect.

*Singapore* is more than a picture, it is a gallery of paintings. It is not a single town or port; but here you have a different port and town according to the spot where you cast anchor or the side on which you cast a glance.

At the end of the *Straits of Malacca*, instead of the usual limitless view of the sea, the horizon is bounded by a real archipelago, whose verdant isles and channels opening out in all directions fill the new-comer with wonder. And as one advances, villages, steamers, sailing vessels and little boats make their appearance, enlivening and adding variety to the view, already in itself so attractive.

On our right are masses of cocoa-nut trees under whose lofty shade nestle white houses with red roofs. For our comfort, though we are so near the equator, where the sun inexorably darts his perennial rays, the evening hour brings us from time to time a refreshing breeze.

The thermometer marks 86 degrees Fahrenheit the mean temperature of these countries which know not the change of seasons. We are told however that the greatest heat does not exceed 96 degrees. The climate of Colombo is more temperate, from 71 deg. to 90 degrees. As you see, apart from the duration of the heat, some of the mediteranean islands, for instance Sicily, may have a higher temperature.

Now we are enclosed in a picturesque bay, hills on both sides and hills in front. The refreshing appearance of the verdant hills beyond would entice one to land, but we are borne onwards to the other shore where, behind long bare palisades appear warehouses, factories and shops, from which resound the noise of machinery. But here again you have scarcely time to cast

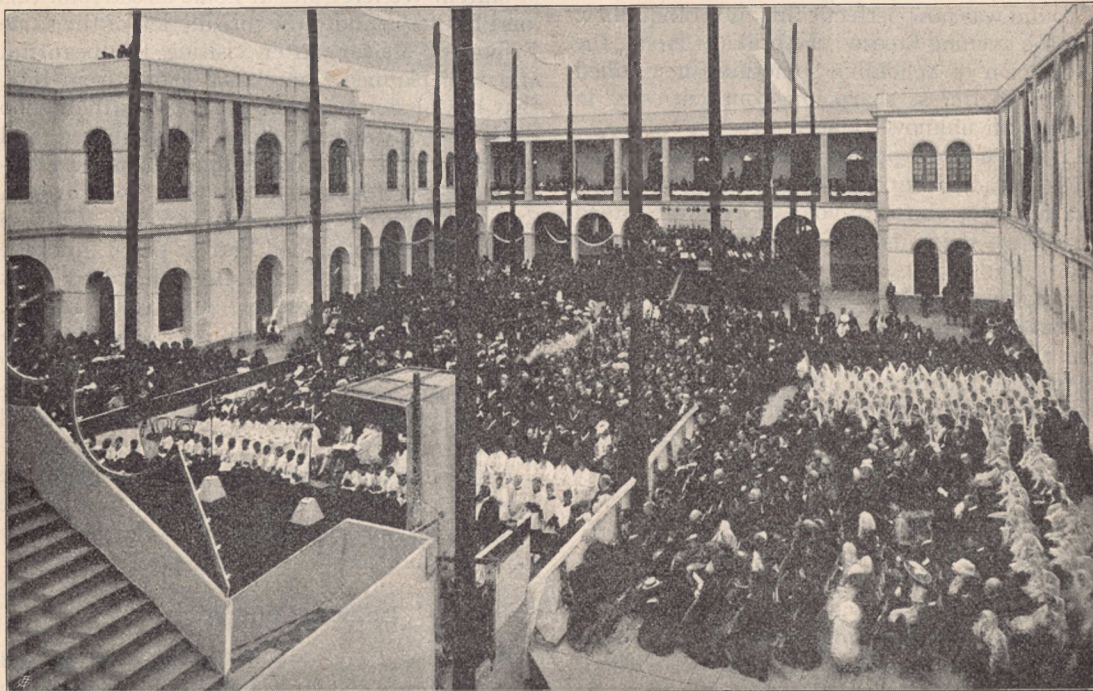


a hasty glance before other hills, other woods above which rise telegraph posts and charming palaces, attract your attention.

#### In port.

It is a transition from one charming prospect to another without having the time to appreciate any. All at once the band strikes up its joyful sounds a faithful echo of the general sentiments, joyous in having so happily reached the limits of our hemisphere.

foaming waves as she turns round to find her anchorage. Her size is so great that occupying a great part of the harbour she seems to block a large street with a row of carriages on each side. Scarcely has the landing stage been fixed when one is attracted by the swarms of people; the embarkation is crowded with passengers and porters. From the steamer are exchanged greetings with those on shore, waving of hands, looks and smiles of welcome. Then a double file going and coming, makes the steamer like an ant's nest.



Mexico - Coronation of Mary Help of Christians. (*View of court-yard during the ceremony.*)

Around the vessel swarm the usual crowd of boys. Not the bold Indians of Colombo, but fine specimens of robust youth, with round face and prominent teeth. They are samples of the dominant race, the Malays. They glide about in frail boats, propelled by light wooden paddles; something better than the poor Indian *catamarans*.

The scene is ever changing, ever increasing in interest. The eye is charmed with a view of trellised cottages clothed with creepers, through which the zephyrs play, like cages under the green foliage.

Seven large steamers are anchored in the docks. The *Alice*, always the largest vessel at each succeeding port, enters to the accompaniment of the band, manœuvres noisily, raising

The happiest are the little Malays who never cease chattering in their incomprehensible dialect full of vowel sounds like that of the birds, to induce people to throw coins. Several have their little canoes prettily decorated with flowers; others have brought with them a little monkey which naturally imitates its master. A shining coin cast suddenly into the water makes one of these urchins forget he is holding the little animal and drags it with him into the depths of the sea. Afterwards the poor little animal, though soothed with many caresses, panting and sputtering looked with melancholy eyes on his master who had played him such a trick. The passengers laughed but when the boys dived again, the monkey, belying its reputation as a clever mimic, remained alone in the boat, not



feeling inclined for another plunge into the waters.

Whilst the coolness of the air tempted us to go down to dinner, we heard from the city a confused sound as of frequent explosions:

#### From one surprise to another.

Few could resist the temptation to take a walk through the town. Besides, this is the best time; for night only, with its beneficent shadow, can temper the equatorial heat. For the second time we rejoiced in setting foot on terra firma. All round was now perfect calm and tranquillity; then the evening breeze, the brilliant moon, the expectation of beholding something new, filled us with gladness, sharpening our curiosity in entering an unknown place.

At the first stoppage of the tramway loud voices attracted our attention. It was a friend, or rather two, who with voice and gestures urged us to leave the tram, relieving us at the same time of the trouble of paying the people, whose language we could not comprehend.

I must explain this fortunate meeting. In the first class cabin of our vessel two excellent Portuguese gentlemen were travelling with whom we made great friends. One of these brothers Signor Francisco Gonzales, being already acquainted with Father Antonio Cardozo, Superior of the Portuguese Mission of Singapore, had scarcely landed when he hastened in a carriage, unknown to us, to bring the above mentioned Father. This gracious attention was indeed worthy of his chivalrous nation.

The Rev. Father Antonio wished us to spend a few moments at his house, and we, without knowing its locality, had already taken the right road. But to our dismay the tram car was taking us through a city apparently in open revolt and given up to rifle firing.

I do not exaggerate; we passed in terror through an uninterrupted discharge of fire arms. But that which caused me no little surprise, and helped to allay my fears, was every one's serenity in the midst of this turmoil. Immense crowds lined the streets, their faces red with the reflection of the noisy firing. But not a cry, not a voice raised: I even thought I perceived on these immovable countenances a certain air of festive rejoicing. It was incomprehensible. I could not understand how amongst the ever increasing crowds none but Chinese were to be seen. In the harbour, employed in the most menial offices, one expected to see them, but where had this deluge of sons of the Celestial Empire descended from?...

The good Father re-assured us, saying that it was only their way of celebrating the Chinese

new year, which coincided with the present lunation.

#### The Catholic Mission.

Good Father Antonio was more pleased to have us with him than if he had some of his own relations. He had already been warned of our coming, but did not expect us so soon. The Bishop of Macao also, whose picture was shown to us, thinking we were on another vessel, did not expect us before the beginning of March. We felt quite at home already, for this kind Father is under the jurisdiction of the same Bishop of Macao. After visiting the beautiful and well planned Church, we learnt from him, that his mission has charge of no less than 9000 Catholics. Amongst about two hundred and fifty thousand inhabitants nine thousand Catholics are not too many; but there is already a Catholic Church exclusively for the Chinese under the care of a good French priest, and the Portuguese Fathers have three hundred boys in their schools. These are substantial results. These Catholic schools also, like those of Colombo, are helped by the generosity of the English government, of which one hears the greatest praise as the most successful colonial administrator.

Father Antonio Cardozo, braving again the horrible tumult, kindly accompanied us some distance on our way back. We offer him once more our most cordial thanks.

#### Leaving Singapore

*Friday, Feb. 9.* — On leaving, we passed close to a vessel sailing, I think, for Batavia in the Island of Java, which had deprived us of a good third of our fellow travellers. We had seen and known each other for no more than twenty days; and yet the farewell was affecting.

We must allow that of Singapore our appreciation was very incomplete. Where we embarked was merely the German port. The more we recede from it into the open, the more the principal port (which may more accurately be called the English port) opens out to our view...

And the port, the boats, the houses and the hills vanish in the sea. But one thought consoles us: we are already on the Chinese Sea. *Hong-Kong* and then *Macao!* What is the remaining journey of some sixteen hundred miles! We are glad to think that already the telegraph, passing under the sea has carried to the Bishop with the rapidity of lightning, the good news of our speedy arrival.



*Saturday, Feb. 10.*— Sky and sea! In the evening a vessel in sight.

*Sunday, Feb. 11.*—This is the fourth Sunday we have passed on sea; the 25th day of our journey. Today again nothing fresh to record. As we turn more to the north the heat decreases. Although the sea is apparently calm, it is a treacherous calm. Underneath, large waves are roiling the "*Alice*" as if it were a light skiff, reminding us of the Indian Ocean, of unpleasant memory.

Jan. 28. In the Indian Ocean.

Feb. 1. A reef of the Laccadive Islands.

Feb. 2. Cape Comorin.

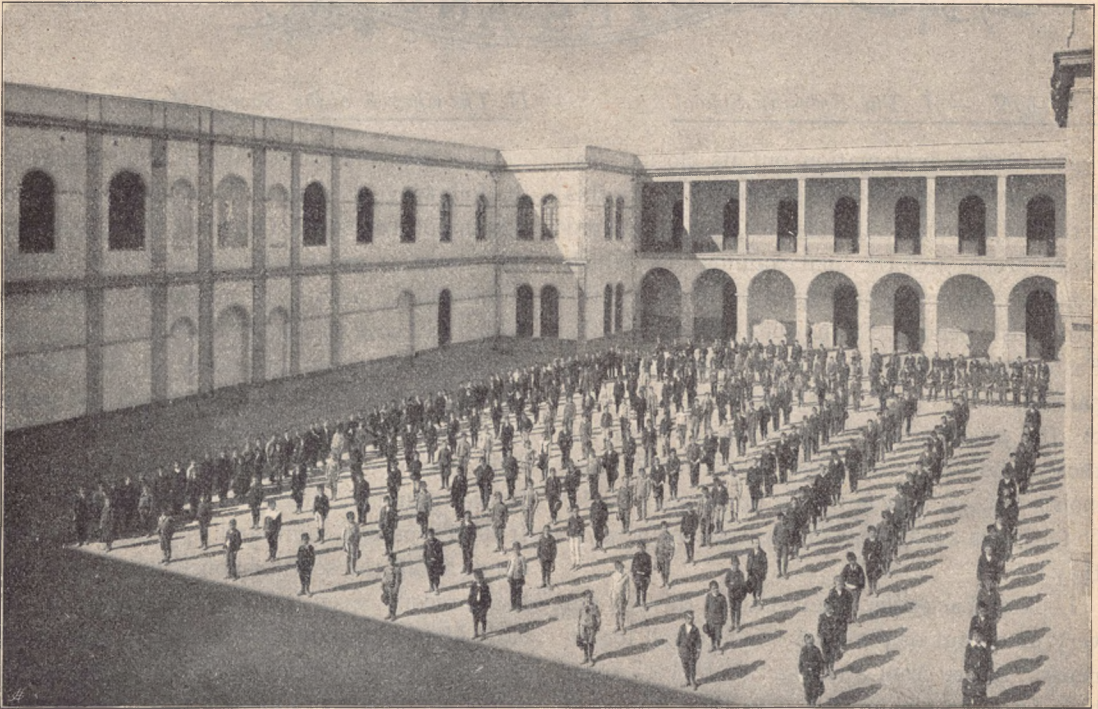
Feb. 3. Colombo (16th *day's journey*), 5th Stoppage.

Feb. 6. Sumatra.

Feb. 7. Penang (20th *day's journey*) 6th stoppage.

Feb. 8. Singapore (21st *day's journey*), 7th stoppage.

Feb. 9. In the Chinese Sea.



Mexico - Pupils of the Salesian Institute.

#### Arrival al Macao.

*Monday, Feb. 12.*—As our journey is ending almost imperceptibly, on the eve of our arrival allow me to offer our kind readers a summary of the principal dates of the journey.

Jan. 18. Departure from Genoa at 10 a.m.

Jan. 19. At Naples (1st *day's journey*) 1st stoppage.

Jan. 20. In the Ionian Sea.

Jan. 21. Near Candia.

Jan. 22. At Port-Said (4th *day's journey*) 2nd Stoppage.

Jan. 23. Suez Canal (5th *day's journey*) 3rd stoppage.

Jan. 24. In the Red Sea.

Jan. 27. Aden (9th *day's journey*) 4th stoppage.

Feb. 13. *Tuesday*—Hong-Kong at 10 a.m. (26th *day's journey*) 8th stoppage.

At 5.30 p.m. we arrived at Macao.

JONN FERGNANI  
*Salesian Priest.*

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### THE SALESIAN BULLETIN

Printed and Published  
at the Salesian Oratory, Turin, Italy.

This Magazine is sent to Catholics who manifest a desire to become Members of the Association of Salesian Co-operators, and concur in helping our Society in any way whatsoever.





LONDON. — I. The Salesian School.

The Easter examination put its closing seal on the second term of the school year. At this period of its course interest is mostly centred in the prospect of the final examinations, which loom up most conspicuously on the horizon of the term just begun. From the results of the Easter test, which have been despatched to parents, these latter may form an estimate of the progress of their boys, and for all those who have obtained good marks last month success may fairly be prophesied in the Oxford Locals or College of Preceptors whichever they take.

Looking back over the last term there is not very much out of the even tenor to call for remark. Apart from studies, the higher forms have been keenly interested in the prowess of the football eleven, which has worthily represented the school this year, and maintained its reputation in the local world of football. Most of the secondary and high schools in the neighbourhood have been met, and up to the time of writing the school team had not lowered its colours to any.

Almost in the last week came the feast of St. Patrick. Falling on Passion Sunday it brought with it special commemorations, as a newly ordained Salesian Priest sang his first Mass in the Church of the Sacred Heart. Sunday, however, being an awkward day for other forms of rejoicing the entertainment was postponed till the following Tuesday. The selections by the band, mostly Irish airs, or variations of them, were one of the features of the evening.

II. The Church of the Sacred Heart.

The *Catholic Times* of March 22nd contained the following: Ever since the beginning of Lent, this important South London Church has been the centre of great religious activity. Whilst nothing in the nature of a mission has been given during this holy season, special courses of Lenten sermons have been preached on the Sunday mornings by the Rev. W. J. Kelly, S. C., and at the Sunday evening services by the Very Rev. C. B. Macey, S. C. (Provincial). On Sunday last, Passion Sunday, which was also the festival of Ireland's patron saint and apostle, the attendance at all the services constituted something like a record even for West Battersea. At the early Masses there was an unusually large number of communicants, many availing themselves of the opportunity of making their Easter duty. The Solemn High Mass was sung by a newly ordained priest assisted by the Very Rev. Fr. Provincial. Fr. Kelly concluded his course of sermons with a very appropriate one on "Holy Communion," and after the Mass distributed Shamrock which had previously been blessed. The children's service in the afternoon was also well attended the number present being 266. After the service each child was presented with a sprig of shamrock.

In the evening when the Very Rev. Fr. Provincial ascended the pulpit there was again a crowded attendance. The preacher drew attention to the dangerous state of the habitual sinner, who by not resisting temptation, and by his foolhardiness in going into dangerous occasions, renders himself an easy prey to the devil and exposes



himself to an unhappy end. Solemn Benediction given by the newly ordained priest concluded the day's solemnities.

Many of the Salesian priests have been engaged during Lent in preaching in various London Churches and elsewhere. Rev. V. Campana, S. C., preached the mission at the Augustinian Church, the sermons being given the first week in English, and the second in Italian. Fr. Mulholland, S. C., gave a Lenten course at St. Mary Magdalen's, East Wandsworth; Fr. O'Leary, S. C., at St. Gregory's, Earlsfield, while Fr. Giltingan, S. C., went to the Salesian Church at Farnboro (Hampshire) for the same purpose.

### III. Wandsworth (Salesian Church).

The same issue of the above paper contributes further notes on the Oratory of St. Mary Magdalene, East Hill, Wandsworth. Commenting on the new Church it says: The Congregation had a further opportunity of showing their gratitude and appreciation of the excellent work done by the Salesians in Wandsworth. The members of the building committee organised a grand Irish Concert which was held in the Assembly Rooms. In every way the concert was a great success and eclipsed all their previous entertainments. Unstinted applause was given to each of the many artistes but the singing of Mr. Geo. O'Hagan (humorist) brought down the house. On Sunday, March 17th, Fr. Hawarden, S. C., concluded his course of sermons on the Mass referring at the close of a most instructive discourse to the feast of the day, exhorting his hearers to imitate the Irish Catholics in their fidelity to their religion and to the Holy Mass.

Readers will remember that the Rector and his committee are endeavouring to clear off the debt which still burdens this newly opened Church, and that any co-operation from far or near is equally welcome.

### The Oratory. Turin.

The newly appointed Apostolic Delegate to Peru, His Grace Archbishop Dolci, has lately been among the visitors to the Oratory at Turin, the Sanctuary of Our Lady Help of Christians and the venerated tomb of our holy Founder.

Already a zealous Co-operator, His Grace will not lack opportunities of assisting the Sons of Don Bosco in his new sphere of action; for, it will be remembered, Lima is one of the great centres of Salesian activity in South America, it was lately the seat of the fourth Congress of Co-operators and will soon add the glory of having one of the chief Sanctuaries dedicated to Mary Help of Christians.

True to the traditions of their Founder, the printing shops of the Oratory are constantly



The Nuncio Apostolic of Lisbon.

sending forth books and pamphlets of every size and form, but all devoted to the objects for which Don Bosco set such importance on the press—the spread of sound reading, the defence of religion, and bringing useful matter into the hands of the masses, who are peculiarly prone to take in notions, true or false, from what they see in print.

One of the latest publications from the Oratory press is a weekly periodical for the young people of the Festive Oratories and Catechism classes which we mention at length in other columns. Last January this paper entered on its second year of life, and on that occasion, a bound volume of the first year was presented



to His Holiness Pope Pius X. to beg for the Apostolic blessing on its course.

The following is the reply from the Holy See:

*Very Rev. Sir.*

*In the name of the Salesians at Turin I laid before the Holy Father the volume of the weekly paper sent me by you for that purpose. I have now the pleasure of informing you that His Holiness was greatly interested in the new periodical, so correct in its religious tone, and so well adapted to the needs of the Festive Oratories; He has therefore very willingly bestowed the Apostolic Blessing on all those connected with its publication and on all its readers.*

*I take this opportunity of assuring you again of my sentiments of esteem, and remain*

*Yours affectionately in Christ*

*R. Cardinal MERRY DEL VAL*

*To the Procurator General*

*of the Salesians at Rome.*

Lisbon. The Queen of Portugal at the Salesian School.

The new buildings of the Salesian School in the capital of Portugal have already attracted many distinguished visitors and Co-operators from various parts, but until a few weeks back it had not had the honour of receiving royalty within its walls.

Her Majesty Queen Amelia was received at the entrance of the Institute, the band playing the royal march, and went direct to the School chapel to visit first of all the King of Kings. On leaving the chapel the Provincial of the Salesians thanked Her Majesty for the honour she was conferring on the school, and a young pupil then stepped forth to recite a brief congratulatory poem written for the occasion. The Queen next visited every part of the school, showing remarkable interest in the various departments, and displaying that benignity which has long ago earned for her the name of *the good Queen*. She visited the infirmary, staying a short time by the side of two boys who were ill with influenza, and spoke to many others whom she met in the various school-rooms, noticing espe-

cially the choir boys who are also the choristers for the royal chapel.

Her Majesty expressed great hopes for the good work that can now be done in the extended and well equipped buildings, and besides leaving a generous offering for Don Bosco's works, she wrote the following in the visitor's book:

*Very best wishes for the prosperity and greater development of such a useful work,*

AMELIA, Regina.

The feast of St. Francis of Sales. The Conferences.

We have already given in these columns an account of the celebrations of our Patron's feast in London and adjoining Houses. From various sources it is apparent that the recurrence of this day is assuming more and more importance every year, and that it is not regarded merely as a special feast, but rather as an occasion for reviewing the position and work accomplished, and adopting measures for future advance. The conference prescribed for that day is becoming the main feature of the event, and judging by the enthusiasm displayed in many places there is every likelihood for yet greater things in the future.

At Turin the Conference was held in the Church of St. John the Evangelist and Salesian Co-operators were not only in evidence but in their hundreds. And their expectations were not to be disappointed, for none could deal more masterfully with Don Bosco's work than the Apostle of Patagonia, our own Archbishop Cagliero. He spoke for over an hour on more than one department of Salesian work, but the great missionary and coloniser was naturally led to dwell on what was most familiar to him — missionary work among the newly baptized Indians of the Southern prairies of South America.

"Don Bosco, the Salesians, the Co-operators," he said, "You have there three names but one object and aim—to work for the glory of God and the salvation of souls.

The Salesians are actually engaged on the work, the Co-operators make their undertakings possible by their alms.

But are they really at work? In Buenos Ayres alone the Salesians and the Nuns of Mary Help of



Christians have fourteen houses and five thousand children under their direction, and this excludes their work in the Churches and parishes. They are actually engaged in civilizing the native tribes, whom former Salesians have called out of their savage wastes and baptized.

It is fairly evident then that they are not idle. I have crossed the ocean twelve times, and have crossed the Cordilleras even oftener than that, and yet how many souls there are yet to be converted and saved; but to carry on such a

interest is displayed in the religious welfare of the growing generations, it cannot be said that Don Bosco spent his years of labour in vain.

#### The Congress at Faenza.

In last month's issue we called attention to the forthcoming Congress of the Festive Oratories, and presented a brief review of the work of these institutions and of their wonderful results in recent years. His Eminence Cardinal Svampa, who has an intimate knowledge and



The Fert Gymnastic Society of the Festive Oratory at Faenza.

work the Salesians stand every day more in need of the charity of the Co-operators”.

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At Lisbon report says that there had never been such a stir in the Salesian world. The Apostolic Nuncio to the King was present for the occasion and said the Community Mass, while the well known Jesuit Orator, Fr. Louis Cabra, gave the sermon at the Solemn High Mass. The Apostolic Nuncio was the chief guest at the subsequent gathering of Co-operators at the Salesian Institute.

At Milan, Naples, Pisa, Pavia, Rome, Genoa, Cagliari, to mention a few places, similar large and influential meetings were held. While such

experience of them, says that the Festive Oratories should be looked upon as the first-born work of Don Bosco's heart. They include a variety of works and numerous methods of Catholic activity, eminently adapted to the requirements of times and places, attracting the young generations, especially during those years in which, having passed beyond the control of their family and school, their surroundings often expose them to disaster and shipwreck. In these Oratories, besides being preserved from the dangerous occasions of sin, they receive the instruction which has been either wanting or defective, and they are trained in the practice of a Christian life.

Since the former Congress, strides have been



made in every department of the oratory's work, and its excellent results have won the admiration and in many cases the gratitude of the clergy and dignitaries of the church. We give here the four letters received from the Cardinal Archbishops of Bologna, Ferrara, Milan and Turin respectively, in reply to the notice and invitation to attend the Congress:

Bologna, Jan. 14th, 1907.

*It is with great pleasure that I receive the news of the third Congress of Salesian Co-operators to be held in April next, and I most willingly agree to your proposal to place my name among its patrons.*

*I trust that God will bless your efforts abundantly, and that nothing will prevent me from being present at the Congress.*

DOMINIC, Cardinal SVAMPA.

Ferrara, Jan. 15th, 1907.

*I cannot help sending to let you know how opportune I consider the forthcoming Congress at Faenza; may the blessing of God cause it to produce the highest results.*

JULIUS Cardinal BOSCHI,  
Archbishop.

Milan, 17th, 1907.

*Nothing could be more desirable, as nothing is more urgent and promising, than that the united efforts of the good should be directed towards the christian training of the young on whom the future of society depends. For this reason I congratulate the praiseworthy initiative of the Salesian Society, which having carried through with great success the last Congress at Turin five years ago, has now taken steps towards a third to be held in April. May it equal its predecessors in good results, and may Almighty God bless the conferences of the assembled clergy and lay people who are met together to treat of the vital interests of our holy religion.*

*At the same time I must thank you for the*

*honour of placing me among the patrons of the movement; and although I fear that my presence will shed but little lustre on such a worthy assemblage of dignitaries, I willingly accept the honour as a sign of the sincerity with which I invoke the blessing of God on the labours of the Congress.*

ANDREW, Cardinal FERRARI.

Turin, Jan. 18th, 1907.

*As the enemies of the Church and of Jesus Christ never cease in their nefarious attacks, it is proper that the children of light should seek to multiply the means of combating error and defending truth and justice.*

*Therefore I admire the zeal of the Sons of Don Bosco and invoke the blessings of heaven on the new Congress of Festive Oratories and the Schools of Religion.*

AUGUSTINE Cardinal RICHELMY.

## THE PROGRAMME OF THE DISCUSSIONS.

### First Section.

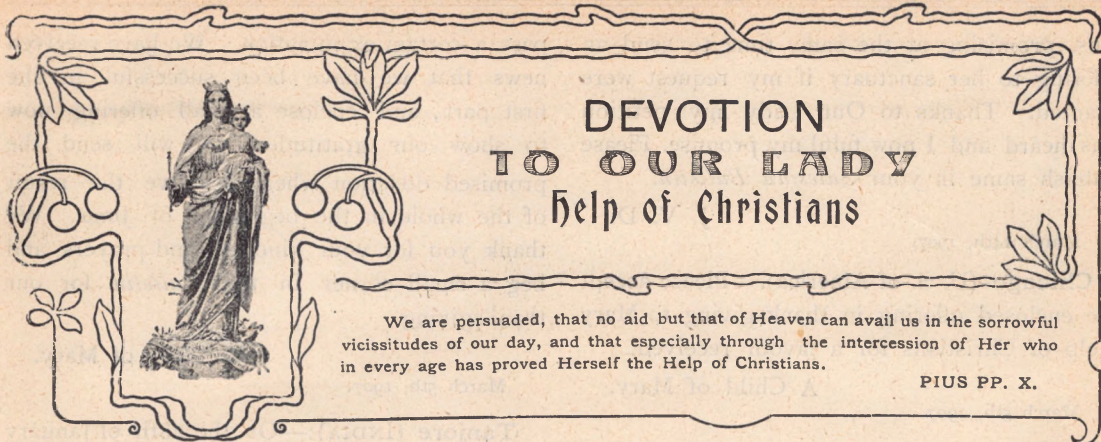
1. Formation - Organisation and Staff of a Festive Oratory.
2. The Religious Functions - Frequenting the Sacraments. - Preaching and instruction - Catechetical competitions and retreats - Socialities.
3. Discipline - Awards - Entertainments - Circulating libraries - Classes for instrumental and vocal music - Dramatic and gymnastic clubs.
4. The use of the Oratory on week-days - Before and after class - Evening classes.

### Second Section.

1. Constitution; Organisation and staff of the advanced Schools of Religion.
2. Classes of religion for young men at work, for pupils attending secondary schools, for students of higher colleges.
3. Discipline and awards.
4. Conferences.







**I**T is customary to regard the month of Our Lady Help of Christians as commencing on the 24th of April and concluding with the Feast itself on the 24th of May. That period was dedicated by Don Bosco for the keeping of the month in the Sanctuary at Turin, and even in his time it was not uncommon for pilgrimages to come to the Sanctuary from distant parts. Not so very many years back, that part of Turin, of which the Sanctuary is now the centre, was a bare, forsaken quarter rather avoided than frequented. But Don Bosco had seen in a vision crowds coming in from all directions, entering a vast temple which at the time had of course no existence, and laying their homage at the feet of Mary Help of Christians.

However, more than one of his predictions was held at the time to be impossible, the outcome of a vivid imagination; but not only have they been realised in the case of that locality, but equally unexpected results have followed in other parts of the world, where, through Don Bosco's Sons other Sanctuaries have been raised or are in course of erection. In many cities of South America, especially Buenos Ayres and Lima, with Mexico in North America, this reawakening of faith and devotion is witnessed, and there is nothing to prevent these Sanctuaries from rivalling their prototype in Turin, but rather every sign that they will do so; for although a few years back, the forest and prairie were still undisturbed, except by the confused war shouts of Indian tribes or the fierce notes of wild beasts, the

name of Mary Help of Christians is now familiar, and the native tribes have joined her hymns of praise.

But while rejoicing at the increase in the number of her followers, we must not be outdone by them in the practice of our devotion. To those Co-operators who are keeping the 24th of each month as a day dedicated to Our Lady Help of Christians, the particular intention is proposed, to beg Our Lady's intercession on behalf of the Holy Father's special needs.



## GRACES and FAVOURS

**Birmingham**—With a heart full of gratitude I send a small thank-offering in honour of Our Lady Help of Christians for a temporal favour received through her intercession. Kindly publish in the *Salesian Bulletin*.

M. J. B.

March, 1907.

**County Sligo (Ireland)**.—Kindly accept the enclosed offering in thanksgiving to Our Lady Help of Christians for a favour received through her powerful intercession after promise of publication.

K. J. T.

March 17th, 1907.

**Chicago (U. S. of America)**.—A few months ago I made a novena to Mary Help of Christ-



ians, promising at the same time to send an offering to her sanctuary if my request were granted. Thanks to Our Lady my petition was heard and I now fulfil my promise. Please publish same in your *Salesian Bulletin*.

J. V. D.

March 14th, 1907.

Chicago (U. S. of America).—Please accept the enclosed offering in thanksgiving to Mary Help of Christians for a favour received.

A Child of Mary.

March 5th, 1907.

Dublin (Ireland).—Please publish the following in the *Salesian Bulletin*. I have been suffering from a very bad pain which I feared would have required an operation. I made a novena to Our dear Lady Help of Christians to intercede for me. She has done so, I am sure, for it is almost gone. I have also prayed to her for my little boy who was not well and Our dear Lady has also heard my prayer for him. He is now all right. May Our Lady Help of Christians be known, praised and blessed for ever.

Anonymous.

April 1st, 1907.

Chicago (U. S. of America).—Please accept this small offering in thanksgiving for a favour granted me through the intercession of Mary Help of Christians. Kindly have a Mass said in her Sanctuary, and publish the favour in the *Salesian Bulletin*. The same amount will be forwarded each of the following two months.

M. H.

March 15th, 1907.

Drogheda (Ireland).—In answer to your appeal and in thanksgiving for a temporal favour received through the intercession of the Help of Christians I enclose a small donation. Please have Mass offered in honour of Our Lady, and have the favour published in the *Salesian Bulletin*.

M. S. O' F.

March 15th, 1907.

Bury (England).—It is with very grateful hearts we return thanks to Our Lady Help of Christians whose intercession we asked to

pass a certain examination. We have received news that we have been successful in the first part, and enclose a small offering now to show our gratitude; we will send the promised donation when we have the result of the whole in the beginning of June. We thank you for your kindness and prayers, and beg a small corner in the *Bulletin* for our thanksgiving.

Children of Mary.

March 5th, 1907.

Tanjore (INDIA).—On the 28th of January 1907, I was committed to take my trial, before the Presidency Magistrate Egmore, falsely charged by the Railway Police, Madras, of having beaten and abused a Railway servant while in the discharge of his duties. On the first day of my trial, in spite of my pleading not-guilty to the offence, the Railway servant swore that I was the person who beat and abused him. Hearing this false evidence against me, I inwardly recited the Memorare and prayed to Our Lady the Help of Christians for her signal favour, promising a small offering and publication in the *Salesian Bulletin*. The case was adjourned to the next day. On the second day's trial, before another witness was put into the box for examination, the Complainant, Railway police Inspector, came forward with an apology before the magistrate, declaring my innocence, and proclaiming that I was charged wrongly through a mistaken identity instead of the real culprit. The magistrate in acquitting me honourably passed a severe censure on the Police and promised to give sanction to prosecute the Railway servant for perjury if I should demand. May She ever reign and be ever praised as the Help of Christians.

T. S. D'SAMI.

March 6th, 1907.







# The Story of the Oratory or Don Bosco's Opening Apostolate

## CHAPTER LXVI (Continued).

This happy termination of the difficulties which prevented the recognition of his teachers was a source of great satisfaction to Don Bosco, for he thus secured adequate staff for the classes at the Oratory; but other needs soon began to tell. In that year the first Salesian House outside Turin was to be opened, and teachers would have to be provided for it. In reply to many requests, and by the co-operation of several influential persons, a college at Mirabello had been equipped, and all were looking forward to the day on which the new experiment was to be tried. Don Bosco had first gone to this town in 1860, and had convinced himself that there were good prospects of success for one of his houses in that town. He spoke to the Bishop of the Diocese, and to some influential residents, the result of the arrangements being that a site was chosen and a building commenced in 1861, which after two years was brought to completion. The next step was to select the staff for the new Institute. Everything seemed to point to Don Rua as the Superior, and no one in fact was believed so capable and so well disposed as he to reproduce Don Bosco's ideal at Mirabello, and be another Don Bosco to the boys who should enter the new school. This opinion is substantiated by a letter, since found in the archives, in which Don Bosco communicates to Don Rua the choice he had made of him as the new Superior at Mirabello; part of it runs as follows:

*To his much beloved son Don Michael Rua,*

"As Divine Providence has called us to open a House for the benefit of the youth of Mirabello, I have thought it most conducive to the glory of Almighty God, to entrust its welfare to you.

But as I shall not be near you either to advise or remind you of what you have already seen in practice, I have thought it best to write a few things here which will serve you as a guide in your future labours. I speak to you as a father when he opens

his heart to the dearest of his sons. Receive my words therefore as a pledge of my affection, and as an assurance of my ardent desire that you should gain many souls to God."

Then follow some words of wisdom which have ever since been the guiding rule of the Superiors of our Houses. The news of this choice was not a surprise to anyone; but it was a matter of great consideration to Don Bosco. Just at that time they were both at Montemagno with others for their retreat, and the grace of God was working almost visibly in the hearts of those first Salesians. The question of the teachers was still unsolved and seemed to predict a repetition of the old difficulties; for although the new House was to be a preparatory Seminary and in complete dependence on the Bishop, its teachers were to have the recognised teaching certificates. It would have been useless to apply for the approbation of the Institute without at least two having the recognised certificates or their equivalent. There were several among the priests and clerics who were quite prepared for the examination as far as knowledge went, and who had also spent some years in teaching, but they had no recognition. There seemed no way out of the difficulty. It had formerly been customary to hold extra examinations at different times for the purpose of conferring these facilities, but none had been held for some years back; there was apparently nothing to be done, but to go through the four years course of studies, and postpone the opening of the school; but at any rate it was God's work and He would provide for it.

In the month of July a quite unexpected announcement was made to the effect that, on account of the dearth of teachers, an extraordinary session would be held in the month of September, in that and the following years. Don Bosco saw in this announcement the hand of Providence and immediately told some of his subjects to prepare themselves. The time was short; there were hardly two



months in which to attempt to cover part of the work prescribed, and to some it seemed at first altogether too short a time. But those were known as the heroic times and no sacrifice would cause them to hesitate. Don Bosco therefore found several who devoted all their energies to the work although they had only just finished the scholastic year with the boys. The syllabus for the examination was laid out, and by the time September arrived the candidates were prepared to stand the test with tranquillity.

Don Bosco wished to make use of this opportunity to settle a similar question. All these candidates had already obtained certificates in philosophy from the Seminary of Turin, and these certificates were as a rule recognised by the University Authorities. But the Principal had some prejudice or other against Don Bosco's work and he made difficulties about recognising them. However Don Bosco recommended the matter to God, and a few days afterwards he heard that the principal had gone away for a time, leaving a vice-principal in his place, who made no difficulties about admitting the candidates. In fact this examiner remarked at the time, that he had reasons for knowing that the Seminary studies were more thorough than the courses at many Government schools.

All were admitted. The examination was very successful, one obtaining full marks, the others passing very creditably. Here were plenty of teachers to supply the new House, and on the 23rd of October 1863 the School at Mirabello was opened. That year has always been regarded as marking a new period in the history of Don Bosco's work, for it was the commencement of the wonderful development of the Society afterwards named Salesian, to the foundation of which Don Bosco had put his hand and consecrated his talents and energy. The suffragan bishops of our archdiocese had spoken very highly of the new Society to His Holiness Pope Pius IX, and he had given it his blessing and approbation. In looking over the documents referring to this approbation, the simple words of the ecclesiastical superior tell us a great deal with regard to the lives of these early followers of Don Bosco. "These new priests," the words run, "live according to certain rules, and with such exemplary conduct, that they are a source of edification."

The Bishop of Cuneo, Mgr. Menzini wrote: "The Salesian Society has already produced such good results among the youth of Piedmont, that it is a source of consolation and admiration to all, and

calls for its rapid propagation." These expressions may well be followed by these words of Mgr. Ghilardi, who said: The Congregation of Don Bosco is destined to do much good both for the Church and for society, especially in these unfortunate times when both are assailed in their dearest hopes, namely, the young, who are in so many ways exposed to corruption."

Thus after a period of cloud and storm, the sun shone out once more. The short time which now remains for me to describe, according to the plan previously laid down, is entirely one of consolation and gratitude, for now it was no longer the time of trial and promise, but Don Bosco commenced to gather in some of the fruits of his labours.

*(To be continued).*



The prayers of the Association are requested for the following lately deceased members, Edward MacHale, Gillmoss.

Mr. Edward Thomas Browne, Sandy Hill, Macroom, Ireland.

Mrs. Denis Du Val, Galway, Ireland.

## Book Notices.

The Irish Catholic Truth Society (27, Lower Abbey St., Dublin) has lately issued the following at a penny each:

1. The French Concordat of 1801, by Rev. Bernard Kelly; and the Vatican and France, by Rev. James M'Caffrey, S. T. L., D. Ph.
2. The inherent rights of the Church in regard to Education, by Rev. Innocent Ryan (Vice-President, St. Patrick's College, Thurles).
3. A Royal Saint, Louis IX King of France (Patron of the third order of St. Francis), by A. Clarke.

*PERMISSU SUPERIORUM*

Gerent, GIUSEPPE GAMBINO - Salesian Press, Turin, 1907



# APPEAL

## ON BEHALF OF THE SALESIAN INSTITUTE.

To all those who are kindly disposed towards poor orphans, to all those who have at heart the betterment of society by the education especially of abandoned or neglected youth, we appeal with confidence.

The Salesian Institute in Cape Town is a school of Arts and Trades, one of the four hundred and more Institutions of Don Bosco. It consists of schools of printing, cabinet-making, bookbinding, shoemaking and tailoring. Boys are accepted irrespective of creed, are trained in one of these trades, while at the same time they receive a good "book" education and are taught both vocal and instrumental music.

The houses in which the work is carried on at present are only rented and were never intended for educational purposes. So far there are seventy-two lads in the Institute, all healthy and happy, and this is all that we can at present accommodate. During the past year close on sixty applications had to be refused. This year the demands are pouring in daily, but the answer is always the same: "There is no room."

Our benefactors and all those acquainted with the work urge us to build a suitable institute to provide for about two hundred boys, where a model school of Arts and Trades may arise and the complete educational system of Don Bosco may be developed. There is every prospect of a valuable site being secured in one of the old Cemeteries in Somerset Road; so it is now necessary to start a building fund. Confident in the blessing of Divine Providence and the goodness of the cause we turn for help to both rich and poor of every denomination and nationality.

A Committee has been already formed for the purpose of collecting subscriptions. While we expect much from the wealthy, we are confident that the labouring classes, who have experienced many hardships in common with our boys, will not deny their mite. A small subscription every month, sixpence, a shilling or half a crown, will prove most effectual in aid of the new Institute.

We wish to promise our prayers to all those who come to our assistance and we feel certain that the Almighty will reward abundantly every one of our benefactors.

For the Salesians:

E. M. TOZZI, S.C., *Superior.*

*Feb. 14th, 1905.*

*Salesian Institute,  
49, Buitenkant Street, Cape Town.*

I hereby recommend most herartily the foregoing appeal to all the well disposed throughout my own jurisdiction, and to the Superiors of the Missions who have sent, or are likely to send boys to the Salesian Institute from any part of South Africa.

✠ JOHN LEONARD,  
St. Mary's, Cape Town.  
Feb., 14th, 1905.

*(Cablegram.)*

To Superior, Salesian Institute, Cape Town. — Rome, 13th March, 1905.

Holy Father wishes development to praiseworthy work of Salesian Institute and blesses Superiors, Benefactors and Pupils.

Cardinal MERRY DEL VAL.



# The Association of Salesian Co-operators

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We wish to call the attention of the Readers of the *Salesian Bulletin* to the Association of Salesian Co-operators, and ask them to make the same widely known amongst their friends and acquaintances.

It is a most practical, efficacious and advantageous way of carrying out the wishes and exhortations of His Holiness Leo XIII, and notably those contained in the Encyclical *Graves de communi* on Christian Democracy.

This Association was, from its very beginning, warmly recommended by Pius IX who claimed to be inscribed as first Co-operator, and enriched it with the spiritual favours of the most privileged tertiaries.

His Holiness Leo XIII, on his elevation to the pontifical throne, claimed, like his Predecessor, to head the list of the Salesian Co-operators. He, moreover, said to Don Bosco: *Each time you address the Co-operators, tell them that I bless them from my heart; the scope of the Society is to prevent the loss and ruin of youth, and they must form but one heart and one soul in order to help to attain this end.*

Every good christian above sixteen years of age can become a Co-operator, enjoy the numerous spiritual favours, and share in the merit of the good works accomplished by the Salesian Congregation, the Daughters of Mary Help of Christians, and the Association of Co-operators throughout the whole world.

The membership does not entail any obligation of conscience whatsoever; hence not only all members of a family, but inmates of any institution or college, members of religious communities, confraternities, etc., can join it by means of their Superiors.

Each and all may become active Co-operators by promoting with their good example and according to their means and capacity the practice of Religion and works of charity in their respective places.

Each and all may co-operate in the numerous and manifold works of charity and public beneficence carried on in other parts by the following means:

**PRAYER** — by praying for the object and intentions of the Association.

**ALMSGIVING** — by contributing according to their means to the support and development of the many institutions of the Society for the education of destitute youth; also to the support and extension of the Missions among heathens, and on behalf of the lepers.

**PROPAGANDA** — by making the Association of Salesian Co-operators more widely known and increasing the number of its members; by bringing the works of the Society to the knowledge of well-disposed and charitable persons, by enlisting the sympathy of them and of all who have at heart the rescuing and christian education of youth and the good of civil society.

Any persons desiring to become Members of this Association are respectfully solicited to send their name and address to the *Very Rev. Michael Rua, Superior General, Salesian Oratory, Turin, Italy*, who will be most happy to enrol them and forward their Diploma of Admission, as well as the *Salesian Bulletin* every month.