

The Association of Salesian Co-operators

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 Efficacy of Maternal Education

IT is through a special design of the Providence of God that men are born with different inclinations, for they have to live in society, which cannot exist without the exercise of the different offices of man;

hence one is, for instance, inclined to the law, another to arms, one is called to the priesthood, whereas another is destined for success in works of skill or art.

But one may ask, is it enough that a child comes into the world with this or the other inclination, in order that he may forthwith turn out a doctor, an artist, a warrior? No one ever dreamt of such

a thing. What is wanting then? It is necessary that the inclination implanted by nature should be cultivated, should be developed and fostered with all diligence under the training of wise masters, for by this means only will it come to that maturity and perfection, which enables it to bring forth good works.

This is the reason of the long course extending from the elementary school to the university where the doctor is formed, to the academy which moulds the artist, to the military college where the defenders of the country are drilled.

For the priest there is the seminary, for the religious the novitiate, and even

the humblest artisan is apprenticed in the workshop and factory; so true it is that nothing in this world, whether great or small, is made all at once or on a sudden, but everything is brought to its end by a gentle and graduated development.

Now consider for a moment the well-known saying of Tertullian, "Man is naturally a Christian." By this he means to say that he has in his very nature a decided inclination to live according to the maxims of uprightness and of the Gospel. St Jerome gives us a sentence almost identical, except that it is even more explicit still, and is a good commentary on the other. "Nature" says he "has placed in everyone the knowledge of God, and there is no one who is born entirely without Christ, and who has not within him the germs of wisdom, of justice and of all virtues." It should be noted here, that neither of the two Fathers meant to speak of the precious gems of christian virtues with which the child is enriched at Baptism, but we, in our case, must consider the child as he comes from the sacred font, endowed with every favour of nature and of grace. We therefore ask, is this enough to give us a perfect man, a man sound in judgment, firm of will, devoted even to heroism, should the occasion arise, to his noble profession of a christian? We reply no, certainly, and who is there that would think otherwise? What then is wanting to make man such as we would have him? There must be a training analogous to that which gives to society the artist, the doctor, the warrior. Here as well is demanded that attention to the natural inclinations, cultivating, developing, strengthening with a diligence, the greater in proportion to the difficulties in the way, and the sublimity of the end to be obtained. If then in the beginning we have almost said that man is a christian born, now we may say, and without fear of contradicting ourselves, that the

christian is to be made, and that after great care and toil, which the Apostle referred to when he said to the Galatians, "*My little children, of whom I am in labour again, until Christ be formed in you.*"



But now where shall we find the Institute or the Academy or the Novitiate, or, if we may use the term, where shall we find the Laboratory where they bring out this individual who may be called the honest man, the christian? For we are persuaded that such a personage is no less an advantage to society than the scholar, the warrior, or the artist. Has any provision been made for such a place, for the school of the christian, and the honest man?

It has been continually thought of, and great attention is even now being given to it. In fact there is no legislator who has not seriously applied himself to the solution of this difficulty, we shall not say with what wisdom, or much less with what success. We say there has never been one legislator, in any sense worthy of the name, who has not been convinced of the utmost importance of this part of his work. Some desired the honest man, not knowing yet the higher type—the christian. Others acquainted with christianity wanted the Christian and nothing less, and others have conceived different ideals of the man, and the citizen; but all of them felt the need for this institution to give him his proper training; so true it is that no one thought the natural good sufficient which the infant possesses on its entrance into the world.

But the best one of all, the most truly efficacious, and, we might even say, the only efficacious one, He, the Great Legislator, Almighty God, has given us when he instituted the family, which He intended to be the nursery of the honest and christian man.

There can be no doubt that every institution of society, whether religious or political, sooner or later, by one method or another, must apply itself to this great work, but no institution can do it better than that divinely instituted, the family. That must supply the first rudiments, draw the first plans, sketch out the characteristic lines which the needs demand, as reason and experience plainly teach. The family, writes Leo XIII, is the cradle of society, and it is in great part round the domestic hearth that the future destinies of the state are decided.

Is a proof of this fact wanted? Where did those great models of every virtue grow up, those men evangelical, as St Ambrose calls them, even before the Gospel was written, those patterns of the highest virtue whom the Church herself proposes for the admiration and imitation of all christians—I mean Isaac, Jacob, Joseph and such like? They had no other training school than that of a family wholly imbued with sanctity. Whence came the young Tobias who left behind him whole generations of saints? And the heroic Susanna, who preferred death with public infamy rather than commit a most secret sin? These came from no other place than their home, the dwelling place of virtue.

The parents of Susanna, says the Sacred Text, being just had instructed their daughter in the law of Moses.



But if the family is the first and most necessary of all houses of education, the mother is there the most respected and efficacious mistress; the spirit of piety which she instils makes of her an apostle; the domestic hearth is the whole extent of her jurisdiction; each member of the family is a soul entrusted to her care. Who can ever rival a mother in the influence she exerts over the spirit of her children, who are pupils given to her by nature herself? No one certainly

in all the world; and this is made evident by the following considerations.

First of all the mother works upon a subject which, from the beginning at least, is entirely passive. The little child knows not how to re-act, and he could have no motive for doing so if he did know; because, if his reason is not yet in use, neither are his passions awake which are the undying enemies of reason and of good. Observe moreover that she acts in a manner which is quite singular, and also most powerful. The mother gives milk to her little one, and by this she transfuses into it her own sentiments. The fact may be mysterious in itself, but nevertheless it is placed beyond doubt by the effects.

The temperaments which greatly influence the free exercise of virtue depend greatly on the first nourishment of the child. "For a long time," says a well known writer (1), "I have observed that infants draw in with their milk their very temperament and inclinations." "This was not unknown," says Descuret, "to the ancients, those constant observers of nature, and it is not very hard for mothers to see who will give a little attention to it." And medical men besides affirm it.

Now the dawn of reason sets in; it may be as faint as you like, but it is a moment of the highest importance. Now are implanted in the mind of the child the elements for its first judgments, and first affections. No one but the mother can preside over these early operations, which fix the foundations of the mind of the child, of its temper and character; the mother should therefore be persuaded that, as the milk is the first and forming element of the body, so the education that she gives it from the first flashes of intelligence, will be the first and forming element of its souls. Here we see the

(1) Pellico.

real cause of the saying, that the child takes after his mother, and this is what the philosopher meant to say when he wrote.—The mother is half of her children *Mater dimidium filiorum est*. It will be now quite clear that this power, in as much as it is proper only to the mother, so it is superior to every other as regards its efficacy.

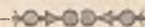


It may be observed in the second place, that no instruction is received with more docility, or goes so straight to the soul, or sinks deeper into the heart, than that given by a teacher who is dearly loved: and what teacher can stand equal to a mother in the children's love, or who could know how to impart her teaching with more tenderness? A mother's love is so wonderful, and has about it something so profound and divine, that it much resembles that of God Himself, and, without any exaggeration, it may be said that the heart of a mother is a masterpiece of the Creator. In the books of Holy Writ we find the comparisons our Divine Lord made use of to express the clearer his love for us. He likens it to that of a mother. *As a mother caresses and consoles her little one so will I console thee..... and I will carry thee in my arms as a mother*. Then in other comparisons He speaks even stronger. *Can a woman forget her infant, so as not to have pity on the son of her womb? and if she should forget thee yet will I not forget thee.....*

The standard is always that of maternal tenderness; he either compares his love to that of a mother, or rather raises it above this, it being always the mother's heart that He takes as being capable in some degree of representing His love. If, therefore, love is so powerful, and if no one is so well furnished with this power as a mother is, who can ever compare with her in this? What wonders could she not work in the minds of her children when she strives to act wisely, energetically, and with the proper tact?

A third consideration is of the promises and threats with which God Himself has armed the high power given to parents. Let the children learn in good time what the authority of the father and mother is in God's sight; what blessings and what curses He holds ready for the obedient or for the rebellious. Bring forth again what is written in the pages of Holy Scripture on this point. *My son honour thy father, and forget not the tears of thy mother.—The house of the children shall flourish with the blessing of the father, but the curse of the mother shall destroy it from its foundations*. Let these doctrines be inculcated and the parental authority will acquire a great help, making the parents experience a new facility in the exercise of their duties. They will soon see those children become gentle, who have formerly shown themselves ill-tempered and haughty, and those who were obedient and showed good dispositions before, will become even more gentle and docile.

And now listen to what, in a sentence not less pointed than true, the great philosopher De Maistre has said.—“Women have not accomplished any of the great masterpieces of the world. They have not written the Iliad, nor the Aeneid, nor the Jerusalem Liberated, nor the Atalie, nor Hamlet. They have not built a grand temple like St Peters at Rome. They have not carved the Apollo of Belvedere, or painted the Transfiguration. They did not invent the telescope, nor discover electricity nor the uses of steam; women have not done any of these things; but they have accomplished something greater than all these, because on the mother's lap has lain what is best and noblest in all the world—the honest man and the virtuous woman.” That women have really created these masterpieces greater than all others we shall see in a following number.



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.

(Continued)

The Bond of Charity.

Furthermore, if anyone will diligently examine into the causes of the evils of our day, he will find that they arise from this, that as charity towards God has grown cold, the mutual charity of men among themselves has likewise cooled. Men have forgotten that they are children of God and brethren in Jesus Christ; they care for nothing except their own individual interests; the interests and the rights of others they not only make light of, but often attack and invade. Hence frequent disturbances and strifes between class and class: arrogance, oppression, fraud on the part of the more powerful: misery, envy, and turbulence among the poor.

These are evils for which it is in vain to seek a remedy in legislation, in threats of penalties to be incurred, or in any other device of merely human prudence.

Our chief care and endeavour ought to be, according to the admonitions which We have more than once given at considerable length, to secure the union of classes in a mutual interchange of dutiful services, a union which, having its origin in God, shall issue in deeds that reflect the true spirit of Jesus Christ and a genuine charity. This charity Christ brought into the world, with it He would have all hearts on fire. For it alone is capable of affording to soul and body alike, even in this life, a foretaste of blessedness; since it restrains man's inordinate self-love, and puts a check on avarice, which "is the root of all evil." (1).

And whereas it is right to uphold all the claims of justice as between the various classes of society, nevertheless it is only with the efficacious aid of charity, which

tempers justice, that the "equality" which St. Paul commended, (1) and which is so salutary for human society, can be established and maintained.

This then is what Christ intended when He instituted this venerable Sacrament, namely, by awakening charity towards God to promote mutual charity among men. For the latter, as is plain, is by its very nature rooted in the former, and springs from it by a kind of spontaneous growth. Nor is it possible that there should be any lack of charity among men, or rather it must needs be enkindled and flourish, if men would but ponder well the charity which Christ has shown in this Sacrament. For in it He has not only given a splendid manifestation of His power and wisdom, but "has in a manner poured out the riches of His divine love towards men." (2).

Having before our eyes this noble example set us by Christ, Who bestows on us all that He has, assuredly we ought to love and help one another to the utmost, being daily more closely united by the strong bond of brotherhood.

Add to this that the outward and visible elements of this Sacrament supply a singularly appropriate stimulus to union.

On this topic St. Cyprian writes: "In a word the Lord's sacrifice symbolises the oneness of heart, guaranteed by a persevering and inviolable charity, which should prevail among Christians. For when our Lord calls His Body bread, a substance which is kneaded together out of many grains, He indicates that we His people, whom He sustains, are bound together in close union; and when He speaks of His Blood as wine, in which the

(1) I. Tim. vi. 10

(1) II. Cor. viii. 14.

(2) Conc. Trid., Sess. XIII., *De Euch.* c. ii.

juice pressed from many clusters of grapes is mingled in one fluid, He likewise indicates that we His flock are by the commingling of a multitude of persons made one." (1).

In like manner the Angelic Doctor, adopting the sentiments of St. Augustine, (2) writes: "Our Lord has bequeathed to us His Body and Blood under the form of substances in which a multitude of things have been reduced to unity, for one of them, namely bread, consisting as it does of many grains is yet one, and the other, that is to say wine, has its unity of being from the confluent juice of many grapes; and therefore St. Augustine elsewhere says: 'O Sacrament of mercy, O sign of unity, O bond of charity!'" (3).

All of which is confirmed by the declaration of the Council of Trent that Christ left the Eucharist to His Church "as a symbol of that unity and charity whereby He would have all Christians mutually joined and united.... a symbol of that one body of which He is Himself the head, and to which He would have us, as members, attached by the closest bonds of faith, hope, and charity." (4). The same idea had been expressed by St. Paul when he wrote: "For we, being many, are one bread, one body, all we who partake of the one bread." (5).

Very beautiful and joyful too is the spectacle of Christian brotherhood and social equality which is afforded when men of all conditions, gentle and simple, rich and poor, learned and unlearned, gather round the holy altar, all sharing alike in this heavenly banquet. And if in the records of the Church it is deservedly reckoned to the special credit of its first ages that "the multitude of the believers had but one heart and one soul," (6) there can be no shadow of doubt that this immense blessing was due to their frequent meetings at the Divine table; for we find it recorded of them: "They were persevering in the doctrine of the Apostles and in the communion of the breaking of bread." (7).

Besides all this, the grace of mutual charity among the living, which derives from the Sacrament of the Eucharist so great an increase of strength, is further extended by virtue of the Sacrifice to all those who are numbered in the Communion of Saints.

For the Communion of Saints, as everyone knows, is nothing but the mutual communication of help, expiation, prayers, blessings, among all the faithful, who, whether they have already attained to the heavenly country, or are detained in the purgatorial fire, or are yet exiles here on earth, all enjoy the common franchise of that city whereof Christ is the head, and the constitution is charity.

For faith teaches us, that although the venerable Sacrifice may be lawfully offered to God alone, yet it may be celebrated in honour of the saints reigning in heaven with God Who has crowned them, in order that we may gain for ourselves their patronage. And it may also be offered—in accordance with an apostolic tradition—for the purpose of expiating the sins of those of the brethren who, having died in the Lord, have not yet fully paid the penalty of their transgressions.

That genuine charity, therefore, which knows how to do and to suffer all things for the salvation and the benefit of all, leaps forth with all the heat and energy of a flame from that most holy Eucharist in which Christ Himself is present and lives, in which He indulges to the utmost His love towards us, and under the impulse of that divine love ceaselessly renews His Sacrifice. And thus it is not difficult to see whence the arduous labours of apostolic men, and whence those innumerable designs of every kind for the welfare of the human race which have been set on foot among Catholics, derive their origin, their strength, their permanence, their success.

These few words on a subject so vast will, we doubt not, prove most helpful to the christian flock, if you in your zeal, Venerable Brethren, will cause them to be expounded and enforced as time and occasion may serve.

But indeed a Sacrament so great and so rich in all manner of blessings can never be extolled as it deserves by human eloquence, nor adequately venerated by the worship of man. This Sacrament, whether as the theme of devout meditation, or as the object of public adoration, or best of all as a food to be received in the utmost purity of conscience, is to be regarded as the centre towards which the spiritual life of a christian in all its ambit gravitates; for all other forms of devotion, whatsoever they may be, lead up to it, and in it find their point of rest.

In this mystery more than in any other that gracious invitation and still more gracious promise of Christ is realized and finds its daily fulfilment: "Come to me all ye that

(1) *Ep. 96 ad Magnum* n. 5 (al 6).

(2) *Tract. xxvi.* in Joan. nn. 13, 17.

(3) *Summ. Theol.* P. III. q. lxxix. a. 1.

(4) *Conc. Trid., Sess. XIII., De Euchar. c. ii.*

(5) *I. Cor. X. 17.*

(6) *Acts iv. 32.*

(7) *Acts ii. 42.*

labour and are heavily burdened, and I will refresh you." (1).

In a word this Sacrament is, as it were, the very soul of the Church; and to it the grace of the priesthood is ordered and directed in all its fulness and in each of its successive grades. From the same source the Church draws and has all her strength, all her glory, her every supernatural endowment and adornment, every good thing that is hers; wherefore she makes it the chiefest of all her cares to prepare the hearts of the faithful for an intimate union with Christ through the Sacrament of His Body and Blood, and to draw them thereto.

And to this end she strives to promote the veneration of this august mystery by surrounding it with holy ceremonies. To this ceaseless and ever watchful care of the Church our Mother, our attention is drawn by that exhortation which was uttered by the holy Council of Trent, and which is so much to the purpose that for the benefit of the Christian people We here reproduce it in its entirety.

"The Holy Synod admonishes, exhorts, asks and implores by the tender mercy of our God, that all and each of those who bear the name of Christian should at last unite and find peace in this sign of unity, in this bond of charity, in this symbol of concord; and that, mindful of the great majesty and singular love of Jesus Christ our Lord, Who gave His Body and Blood with such constancy of unwavering faith, with such interior devotion and worshipful piety, that they may be in the condition to receive frequently that supersubstantial bread, and that it may be to them the life of their souls and keep their mind in soundness of faith; so that strengthened with its strength they may be enabled after the journey of this sorrowful pilgrimage to reach the heavenly country, there to see and feed upon that bread of angels which here they eat under the sacramental veils." (2).

History bears witness that the virtues of the Christian life have flourished best whenever the frequent reception of the Eucharist has most prevailed. And on the other hand it is no less certain that in days when men have ceased to care for this heavenly bread, and have lost their appetite for it, the practice of the Christian religion has gradually lost its force and vigour.

And indeed it was as a needful measure of precaution against a complete falling away that Innocent III., in the Council of the Lateran, most strictly enjoined that no Christian should abstain from receiving the Communion of the Lord's Body at least in the solemn paschal season.

But it is clear that this precept was imposed with regret, and only as a last resource; for it has always been the desire of the Church that at every Mass some of the faithful should be present and should communicate. "The holy Synod would wish that in every celebration of the Mass some of the faithful should take part, not only by devoutly assisting thereat, but also by the sacramental reception of the Eucharist, in order that they might more abundantly partake of the fruits of this holy Sacrifice." (1).

The Sacrifice of the Mass.

Most abundant, assuredly, are the salutary benefits which are stored up in this most venerable mystery, regarded as a Sacrifice; a Sacrifice which the Church is accordingly wont to offer daily "for the salvation of the whole world." And it is fitting, indeed in this age it is specially important, that by means of the united efforts of the devout, the outward honour and the inward reverence paid to this Sacrifice should be alike increased. Accordingly it is our wish that its manifold excellence may be both more widely known and more attentively considered.

There are certain general principles the truth of which can be plainly perceived by the light of reason: for instance, that the dominion of God our Creator and Preserver over all men, whether in their private or in their public life, is supreme and absolute; that our whole being and all that we possess, whether individually or as members of society, comes from the divine bounty; that we on our part are bound to show to God, as our Lord, the highest reverence, and, as He is our greatest benefactor, the deepest gratitude.

But how many are there who at the present day acknowledge and discharge these duties with full and exact observance? In no age has the spirit of contumacy and an attitude of defiance towards God been more prevalent than in our own; an age in which that unholy cry of the enemies of Christ: "We will not have this man to rule over us," (2) makes itself more and more loudly heard, together

(1) St. Matth. xi. 28.

(2) Conc. Trid., Sess. xxii, c. vi.

(1) Conc. Trid., Sess. XIII. *De Euchar.* c. viii.

(2) Luke, xix. 14.

with the utterance of that wicked purpose: "let us make away with Him" (1); nor is there any motive by which many are hurried on with more passionate fury, than the desire utterly to banish God not only from the civil government but from every form of human society.

And although men do not everywhere proceed to this extremity of criminal madness, it is a lamentable thing that so many are sunk in oblivion of the divine Majesty and of His favours, and in particular of the salvation wrought for us by Christ.

Now a remedy must be found for this wickedness on the one hand, and this sloth on the other, in a general increase among the faithful of fervent devotion towards the Eucharistic Sacrifice, than which nothing can give greater honour, nothing be more pleasing to God. For it is a divine Victim which is here immolated; and accordingly through this Victim we offer to the most blessed Trinity all that honour which the infinite dignity of the Godhead demands; infinite in value and infinitely acceptable is the gift which we present to the Father in His only-begotten Son; so that for His benefits to us we not only signify our gratitude but actually make an adequate return.

Moreover there is another twofold fruit which we may and must derive from this great Sacrifice.

The heart is saddened when it considers what a flood of wickedness, the result—as We have said—of forgetfulness and contempt of the divine Majesty, has inundated the world. It is not too much to say that a great part of the human race seems to be calling down upon itself the anger of heaven; though indeed the crop of evils which has grown up here on earth is already ripening to a just judgment. Here then is a motive whereby the faithful may be stirred to a devout and earnest endeavour to appease God the avenger of sin, and to win from Him the help which is so needful in these calamitous times.

And they should see that such blessings are to be sought principally by means of this Sacrifice, for it is only in virtue of the death which Christ suffered that men can satisfy, and that most abundantly, the demands of God's justice, and can obtain the plentiful gifts of His clemency. And Christ has willed that the whole virtue of His death, alike for expiation and impetration, should

abide in the Eucharist, which is no mere empty commemoration thereof, but a true and wonderful though bloodless and mystical renewal of it.

Conclusion.

To conclude, we gladly acknowledge that it has been a cause of no small joy to us that during these last years a renewal of love and devotion towards the Sacrament of the Eucharist has, as it seems, begun to show itself in the hearts of the faithful; a fact which encourages us to hope for better times and a more favourable state of affairs. Many and varied, as we said at the commencement, are the expedients which an inventive piety has devised; and worthy of special mention are the Confraternities instituted either with the object of carrying out the Eucharistic ritual with greater splendour, or for the perpetual adoration of the venerable Sacrament by day and night, or for the purpose of making reparation for the blasphemies and insults of which it is the object.

But neither We nor you, Venerable Brethren, can allow ourselves to rest satisfied with what has hitherto been done; for there remain many things which must be further developed or begun anew, to the end that this most divine of gifts, this greatest of mysteries, may be better understood and more worthily honoured and revered, even by those who already take their part in the religious services of the Church.

Wherefore, works of this kind which have been already set on foot must be revived wherever perchance they may have fallen into decay; for instance, Confraternities of the holy Eucharist, intercessory prayers before the Blessed Sacrament exposed for the veneration of the faithful, solemn processions, devout visits to God's tabernacle, and other holy and salutary practices of the same kind; nothing must be omitted which a prudent piety may suggest as suitable.

But the chief aim of our efforts must be that the frequent reception of the Eucharist may be everywhere revived among Catholic peoples. For this is the lesson which is taught us by the decrees of Councils, by the authority of the Fathers and of the holy men in all ages. For the soul, like the body, needs frequent nourishment; and the holy Eucharist provides that food which is best adapted to the support of its life.

Accordingly all hostile prejudices, those vain fears to which so many yield, and their specious excuses from abstaining from the

(1) Jer. xi, 11.

Eucharist, must be resolutely put aside; for there is question here of a gift than which none other can be more serviceable to the faithful people, either for the redeeming of time from the tyranny of anxious cares con-

spensing the mystery of His Body and Blood, can assuredly make no better return for the high honour which has been conferred upon them, than by promoting with all their might the glory of His Eucharist, and by inviting and drawing the hearts of men to the healthgiving springs of this great Sacrament and Sacrifice, seconding thereby the longings of His most Sacred Heart.

May God grant that thus, in accordance with Our earnest desire, the excellent fruits of the Eucharist may daily manifest themselves in greater abundance, to the happy increase of faith, hope, and charity, and of all Christian virtues; and may this turn to the recovery and advantage of the whole body politic; and may the wisdom of God's most provident charity, Who instituted this mystery for all time "for the life of the world," shine forth with an ever brighter light.

Encouraged by such hopes as these, Venerable Brethren, We, as a presage of the

divine liberality and as a pledge of our own charity, most lovingly bestow on each of you, and on the clergy and flock committed to the care of each, our Apostolic Benediction.

Given at Rome, at St. Peter's on the 28th day of May, being the Vigil of the Solemnity of Corpus Christi, in the year 1902, of Our Pontificate the five and twentieth.

LEO XIII., POPE.



His Eminence Card. Ferrari, Archbishop of Milan.

cerning perishable things, or for the renewal of the christian spirit and perseverance therein.

To this end the exhortations and example of all those who occupy a prominent position will powerfully contribute, but most especially the resourceful and diligent zeal of the clergy. For priests, to whom Christ our Redeemer entrusted the office of consecrating and di-



MATTO GROSSO (Brazil).

(Correspondence of Fr. A. Mulan)

(Continued)

A wild mule and our horses—Fr. Balzola's return—In a storm—Palhare and his doings.

On the 29th at dawn we entered an extensive plain, which we hastened to cross without saying Mass in order to guard against being surprised by the rain which threatened us, and which would be much more troublesome in such an open place. Of the beasts of burden, three belonged to the Government, which, considering the praiseworthy end of our expedition, had lent them to us at Cuyaba; but they were so worn out and tired, from having been used in the disastrous government expedition intended to open a way of communication between Matto Grosso and Para, that they gave very little sign of being able to hold out through the journey; one of them fell no less than seven times in the short space of four leagues. Mr. Fernandez generously made me accept one of his best horses in place of my own, which being very fleshy, was heavy and slow for travelling. On reaching a place called *Pintahayral*, we were alighting from horseback for a few minutes to allow the animal to feed, when suddenly there came out of the *cerrado* (a small wood of recent growth) a wild mule, with flying mane, snorting loudly. It galloped with great fury past our encampment, and spread such a panic amongst the animals, that, though they had their saddles on, they fled precipitately some into the forest, others along the road we had come by and others after the author of all this disturbance. Some of us tried to shoot

the stupid animal made use of by the devil to make us lose courage and mar our journey so prosperously begun.

Such was the hurry with which the animals took to flight, that they broke the harness which was made of strong leather, and the *bluacas*; they spread about in the forest the goods they were carrying, consisting of photographic plates which were rendered completely useless, knives and hammocks to sleep in. We found pieces in one place, others in another, everything strewn about and spoiled, and those things which were not easily broken we found little by little lying here and there in the forest. It was a moment of trying anguish for us all; without horses, without food, in the midst of a desert, what were we to do? I at once ordered the confrère Gabet and the mule-drivers to track the footsteps of the animals and find their hiding place, which took them two whole days. At 6 p.m. my horse was found with its harness by a certain Mr. Anthony Bueno, living in the neighbourhood, who, whilst leading it back to me, came across some of the lost objects but not the saddle, which was only found on the following day. But Mr. Fernandez's horse could not be traced till, forty days after the incident, it was found roaming through the fields with the saddle underneath its body, and almost in a wild state.

In the morning Holy Mass was offered up at which the whole company assisted, and having finished our other devotions, we met to deliberate on what was to be done. It was decided that Fr. Balzola should return to Cuyaba to find substitutes for the animals that were unserviceable and to buy others in good condition and well broken in. He turned up unexpectedly at our Institute of Cuyaba at 3 p.m. on Saturday the 31st of August, when everyone in the House was busily engaged in his respective duties, class, workshop, etc.

I occupied the time meanwhile in baptising, confessing and instructing groups of persons who, on hearing that there was a priest in the neighbourhood, hastened to hear the word of God though living at a distance of ten

and even twenty kilometres. I gave a rosary to all those who had been to Communion and a medal to all present who went away content and blessing God. At five o'clock on the same day, there passed by our encampment a poor, starving man, who in despair, was seeking for his wife stolen from him a month before by a criminal who had just finished ten years imprisonment.

Having celebrated Mass on the first Sunday of September, Fr. Balzola set out again from the House of St Gonçalo, in order to join us, bringing with him a *camarada* and three good horses, one of them belonging to our good friend John Marques Terreira. We were sick and tired of our forced inactivity, if our stay at Pindahyral can be qualified as such.

got amongst the harness and rugs of the horses, whilst these, in a semicircle round our tent with their heads down, bore quite patiently the fury of the shower. The dazzling brightness of the lightning served only to increase the horror of the night in which one would have said that seven or eight reasonable beings, the supposed kings of creation, were in open war with the elements.

Whilst this curious and somewhat comic scene was being enacted in the *Toldo*, I hung up my hammock to the top of the tent. Below were hung the beds of Fr. Balzola and that of the Inspector of the line; we had over us strong ox skins in place of blankets. Under these improvised berths, stretched at full length over the portmanteaus and other baggage, lay one of the *camaradas*, cheerful



Salesian House Milan (Italy).

All was now ready to set out anew; the useless animals had been replaced, and on the 3rd of September, we left this place of misfortune and took a good long walk to exercise our bodies after the long rest. In the evening another mishap befell us which, however, later on became an almost daily occurrence: we had hardly finished putting up our tents when a violent wind began to blow, followed shortly after by a furious and heavy shower which kept rapidly increasing in volume and vehemence. We had hardly time to stow away the portable altar and the more precious objects, when a torrential rain swept down upon us.

It is impossible, dear Father, to describe to you in all its reality our critical situation amid the fury of the tempest, huddled together under a tent of scarcely eight cubic metres, stifled by the heavy air of the atmosphere which was not improved by the breathing of so many persons. The rain penetrated from above by the holes in the tent, and it was blown underneath by frequent gusts of wind; and all this in the midst of a thick darkness, without being able to sleep for a single moment the whole night through. The *camaradas*, having no place of refuge,

and talking away, telling us of the most strange and incredible adventures of which he, of course, was always the central figure. He is one of the few genuine blacks still living in Brazil. He had in one way found the best place; for, being protected from above, he had only to guard against the inroads of the water which trickled through the sides and flowed among the stones and baggage which were to him a delightful pillow. We thus whiled away the long hours of this night doubly memorable both on account of the bodily privations and sufferings, and for the exciting stories told with such boldness by our *Palhare* who, besides being as black as coal, was dwarfed in stature, and had lost most of his teeth; his speech was disconnected, obscure, nasal, though at the same time somewhat pompously delivered.

The dawn arose in all its splendour and seemed almost to invite us to set out; Mass having been said, we started off preceded by the animals with the baggage which had gone on two hours before. Having covered about twenty-five kilometres we fell in with the muledrivers; our *Palhare* always on foot, afraid of accidents if he rode, repeated in his broken Portuguese: "Sir, where the mule

can pass so can I, and therefore I follow up behind." He assured us that he had been a soldier in the imperial army for eight years, and that he had several times crossed Matto Grosso to Rio Janeiro and always by land with a large company and with a quantity of baggage of great weight.

On this day, however, quite an original idea passed through his mind, feeling tired from holding the cord of the animal he was leading, he tied the rope to the tail of a horse that it might take his place. It chanced, however, that the mule stumbled and fell, and some accident might have happened, or at least the horse would have lost its tail, if Mr. Alexander, a guard of the line, had not had the presence of mind to cut the rope at once and bridle the infuriated animals, one of which was kicking and neighing while the other rolled in the dust on the ground.

Our negro did not stop here: whilst we were setting out, delighted at the tempting shade of an enormous fig-tree which stretched out its branches not far from the road, he threw himself at the foot of the tree and refused to move further or get up. "Let the donkey go on" he said in his jargon "I remain here and shall catch up presently." He then laid himself down comfortably on the bare ground as though he were the happiest of mortals.

When we arrived at our resting place *Palhare* had not yet arrived. I sent some people to look for him and they met him coming along in a sorry plight, and repeating in a tearful doleful voice: "I am suffering from giddiness and sea sickness in the midst of the forest."

At Ranchan—Chimbling the mountains—A fine view.

We reached at last the spot called *Conceiçan de Aguassu*, better known at present under the name of *Ranchan* on account of some *ranchos* fairly well built which are to be seen there, besides several houses covered with tiles, the property of the federal government. We soon prepared some food which served at the same time for breakfast and dinner, since we had not yet partaken of anything except a cup of coffee in the morning, brought to us from Cuyaba by Fr. Balzola.

Whilst the mule drivers were looking after the animals, I finished reciting the breviary which proves quite a companion to the missionary in his long journeys; then, after performing our practices of piety, we were at last able to take the rest we so much needed,

and which made up for the hours lost in the previous night.

On the following day, the 5th of September, after Holy Mass, I administered some baptisms and then we took leave of the inhabitants. We pursued our journey in the direction of the river called *Rio Manso* or the "peaceful river:" this however is a misnomer, for it is, in fact, so swift that no bridge can resist the violent current of its waters. We halted at the Tijucal, a delightful stream of excellent water, and when the animals had been refreshed, we began to ascend the rugged summit of the Serra da Chapada. Those were hours of painful fatigue for the body and strain for the mind, as we were continually journeying among dark coloured sharp stones, sometimes amid deep gorges, at others keeping the horses to the sides of frightful precipices, very often leaving to the instinct of the animal the choice of the road, now on foot then in the saddle, first guiding the horse and then allowing ourselves be guided; at last we reached the summit of the mountain some 3,000 feet above the level of the sea.

The panorama which lay extended before us from this height was worthy of the pen of Chateaubriand, of the pencil of Veronese, of the imagination of Camoëns. In Europe one takes delight in the sight of streets perfectly straight and symmetrical and of artistically arranged squares; in this virgin soil of America all this is absent. On the other hand the views of nature, the vastness of the forest captivate the powers of the soul; the plains bespangled with flowers rivet the gaze; the sparkling brooks, the rippling surface of the lakes, the noisy cascades blend in one delightful harmony, giving almost a sense of enchantment to those who inhabit those fertile and rich lands in the interior of Brazil, under the shade of the lofty though slender palm-trees and the thick overhanging cedars.

Seated on a large rock jutting from the side of a mountain, we were gazing at a like panorama bounded in the distance by the silvery streak of winding rivers, dotted by rustic dwellings surrounded by verdant gardens. Around us in the thick woods could be heard the cooing of the turtle dove with now and then the howl of the cunning *cangussu* watching at the entrance of the cavern where its young ones are nestled. It was an enchanting scene; one which would have riveted our eyes for hours and kept us there for days: but the sun was beginning to sink

and the halting place was not yet reached ; besides, we had not entered the forests to enjoy the beauties of nature, which are nothing to the enjoyments of a higher order which we are seeking.

Accordingly we directed our steps towards the summit of this chain which forms the *divortium aquarum* of the largest watershed in the world. We got along very well on the top of the mountain. The sun in all its splendour was darting its burning rays upon us making our skin tawny ; but the air was bracing, the water fresh and pure ; the horses, with lowered heads seemed anxious to devour the endless track which became lost on the horizon beyond the frequent telegraph poles.

(To be continued)

TIERRA DEL FUEGO

(Extracts from Fr. Beauvoir's notes).

(Continued).

More boys and girls—The Indian hunters—The dairy of the Mission—Distinguished visitors—The guanagueros—In painful suspense.

Another Indian soon came to increase our family. He was a strong, well-grown and good-natured youth from fifteen to sixteen years of age. Our manner of life thoroughly captivated him from the very beginning, and made him ours heart and soul. Like his parents and brothers, he was surnamed Lamar from the place whence he had come, and was christened Joseph Austin. He willingly joined those occupied in digging, attracted perhaps by the few biscuits and other trifles that were occasionally distributed to them.

Felix, surnamed Peñas from the Cape of that name, was the next arrival. Quite different though from the former, he did not like work, and being of a very erratic disposition, was always going and coming.

Those who have such-like habits, though they leave the Mission well clad, on their return are in tatters, their clothes are almost unfit for use and on their faces are visible signs of hunger and starvation.

In one of these evasions, Felix took away one of our horses ; but next morning it was found again in the field with the rest. How it came there again I do not know. He is now employed at the Commissariat at St.

Sebastian with a salary just sufficient for his wants.

Joseph Stephen Arco came to the Mission at the age of fifteen. He was very good-natured, but fickle and, like the ordinary Fuegian, fond of roaming about. He would soon get tired of working and then go away. On returning he would give us detailed news about St. Sebastian, the Commissariat, etc. He also became the cause of serious troubles for several.

We have already spoken of F. Defrio, the good Indian who assisted his dying father. He was the brother of Simon and the son of Carmen, old Abuelo's wife. He was in his twentieth year when we received him, and he gave us constant proofs of good will and obedience. He was docile and would take in good part the corrections given him. He acquired, though with some labour and difficulty, the knowledge necessary for holy Baptism. There was also a married brother of his, who is yet unbaptised.

Not only the boys increased in number, but the girls also. A little one, Mary A. Lamar by name, was brought to the Mission by her mother in exchange for her little brother Joseph Anthony. The good sisters did not object to the change in the hope of soon receiving back again the little boy, as indeed it came to pass after a short time.

When returning, in 1882, from my expedition to the Andes, I chanced to make the acquaintance of an Indian who had five children. I told him that if he gave me one of them, I would take the greatest care of him and give him also a good education. "You can see him," I added, "whenever you wish, and when he has grown a big boy I will return him to you." In spite of all my promises and of my pointing out to him the risk of their being carried away at any moment by the so-called Indian hunters, he would not agree to my proposal. Alas ! I was but too truly a prophet of woe. Four of them were pitilessly snatched from him ; the unhappy father, frantic with grief, and afraid that a similar fate should befall the surviving one, seized him by the leg and dashed his head against a stone.

In taking the little ones of the Indians under our charge, one of our chief objects was thus to prevent the inhuman traffic of Indian hunters.

One day a party of some fifty Indians came from the South ; they were nearly all men. According to our custom we soon visited them, taking some biscuits with us. I no-

ticed a child amongst them and tried to speak to it, but when I came near, it ran away. I chased it and seized the guanaco skin it had on, which remained in my hand, but the child escaped. I sent one with my cloak to cover it and take it to the Sisters; it was named Mary Presentation Bosco and is now ten years of age. Several others have since been placed under the Sisters care.

Towards the end of August 1895 the *T-rino* arrived for the fifth time, having on board Fr. Bernabé, two nuns and a little girl named Mary Leonor Sanmartin, daughter of Mr. Sanmartin who had died by the hand of an assassin.

The cargo this time consisted chiefly of timber and bars of galvanized iron, with some implements and provisions. Fr. Bernabé at first intended to remain, but circumstances obliged him to return to Puntarenas after giving the necessary directions for carrying on the works.

The copious and long-continued rains, at the close of the year and the beginning of the next, retarded our work somewhat. In this island there are excellent pastures, and the cattle no matter how thin they may be when imported, put on flesh and fatten in a very short time. For this reason there is a good supply of milk, meat, butter and cheese. Our dairy produce, not quite satisfactory at first, is now steadily improving in quality.

Besides the few head of cattle which we managed to save from the wreck of the *Amadeo*, several were brought from Punta-

renas, which, although real skeletons, cost us fifty pesos a piece. We had, moreover, twenty-five yearlings presented by Mr. Maurice Brown to the Indians of the Mission.

At the beginning of 1896 our cattle numbered 260; and, as the season proved ex-



Mgr. Bourne, Bishop of Southwark.

ceptionally good for guanaco hunting, the number increased. In the course of the year we killed some hundreds of guanacos, and at this period 100 lbs. of meat amply sufficed for the daily needs of the Mission.

Economy is a source of wealth, and in our case, thanks to our practice of strict economy, we never found ourselves destitute of the

necessaries of life. There was no waste whatsoever, everything was utilized as is also befitting our state. We were even able to entertain hospitably those who occasionally called on us,—such as soldiers, miners, etc.

This year we were honoured with a visit from a Professor of the University of Bonn (Germany) who generously shared the troubles by which we were afflicted at this time. Even in the midst of our trials and crosses we had great reason for returning thanks to God. Not for one moment did He forsake us in the many and grave difficulties which from time to time we had to face.

There came also a scientific expedition from Sweden composed of eminent naturalists from the University of Upsala sent here to study the climate, flora and fauna in order to compare it with that of their own country.

This commission included Dr. Otto Nordenskjöld, Dr. Ohlin, Mr. Dussen, Mr. Bakausen and five others. They remained two months with us, during which time they were the object of every attention on our part. They seemed well satisfied and showed themselves full of gratitude, and also of admiration for what they had seen and of sympathy for our work. The chief of the expedition, especially, Dr. Nordenskjöld, seemed quite enthusiastic and insisted on taking divers photographs of the Community and of the premises. He promised to speak of this Mission in the Press and to give it a place in his "Memoirs." A Scientific Review of Santiago in Chili also spoke of this visit.

During the months of December, January and February, availing ourselves of the long days, as at this time of the year we have only three or four hours of night, we made large provisions of fuel for the ensuing winter. We also cut and stacked great quantities of hay, which was afterwards sent to Puntarenas.

It is perhaps not out of place to say something here of the dogs used in hunting the guanacos; these are becoming more and more rare, unfortunately, owing to the chase made of them. The few that still survive, on account of the Indians who are always wandering about these places, keep aloof from the mission grounds. We have ten of these dogs, called *guanaqueros* from their being used for guanaco hunting. They are, in truth, so keen that few guanacos, foxes or Indian dogs can escape from them. They are, moreover, excellent house-dogs, no stranger, especially no Indian, dares to approach the

house when they are about. In the early days of the Mission here at Rio Grande, when we were as yet strangers to the Indians, these dogs saved us from many dangers, and prevented the risk of fire which might have reduced our Mission to a heap of ashes, thus destroying in a moment the fruit of so much time and labour. Had it not been for one of these, in particular, I should not be writing these lines. During an expedition with Mgr. Fagnano, overcome by fatigue, I lay down to rest and fell asleep in an open field. A certain Indian named Nosten spied me, and bending his bow, he would have killed, or at least seriously wounded me, if the dog had not barked and chased him away.

After many months our stock of provisions was nearly exhausted, and we were anxiously expecting the return of the Steamer *Torino* which kept us for some time in painful suspense.

Like children who are longing for some expected pleasure, we indulged in all sorts of conjectures. How often we ascended the nearest eminence and, gazing over the wide blue sea, thought we descried on the horizon masts and sails, which were mere pictures of our imagination, adding to the keenness of our disappointment.

At last, to our great delight, the *Torino* arrived with the *Huemal* a small vessel belonging to the Governor of Puntarenas, having on board Mr. Ohlin of the Swedish Commission, and the *Azzopardo*, a transport at the service of the Argentine Sub-Commission of Survey.

(To be continued.)

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.

Communications and offerings may be addressed to our Superior-General:

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

International Postal Orders to be made payable at the P. O. Turin — **Cheques** on the National, or other Banks, Turin. — **Paper Currency** (Bank-notes, Dollars, &c) can be cashed at Turin without loss or discount. — **Letters** containing money or objects of value should be registered.



RACES AND FAVOURS OBTAINED

through the intercession of

MARY HELP of CHRISTIANS

[Owing to the great number of communications we are continually receiving for insertion in this column, we are obliged to limit ourselves to the publication of a few extracts as the expression, more or less, of the others. All manuscripts, however, are carefully deposited in the archives of the Sanctuary.—ED.]

Pisa (ITALY).—For twenty years our beloved father had been subject to epileptic fits, which were constantly a source of great anxiety to all our family. On the night of the 18th of January however, he had such a dangerous attack that he would certainly have done himself great injury if we had not promptly assisted him.

The doctor was hastily called and after a short time declared him to be insane. You may imagine our grief and sorrow during the next day, Sunday. On the Monday two experienced physicians were consulted, who declared that there was now no hope, and that he would have to be removed to the Asylum at Siena; we, however, besought them so earnestly not to remove him, that the departure was put off.

Meanwhile we were praying unceasingly to Mary Help of Christians, and many others had joined with us. It seemed that Our Lady wished to try our constancy for there was no turn for the better, and on Tuesday night the outbursts of madness were so excessive that those assisting him thought he was in his agony. The people around besought us to leave the bed of sorrow, but we could not bring ourselves to go out of the room expecting at any moment to hear the terrible words "He is dead."

In the morning, to our great relief, he was somewhat calmer, some lucid intervals occurred, and his utterances were more connected. Suddenly with tears in his eyes he turned to those beside the bed and asked pardon for whatever offence he might have given them, and looking towards the crucifix

and a picture of Our Lady begged forgiveness for his sins. We all thought he was at the point of death and watched the painful scene in silence. At that moment something seemed to say within me "Pray and hope; your father will be cured." It was an inspiration which infused new courage and confidence, and I prayed fervently. His recovery was truly wonderful; our father gradually came to himself, and to the astonishment of all, the next day he left his room quite calm and well.

The physicians visited him, and to our great joy he was declared to be free from all traces of madness, and to this day there has been no recurrence of the epileptic fits.

With grateful hearts we now return thanks to the Madonna of Don Bosco, and would ask you to publish the favour in the *Salesian Bulletin* in order to proclaim far and wide the bounty and goodness of the great Queen of Heaven.

April, 1902.

M. MARIANI.



Canelli (ITALY).—A most painful nervous disease, had afflicted my daughter for a whole year. She had been for three months confined to her bed and was hardly able to take the lightest nourishment.

A distinguished physician was called in, and he soon decided that the patient would have to be removed to a hospital if the help she needed was to be given. She was accordingly taken to the Mauritian Hospital in Turin, but after three months of constant attention from the doctors she had to return home even worse than when she left.

A change of air was next advised, but this also proved useless, and the torture suffered in many parts of the body was so acute that at times it almost brought on madness; from want of nourishment, too, the patient had by this time wasted away so much as to be

hardly recognisable, and the doctors declared that there was now no hope, that she would die of consumption.

It was a terrible affliction to me, to see my daughter in this state, and in my desolation I besought the Sacred Heart of Jesus, Mary Help of Christians, and St. Antony of Padua, and sent an offering to the Very Rev. Don Rua asking for the prayers of the boys of the Oratory. A month however passed by, and the malady gradually grew worse.

I then wrote again to Don Rua with an offering for a novena of Masses at the altar of Mary Help of Christians, and renewed my own prayers. Then the goodness of Our Lady appeared. When the last Mass was finished the disease had entirely left the sick woman, and a daily improvement set in bringing back health and strength, enabling her in a short time to resume her ordinary occupations. Thanks to the Sacred Heart of Jesus, who deigned through the intercession of Our Lady and St. Antony to listen to an afflicted mother's prayers.

November, 1901.

A. CASTINO.



San Pier d'Arena (ITALY).—For some time I had suffered from epilepsy which often brought on painful and violent convulsions with great danger to my life. I had been treated for the malady by several doctors who at last declared themselves powerless against it.

At this crisis I turned with earnest supplications and confidence to Our Blessed Lady, promising to do something in her honour and to offer an *ex-voto* to her sanctuary in Turin. At the foot of her altar I now cry out with joy and gratitude "Thanks be to you, O Mary most holy."

April, 1902.

C. BREZZOLINI.



Amsterdam (HOLLAND).—Let me give here public thanks to Our Lady Help of Christians, who has deigned to obtain for me numerous graces which I had asked of God through her intercession. I have sent to you two hundred francs from Curaçao in return for the first favours. Now in fulfilment of a promise I had made if she obtained for me other graces, I send you one hundred florins. Thanks be to Mary Help of Christians. May she continue her intercession on my behalf in other necessities.

Let all have recourse to her with confidence and perseverance and their prayers will not remain unanswered.

Jan., 1902.

H. B.



Paris (France).—You and your orphans have prayed to Our Lady Help of Christians to obtain the cure of my son. Your prayers have been answered. I enclose a note for a hundred francs as the expression of my gratitude, for a Mass, and for your works. I would feel grateful to you if you would publish this grace in the *Salesian Bulletin*.

July 4th, 1901.

P. CH.



Kerry (IRELAND).—Allow me to give public thanks to Our Lady Help of Christians for a favour received through her intercession. I enclose one offering in her honour and another for the celebration of two masses for a special intention.

August 4th, 1902.

A.



Cavan (IRELAND).—I send you a small offering to have a Mass said at the Shrine of Mary Help of Christians in thanksgiving for many favours received.

August 1st, 1902.

C. C.



Limerick (IRELAND).—Some time ago I asked favours through the intercession of Our Lady Help of Christians promising, if they were granted, to have it published in the *Bulletin*. Thanks to our Good Mother they were granted. I now wish to fulfil my promise and hope that you will find space to insert this. Enclosed is a small offering hoping to renew it every year, and depending on our dear Lady for help.

July 25th, 1902.

UNWORTHY.

To obtain favours needed, Don Bosco recommended the frequent use of the Sacraments and the practice of a novena consisting of three Paters, Aves, and Glorias to Jesus in the Most Holy Sacrament, with a Salve Regina, making at the same time a formal promise of sending an alms according to one's means to the Sanctuary of Mary Help of Christians.

Salesian



EACH year, as the reader may already know, the Oratory of St. Francis of Sales celebrates in a special manner the feast of St John, which occurs on the 24th of June. It is fitting that the name of Don Rua should be united to that of Don Bosco in this feast, since he is not merely the Successor of our Beloved Founder, but with the office he has inherited all his fatherly care and solicitude towards the whole Salesian family. The pupils of the Oratory therefore can never separate the memory of their father who is gone from him who holds his place.

But this year the day was looked forward to with even greater eagerness, for the long months that Don Rua had been away, visiting the houses of Austria, Poland, Switzerland, Belgium, England, and Sardinia, only served to increase the enthusiasm which his feast would naturally cause. The young people of the Oratory accordingly wished to show, that, however hearty and joyous the welcome accorded to him by the other houses, his own Oratory would prove itself second to none.



This was made manifest in the splendid academy arranged for the evening of the 23rd, and by the gift which they then presented to him. It was well known that Don Rua had long desired to establish in Patagonia a novitiate for the children of the Pampas, who, after embracing the faith and civilization through the missionaries, wished to become Salesians themselves in order to labour in reclaiming their unfortunate countrymen.

Having heard that his wish had lately been realised by the canonical foundation of the novitiate, the young pupils of the mother house subscribed and presented the sum ne-

cessary to clothe the first six Patagonian novices with the religious habit.

This gift is all the more appropriate since this year brings round the fiftieth anniversary of Don Rua's receiving the clerical habit from Fr. Bertagna, now Archbishop of Claudiopolis and one of the most illustrious of the Piedmontese clergy.

The happy inspiration of the boys and their delicate sense of fraternal love for the future members of the Society deeply touched Don Rua, and the assembled guests heartily applauded the thoughtfulness of the boys, which was well brought out in some very elegant verses by Fr. Francesia. Valuable gifts were also presented by the Daughters of Mary Help of Christians and many benefactors,

Fr. Cavatorta, Superior of the House at Corumbá in Matto Grosso and then present in Turin, congratulated Don Rua on behalf of the houses in America, and presented the Brazilian banner as a sign of participation from his children in Brazil. The banner was received with great applause, and it was determined to send over the national banner at the next departure of the missionaries, as a mark of the kindly feelings and of union between the pupils of the different nations.

Don Rua closed the festive meeting by manifesting his lively satisfaction at these proofs of attachment. He invited all to celebrate worthily the next day the commemoration of Don Bosco exhorting all to prove themselves by deed the true sons of Mary which they had declared themselves to be in their addresses and poetry.



During the life-time of Don Bosco the feast of St John was always held by his children

as an occasion of testifying their filial love and gratitude, and a solemn commemoration is still faithfully preserved. The feast was rendered even more remarkable this year by the presence of Her Royal Highness Princess Letitia of Savoy, Duchess of Aosta, honorary president of the Committee of ladies in Turin patronesses of Don Bosco's works, and of many other distinguished persons who joined with the sons of the people in honouring the memory of one who was their common benefactor.



Monument erected to Don Bosco at Castelnuovo d'Asti (Italy).

The beautiful family feast was thus turned into a grand demonstration of gratitude and admiration for the apostle of the 19th century. All these worthy guests were present at the commemorative academy given on the day of the feast.

The Marquis Philip Crispolti, in his own genial originality and charm of language, gave an address in which he dilated upon the many beautiful traits in the character of Don Bosco, bringing out his great activity accompanied by that profound wisdom which only comes from union with God.

Several excellent poems were read, among which a fine lyric by Mr. A. Levame a young

medical student, entitled *Don Bosco*, another was by a lawyer Mr. S. Fino, called *Don Bosco as a Missionary*. Fr. Trione in his brilliant discourse which might he termed: *Voices gathered together from afar*, brought out the fact that the minds and hearts of the Salesians and their Co-operators in all parts of the world turned that evening to Turin in celebration of their common feast-day.



THE absence of two of the veterans, or rather leaders of the old pupils of Don Bosco, seemed at first to be a drawback to the intended usual gathering of the old boys of the Oratory, who had never till this year held their annual meeting without Fr. Reviglio and Mr. Charles Gastini the first president; but our fears were soon put aside, and their arrival at the Oratory in a body was greeted by the pupils with loud cheers.

Don Rua received them, saluting each with fatherly affection. After the address read by the new president, Professor A. Fabre, in which a tribute of affectionate remembrance was paid to Mr. C. Gastini the former president, and Fr. Reviglio, Don Bosco's first priest, both of whom have been called away during the past year, they presented Don Rua with a very useful present for the Church of Mary Help of Christians.

In his reply our Superior General thanked them for their most suitable present, and encouraged them to keep up their connections with their old teachers, and also their annual reunion.

All then visited the tomb of Don Bosco, and a floral wreath was laid on it, as a symbol of gratitude and love for their father and benefactor.



ANOTHER item in connection with Don Bosco's commemoration is perhaps worth recording. A numerous party of old members of the Festive Oratory of Valdocco made a special visit to Castelnuovo d'Asti, Don Bosco's native place, to lay an elegant wreath at his monument. They were gratefully surprised to find that the band of the same Oratory had preceded them and was there to welcome them and escort them to the Salesian Institute. Here they all assisted at the Mass celebrated by Fr. Pavia who for years has been the Director of their festive Oratory. After the mass the banner of the Association was

blessed. In the course of the day they marched to the monument where the whole population had already assembled.

Fr. Pavia evoked the memory of Don Bosco, and spoke in terms which sunk deep into the hearts of those present. Other addresses followed by some prominent members and a telegram was read announcing the blessing of the Holy Father on the new Association.

The mayor and the population of Castelnovo accorded a generous hospitality to the visitors.

Those good workmen of Valdocco showed, with their example, what grateful and lasting impressions are produced by the festive Oratory.



Milan has been for several years the centre of active work on the part of the Salesian Co-operators of Lombardy, and the Conference held there some time ago was an evidence of it.

The feast of Mary Help of Christians had been transferred to June, and on the eve the Very Rev. Don Rua gave the customary conference in the chapel of the Institute of St. Ambrose. The meeting was first addressed by H. E. Cardinal Ferrari. He regretted that other engagements prevented him from remaining the whole time. It was a great pleasure to him, he said, to find himself among the sons of Don Bosco, who are helping him in the holy work of the education of youth. He expressed how keenly he feels the loss of Mgr. Morganti, recently elected Bishop of Bobbio; Mgr. Morganti was his right arm, and the chief promoter of the Salesian Institute which was so dear to him. He praised the zeal of the Co-operators of Milan adding: "It is owing to you, it must be avowed, that there is now in Milan this Institute which is doing so much good to our boys."

Mgr. Morganti then, as Chairman of the Committee of Co-operators, reported on the works accomplished in the course of the past year, singling out the Church of St Augustine which is being erected at the side of the Institute and the walls of which are now just above ground. Although, he remarked, that at first may not seem much, yet considering that it represents an outlay of 4000 l. one will easily grant that much has been done in the course of this year, and that Providence had blessed their efforts. He expressed how confident he feels that the

work will be successfully carried out, and pointed out as well the necessity of completing the Institute according to the original plans, since a large number of applications had to be refused for want of accomodation.



After these two short addresses Don Rua gave the conference. When he had expressed his satisfaction at finding himself in the midst of so many dear friends and benefactors, he pointed out how this kind of meetings, in which an account is given of what by God's help has been achieved, might almost be traced back to the time of the Apostles, when they returned to Our Lord to relate to Him what He had been pleased to work through them, and this, not out of ostentation or ambition but in order to draw from it fresh ardour and light to work on for God's greater glory. The Salesian work in Milan, he said, is making marvellous progress; each time he visited that house he found some notable improvement. Concerning the Festive Oratory, which had been considerably developed, he observed that this work is what is most needed in many towns. In places where formerly an ecclesiastic could hardly pass without being made the butt of insults on the part of street urchins, after the opening of the Oratory he was on the contrary accosted by them with reverential confidence; an assertion which he illustrated with copious examples. It is indeed gratifying, he added, to see the increase of institutions for the salvation of youth, but it should not be forgotten that every new work undertaken is an additional strain, and their continuation and results depend on the charitable support of the Co-operators.



On his return from the north of Europe, the Successor of Don Bosco was able to pay a visit to Sardinia and thus satisfy the desires of the Salesians and also of the Co-operators who are in goodly numbers in that island. He also intended to be present at the opening of the new Institute at Lanusei. The ceremony was honoured by the presence of His Grace Mgr. Balestra, Archbishop of Cagliari, Mgr. Ingheo, Bishop of Iglesias, Mgr. Paderi, Bishop of Ogliastra and many other distinguished ecclesiastics and laymen.

The illustrious guests were received at the station by the members of the organising Committee, the Superiors and pupils of the

Salesian House and a large number of the population in their picturesque costumes. The town presented a gay aspect, everyone seemed to take part in the festivities. The spacious Institute which is destined to provide for a long felt need, rises on the slope of a hill, and was built from the plans drawn up by the Very Rev. Fr. Rocca, formerly Superior of the college of Alassio, and now one of the principal superiors of our Society.

The blessing of the new edifice was performed by the Bishop of the diocese, Mgr. Ingheo, assisted by the Archbishop of Cagliari, the Bishop of Iglesias and the Very Rev. Don Rua. At the close of the ceremony a telegram was read announcing the blessing of the Holy Father.

The Chairman of the organising Committee, *Cavaliere* Mameli, Barrister at Law, in a finished address traced the origin of the new work, and communicated to those present a telegram and a letter from the deputy Merello, who, unavoidably detained in Rome, wished to express his lively interest in the new Salesian Institution, and had sent at the same time a handsome sum of money to be distributed to the poor people on that occasion. Other speeches followed by the lawyer Guia, Count Sanjust, editor of the *Sardegna Cattolica*, and lastly by the Archbishop of Cagliari, who made known the deep veneration he cherishes for our beloved founder Don Bosco. A solemn pontifical Mass was celebrated in the Cathedral, where also, in the afternoon, Don Rua held a Salesian Conference.

We must pass over the entertainments and the programme of sacred music rendered on the different occasions, which, to judge from the *Sardegna Cattolica*, was quite an event both for selection and execution. But we must not pass by the generous act of the lady Co-operators, who, with truly christian sentiments, wished that the poor should also share in the common rejoicing, and provided for them on that day a banquet at which they themselves attended on the guests. A solemn thanksgiving service closed the memorable festivities.

Whilst thanking God for the blessings bestowed on this visit of our Superior General to Sardinia, we feel it our duty to express here our deep gratitude to the ecclesiastical and civil authorities for their sympathy and co-operation, and to the many friends and admirers of Don Bosco, to whose efforts is due the progress of the Salesian work in that island.

THE following has been received from Battersea:

His Lordship the Bishop of Southwark, in spite of his many and laborious duties kindly accepted the invitation to visit the Salesian Schools on July 31st in order to be present at the breaking up for the vacation, and to distribute to the boys the prizes earned during the scholastic year. There were also present the Very Rev. Canon St. John, Rev. E. Whereat, Rev. R. Bullesbach, Rev. A. Jackman, Rev. D. Holland, Rev. W. F. Fächter, and Rev. Br. Gabriel, Provincial of the Xaverian Brothers.

An entertainment was given by the pupils in the prettily decorated theatre of the school, which on this occasion looked its best. The programme opened with dumbbell and Indian club drills which were excellently done. This was but the preamble to the performance of an amusing operetta in which the young performers went through their parts, both songs and dialogues, in a very creditable manner. The costumes and the scenery arranged with skill and taste contributed much to the success.

After the performance His Lordship distributed the prizes and addressed the boys, congratulating them on the progress their school had made. He spoke of the constant growth of the Salesian work at Battersea, and how gratifying it was for him to see this still going on year after year. He exhorted the boys to take the fullest advantage of the time they spent at school to fit themselves well for their after life. The report he had received from the Diocesan Inspector, the Very Rev. Canon Keatinge, on the Religious Instruction during the year was highly satisfactory and he felt sure that their secular instruction was no less successful.

In conclusion he wished them pleasant holidays and hoped they would return full of energy and goodwill to work as successfully during the next scholastic year.

These and other remarks, which showed once more the kindly interest His Lordship takes in the works of Don Bosco, have fallen on grateful minds and will be fondly remembered.





A Son of Don Bosco.

1850 - 1895

LIFE OF MONSIGNOR LASAGNA,

Salesian Missionary, Titular Bishop of Tripoli.

CHAPTER XIII.

Plans for the future—He is sent to Alassio—Resignation—His care for his pupils—He wins their affection—Exhortation to piety—How style is formed—Other advantages of obedience.

He who embraces the religious state, by his profession divests himself of his own will, and promises before the altar to live in holy indifference to any disposition that his Superiors may make in his regard. There is no doubt that this is the most meritorious holocaust that can be offered to God Almighty, since it is also the most painful to a creature endowed with free will. Fr. Lasagna felt keenly the sacrifice of his liberty and the practice of indifference on a memorable occasion which happened just at this period of his life.

Notwithstanding the oppositions which, on account of his very lively temperament, he had had to encounter, he was fully convinced that the College of Lanzo was the portion of the mystical vineyard assigned to him by the Divine Master to cultivate; he also experienced with evident satisfaction that in this Institute his love for the boys met with a true correspondence and, thanks to the Divine Goodness, his cares and labours did not pass unrewarded. He had already formed in his mind a thousand plans for the new scholastic year, when he received an order appointing him professor in the classical course at the College of Alassio in Liguria. This order was for him like a peal of thunder from a cloudless sky.

At first it appeared to him necessary to lay some opportune observations before his Superiors, and, at any cost, to obtain from the kind heart of Don Bosco that the order should be revoked. But then, on reflecting, he overcame his feelings and determined to conform entirely to the wish of his Superiors; accordingly, stifling every contrary sentiment, he set out for Alassio. It is not however to be supposed that these assaults were at once at an end, nor that his victory was so easily gained; for, even after the efficacious word of Don Bosco, at times he appeared troubled, and only with efforts did he regain his former joviality.

This change, on the other hand, proved to him of advantage: it taught him how to moderate his activity, to concentrate his energies; in a word, it almost gave a new turn to his life. Fr. Louis Rocca, now one of the principal Superiors of the Salesian Society and a great friend of Lasagna, wrote: "The two scholastic years, 1874-75 and 1875-76, were for Fr. Lasagna two years of study and of work in the sacred ministry. He taught the higher classes winning the esteem and affection of his pupils. He used to preach in the various churches of the town leaving pleasant remembrances and doing great good to souls. Fond as he was, even to enthusiasm, of the beauties and grandeur of nature, he felt his soul expand and raised in contemplating the immensity of the sea and the luxuriant vegetation of the riviera."

To this precious testimony, which in a few lines condenses two years of uninterrupted and regular work, it seems expedient to add some particulars taken from his manuscripts of that time, because they portray the professor according to the spirit of Don Bosco.

He soon perceived that amongst his pupils there were some, all too few, well known for their virtue and piety, who gave signs of being called to the service of the Altar.

whereas the others showed that they would choose some other path of life in the world. Father Lasagna felt it his duty to be for the former as well as for the latter a guide and a master, so that the design of Providence in their regard might not be frustrated. In order to be able to fulfil so noble a mission, he strove without delay to win them over to himself. The first time he saw them together in the school, he addressed them in a suitable and carefully prepared speech in which he commenced by exhorting them to an earnest study of literature, and then, to gain their affection, he continued: "This much I wished to say to you the first time that Almighty God has brought us together in this place, which shall be for us the sacred abode of science. To be candid, even now it gives me pleasure to read on the countenance of all an expression of eagerness and diligence which certainly foretells great things. Let us then invoke God's blessing on these good dispositions and pray fervently that He may abundantly make up for the feebleness of your teacher. It is true that from the moment in which God has entrusted you to my care, I would consider myself guilty if I were not to exert myself vigorously for your welfare. Yes, my dear boys, I will do all that the ardent love I bear to each and all of you shall suggest to me, and you will not be insensible to my solicitude. Assist me with your confidence, with good and exemplary conduct, with application and with great and persevering diligence. Regard me, not so much as your master, but as your father and brother, nay, as your dearest friend." Words truly admirable!

A short time after, on seeing that his pupils did not have the solid piety which he desired to see in them, he again addressed to them an exhortation couched in chosen and delicate terms. It will not be amiss to reproduce part of it here.—After having expressed his satisfaction at the good will he found in all, he went on: "Now I wish to ask you frankly whether we can so rely on our own strength as to venture confidently on the long journey that still lies before us, and think that we can reach the proposed goal unaided. I assure you that, after the little experience I have had of life, I cannot with truth affirm such a thing. I have noticed in many of you talent and goodwill; but the talent and the goodwill are powerless unless they are preserved, sustained and increased by the beneficent hand of God. Take, for example, a beautiful garden, let it be by nature fertile,

quite exposed, watered by the freshest streams; to all this add also the ceaseless toil of an expert gardener who tills it carefully and casts in it the best and most costly seed; yes, let it have all that and more, still, to what purpose is all this if the beneficent rays or the sun to fertilize those seeds and put life into that soil should be withheld? Without it, no matter how fertile the garden, how skilful and painstaking the gardener, nothing would grow there—no, not even a blade of grass. It is not, my boys, that I entertain the slightest doubt of the goodness of your hearts, or of your religious sentiments; nay, I would not have ventured to speak to you on this subject, had not your praiseworthy conduct offered me an irresistible invitation. You know how old is the saying: Union is strength. Well now, I do not seek more than to concentrate that which each one of you would already do of his own accord. Then, my dear pupils, since we assemble together in this place for long hours, for whole weeks to share studies and labours, united by the sweet bonds of esteem and mutual friendship, how beautiful it would be if we could find ourselves also together at a solemn moment, at the foot of the Altar, penetrated by feelings of reverence and of the most ardent love for that God Who wishes to possess our heart, in order to give strength to our weakness and to pour out abundant succour for our needs! What sweet violence could not be offered to the Sacred Heart of Jesus by our united and fervent prayers! How could He resist them when we ask unanimously for His merciful assistance and help to acquire the knowledge of those things which are most difficult and for the practice of the virtues which are most arduous?"

And here, with great humility, he asks his pupils to obtain for himself by means of fervent prayers the science and virtue needful in a class of such importance as well as the health which was being weakened by his application to study and labours for the school. He then declared that the difficulties he met with would be enough to discourage him, were he not sustained by his trust in God's goodness and the confidence he had in their prayers, and concluded with these words: "Continue to cherish that regard and esteem that bind us together, and I assure you that, on my part, I shall take every care and make every effort in order to prove worthy of them. But should there be still any difference between us, such as may often exist between master and pupils,

let it disappear quickly, and Sunday next, aye, to-morrow morning, we should be all without fail together as brothers and loving children before our common Father our merciful God."

We will now take a piece from a lecture written by him, in which he proposes to show how virtue and a stainless life influence the style of a writer, just as Seneca says: *Talis semper hominibus fuit oratio, qualis vita: genus dicendi publicos mores imitatur.* "As is life, so is the speech of men, the style reflects the public morality;" or, in the well-known saying of Buffon: *The style is the man.*

"It is an axiom received by all, that eloquence in any kind of composition, can never have any splendid imagery or nobility of ideas if the mind and heart be dark and foul. It follows from this, that the more elevated are the sentiments of the heart, the nobler are the words that express them.

"We should therefore value highly that which ennobles the intellect and refines the heart. But above all, how sacred and venerable should be in our estimation that religion which confers so many benefits on every branch of knowledge and gives to literature a lustre unknown in previous ages, supplying as subject for composition the greatest truths that can ever elevate the nature of man—that religion which, after having changed the customs, the belief, the institutions, the legislation of peoples, went so far as even to reform the literature becoming its first ally, its most powerful inspirer and its wisest ruler.

"We have said that it is the heart that governs the style of him who writes, and that from the heart the writer draws that warmth, that fire which, transfused in his writings, appeals forcibly to the mind of the reader, so that concepts and images are not simply laid open, but portrayed, the ideas more than merely expressed, are engraven. We have said that it is from the heart that issues that glow, that enthusiasm which so passes from the writer into the readers, that they are kindled with the same fire, they feel as he feels, they wish what he wishes and are drawn wherever he goes—that enthusiasm which triumphs over all obstacles and over all opposition. Now is not this heart the object of the solicitudes of a religion whose mission is to temper the too violent passions, and, while repressing the degrading ones, directs the generous to noble objects which elevate it, and withdraws it from

those which would lower and defile it? For this reason, whoever has talent for literature and aspires to render some service to his country, should eagerly receive the teaching of this venerated religion as well as the sentiments of which she is the mistress...."

And here, with the eloquence which his fervent piety inspired him, he drew a most attractive picture of the mystery of the Infant God who came into this world to redeem and enkindle the fire of his love; he suggested to his pupils the graces they were to ask when visiting the crib, and concluded thus:

"Before that manger we shall draw closer the bonds of fraternal benevolence, which forming of all of us but one soul, will fill with innocent joys and blessings the days of the long year which still remains before us.

Virtue, diligence and affection, these are the three elements which, while forming our consolation now, will also bring you happy days in the future. Keep them always before your mind, and remember, that only virtue, diligence, and mutual affection can sustain us and enable us to overcome the difficulties of every kind which await us; and on these endowments of your soul you should ardently implore the blessing of the Infant Saviour. Let these three rules of your life be graven in your hearts and impressed on your mind, write them on your books and never lose sight of them. If I could obtain this, it would be to me a pledge that you will pass well this feast of Christmas, which I hope may be for you a happy one and an inexhaustible source of prosperity."

These, and other like discourses which he used to read in school, such as on *bad books*, on *the method of studying history*, are evident proof of the manner in which Fr. Lasagna fulfilled his office of an educator and professor, of how he loved his pupils, and, on the other hand, account also for the esteem and affection they in their turn always cherished towards him. We can moreover infer with what ardour he then applied himself to his studies from this that it was during his stay at Alassio that he composed the greatest part of the sermons and panegyrics, which were found amongst his papers when death took him away from our midst.

(To be continued)

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