

# 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 person desirous of being enrolled may apply either to *the Very Rev. Michael Rua, Superior General, Salesian Oratory, Valdocco, Turin (Italy)*; or to *the Very Rev. C. B. Macey, Salesian Schools, Surrey Lane, Battersea, London S. W.*; or to the Superior of any of the Salesian Houses.



THE  
SALESIAN  
BULLETIN

PUBLISHED AT THE "ORATORIO SALESIANO,"—VALDOCCO, TURIN, ITALY.

To your care I commend infancy and youth, zealously attend to their Christian education; place in their hands such books as may teach them to fly from vice and steadily walk in the path of virtue. (PIUS IX.)

A tender love of our fellow creatures is one of the great and excellent gifts that Divine Goodness grants to man.

(St. FRANCIS de Sales.)

Redouble your energies and talents in the rescue of infancy and youth from the snares of corruption and infidelity, and thus prepare a new generation

(LEO XIII.)

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## The Papacy and the Holy Eucharist

**O**N the third Sunday of August occurs the feast of St. Joachim the patron Saint of the Sovereign Pontiff. This year, even more than in the preceding ones, should rise from the hearts of the faithful the homage of dutiful children, the fervent prayer, the tribute of veneration, loving obedience and attachment to the Vicar of Christ.

It is but natural and proper that every opportunity, which presents itself for doing so, should be welcomed with joy and turned into account for such mani-

festations of faith. If the whole world admires in Leo XIII the eminent qualities with which he is endowed, gives a willing recognition of, and unstinted praise for his labours for the good of society, and for the great services to the cause of humanity and civilization which he has rendered in the course of his long pontificate, the children of the Church, above and beside all this, see in him the dignity with which he is invested; they see in him the Papacy, the veil behind which our Divine Saviour is pleased to teach, to rule, to govern His Church.

"The Blessed Eucharist is the most

divine gift given to us from the inmost heart of the Redeemer" writes the Holy Father in his last Encyclical which we reproduce in this number, and "according to the Fathers, should be regarded as in a manner, a continuation and extension of the Incarnation." The institution and miraculous preservation of the Papacy is another divine gift from the Heart of the Redeemer, also instituted for the generous disposal of the fruits of His Redemption. An illustrious Orator (1) has expressed it in felicitous terms. Jesus Christ "as the friend of our souls, as a propitiatory victim immolated for the glory of God and the salvation of men, as the food of our supernatural life resides in the Eucharist; as Head of the Church, he resides in the Papacy. The Papacy, if I may put it thus, is the eucharist of His government."



The Holy Eucharist and the Papacy, says a learned writer (2), are two veils woven by the same infinite love in order to temper the presence of Jesus Christ in the world. Whilst they differ on a thousand points they have this one in common that they are made up of light and shadow.

The Papacy completes the presence of Our Lord in the Holy Eucharist. Jesus Christ in the Sacred Host does not speak nor govern: He nourishes the souls, but He does not direct them. We have indeed on the Altar reproduced or represented the principal parts of Our Lord's life. We have there the Infant of the Crib, His divine birth, His silence and annihilation as at Bethlehem. We even see the youth of Nazareth in His

hidden life and incredible obedience. We have the Crucified of Calvary, the body separated from the blood as on the cross, and, if we penetrate beyond these appearances of death, in the soul of our Divine Saviour present under the species broken and separated, there we find the same immolation, the same offering to God for us. Even the tomb has a resemblance in the tabernacle. All these scenes of His life are there at the Altar: they are now our joy and sorrow as they were the joy and sorrow of Mary and the Apostles. The love of Our Saviour has triumphed over time and distance.

But there is something wanting of Him, the part which he fulfilled during his public life, the three years of His public ministry, when he used to pass through the towns and hamlets of Palestine. We do not find there Him who used to teach publicly and with authority, who used to tear the mask from false teachers, the Pharisees and hypocrites, and prevent helpless souls from falling victims to their ignorance or cavils; nor is there He who chose the Apostles and charged them to go and teach all nations. Yet this ministry and office is of paramount importance at all times in order to preserve the integrity of his doctrine, the unity of his Church, to prevent his followers from being led astray by disseminators of error and discord.

"The Church," writes St. Francis of Sales (1), "is continually in need of a confirmer infallible to whom she may have recourse, of a foundation against which the gates of hell, and chiefly error, may not prevail; she needs that her pastor may not lead her children into error: hence the Successors of St. Peter have

(1) Monsabré. *Conference LVI.*

(2) Bougaud. *Le Christianisme et les temps présents.* Vol. IV.

(1) *Les Controverses*, II. Ch. VI, art. 14,

all these same privileges which follow not the person but the dignity and the public office."

At the Altar, in the Holy Eucharist, Jesus Christ is silent. If heretics such as Arius or Luther attack the fait of the Christians and attempt to destroy the unity of the flock, then Christ does speak, but only through His Representative in the Vatican; he condemns heretics, unmasks errors, strengthens the wavering faith of the weak.

Just as He has not placed in the Blessed Sacrament the word of his doctrine, neither has He placed there His divine authority and government. Since all authority has been given to Him in Heaven and on Earth, no one can exercise any on the souls or on the Church, except those to whom He has said "as the Father has sent me I also send you." This divine commission, once given in Galilee, is constantly repeated in the Church; her life depends upon it. He repeats it each time a soul is called to continue the ministry of the Apostles; but again, He repeats it not from the Eucharist, but by means of His Representative on earth. In the Holy Eucharist indeed He kindles in them the zeal and the longing after holiness, but the Pope, His Vicar alone makes them priests or bishops.

From the Papacy flow the light and all authority and jurisdiction in the Church. The Pope is *Pater Patrum*, as the Council of Cartage styled St. Damasus, for he communicates the life to the other members of the Church.



Even from these few remarks, dear Co-operators, it may be inferred in what relation each of the faithful stands towards the Holy Father; what spirit of love and devotion should animate every one who prizes his faith and the grace of being a member of the Catholic Church. How sacred and dear must be to one's

heart the cause of the Supreme Pontiff, and that chiefly in days when, either through ignorance or malice, the press is but too often the vehicle of attacks on his sacred Person and prerogatives, or of calumnious misrepresentations of the action and influence of the Papacy in the world. This filial love and devotion should more especially display itself in dutiful submission and eagerness of zeal in carrying out the Holy Father's commands, exhortations and desires, all aiming at the spiritual and temporal welfare of the peoples, the spreading of the kingdom of Christ on earth. "All" wrote Leo XIII recently (1), "can contribute to this meritorious homage" of showing their gratitude to the Church by coming to her assistance and defending her honour and her glory... "Men of letters and of learning by taking up her defence in books and in the daily press, a department of which our adversaries make such an abuse; fathers of families and teachers of schools by giving a Christian education to children; magistrates and representatives of the people by the firmness of their principles and the integrity of their character, professing their faith openly and without human respect. Our times require elevation of sentiment, generosity of purpose, and exact observance of discipline. It is above all by perfect and confiding submission to the directions of the Holy See that this discipline will be affirmed. By such compliance alone is it possible to prevent or diminish the injury caused by division, and to make all efforts combine towards the higher end, viz. the triumph of Jesus Christ in his Church. Such is the duty of Catholics."

(1) Encyclical. March, 1902.



# ENCYCLICAL LETTER

## of His Holiness LEO XIII by Divine Providence POPE

### ON THE MOST HOLY EUCHARIST.

TO OUR VENERABLE BRETHREN, THE PATRIARCHS, PRIMATES, ARCHBISHOPS,  
BISHOPS, AND OTHER LOCAL ORDINARIES, HAVING PEACE AND COMMUNION WITH  
THE APOSTOLIC SEE.

#### LEO XIII., POPE.

*Venerable Brethren,*

*Health and Apostolic Benediction.*

**E**xamine into the nature and to promote the effects of those manifestations of His wondrous love which, like rays of light, stream forth from Jesus Christ,—this, as befits Our sacred office, has ever been, and this, with His help, to the last breath of Our life will ever be Our earnest aim and endeavour. For, whereas Our lot has been cast in an age that is bitterly hostile to justice and truth, we have not failed, as you have been reminded by the Apostolic letter which we recently addressed to you, to do what in us lay, by Our instructions and admonitions, and by such practical measures as seemed best suited for their purpose, to dissipate the contagion of error in its many shapes, and strengthen the sinews of the Christian life. Among these efforts of Ours there are two in particular, of recent memory, closely related to each other, from the recollection whereof we gather some fruit of comfort, the more reasonable by reason of the many causes of sorrow that weigh us down. One of these is the occasion on which We directed, as a thing most desirable, that the entire human race should be consecrated by a special act to the Sacred Heart of Christ our Redeemer; the other that on which We so urgently exhorted all those who bear the name Christian to cling loyally to Him Who, by divine ordinance, is “the Way, the Truth, and the Life,” not for individuals alone but for every rightly constituted society. And now that same apostolic charity, ever watchful over the vicissitudes of the Church, moves and in a manner compels Us to add one thing more in order to fill up the measure of what We have already conceived and carried out. This is, to commend to all Christians, more ear-

nestly than heretofore, the all-holy Eucharist, forasmuch as it is a divine gift proceeding from the very Heart of the Redeemer, Who “with desire desireth” this singular mode of union with men, a gift most admirably adapted to be the means whereby the salutary fruits of His redemption may be distributed. Indeed We have not failed in the past, more than once, to use Our authority and to exercise Our zeal in this behalf. It gives Us much pleasure to recall to mind that We have officially approved, and enriched with canonical privileges, not a few institutions and confraternities having for their object the perpetual adoration of the Sacred Host; that We have encouraged the holding of Eucharistic Congresses, the results of which have been as profitable as the attendance at them has been numerous and distinguished; that We have designated as the heavenly patron of these and similar undertakings St. Paschal Baylon, whose devotion to the mystery of the Eucharist was so extraordinary.

Accordingly, Venerable Brethren, it has seemed good to Us to address you on certain points connected with this same mystery, for the defence and honour of which the solicitude of the Church has been so constantly engaged, for which Martyrs have given their lives, which has afforded to men of the highest genius a theme to be illustrated by their learning, their eloquence, their skill in all the arts; and this We will do in order to render more clearly evident and more widely known those special characteristics by virtue of which it is so singularly adapted to the needs of these our times. It was towards the close of His mortal life that Christ our Lord left this memorial of His measureless love for men, this powerful means of support “for the life of the world” (1). And preci-

(1) St. John, vi, 52

sely for this reason, We, being so soon to depart from this life, can wish for nothing better than that it may be granted to us to stir up and foster in the hearts of all men the dispositions of mindful gratitude and due devotion towards this wondrous Sacrament, wherein most especially lie, as We hold, the hope and the efficient cause of salvation and of that peace which all men so anxiously seek.

Some there are, no doubt, who will express their surprise that for the manifold troubles and grievous afflictions by which our age is harassed we should have determined to seek for remedies and redress in this quarter rather than elsewhere, and in some, perchance, our words will excite a certain peevish disgust. But this is only the natural result of pride; for when this vice has taken possession of the heart, it is inevitable that Christian faith which demands a most willing docility, should languish, and that a murky darkness in regard of divine truths should close in upon the mind; so that in the case of many these words should be made good: "Whatever things they know not, they blaspheme" (1). We, however, so far from being hereby turned aside from the design which We have taken in hand, are on the contrary determined all the more zealously and diligently to hold up the light for the guidance of the well disposed, and, with the help of the united prayers of the faithful, earnestly to implore forgiveness for those who speak evil of holy things.

### The Source of Life.

To know with an entire faith what is the excellence of the most holy Eucharist is in truth to know what that work is which, in the might of His mercy, God made man, carried out on behalf of the human race. For as a right faith teaches us to acknowledge and to worship Christ as the sovereign cause of our salvation, since He by His wisdom, His laws, His ordinances, His example, and by the shedding of His Blood, made all things new; so the same faith likewise teaches us to acknowledge Him and to worship Him as really present in the Eucharist, as verily abiding through all time in the midst of men, in order that as their Master, their Good Shepherd, their most acceptable Advocate with the Father, He may impart to them of His own inexhaustible abundance the benefits of that redemption which He has

accomplished. Now if any one will seriously consider the benefits which flow from the Eucharist he will understand that conspicuous and chief among them all is that in which the rest, without exception, are included; in a word it is for men the source of life, of that life which best deserves the name. "The bread which I will give is my flesh, for the life of the world" (1). In more than one way, as We have elsewhere declared, is Christ "the life." He Himself declared that the reason of His advent among men was this, that He might bring them the assured fulness of a more than merely human life. "I am come that they may have life, and may have it more abundantly" (2). Every one is aware that no sooner had "the goodness and kindness of God our Saviour appeared," (3) than there at once burst forth a certain creative force which issued in a new order of things and pulsed through all the veins of society, civil and domestic. Hence arose new relations between man and man; new rights and new duties, public and private; henceforth a new direction was given to government, to education, to the arts; and most important of all, men's thoughts and energies were turned towards religious truth and the pursuit of holiness. Thus was life communicated to man, a life truly heavenly and divine. And thus are we to account for those expressions which so often occur in Holy Writ, "the tree of life," "the word of life," "the book of life," "the crown of life," and particularly "the bread of life."

But now, since this life of which We are speaking bears a definite resemblance to the natural life of man, as the one draws its nourishment and strength from food, so also the other must have its own food whereby it may be sustained and augmented. And here it will be opportune to recall to mind on what occasion and in what manner Christ moved and prepared the hearts of men for the worthy and due reception of the living bread which He was about to give them. No sooner had the rumour spread of the miracle which He had wrought on the shores of the lake of Tiberias, when with the multiplied loaves He fed the multitude, than many forthwith flocked to Him in the hope that they too, perchance, might be the recipients of a like favour. And, just as He had taken occasion from the water which

(1) St. Jude, 10.

(1) St. John, vi, 52.

(2) St. John, x, 10.

(3) Tit, iii, 4.

she had drawn from the well to stir up in the Samaritan woman a thirst for that "water which springeth up unto life everlasting," (1) so now Jesus availed Himself of this opportunity to excite in the minds of the multitude a keen hunger for the bread "which endureth unto life everlasting" (2). Nor, as He was careful to explain to them, was the bread which He promised the same as that heavenly manna which had been given to their fathers during their wanderings in the desert, or again the same as that which, to their amazement, they had recently received from Him; but He was Himself that bread: "I," said He, "am the bread of life" (3). And He urges this still further upon them all both by invitation and by precept: "If any man shall eat of this bread, he shall live for ever; and the bread which I will give is my flesh, for the life of the world" (4). And in these other words He brings home to them the gravity of the precept: "Amen, Amen, I say to you, unless you shall eat the flesh of the Son of Man and drink His blood, you shall not have life in you" (5). Away then with the widespread but most mischievous error of those who give it as their opinion that the reception of the Eucharist is in a manner reserved for those narrow-minded persons (as they are deemed), who rid themselves of the cares of the world in order to find rest in some kind of professedly religious life. For this gift, than which nothing can be more excellent or more conducive to salvation, is offered to all those, whatever their office or dignity may be, who wish—as every one ought to wish—to foster in themselves that life of divine grace whose goal is the attainment of the life of blessedness with God.

Indeed it is greatly to be desired that those men would rightly esteem and would make due provision for life everlasting, whose industry or talents or rank have put it in their power to shape the course of human events. But alas! we see with sorrow that such men too often proudly flatter themselves that they have conferred upon this world as it were a fresh lease of life and prosperity, inasmuch as by their own energetic action they are urging it on to the race for wealth, to a struggle for the possession of commodities

which minister to the love of comfort and display. And yet, whithersoever we turn, we see that human society, if it be estranged from God, instead of enjoying that peace in its possessions for which it had sought, is shaken and tossed like one who is in the agony and heat of fever; for while it anxiously strives for prosperity, and trusts to it alone, it is pursuing an object that ever escapes it, clinging to one that ever eludes the grasp. For as men and states alike necessarily have their being from God, so they can do nothing good except in God through Jesus Christ, through whom every best and choicest gift has ever proceeded and proceeds. But the source and chief of all these gifts is the venerable Eucharist, which not only nourishes and sustains that life the desire whereof demands our most strenuous efforts, but also enhances beyond measure that dignity of man of which in these days we hear so much. For what can be more honourable or a more worthy object of desire than to be made, as far as possible, sharers and partakers in the divine nature? Now this is precisely what Christ does for us in the Eucharist, wherein, after having raised man by the operation of His grace to a supernatural state, he yet more closely associates and unites him with Himself. For there is this difference between the food of the body and that of the soul, that whereas the former is changed into our substance, the latter changes us into its own; so that St. Augustine makes Christ Himself say: "You shall not change Me into yourself as you do the food of your body, but you shall be changed into Me" (1).

### The Mystery of Faith.

Moreover, in this most admirable Sacrament, which is the chief means whereby men are engrafted on the divine nature, men also find the most efficacious help towards progress in every kind of virtue. And first of all in faith. In all ages faith has been attacked; for although it elevates the human mind by bestowing on it the knowledge of the highest truths, yet because, while it makes known the existence of divine mysteries, it yet leaves in obscurity the mode of their being, it is therefore thought to degrade the intellect. But whereas in past times particular articles of faith have been made by turns the object of attack; the seat of war has since been enlarged and extended, until

(1) St. John, vi, 14.  
 (2) St. John, vi, 27.  
 (3) St. John, vi, 48.  
 (4) St. John, vi, 52.  
 (5) St. John, vi, 54.

(1) Confessions l. vii., c. x.



it has come to this, that men deny altogether that there is anything above and beyond nature. Now nothing can be better adapted to promote a renewal of the strength and fervour of faith in the human mind than the mystery of the Eucharist, the "mystery of faith," as it has been most appropriately called. For in this one mystery the entire supernatural order, with all its wealth and variety of wonders, is in a manner summed up and contained: "He hath made a remembrance of His wonderful works, a merciful and gracious Lord; He hath given food to them that fear Him" (1). For whereas God has subordinated the whole supernatural order to the Incarnation of His Word, in virtue whereof salvation has been restored to the human race, according to those words of the Apostle: "He hath purposed.... to re-establish all things in Christ, that are in heaven and on earth, in Him" (2), the Eucharist, according to the testimony of the holy Fathers, should be regarded as in a manner a continuation and extension of the Incarnation. For in and by it the substance of the Incarnate Word is united with individual men, and the supreme Sacrifice offered on Calvary is in a wondrous manner renewed, as was signified beforehand by Malachy in the words: "In every place there is sacrifice, and there is offered to My name a pure oblation" (3). And this miracle, itself the very greatest of its kind, is accompanied by innumerable other miracles; for here all the laws of nature are suspended; the whole substance of the bread and wine are changed into the Body and the Blood; the species of bread and wine are sustained by the divine power without the support of any underlying substance; the Body of Christ is present in many places at the same time, that is to say, wherever the Sacrament is consecrated. And in order that human reason may the more willingly pay its homage to this great mystery, there have not been wanting, as an aid to faith, certain prodigies wrought in its honour, both in ancient times and in our own, of which in more than one place there exist public and notable records and memorials. It is plain that by this Sacrament faith is fed, in it the mind finds its nourishment, the objections of rationalists are brought to naught, and abundant light is thrown on the supernatural order.

But that decay of faith in divine things of which We have spoken is the effect not only of pride, but also of moral corruption. For if it is true that a strict morality improves the quickness of man's intellectual powers, and if on the other hand, as the maxims of pagan philosophy and the admonitions of divine wisdom combine to teach us, the keenness of the mind is blunted by bodily pleasures, how much more, in the region of revealed truths, do these same pleasures obscure the light of faith, or even, by the just judgment of God, entirely extinguish it. For these pleasures at the present day an insatiable appetite rages, infecting all classes as with an infectious disease, even from tender years. Yet even for so terrible an evil there is a remedy close at hand in the divine Eucharist. For in the first place it puts a check on lust by increasing charity, according to the words of St. Augustine, who says, speaking of charity, "As it grows, lust diminishes; when it reaches perfection, lust is no more" (1). Moreover the most chaste flesh of Jesus keeps down the rebellion of our flesh, as St. Cyril of Alexandria taught, "For Christ abiding in us lulls to sleep the law of the flesh which rages in our members" (2). Then too the special and most pleasant fruit of the Eucharist is that which is signified in the words of the prophet: "What is the good thing of Him," that is, of Christ, "and what is His beautiful thing, but the corn of the elect and the wine that engendereth virgins" (3), producing, in other words, that flower and fruitage of a strong and constant purpose of virginity which, even in an age enervated by luxury, is daily multiplied and spread abroad in the Catholic Church, with those advantages to religion and to human society, wherever it is found, which are plain to see.

To this it must be added that by this same Sacrament our hope of everlasting blessedness based on our trust in the divine assistance, is wonderfully strengthened. For the edge of that longing for happiness which is so deeply rooted in the hearts of all men from their birth is whetted ever more and more by the experience of the deceitfulness of earthly goods, by the unjust violence of wicked men, and by all those other afflictions to which mind and body are subject. Now the venerable Sacrament of the Eucharist is both the

(1) Psalm cx. 4-5.

(2) Eph. i. 9-10.

(3) Mal. i. 11.

(1) *De diversis quaestionibus*, lxxxiii. q. 36.

(2) Lib. iv. c. ii., in Joan. vi. 57.

(3) Zach. ix. 17.

source and the pledge of blessedness and of glory, and this, not for the soul alone, but for the body also. For it enriches the soul with an abundance of heavenly blessings, and fills it with a sweet joy which far surpasses man's hope and expectations; it sustains him in adversity, strengthens him in the spiritual combat, preserves him for life everlasting, and as a special provision for the journey accompanies him thither. And in the frail and perishable body that divine Host, which is the immortal Body of Christ, implants a principle of resurrection, a seed of immortality, which one day must germinate. That to this source man's soul and body will be indebted for both these boons has been the constant teaching of the Church, which has dutifully re-affirmed the affirmation of Christ: "He that eateth my flesh and drinketh my blood hath everlasting life; and I will raise him up at the last day." (2)

In connection with this matter it is of importance to consider that in the Eucharist,

(2) St. John, vi, 55.

seeing that it was instituted by Christ as "a perpetual memorial of His passion," (3) is proclaimed to the Christian the necessity of a salutary self-chastisement. For Jesus said to those first priests of His: "Do this in memory of Me;" (4) that is to say, do this for the commemoration of My pains, My sorrows, My grievous afflictions, My death upon the cross. Wherefore this Sacrament is at the same time a Sacrifice, seasonable throughout the entire period of our penance; and it is likewise a standing exhortation to all manner of toil, and a solemn and severe rebuke to those carnal pleasures which some are not ashamed so highly to praise and extol: "As often as ye shall eat this bread, and drink this chalice, ye shall announce the death of the Lord until He come." (5)

(To be continued)

(3) Opusc. Ivii. *Offic. de festo Corporis Christi.*

(4) Luke, xxii, 18.

(5) Cor. xi, 26.

## Don Rua's Representative IN AMERICA

(Extracts from his Secretary's Correspondence.)

(Continued)

**I**F the railways were numerous in Brazil we should have made the journey from Cuyabá to San Paulo by land in a much shorter time; but instead we had to go by water making use of the rivers, returning to Paraguay and Argentina, touching at Montevideo and then set sail on the Atlantic Ocean as far as the small port of Santos, which is only three hours' journey from San Paulo.

This long circuit was not an unmixed evil as it gave us the pleasure of seeing again our confrères of Rosario, of Santa Fé and of Buenos Ayres, but not all those of Montevideo, because of an extraordinary decree prohibiting the entrance of cassock or religious habit into this republic, and the harbour officials are all eyes to prevent any getting in unperceived. A good man, engaged in the trade of a shoemaker, came from

Puntarenas to Montevideo. An over-zealous official, seeing that he had no beard, took him for a priest in disguise and pestered him with questions. The answers not being what he expected, he decided to refuse him permission to enter the town on account of his resemblance to a priest.

Luckily he bethought himself of showing his hard and blackened hands, asking if those were the hands of a priest. The proof was, indeed, overwhelming and soon quenched their ill-advised zeal, worthy of a better cause.

To us, however, they were civil and, on our return from Brazil, gave us permission to spend a week with our brethren.

From Corrientes to Buenos-Ayres our com-

panions were military men, chiefly officers who were going to the Capital, because the inhabitants, objecting to the unification of the public debts, had organised a revolt. They were returning gladly, even for the purpose of putting down an insurrection.

"It is now two years," one of them said to me, "that we have remained forgotten in Chaco fighting not only against the Indians, but against a deadly climate and every kind of obstacle without achieving anything. Scarcely ever will the Indian come to terms with the soldier.... He fears his gun too

Indians. Withdraw them and send instead zealous missionaries, and in a short time the people will become Christians and obey your laws." Now that we are in Brazil the truth of these words appears in a clearer light.

History records hundreds of instances in which, at the voice of the Missionary, the Indian has abandoned his beloved forests and has pitched his tents near the humble chapel, where, after being instructed, he has received Holy Baptism. This was the origin of many towns in Brazil which are now centres of wealth and progress. Around the



Band of the Salesian College, San Paulo, Brazil.

much! Meanwhile he destroys us with his guerilla warfare and his ambushes, disappearing after the attack in his impenetrable forests where it is impossible for a company of soldiers to follow him. The climate adds the finishing stroke to the Indian's work." "You will understand" he added turning to Fr. Albera, "that such a combination of circumstances, and the desire to put an end to an impossible existence, is frequently the cause of actions which, judged from a distance, cannot be considered just or humane; a soldier under certain impressions does not reason. "I believe," continued this good official, "that you priests could do much more with them."

Then, without thinking, he repeated the words which the immortal Valdivia wrote from Aranco to Philip II of Spain. "Your soldiers armed with sword and spear are as useless as your cannons to civilize the

Missionary's Cross the Indians cleared the ground, and, directed and assisted by these same Missionaries, built the churches and formed populous centres.

The Jesuit Fathers, foremost in the work of civilisation, are gratefully remembered after the lapse of so many generations. The name of Jesuit is inseparable from the history of this great country. A war of extermination had laid waste the most fertile territories of Brazil: Olinda, Spirito Santo and Porto Seguro had been reduced to ashes, when two priests, penetrating the recesses of the forests, succeeded in inspiring the savages with sentiments of peace and reconciliation hitherto unknown.

These heroic mediators did not fear to place themselves as hostages in the hand of these savages, to purchase by their prolonged

sufferings the safety of the European colonists, and the civilization of these fierce inhabitants of the forest. These two remarkable men were Jesuits; the pages of history will ever preserve in letters of gold the names of Anchieta and Nobrega passing them on from one generation to another with fresh blessings.

Had it not been for the Jesuits, Portugal would have lost the best part of their new territories which were claimed by the French. The savages believed these good Fathers were different from the rest of men, they saw in them friends of God, their natural protectors; in fine, as being sent by Providence to sweeten the bitterness of living under foreign rulers. It is not therefore surprising that these same Jesuits possessed an immense influence over these people, disarming their fierce warriors and changing them into allies of the European colonists, and that these should have recourse to their help whenever a new storm threatened them. The history of those times relates many wonders worked by these Fathers, gratefully remembered by people of all classes.

And yet in the name of civilization the Marquis of Pombal banished the Jesuits from Brazil. Missions abandoned, Churches in ruins, the inhabitants gone, the savages returned to their forests from which the zeal and self-sacrifice of their Apostles had drawn them, the old habits revived, the schools, which cost so much labour, suppressed, in a word the kingdom of idolatry replacing that of the Cross of Christ — such was the civilization promoted by the Prime Minister of Portugal. Without any doubt the year 1760 which saw the banishment of the Jesuits was one of the most disastrous for Brazil.

At mid-day on Sunday, the 14th of July, our steamer cast anchor in the harbour of Santos, a small town entirely devoted to commerce; the harbour is one of the best in Brazil. The entrance is picturesque, the view splendid, the surrounding country enchanting, hills succeed hills, preparing the way for the Mountains of Sierra del Mar covered with a luxuriant vegetation.

Fr. Albera and his companion, after so many days on sea, wished to find a church where they could thank our Lord for their safe journey, and just in the neighbourhood of Santos on the edge of a lofty mountain, which shelters the inhabitants from stormy winds, they saw a Chapel erected. How frequently does the sailor, struggling against

winds and waves, turn his thoughts to this holy shrine.

We landed, but as time did not allow of our visiting the mountain shrine, we went to the nearest parish Church, where Fr. Albera was when we received notice that Fr. Perretto, Superior of the houses in Southern Brazil, with two confrères, were seeking us. Leaving the Steamer which went on to Rio, we proceeded by land to San Paulo.

It is a railway journey of three hours, which passed almost unperceived owing to the beauty of the scenery. The line, resembling a funicular railway, is ever ascending and seems to lose itself in a labyrinth of mountains, of which the greatest part are covered with coffee plantations. Apparently the finances of Brazil should be in a most flourishing state, but it is just the contrary. The Baron de Araras told us that, with a crop three times greater than other years, the profits would be less, coffee having decreased in value. This is due to many causes, the chief being that of over-production.

\* \*

At mid-day we reached San Paulo, a fine European city. Placed on an elevated plateau it increases marvellously every day. When our confrères first arrived in 1886 the population was under 80,000, now it is nearly 390,000. When our Institute was built, it was situated in the open fields outside the city, of which it is now the centre. The story of San Paulo will always remain one of the most glorious pages in Brazilian history. Many wish to see it the capital of the Republic, as it already practically occupies the first place.

The Superior and many of the community awaited Fr. Albera at the Station; at the college gates were the boys headed by the band and the teaching staff. In the reception hall Monsignor Neri, Canon Duarte and many other friends of the Salesians were expecting Don Rua's Representative.

Before entering this important Institute, which I trust will soon be one of the first in South America, if the Salesians carry out the manifest designs of Divine Providence and the Brazilians continue their generous support, I will give a short account of it, using for this purpose an extract from the *Civiltà Cattolica* of 1895.

The following is an exact quotation: "The Salesian Institute of Arts and Trades, founded ten years ago by the help of several zealous Catholics amongst whom should be specially

named the Very Rev. Archdeacon Francis di Paolo Rodriguez and Doctor Saladino, is one of the most useful amongst the good works of San Paulo. Like a vigorous plant it bears abundant fruits. In this College about four hundred boys of all classes of society receive a religious education, are taught various trades and are prepared for the higher studies. Besides these about six hundred other boys attend the Oratory on feast-days with what spiritual profit may easily be imagined.

To form an idea of what Christian Charity is capable of, pay a visit to this Salesian Institute and you will be astonished to see such numbers of children in perfect order and all intent upon their studies or their work. Owing to the fewness of their numbers, these good Fathers have to do double work, to supply at the same time the wants of the College and the services of the Church, so that the good order, discipline and success of the students is all the more wonderful.

The various workshops and the excellent printing establishment are most interesting, and the work done would seem impossible for children from ten to eighteen years of age.

Music, both vocal and instrumental is also cultivated and with such good results that the band of the Salesian College is considered the best in San Paulo.

The Church also is worthy of the Salesian Congregation and of the Capital of the State of San Paulo. By the completion of this great work Fr. Giordano may rest satisfied to have put the crown on his eight years of labour and zeal. To him also, to his faith and constancy is due the construction of the grand college, capable of receiving many hundreds of boarders, with its large play grounds and extensive garden. When this house was confided to his care only one fourth was built and it was, besides, burdened with debts.

It would be impossible to express in words the benefits conferred upon the town and State of San Paulo by this Institute which teaches religion, science and useful trades to the sons of the people destined to regenerate

society with the pure streams of a Catholic faith and morality."

Such was the institution which in this province was the first to receive the visit of the Representative of Don Rua.

*(To be continued.)*



Commercial School of the Salesian College, San Paulo, Brazil.

### TO THE READER.

When applying for a copy of this periodical, please state whether you already receive our "Bulletin" (Italian, French, Spanish, German, Portuguese, or Polish) and if you desire to have it suspended henceforth, or not.

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The Very Rev. MICHAEL RUA,  
Salesian Oratory, Turin, Italy.

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## MATTO GROSSO (Brazil).

From Cuyaba to the banks of the Araguaya.

(Correspondence of Fr. A. Malan)

VERY REV. AND DEAR DON RUA,

**H**ERE I am at last at Cuyaba, within the walls of our Institute of St. Gonçalo after the rapid and hopeful excursion which I have made during these last months from the banks of the pleasant Coxipò to the impetuous Araguaya on the limits of Goyaz, one of the most extensive states of the Confederation of Brazil.

### Fr. Balzola's excursion and the present one—Words of encouragement—Preparations.

I had long cherished the desire of entering the perilous forests of the North, in order to visit the tribes of the fierce Cajabis, Baccairis, Tapanhunas, Parecis, and many others who are often pursued by the whites, the *Siringueiros* (extractors of gum), *Poayeiros* (extractors of *poaya*, a medicinal herb of great value), in a word, by all the explorers of the forest, who, once they have taken to arms through the imprudence of some member of the company, cannot spend a single peaceful night, fearing every moment to hear the whiz of a poisoned arrow, or to feel the sharp point of the terrible *uruparas* which inflicts certain death. My desire was fully realised in May and June 1900, when I sent our Missionary Fr. F. Balzola with the lay-brother Silvio Milanese through those distant regions in search of these souls so unfortunate from every point of view.

Of the abundant fruit derived from that excursion both by the civilized populations and by the savage tribes you have already received a detailed account from the Missionary himself, who fulfilled so well the difficult task of sustaining, encouraging and controlling the minds of the members of the expedition who were often on the point of revenging the attacks and the discharges of arrows of the Indians.

If the Missionary had obtained no other result, this would be enough to inspire respect, admiration and gratitude towards him. Let those speak who have had to deal closely with the vindictive, suspicious Indians, ever ready to massacre a whole tribe, rather than be deprived of the pleasure of vengeance, a vengeance the more terrible, the lower the barbarity that blinds them.

While I was away from Cuyaba the Surveyor, George Hodstein, returned from an expedition to the North. In June of the present year he set out from this port at the head of a strong company, having the same end in view as our missionary had. Arrived at the centre of the district inhabited by the Cajabis, the crew of the small vessel was immediately a target for their arrows made of strong branches of *Armeiros*, a wood much harder than oak. These were shot by hundreds of naked savages occupying the high banks of the river. The small vessel having cast anchor and a canoe launched out on the river, Mr. Hodstein's ten companions embarked on it and kept up a continuous fire with their light but powerful Winchester rifles; the village was destroyed and many unfortunate Indians were killed.

This fact related to me in all its particulars by the leader of the expedition was a source of great comment, and served to confirm the opinion of those who thought with us that the Indians would destroy all the factories that might be founded in these parts.

In the expedition of our Missionary nothing of all this happened: the arrows which pierced our boats met with no response, except the many presents which were offered

to the Indians; Fr. Balzola danced with them, and the minister of the true religion went hand in hand with the superstitious inhabitants of the forest. It is not therefore without reason that every kind of good is paralyzed with regard to these poor Indians, for the doors of peace thus closed against them, are the only means which could give entrance to the bearer of civilization and of the true Gospel into the North and East of the Matto Grosso State.

Our solicitude will choose another sphere to which Providence seems to call us with evident proofs, both by the voice of the civilized peoples who have been there, and by the extreme need of helping the poor *Borörös*, especially when calling to mind our former labours in the unfortunate colony of San Laurenço.

Many good friends of the Salesian works frequently call our attention to the East of the State, to the regions which lie on either side of the telegraph line which connects, that town with the capital of the republic, devastated by the Coroados, who are so peaceful when once settled down in villages, but so terrible when they roam the forests. Besides this, many of our priests and lay-brothers have a fair knowledge of the *Borörö* dialect and are acquainted with their customs and habits. As, however, both places are in great need, we resolved to undertake that which was most urgent, namely the evangelization of the *Borörö* tribe which, deprived of the assistance of the San Laurenço colony, have taken again to their wandering life, assassinating those who keep the frontier, the peaceful inhabitants of those vast states, and the colonists living further in the interior of the forest.

The Very Rev. Fr. Albera, the Visitor and your Representative, in traversing these regions, was greatly struck at the prospect of the great good that may be done here in both branches of education, and the first time he spoke in public these were his words: "In crossing the threshold of this house I thought of the words addressed by the late lamented Mgr. Lasagna to our beloved Founder: "How great, how vast is the mission allotted to the sons of Don Bosco in Brazil!" and I am surprised at the progress of this difficult Mission. In writing to Don Rua I shall tell him of the great enterprises of my Confrères at Cuyaba, and the great field that is open for the Missionary."

Taken up as we already were with the work of the Missions, these and other words

of Fr. Albera encouraged us still more to recommence the work or christianising the Colony of S. Laurenço which was taken away from us when so full of promise, and whose progress was obvious to all but those who did not care to see it.

Firm in our resolution, immediately after Fr. Albera's departure, we began the necessary preparations for a journey, which owing to the vastness of the territory, the unsuitableness of the season, and the end we had in view and many other circumstances, was not lacking in adventure and in a somewhat unpleasant picturesqueness. It would have its days of rejoicing and days of suffering, bringing none the less ineffable consolation to the heart of the Missionary, who delights in contemplating the harvests that are ripening for the kingdom of heaven.

God grant that these few pages, written in moments snatched from our short repose after the long, painful marches, often while still on horseback, and always followed and tormented by innumerable insects of every description, God grant that these few pages may excite some generous soul to come to our aid both by prayers and by alms which will console the Heart of Jesus, and, above all, that many may be prompted to follow us personally, with the assurance of receiving a hundred-fold in this life and eternal happiness in the next.

#### Departure from Cuyaba—On the road—At Arica.

At eleven o'clock of the 28th of August we left Cuyaba in great sorrow, for we were parting from those most dear to us and who had long shared with us the blessings of "*Quam jucundum habitare fratres in unum.*" Our good pupils wished to give us a pleasant surprise. They got up a short farewell entertainment which was most touching, expressing sentiments of grief for the separation and of anticipated joy for the good that would result from the mission.

We set out *in nomine Domini*. We were three in all, Fr. Balzola, the confrère Gabet and myself; we were however accompanied by the Inspector of the telegraph line, Mr. Fernandez, and two *camaradas* or mule drivers for the daily attendance to the animals and anything else that might require their services.

Besides the beasts on which we rode there were three others to carry the portable altar, the tents under which we were to spend the nights, objects of devotion and other articles

indispensable to those who travel in the desert. I had hardly got out of the town when I had an occasion of exercising the sacred ministry by administering the Sacraments to a poor woman who for many months had been confined to her bed with a severe illness. She was the god-mother of the first Salesian of Matto Grosso. She was fully resigned, and only asked of Our Lord the favour of seeing her dear god-son ascend the steps of the altar. Almighty God disposed that she should not have this consolation, for during my absence she passed away, a victim to the cruel disease which had long tormented her, after having received the last Sacraments with great piety.

After journeying an hour's distance from Cuyaba we bade a last farewell to the novices of Coxipò and to Fr. Oliveira who had accompanied us so far now. Here we are in a small caravan, full of hope, ready to enter these solitudes among the virgin forests where every mountain cave echoes with the cries of all kinds of wild animals, of the terrible *Cangussu* (a kind of tiger) of the enormous *Sucury* (boa serpent), of the vulture, of the graceful *Beija-Flor*, which timidly makes its puny nest, being hunted day and night by the monkeys and the cunning serpents of every size and of the worst degree of cruelty. Here we are in full march. The soil which we tread is composed chiefly of shells, the remains of animals living thousands of years ago. These grains of sand crack harshly under our feet, giving quite a monotonous accompaniment to our walk. Here and there are large boulders of rock a kind of Roman Travertine but ferruginous and softer. The undaunted horse seems to wish to devour the sandy soil which stretches out indefinitely under its hoofs. The patient mule on the contrary, in a constant and fatiguing walk, with head lowered, under the weight of two *Bluacas* (great sacks of leather for transporting objects) seems to be meditating on the enormous distance it has to cover in return for a miserable feed of oats or some meagre pasture taken while its cruel and weary master is resting.

We soon began to talk of what had already been the topic of conversation for some days, viz. on our journey to the *Barreiro*, the river *das Garças* and *Araquaya*, on the exploration we wished to make before definitely choosing the spot for the headquarters of the Colony, which, please God, we intend before long to found. We followed all the time the direction of the electric telegraph,

the interminable poles of which, like mute and advanced sentinels of science, are lost in the distance in an easterly direction. At 8 p.m. we reached the *Arica*, a small river which runs into the Cuyaba, where caravans usually repose owing to the abundance of water and therefore of pastureland for the animals, the first condition sought for by the traveller in selecting a resting place. Here we fell in with the confrère Gabet and the *camaradas* who had preceded us, leading the pack-animals which go at a slower rate. Till now not the slightest out of the way incident had happened; the only thing which caused us pain was to see Mr. Fernandez afflicted at having left his wife seriously ill after a dangerous surgical operation which had given the patient no relief.

(To be continued)

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## COLUMBIA.

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### Still at war—Dangerous travelling—Providence for the lepers.

Bogotá Feb. 24th, 1902.

VERY REV. AND DEAR FATHER,

I have to give you the unwelcome news that we are still at war, although twenty-nine months have now elapsed since it first began: food is already scarce enough, the articles of clothing are extremely scarce, but the warlike spirit still prevails. They keep on slaughtering one another with just as much ferocity as in the beginning of the revolution; in fact the thirst for blood seems to have greatly increased; by dint of bloodshedding and murdering they have lost all horror or fear of death. First they used only to slay on the battlefield; now eight or ten individuals who are unwilling to work, club together, call themselves a guerilla troop, solely because they wear a red band round their hats, and carry a piece of rag of the same colour at the end of a stick—red is the distinctive mark of the revolutionary army. Thus banded together they scour the country, burn, plunder, destroy whatever falls into their hands, as though it were the most ordinary thing in the world. During these twenty-nine months of war, scenes of this kind may be reckoned, not merely by the dozen, but



by thousands. So great are the perils outside the capital, that hardly anyone ventures to travel, and he who travels, only does so from extreme necessity; in this case no one must forget his good companion, a revolver with a relative supply of cartridges, and he may be certain that it will be useful to him on more than one occasion. Only a few days ago two of our confrères set out from Bogotá journeying towards the Atlantic coast; one of them was a priest, the other a cleric, and a lay-brother, A. Colombo, accompanied them. While going to the river Maddalena to embark they had no dangerous encounters; in the return journey however the lay-brother did not find things quite so smooth. Whilst coming all alone with his jaded mule, absorbed in I know not what thoughts, perhaps of his dear Milan which he had not seen for more than twelve years, he suddenly heard a strange noise. He looked up and saw a man only a few paces in front of him in an attitude which was anything but friendly. This man had hidden behind a bush, and, though he had seen some travellers pass but a few minutes before, he did not stir, but now seeing a youth all alone with a loaded mule, he suddenly came out, and with evil intent. In his right hand he held a dagger, which was evidently not destined for the mule, but for its driver, if he had refused to yield it up. The scene which followed was quickly enacted. Neither assailant nor assailed uttered a single word. At the sudden appearance of the man in such a threatening attitude, with dagger in hand, our confrère soon realized his dangerous situation; he began to quake and a cold perspiration ran through his whole body in spite of the burning sun. What was to be done? To take to flight was dangerous; even had he succeeded in so doing, he would have lost the mule laden with clothes which were of some value; to leave them in possession of the robber, or would-be assassin in order to save his skin, seemed to him unworthy of his mettle.

Suddenly he had a bright idea: he remembered he had a revolver; he also remembered that he did not know much how to use it, but in certain cases things are quickly learnt. No sooner said than done; he drew out the small weapon from his pocket and showed it; he had no intention of firing, much less of killing. The result was truly magical; no sooner did the assailant catch sight of the weapon than, as though struck by an electric shock he was in the neighbouring wood

with a single bound, leaped over the bushes and disappeared.

Our confrère, astonished at his own boldness, smiled at the robber's valour; he inwardly thanked Our Lady Help of Christians who had protected him in so marvellous a manner and forthwith proceeded on his journey. He had though to turn to his revolver a second time during this journey. Some soldiers of the Government demanded that he should hand over to them the two saddles which had served for the two who had gone to Carthagena; perhaps in jest, they pointed their bayonets to his breast, saying they would run him through if he did not give up at once the two saddles. At first he tried to pass on without heeding the threats, treating them as a jest. But seeing that the game was being carried too far and that he was losing much valuable time, he drew out his revolver and said partly in Milanese, partly in Italian and partly in Castilian: "Be prudent my friends, because if you are only joking, I may be serious" and so saying he showed them his weapon. The serio-comic answer tickled the soldiers who at once desisted from molesting the unfortunate traveller.

This suffices to show that to travel by these roads at the present time is really dangerous; I might add that it is most expensive. The journey from Bogotá to Honda, a port of embarkation on the Maddalena, takes scarcely three days; before the revolution a mule taken on hire from there cost at the most twenty *pesos*; now it costs 800 and even 1000 owing to the wholesale plundering which goes on, and which makes the owners declare that to hire out a mule is the same as to sell it, because it very seldom returns; it is nearly always seized by robbers or taken by soldiers which means in either case that it is lost to its owner. A week ago some sixty mules laden with bags containing the mails from Europe, with their respective drivers fell into the hands of a guerilla band at a few hours distance from Bogotá, and everything was lost—men, mules, letters and money. Hence you must not be surprised when I tell you that the Salesians of the two lazzarettos were not able to come to the retreat in January; the same must be said of the Sisters of Mary Help of Christians at Contratacion. Two only came from Agua de Dios, braving many dangers; the others could not sum up sufficient courage. Most of our confrères at Contratacion have not left the Lazzaretto for three years. For the same

reason the writer has been altogether unable to visit them, and who knows when he will be able to do so.

And now since I have mentioned the lazzarettos, I must tell you that last year the one at Agua de Dios was again visited by guerilla bands; certainly none of their visits were advantageous to the poor lepers, but the last two surprises were downright plunders which gave rise to universal indignation except on the part of those who favour the revolution. Our own people had nothing to suffer with the exception of the panic which is natural in such cases. Fr. Crippa was so alarmed that after the last plunder, feeling no longer safe at home, for a whole month he went to spend the night in the hospital, and slept under the same roof with 100 lepers in the worst stage of the malady. This speaks for itself.

I must tell you however that, in spite of the misery, the hunger and the universal ruin into which this unfortunate Republic is plunged, the lepers whom Providence has confided to the care of the sons of Don Bosco have never been without the necessaries of life. During these last few months, we have been able to send a change of clothes and linen to all without exception.

The Government gave me a certain amount of stuff to clothe all the lepers of Contratacion. Fr. Garbari had thirteen mules laden with the articles in question, and great was the rejoicing when this godsend arrived at the lazzaretto. The poor creatures for several years had not been able to change the clothes which they wore. I cannot complain with regard to the alms. The list published in the official paper up to the present are 136, with a total of 363,520 *pesos* equivalent 1,817,600 francs.

But what seems almost prodigious is that the alms increase in proportion to the misery. During these last months I have had in my hands very considerable sums of money. If we except the 1700 francs sent by some good Co-operators in Chili and another 1000 which you dear father, have sent me last year for our lepers, all the rest is the fruit of the charity of these generous people of Bogotà. They are never tired of giving, just as I am never tired of asking. It will be necessary to continue while the war lasts and even for some time after, for so great will be the ruin after this revolution, that its disastrous effects will be felt for many years. But the proofs of Divine Providence during these two years and a

half of universal misfortune have been too many and too eloquent to allow us even to doubt It; and as It has taken a sollicitous and loving care of us up to the present, so It will continue to do for the future.

Bless us all, and in particular bless

your ever affectionate son in J. C.

Fr. EVASIVS RABAGLIATI.




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THE high importance of popular education, says the *Fede e Scuola* of Brescia, especially in our own days, whether for the interests of the State or of Religion, had long called for a second Congress, and the Salesians have very fitly taken the initiative. The first one was held at Brescia on the occasion of the centenary of St. Philip Neri, which was celebrated with such magnificence as to make it long memorable in the annals of the Church of that town. The Oratorian Fr. Cottinelli, author of the valuable work entitled *Manual for the Festive Oratories*, who consecrated his life, his untiring zeal and his large patrimony to the Oratory at Brescia, and who may be said to have, by his own efforts, furnished many worthy priests for the diocese, and very many able champions for the catholic movement, began in that first meeting. This however proved to be but the first of a series, which under the protection of St. Philip and Don Bosco have turned to the immense advantage of the Church and society.

And now this forecast begins to be fulfilled. The Congress at Turin under the patronage of Their Eminences, Cardinals Richelmy, Ferrari, Svampa and Sarto, and the presidency of the Very Rev. Don Rua, in the vast programme prepared shows the need of holding a third, and then even a series of them, which will become in course of time periodical. This arises from the necessities of the times, the more vigorous growth and multiplication of the Oratories, and the different methods to be adapted in the new surroundings in which they are destined to fulfil their mission.

The *Fede e Scuola* was quite right in its calculations. The meetings at Turin could not exhaust the long programme arranged, leaving a great deal for future congresses to settle, in which it is to be hoped, more time will be at the disposal of the members, so

as to permit of a full and adequate treatment of this important work.



The solemn opening took place on the 21st of the month of May. Two services were held by way of preparation in the Churches of Mary Help of Christians and of St. Teresa, in which addresses relative to the subject were given by Mgr. Barone, Bishop of Casale, and Canon Grosso. The morning meetings of the various committees were held in the Archbishop's palace; they were full of life and earnestness, and a truly practical tone dominated the whole. The Rev. Professor Simonetti of Biella presided over the sections for boys, and Fr. Muriana D. D. over those concerning the advanced courses of religious instruction, in which the Bishop of Casale also took part. Fr. Diverio D. D. directed those engaged with the Oratories for girls.

The general assemblies were held in the great hall of the Oratory of St. Francis of Sales which wore an imposing aspect: at 3 p. m. H. E. Card. Richelmy followed by the bishops of Acqui, Alba, Casale, Susa, and Tiberias, by Mgr. Limonta representing Card. Ferrari, Mgr. Colomiatti and many canons took his seat. Don Rua presided, surrounded by the Vice-president and the promoting Committee. The catholic press was well represented.

When the Cardinal rose to give his blessing all stood, and having recited the prayer they joined in the invocation to Jesus in the Most Holy Sacrament. The noble prelate visibly moved spoke to the assembly with all sweetness and wisdom; he invoked the blessings of heaven on the works of the Congress, a pledge of which was the approbation and kindly sentiments which the Holy Father deigned to express through H. E. Card. Rampolla; he added that he looked forward to copious fruits from this Congress, especially

as it was placed under the protection of the mother of God, almost on the vigil of the feast of Mary Help of Christians. He recalled the memory of the venerated Don Bosco, who certainly could not but rejoice in Heaven at the sight of this meeting which had for its object that which formed the one aim of his whole life on earth, namely the salvation of souls, the salvation of youth in particular and above all the greater glory of God. "Let us work for the greater glory of God", the

rish. Baron Jocteau, who volunteers to teach catechism at the Oratory of St. Felix in Turin, spoke on the frequentation of the sacraments.

Mgr. Masera, Vicar General of the diocese of Fossano read a highly applauded address by Mgr. Alessi unavoidably absent. Fr. Trione spoke with much energy and spirit on the Catechism competitions. Enthusiastic applause greeted his allusion to the sacerdotal jubilee of Mgr. Spandre, whilst with great enthusiasm was hailed the proposal of the assembled pre-



Group of the Salesian School of Parma with Colonel Ladislaus Solari—1902.

Cardinal said in conclusion, "and for no other end. *Non nobis Domine, sed nomini tuo da gloriam.* The more we labour for the glory of God, so much the better will our work succeed, so much the more abundant will be the fruits of our own poor efforts."



After a short address by D. Rua, Fr. Trione, the Secretary, read the names of more than thirty bishops who were participating, and a large number of Directors of Festive Oratories, and notable laymen. Fr. C. Manucci gave an account of the work accomplished in the boy's Oratories; the parish priest of Mezzenile gave a most interesting report of the effects of the Festive Oratory in his pa-

lates to offer their supplications to the Holy Father for the introduction of the cause of the two servants of God Fr. Joseph Cafasso, and Don Bosco. All the clergy afterwards signed a petition to the same effect.

Fr. Barberis D. D. gave a very practical report on the style of preaching suitable for the Festive Oratories. Fr. Diverio D. D. speaking on the Oratories for girls represented in glowing colours the dangers which surround these young people in shops and factories. Mgr. Barone closed the meeting with an urgent invitation to give all their attention to the discussion on the advanced courses of religious instruction, which is a new offshoot of the manifold works of Don Bosco.



On the following day the labours of the Congress proceeded very energetically. The members present were almost double in numbers. Many weighty points were discussed which bid fair to infuse a new life into the Festive Oratories. On account of the importance of the matters treated and the interest aroused by the experience of many of those who were present, the promoting Committee has decided to draw up three distinct manuals—for the Oratories for boys, Oratories for girls, and one on the advanced courses of religious instruction.

At 3. p. m. the second general meeting was held. The hymn for the Congress was rendered in all its grandeur. The composer Prof. Ballardori has accomplished a work which will meet with a favourable reception everywhere.

Heartly applause greeted the entrance of H. E. Card. Richelmy, accompanied by the Archbishop of Vercelli, the Bishops of Acqui, Casale, Tiberias, and many canons. The meeting was opened with the customary prayer and invocation to Our Blessed Lord. Fr. Trione gave the order of the proceeding. He offered a noble tribute of praise to Their Eminences Cardinals Svampa, Ferrari and Sarto. He then read a large number of letters of participation from Italy, South America, Spain, Austria, France, etc.

Fr. Casanova of Savona spoke of the flourishing Oratory in that parish with its many sections to draw both students and working boys. Mr. Fino, Barrister at Law, spoke on the relations between the conferences of St. Vincent of Paul and the Oratories; it was short, interesting, and to the point, and was much applauded. Prof. Bettazzi lamented deeply the demoralising effects of immoral literature, and suggested practical means for keeping the youths from the dangers which everywhere surround them. His brilliant speech, convincing and profoundly christian was a great success. Fr. Muriana D. D. then spoke on the advanced courses of religious instruction.

Fr. Trione next read other communications that had been sent and proposed to all the newly arrived clergy to sign the petition for the introduction of the causes of Fr. Cafasso and Don Bosco. Fr. Simonetti spoke on the great fruits which were expected from the congress and, leaving all great proposals aside, i.e. referred to the great things already achieved in every part of Italy by means of the Oratories and advanced courses of religious instruction. Telegrams were read,

just received from Mgr. Cagliari, Mgr. Costamagna, and Fr. Albera, Don Rua's Representative in America.

Fr. Diverio D. D. chairman of the sections for the Oratories for girls gave in the results and resolutions and bestowed a well-merited tribute of praise on the good sisters and noble ladies who had devoted their life to this good work. His Grace Mgr. Pampirio O. P. Archbishop of Vercelli, recommended the society of St. Jerome in Rome for the diffusion of the Holy Gospel. He invoked the blessing of God on the works of the Oratories and expressed the hope of seeing them multiplied in his archdiocese. Lamenting the dangers surrounding the youth of both sexes he gave a splendid testimony to Don Bosco, and all those engaged in this pious work.

H. E. Card. Richelmy in closing the meeting raised the hymn of thanksgiving to God who had so visibly blessed the Congress. He expressed his gratitude to the Prelates and all who had co-operated in making the undertaking so successful. He recommended to all and especially to the Directors of the Oratories the virtue of holy humility, and to work in perfect concord with the parish priests. To the latter he recommended the same virtue and the duty of charity towards all, putting the salvation of souls above all things. Amidst general satisfaction and great enthusiasm the meetings and labours of the congress were thus brought to a close.



The grand academy held on the evening of the concluding day in the large hall of the Salesian Oratory gave a worthy finish to the whole. Music, poetry and eloquence were happily blended to greet the worthy guests who, in the name of Mary Help of Christians, of St. Charles, St. Philip, and Don Bosco had come to Turin to help in the good work of the salvation of the young.

Don Rua, whose rising was greeted with enthusiastic cheers, recalled the Archbishops exhortation that they should render all glory to God and to Our Lady Help of Christians for the happy result of the Congress, and offered his warmest thanks to the distinguished prelates, and all who had co-operated in the good work.

The Archbishop of Vercelli, struck by the grand and imposing sight before him, raised a new hymn of thanks to the divine goodness in which all heartily joined.

"This congress cannot but be productive of much good. One object already gained,

says the *Araldo* of Mondovi, is this: that the clergy and laymen from every part of Italy, all animated with a lively zeal in their cause are now in harmony with one another, they know each other, they have exchanged ideas, they have learnt by one another's experience, and all have been re-animated to do more and do it better. All have been more impressed by the urgent necessity of aiding abandoned youth by means of the festive oratories and advanced courses of Religion. It may be said that on these two works the safety of youth depends, and though they may be relatively simple in practice, their results are infallible. It is to be hoped that the salutary effects of the Congress will not be limited to those represented, but that the experience and suggestions may benefit all the parishes, namely in all those that really have at heart the welfare and interests of the rising generations."



FOR a number of years there has existed at Liège a Salesian Institute. It was one of the last foundations made by Don Bosco himself at the request of the lamented Mgr. Doutreloux. There are there Schools of Arts and Trades, with courses of primary and secondary education. The visit of Don Rua was the occasion of the opening of a new work in that town, of which ceremony a long account appeared in the *Gazette de Liège*. It was this time a so-called *Maison de famille* where young men, apprentices, or those employed in business offices away from their families, may find a comfortable home with suitable surroundings well calculated to aid them to persevere as good and practical christians. The Institute once started is to be self-supporting with the contributions of its members. His Lordship the Bishop of Liège blessed the new and commodious premises on the 27th of April assisted by Don Rua, Canons Rutten and Pirenne, the clergy of the churches of St. Martin, St. Christopher, and St. Margaret.

Among the distinguished laymen present we must single out the munificent founder, the Baron de la Rousselière. It is the realisation of a cherished plan of his, and everything there is his gift. When the guests were assembled in the new refectory His Lordship proposed the health of the Baron, who after having spent forty years in benefiting in various ways the working men, had by this last foundation crowned his long series of good works. He concluded by ex-

pressing the hope that he may live to see it prosper for many years under the direction of the superior the Rev. Fr. Berck. We cordially re-echo the words of the Bishop and pray that Almighty God may reward the Baron de la Rousselière and all the good Co-operators of Liège for the generous sympathy they have always shown towards the works of Don Bosco.



DURING his stay in Belgium Don Rua paid his first visit to Verviers where a Salesian House was opened two years ago. After the Solemn High Mass, a meeting was held in the hall of the Institute attended by the Committee of Benefactors and friends of the work, among whom were Mr. Limbourg, President of the *Société des Jeunes Ouvriers* and the Senator Simonis. Mr. Limbourg, says the *Nouvelliste de Verviers*, reported on the origin of the work and of its progress; an account which highly interested and gratified the Successor of Don Bosco. The senator Mr. Simonis in the name of the patrons and patronesses of the Institute thanked Don Rua for his visit to Verviers, and expressed the general satisfaction at the progress of a work which answers so well to the needs of the time and which has become a necessity in industrial centres; he hoped to see it flourish more for the good of the town and of the country.

Don Rua in his turn showed his deep gratitude to the Co-operators and benefactors of the Institute, which under the protection of Our Lady and with their help would continue and extend its beneficial influence.



FROM the 18th to the 21st of August the first international Marian Congress will be held at Fribourg, Switzerland, under the patronage of the Right Rev. Bishop of Lausanne and Geneva.

The closing years of the nineteenth century have witnessed these congresses assemble at Leghorn (1896), Florence (1897), Turin (1898), and Lyons (1900). All these, though somewhat local in character, were marked by increasing splendour and importance, and served powerfully to illustrate the prerogatives of the great Mother of God, and to revive and spread devotion towards her.

It is most fitting that at the commencement of the new century another should be held and this time international. Extensive preparations have been made for the members who are expected from every part. A vast

programme has been prepared for discussion comprising five sections. First, Dogmatic questions; Second, The worship of the Blessed Virgin; Third, The Blessed Virgin in History; Fourth, The Apostolate of Congregations and Confraternities of the Blessed Virgin; Fifth, The Blessed Virgin and the Social Question.

The *Salesian Bulletin* which month after month devotes columns to make known the power and goodness of the great Queen of

of vocal and instrumental music were rendered from Paisiello, Mendelssohn, and Gounod. Fr. Baratta gave an address eminently practical on *Absolute Principles*, illustrating how one, whilst adapting himself to surroundings, to the claims of times, places and persons, must always cling fast to principles which admit of no concessions or compromise. Some of the most advanced students read dissertations, and lastly the Marquis Philip Cris-



Pupils of the Salesian School of Parma at work.

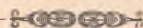
Heaven, cannot but gladly announce the forthcoming assembly. This revival of faith and devotion brings forcibly to mind Mary's own prophecy "Behold all generations shall call me blessed."



**A** distribution of prizes was lately held at Parma for the young men attending the advanced courses of religious instruction. This school was one of the first established in Italy and has soon acquired and maintained a high reputation chiefly owing to the intelligent labours of the Very Rev. Fr. Baratta, superior of the Salesian Institute of that town. The meeting was presided over by the Very Rev. Fr. Cerruti. Selections

politi, a distinguished catholic journalist, from the allusion to Canossa, the goal of a projected outing, gave an inspiring address, drawing from the many lessons suggested by that historical place, so closely associated with the memory of the great Hildebrand, Gregory VII.

The Very Rev. Fr. Cerruti in closing the meeting congratulated all present, and said that, for himself it had been a real pleasure to be there on such an occasion. Their school was the first both in order of time and for reputation. He exhorted those young men never to disunite the study of religion from its practice.





# RACES AND FAVOURS OBTAINED

through the intercession of

# MARY HELP OF CHRISTIANS

**Turin (ITALY).**—My youngest child only six months old fell dangerous ill from bronchitis, which was aggravated by a painful cough. The heart was weakened very much by the disease and, to make the conditions worse, a catarrh attacked the lungs. On the feast of St. Joseph the physician declared the case to be a most serious one, and on the next day he gave up all hope of recovery.

From the beginning of the illness prayers had been incessantly offered to Mary Help of Christians, that she might console the parents by preserving the life of their little one, and as the symptoms grew more and more alarming, the prayers became more and more earnest. On the feast of St. Joseph I begged Don Rua to send the infant his blessing and to say an *Ave Maria* to the Madonna of Don Bosco.

On saying good-bye I asked him if I could comfort myself and reassure my family. He gave me a medal for the child, and with a gentle smile said, "Console yourself, if it is for the spiritual good of your child Our Lady will obtain the favour.

As I have already said, the close of the feast of St. Joseph saw no improvement, and the rapid strides of the malady made us almost disconsolate when, on the following day, the doctor expressed his fears that death would ensue before his afternoon visit.

The child was in its agony all that morning and we, its sorrowful parents, with harrowing grief expected, although dreading, the sad parting at any moment.

But Our Blessed Lady whom we had besought so earnestly, had disposed it thus in order that her tender charity might be more manifest; she had let the case go beyond the reach of all human aid so that the assistance of heaven might be unmistakable. Towards mid-day the little one opened its eyes and

looked towards its mother as though desiring her to draw near. The mother thinking it might want some milk offered it, and the child which could only bear a few drops forced down for two days before, now drank for a considerable time. After this nourishment it recovered somewhat and was more at ease.

When the doctor came for his afternoon visit he did not find the dangerous symptoms he had feared and he also spoke more hopefully; from that time the improvement though slow was constant and the child was soon out of danger. Though every trace has not yet disappeared, health is quickly returning and the cough, a fatal sign in one so young, is disappearing.

Without undervaluing the efficacy of the medical aid and the careful attendance on the child, the intervention of Our Lady whom we had so confidently invoked is quite clear in obtaining such a signal favour; in return we all offer her our heartfelt thanks, and make the favour public in the *Salesian Bulletin* according to the promise made to her on the feast of her spouse St. Joseph.

April, 1902.

Prof. RODOLF BETTAZZI.



**La Tronche (FRANCE).**—I am happy to inform you that the prayers you have offered to Our Lady Help of Christians have been heard. The sick person that I recommended to you is now quite well. You will find enclosed a postal order, and I would ask you to have a mass offered up in thanksgiving and another for the repose of a departed friend.

April 24th, 1902.

S. M. G.



**Albagnano (ITALY).**—On account of a painful tumour, which resisted all surgical treatment I was soon unable to use my limbs.



Confined to my bed in a helpless condition, I grew worse and worse. The swelling spread even to my face so that I could hardly articulate words, or partake of any kind of food. Besides this I became so deaf that I was almost unconscious of what took place around me. Months were passed in this painful situation and the doctors I consulted at last pronounced me incurable. I then had recourse with lively faith to the powerful intercession of Mary Help of Christians. After long suffering I began to get better, and by degrees recovered my former health, without any trace of the malady.

Convinced that I owe my life to her I wish to give public expression to my feelings of gratitude and proclaim that she is always the true Help of Christians.

March, 1902.

C. SERRA.



## THE STORY OF THE ORATORY

OR

### DON BOSCO'S OPENING APOSTOLATE.

#### CHAPTER XLV.

(Continued)

Don Bosco replied: "We only wished at the time we could do more, and we were greatly consoled at the news that our humble offering had been agreeable to Your Holiness. You must know, Holy Father, that in Turin you have a number of children who love you tenderly, and every time they have the opportunity of speaking of the Vicar of Christ, they do so with transports of joy."

The Holy Father listened with great satisfaction, and again turned the conversation to the subject of the Oratories, till at a certain point he spontaneously addressed the following question to Don Bosco:

"If you were to die what would become of your work?"

Don Bosco who was anxious to come to the main question, seized at once the favourable occasion, and having replied that he had come to Rome to provide for the future of the Oratories, he handed him the recommendation of Mgr. Franzoni. The Pope read the recommendation, and having become aware

of Don Bosco's intention, was very pleased and said: "I see that we agree." He exhorted Don Bosco to draw up the Rules of the Pious Society, according to the scope which he had conceived, and he made some important suggestions. Amongst other things he said: "It is necessary that you should establish a Society with which the Government cannot interfere, but at the same time you must not be satisfied with binding its members by mere promises, otherwise you would never be sure of your subjects, nor could you count on them for any length of time."

Pius IX was not slow in understanding what was asked of him, and was as prompt in giving an answer; hence not only this matter but many others as well, were treated of in this audience. In conclusion Don Bosco asked a blessing for those persons who were in any way connected with him. He also asked several favours of him which he graciously accorded. Amongst these was a private Oratory for our House and for Fr. Montebruno's at Genoa.

The cleric Rua was sent for and on his arriving Don Bosco asked the Pope for his blessing and both knelt down to receive it.

"I give it to you with all my heart," replied the Holy Father, in a tone betraying emotion, so that they also were greatly touched. This is the special formula made use of by Pius IX, and which I think well to note down.

*Benedictio Dei Omnipotentis, Patris et Filii et Spiritus Sancti descendat super te, super socium tuum, super tuos in sortem vocatos, super adjutores et benefactores tuos, et super omnes pueros tuos, et super omnia opera tua, et maneat nunc et semper et semper et semper.*

I will add here but one remark, and it is that the blessing of Pius IX has produced its effect; the works accomplished by the Oratory up to the present time are an eloquent proof of it.

After this consoling audience Don Bosco was thinking of returning quickly to Turin; but shortly after Pius IX sent him Mgr. de Merode, his Maestro di Camera, to invite him to give a retreat to those detained in the State prisons, and eventually he was pleased to give him a private audience on two different occasions, conversing with him at great length and of many things, and treating him with a kindness beyond all expectation. The following fact will serve as a proof. Towards the end of the audience Pius IX said to Don Bosco:

"You surely want something more."

"Holy Father," he replied, "Your Holiness has been good enough to grant me all that I asked, and now it only remains for me to tender you my heartfelt thanks."

"Come, come now, there is something else you want."

At this reply Don Bosco remained there in suspense without uttering a word, when the Pope added:

"What? Don't you want to make your boys merry when you are again in their midst."

"O yes, Your Holiness, that certainly."

"Wait a moment then." So saying, he opened a small safe and placed in his hand twenty-five napoleons saying. "Take this and give your boys a treat."

Everyone can imagine the impression made on Don Bosco by such fatherly attention on the part of Pius IX, and how delighted his boys were when he told them about it and gave them the treat in question. Enlightened by the advice and comforted by the words of the Vicar of Christ, Don Bosco, during the time he still remained in Rome, revised the rules of the Pious Society of St. Francis de Sales, already written in the previous year, which he had taken with him; he removed some and added here and there in order to make them more conformable to the sentiments of Pius IX. His Holiness, when later on he had a copy in his hands, read it carefully adding certain observations of his own hand and sent them to his Eminence Cardinal Gaude. This illustrious prelate, distinguished son of St. Dominic and a glory of Piedmont, in the previous year, when on a visit to this native place, Cambiano near Turin, had also paid a visit to our Oratory. He therefore already knew the work and Don Bosco with whom he was on excellent terms.

Therefore before leaving Rome, Don Bosco held several conferences with him on the subject, and they agreed together that the Rules should be practised for a time in their amended form, then sent on to His Eminence who was to present them to the Holy See for approval. Unfortunately the Cardinal in the meantime was called to his reward. The death of this trustworthy adviser and powerful protector of Don Bosco, which occurred on the 14th of December 1860, caused the approval to be delayed, but of this we shall speak in its place.

Having gained the primary end which had brought him to Rome, overwhelmed with kindness by the most distinguished person-

ages and by the Supreme Pontiff himself—Don Bosco set out from Rome on his return journey on the 14th, and arrived safely at Turin on the 16th of April, welcomed and cheered by the boys with such enthusiasm and affection, that no father could expect more from his own children.

#### CHAPTER XLVI.

**The *Letture Cattoliche* in the Pontifical States—The circular of the Cardinal Vicar and its good effects—Pius IX's feast in the three Oratories—Students of the Cottolengo at school at the Oratory of St. Francis of Sales—The war of 1859 and an inspection—Soldiers' sons and French soldiers at the Oratory—Don Bosco with the *Turcos* at Collegno—Subsidies from the king and the Government.**

The basis of the Society of St. Francis of Sales was thus laid in accordance with the design of Don Bosco and that of Pius IX; in this way also the lot of so many poor and abandoned youths, not only of those actually under his guidance, but also of those to come, was assured. This was certainly a source of great good for the Oratory; but it was not the only one. When speaking to Pius IX about the *Letture Cattoliche*, Don Bosco obtained from His Holiness, that his Vicar Cardinal Patrizi should, in a special circular, recommend them to all the Archbishops and Bishops in the Pontifical States, in order that they might introduce them into their respective dioceses. The circular is dated May the 22nd of that same year. I shall here reproduce the document in question as a proof of Pius IX's benevolence and of the great esteem in which he held this periodical publication of the Oratory.

"*Illustrious and Rev. Sir,*

"It is an undeniable fact that wicked men are striving with all their might to demoralise the peoples of different nations, in order to use them in the furtherance of their designs, and thus accomplish whatever they may have decided upon. To bring this about, they make use of various means, amongst which there is one which is of the greatest service to them viz. the diffusion of books and tracts that are corrupt, and often opposed to the dogmas of our Holy Religion.

(*To be continued.*)

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is the Organ of the Salesian Congregation and of the Association of the Salesian Co-operators.

It is edited monthly in seven languages, namely: English, Italian, French, Spanish, German, Portuguese and Polish.

It contains the communications of the Superior General, the successor of Don Bosco, to the Co-operators, friends and benefactors of the Salesian Institutions.

It gives a report of the progress of the works of the Society, of the Daughters of Mary Help of Christians, of the Salesian Co-operators; also interesting accounts from the Missions and various matters of edification and encouragement connected with the objects of the Association.

It is sent to all the Co-operators, friends and benefactors who desire to receive it.

All communications concerning change of address, or when the sending of it is to be discontinued through any cause whatsoever, should be addressed *To the Editor of the Salesian Bulletin, Salesian Oratory, Valdocco, Turin, Italy*; or, when received from other Houses, to the Superior of the House from which it is sent.

There is no fixed charge or subscription for the Magazine, but the amount which anyone may wish to devote towards defraying the expenses in connection with its production and distribution should be addressed as above.

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To our friends and Co-operators, who would like to make Don Bosco's works more widely known, we strongly recommend the circulation of a pamphlet entitled: *Don Bosco's Apostolate and other Sketches*. As many copies as are requested will be forwarded in return for any offering. Apply to the *Editor of the Salesian Bulletin Salesian Oratory, Turin, Italy*; or to the *Very Rev. C. B. Macey, Salesian Schools, Surrey Lane, Battersea, London, S. W.*

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