

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

II

THE Apostle St. Paul, whilst journeying through the countries of Asia Minor, had arrived at the town of Listra, where he found the whole city ringing with the fame of the sanctity of Timothy. He became most eager to see this young man and to hear him speak, and he too was so taken by him that he, there and then, asked him to become his companion in his apostolic labours, and afterwards made him the Bishop of Ephesus. But whence is this bright light shining out in the midst of the darkness of paganism? The mystery is cleared up by a few

words from a letter which the same Apostle wrote to his disciple: *I well remember the sincere, unfeigned faith that is in thee, which has already dwelt firmly and perseveringly in thy grandmother Lois and in thy mother Eunice.... Hold steadfast to the doctrine that thou hast been taught.... Remember also that thou hast been instructed in Holy Scriptures from thy very childhood.*—Further comment in explanation would be superfluous.

St. Antusa was a noble matron of Antioch; already a widow at twenty years of age she had one only child, a little boy named John. Many persons of high rank sought her hand in marriage, but to no purpose; the young widow had

made other plans. It was the time when the Arian heresy, sustained by the power and hypocrisy of Constantius, was disturbing the peace of the Church. Antusa longed to make of her son a champion of the true faith, and the little boy one day became the great preacher of Antioch, the undaunted Patriarch of Constantinople, the mainstay of the faith throughout all the east, the great Father and Doctor of the Church—in a word he became the great St. John Chrysostom. The philosopher Libanius, although a pagan, when he considered the means this prudent mother took for the education of her son was forced to exclaim: "These christian mothers are truly admirable."

St. Eusebius the glory of the town of Vercelli and of Sardinia, who would suffice of himself to render a nation illustrious, was the hammer of the Arians, the counsellor of the Popes, a learned writer, a most zealous bishop and apostle of catholicity; on his return from exile, as St. Jerome relates, if before the whole of Italy had been in mourning like a widow at the loss of her spouse, now it put aside its mourning weeds and all was changed into joy. This great saint was none other than the son of the holy matron whom the town of Cagliari has long honoured as St. Restituta.



Passing now over long centuries of the great christian ages, we are constrained to overlook thousands of brilliant examples, and we come to him who is as well known as he is universally admired.

Blanche of Castille, Queen of France, governed that extensive realm, holding it intact to hand down to her young son Louis IX. But as great as was her desire to see him on the throne of France, much more earnestly did she desire him to gain a throne in heaven. She was accordingly most assiduous in instilling into his young heart the maxims of the gospel,

which are summed up in these words of hers, which have since almost become a motto: "My son, you know how dearly I love you, but I would rather see you dead than that you should be guilty of one mortal sin." With such excellent advice Louis, not only shunned the revolting leprosy of sin, as he used to term it in familiar conversation with his faithful Joil, but he advanced so rapidly in every virtue that there was no more perfect christian than he—a true knight, faithful unto death to his family, his country and to God.

Again, no one could or would wish to describe the state of morals at the court of Louis XV, and it is no poetical exaggeration to say that *it smelt to heaven*. Nevertheless a young prince and four princesses lived there, who cultivated virtue with an assiduity worthy of the enclosure of a religious house. One day the princess Henrietta took her little brother, the heir to the throne, aside and said to him: "You see, my dear brother, that here we are surrounded by flatterers who do their utmost to hide the truth from us; let us therefore make an agreement to admonish each other of our faults."

On another occasion the same princess speaking to her brother said: "I am surprised that people in this court are amazed at seeing one lead a life in conformity with the maxims of the Gospel." Marie Louise became a Carmelite nun in order to obtain the conversion of her father Louis XV. Adelaide and Antoinette preserved in the world the virtues of the cloister. The dauphin was such an upright prince that the queen Marie Leuzische, his mother, could not have wished him better.

We have now already named her from whom such beautiful flowers drew their light and warmth. Marie Leuzische, when on the throne of France, practised the virtues which have characterised saintly queens. She had been such right

up from her maidenhood, for on the eve of her nuptial day she said to her aunt, who had long been a mother to her: "Mother, I should indeed be unhappy, if the crown which the king of France offers to me should place me in the danger of losing the crown prepared for me by the King of Heaven."



But now to come to more familiar names. If it were not for Madame di Boysis would the Church have had a St. Francis de Sales? The education which this mother gave to her son was the one most fitting to produce such a saint.

This great bishop recommends to mothers: "When you receive Holy Communion, earnestly beseech Our Lord to bless and sanctify the infant so dear to you." Now before St. Francis taught this maxim to christian women, it had already been practised in his own case by his pious mother. During the month preceding the fortunate event, which the birth of such a holy child really was, she offered up incessant prayers, so that her offspring might be in a certain manner baptized and purified before its birth.

Think also of the diligence of this prudent lady from the day she first held the infant in her arms. When in after years Francis was about to set out for Paris to pursue his studies, she said to him: "Remember, my son, that the most honourable title is that of being a christian. You will no longer have your mother's eye upon you. I implore you then to tend and cultivate the good seed I have implanted in your heart; do not forget that the beginning of wisdom is the fear of the Lord."

Margaret Occhiena was a poor peasant woman who was left a widow within five years after her marriage. She had three little children to nourish, to support, to educate, and one of these was afterwards Don Bosco. She had other very honourable offers of marriage, by which the

children would have been provided for and taken off her hands. But these advantages had no weight with her. "These are my sons," she would say, "and it is I who must educate them. I should be wanting in my duty and in the love I owe my husband if I did otherwise." But the small patrimony proved insufficient, and she had to supply for it by labour and fatigue of every sort. Taking all these trying circumstances into account we can judge of the excellence of the education she gave them by its effects. The history of her life has been written, a history overflowing and resplendent with admirable lessons.

It is quite evident from all this, that to bring up an honest man, there is no need of emperors or of queens; a christian woman is quite enough. Margaret Occhiena was but the pattern of a good christian woman. When, through the goodness of God, she beheld her son a priest, on bidding him farewell she said: "My dear son, you are now a priest, and you already say Mass, and thus you are nearer to Our Blessed Lord. Remember that to begin to say Mass means to commence to suffer. You may not experience it immediately, but by degrees you will see the truth of what your mother has said. I know that whether I am alive or dead you will pray for me every day; that is enough for me. Give your whole mind to the salvation of souls and give no thought to me."

What a heroic woman!



The mother is the most efficacious of educators; she has to sow the first seeds of christianity in infancy, and on that first training depends in very great measure our future lot—whether we are to be happy or unhappy for ever. Such a power has not been given to any other creature.

Writers, whether infidel or christian, agree in this.

One of the former, Rousseau, writes: "Men will always be that which woman pleases to make them. If they are to be great and virtuous teach the woman first greatness and virtue."

One of the christian school, Joseph De-Maistre, wrote: "If that which we call a man — and by it I mean an upright one — is not formed at the mother's knee, it will be a lasting misfortune; nothing will be able to supply for such an education. If the mother fulfils her duty of impressing deeply on the young mind of her child the divine character, we may be sure that the hand of vice will never cancel it. But if it should happen, as it often does, that the youth is misled, then what hopes, what fears rather, should we entertain in his regard?"

A third writer, who from an unbeliever has become a true christian, gives us the outcome of his own experience; it is the illustrious poet and Academician Francis Coppée who says: "The man who learns to pray in his infancy will never forget it; a day will come when he will suddenly call to mind that far off time when kneeling beside his cradle he felt his mothers face close to his cheek, while she taught him the *Pater* and *Ave*; and in that moment, with very few exceptions, he will be sorrow-stricken, he will bury his face in his hands and cry out from the depths of his heart: My God have mercy on me! This cry (and I myself am a proof of it) is the salvation of the soul that has suffered the shipwreck of his faith."

From these considerations it will be easy to understand the importance of the duty imposed on mothers; but they especially must remember that this duty admits of no delay, it must be begun at once. Let them keep in view the admonition which all the sages, the practical men, the moralists and even the Pagans give to educators. "As it is necessary," says the pagan philosopher

Plutarch, "to shape the limbs of the child when it is quite young, so that it may contract no bodily deformity, ought it not be much more important to give early attention to the formation of its



Canopy with the Statue of Mary Help of Christians venerated at Almagro, Buenos Ayres.

character and habits?" For the rest they have reason to rejoice and be glad, for if the part confided to them by God in the grand work of education is of such primary importance, He furnishes them also with a corresponding power.

Don Rua's Representative

IN AMERICA

(Extracts from his Secretary's Correspondence.)

NUMBERS were present at the Academy held the same evening at the Salesian Institute, the *Lyceu do Sacrado Coração*. The Director gave a filial welcome to Fr. Albera and then presented the staff of the Institute with their three hundred and ninety boarders, students and artisans — the latter divided according to their trades: type-founders, compositors, printers, bookbinders, booksellers, tailors, shoemakers, carpenters, blacksmiths, wood-carvers and sculptors in marble, all in fine, manifesting their good will and the encouragement derived from the visit.

At this moment, from behind the platform on which the Director was speaking, there came forth a child of eleven years. He wore an official scarf, and, after presenting the respectful salutations of his companions, he invited the singers and the band to add their harmonious notes of welcome. The band, by the way, which is composed of sixty members, is reckoned the first of San Paulo. Then he called upon several of his companions each in his own language to congratulate the Representative of the Father General.

The Co-operators wishing also to share in the feast, Dr. Machado, Professor of Law at the University, deservedly held in high esteem by his pupils most of whom are now magistrates in Brazil, was chosen as their representative and he read in Italian an eloquent discourse.

Finally, amidst a vigorous clapping of hands, His Excellency Dr. A. M. Duarte de Azevedo, Senator and several times Minister of Justice under the Empire, came forward. He is a man of seventy years; grey-haired and of venerable aspect; recalling the saying of St. Teresa "Lord, it may be that others

have served You better than I, but I will not suffer that any should love You more," he applied them to himself, saying: "It may be that others have served the Salesian Institute better, but none with greater affection than I, who am charged with the high office of saluting the Representative of Don Rua, in the name of the Association of Salesian Co-operators. "It was here," continued the orator, "that, after many years of existence I cast myself at the feet of Him Who is the Way, the Truth and the Life, that I put off the old Man to clothe myself with the nuptial garment in the Church of God. The Sanctuary of the Sacred Heart of Jesus has been my refuge, the home where I have lived in the midst of brothers, each more friendly than the other. To this house, therefore, is due the affection of my heart; no one can love it more than I."

He recalled the state of religious indifference, in which, a few years ago, the Brazilians lived, due, according to the orator to rationalism and to jansenist doctrine. The churches were frequented, feasts celebrated and processions made, but the true Christian spirit, which shows itself in the keeping of God's commandments, was wanting. Now the religious movement is marked and general amongst all classes. It coincides," remarked the orator, "with the foundation of the Salesian houses in Brazil, and, in our capital, the centre of this movement is the Sanctuary of the Sacred Heart of Jesus, where every year are distributed more than eighty thousand communions.

Then considering the immense good done in America by the work of Don Bosco in his two hundred houses, this profound thinker and statesman turned to the public saying: "Gentlemen what would have been the fate

of the greater part of these boys if they had been left in misery and ignorance? From here have already gone forth many heads of factories, and the greater number of those now assembled here will one day be good workmen, clever teachers, bread-winners for their families, toilers for the nation's wealth, promoters of public order and not despairing rebels, vainly seeking the necessaries of life."

"For all these reasons I cordially salute to-day the worthy Representative of the Superior General of the Salesians. In presence of the benefits derived from the work of Don Bosco, which all can see and handle, I rejoice in my country's welfare so efficaciously promoted by the moral, intellectual and technical education of these hitherto neglected children, by the good influence of this benevolent institution increasing both individual and public well-being, peace and social progress."

It is unnecessary to add anything further after quoting one of the most eminent speakers in Brazil.

* * *

The Sanctuary of the Sacred Heart of Jesus, an artistic jewel in the style of the renaissance, designed by the lay-brother D. Delpiano of our Institute, is due to the zeal of Fr. Giordani, who, during the last seven years, has been working the same wonders in Northern Brazil, where he is Superior.

It is a solemn ex-voto from the clergy and faithful of this vast diocese. This new and majestic Sanctuary, with its lofty campanile of more than forty metres, attracts the attention of all who enter the town of San Paulo. Like that of the reigning Pontiff Leo XIII in Rome, so this diocesan work was confided by the Bishop to the Salesian Fathers. When sending one of our Congregation to collect alms in March 1890, Mgr. Lino wrote as follows to the parish priests:

"Yet a few more efforts on our part, and with the powerful protection of Mary Help of Christians we shall soon see completed this grand monument of the lively faith of the Catholics of this diocese, and the colossal statue of six metres raised aloft to protect

and bless this great Capital and our Episcopal See."

"I trust in God that in spite of many difficulties this great work will be completed, as in France the colossal statues of Notre Dame de la Garde at Marseilles, and Notre Dame de Fourvières at Lyons, and in other countries also similar monuments have been erected, not without a visible intervention of Divine Providence... Whatever help you can give I shall take as done to myself and conclude by thanking you in advance with a heartfelt blessing to Your Reverence and your parishioners."

And the difficulties were overcome, but Mgr. Lino had not the happiness of witnessing the fulfilment of his ardent desires, for Our Lord called him to his reward before the work was completed. Now, however, the tower is crowned by the majestic statue of the Sacred Heart, not of six metres only, but fourteen including the pedestal.

The inauguration took place on the 17th of November with the assistance of the civil and ecclesiastical authorities and many representatives of the Religious Orders, in presence of an immense concourse of people and of four Bishops, Mgr. Alvarenga, Bishop of San Paulo, the Archbishop of Rio Janeiro and Countess Pereira Pinto daughter of Donna Veridiana, the generous donor of the Statue.

When the Statue was unveiled more than three hundred boys, accompanied by four Bands, sang a hymn to the Sacred Heart, set to music for this occasion. After the discourse and the reading of telegrams from the Pope, from the Nuncio to the Governor of Brazil, and many others, all present led by His Lordship the Bishop of the diocese, renewed the Act of Consecration of the Diocese to the Sacred Heart, using the form prescribed by His Holiness Leo XIII.

May this Divine Heart, thus raised aloft over the city, ever continue to protect it in a special manner, blessing the Salesians who have renewed their promise to belong entirely to Him and to spread everywhere this salutary Devotion. The Statue of hammered bronze is a work of art, delicate in outline, well-finished in every detail, majestic in stature and was made at our workshops in San Paulo.

Last year the Bishop of the diocese also

blessed the five bells which are hung below the Statue, bearing the name of the donors, Edward Prates, his wife Antonia dos Santos Prates, and his sons, Joachim, Joseph and William. These were cast in Turin and the largest weighs two tons. Raised on high above the surrounding district, they figure the preaching of Catholic faith. Their sonorous sounds recall the teaching of the Church, a voice from above speaking with authority, one that does not flinch, which knows not the silence which dissembles, or the flattery which abases; a voice whose tone is always the same, refined by faith, tempered by charity, a free, conquering, irresistible voice.

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The names of Donna Veridiana and Mr. Prates will ever be gratefully connected with this Sanctuary and this institute the *Lyceu do Sdo. Coração*. To the first we owe the Statue and the magnificent High Altar, costing £.1600, made in Turin, and many other gifts; to the second are due the bells and the improvement of the workshops.

Let us now enter these workshops and cast a rapid glance over their contents. The printing in all its branches, is the best we have seen after that of the Turin Oratory, the execution is perfect. As in other workshops, printed sheets hang on the walls giving to the boys instruction in the methods by which they may become perfect in the trade; this is the excellent work of our Father Molino. The best Magazines and high class printing are produced in this typographical establishment which is frequently visited by gentlemen of San Paulo.

The finest work is confided to our carpenters and joiners. The Government has given an order for furniture of the value of £.2000, destined for the finest reception rooms in the city. Here also were made both the Statue of the Sacred Heart and the eight magnificent Altars which may be seen in the Sanctuary of the Sacred Heart, and many others in the various churches of San Paulo. Here also was produced the artistic work so much admired in Rio Janeiro, where our artists are well-known and have frequently been awarded the golden Medal in different exhibitions.

When the construction of this Institute according to the original plan is complete, it will suffice for one thousand boarders and the same number of externs. Whilst I write the building is being continued so that when the scholastic year re-opens in March, there may be ample accommodation for a flourishing day-school. How much good has been effected during the past year by this work of Don Bosco and how many vocations have been already added to our Congregation!

One word more: the 8th September was the last feast at which we assisted, and although not of first class in the Salesian Calendar, it was kept with great solemnity owing to the presence of the Father Visitor. Fr. Albera Sang the Mass and Fr. Giordano, the former Director of the *Liceu*, preached to the satisfaction of all present. Gounod's Mass of the Sacred Heart was rendered with much taste by about a hundred singers and forty of the orchestra, the execution surpassing our expectations.

The following evening we took leave with many regrets, after witnessing a pathetic demonstration of gratitude. Seven years ago Fr. Giordano left San Paulo, and sixty of his former pupils came now with lighted torches to escort their old director, showing by their youthful enthusiasm the great affection they cherished for their former Father and guide, ever keeping alive the noble sentiments with which he had inspired them during their school years.

Whenever we salute Mary in the Angelical salutation "full of grace", and weave together, from these repeated praises, as it were a crown of glory in her honour, it is almost unspeakable how pleasing and agreeable we become to her; for by that salutation we constantly recall her sublime dignity and the redemption of the human race undertaken by God through her, and each time we commemorate how divinely and indissolubly united she is to her Son in His joys and sorrows, in His humiliations and triumphs, in the government and assistance of men to Eternal Salvation.

LEO XIII.



MATTO GROSSO (Brazil).

(Correspondence of Fr. A. Malan)

(Continued)

Kindly welcome—The fate of the old Colony—Stay at Capim Branco—Timely relief.

At seven p. m. we arrived at the telegraphic station of Rio Manso, where the telegraphist, a good christian, gladly welcomed us and provided food for us with the greatest kindness and attention. It was sorely needed since for nine days we had not had a proper meal. Here we had many conversations which turned to the interest and profit of our host and his family, and they, in their turn, related to us in detail the latest occurrences of vengeance and cruelty between the Indians and the civilized people of the neighbourhood. Here I gained much useful information concerning the tribe of the Borörös-Coroados from a certain gentleman, Mr. Assis, who with other inhabitants of those parts had assembled there; he gave me a detailed account of the good and bad points of this tribe. I also obtained many hints concerning the topography of the region in which we are thinking of founding a central colony. The day we spent there was indeed the most profitable we had yet had during the journey to Araguaya.

At dawn on the 6th day, having prepared the little altar, we celebrated two Masses at which the inhabitants of that central station and the people of several caravans, coming from Cuyaba and elsewhere, assisted with edifying devotion. In spite of ill-health, Mr. Assis wished to accompany us for some distance, leaving us only when within a short distance

from Burity, where we found hospitality at the house of Mr. Diego Borges, whose son had for many years frequented our schools of St. Gonçalo.

I had already traversed these places before, in 1894 when on a visit to the colony of St. Lorenzo; and amongst a population of about six hundred, there had never been a priest since. Here I administered to one and the same person the Sacraments of Baptism and Confirmation, blessed his marriage and baptised his children. Mr. Diego was very glad to know the object of our journey. He had visited the Teresa-Cristina Colony while it was under our direction, and also after our departure, and he gave us a sad description of the ruinous state to which it is now reduced after returning to the hands of the government, owing to the negligence and greed of those to whom it had been entrusted who plundered it without mercy. The Indians themselves, unhappy and defenceless without the missionaries, who taught them the fear of God and the practice of his holy commandments, return to their former roving life, fly from such civilisation which makes slaves of them, and hide themselves in the forests. Too often unmistakable evidence compels us to recognise the complicity of more than one of the governors in the sad events which are here related.

We traversed the valley of the great river San Lorenzo and arrived towards evening at Capim-Branco, an important centre on the telegraph line in which there are already houses with brick walls and tiled roofs. It is situated in a beautiful plain encircled by mountains almost symmetrical which give to the whole a most imposing aspect. The San Lorenzo rushes headlong for a distance of some four hundred and fifty yards before reaching the central station, and has at this place about fifty houses on either side, nearly all of which belong to those employed by the telegraph company. It is seventy-five miles from Cuyaba and more than one hundred and fifty from our colony.

Being pressed by the good natured inhabitants of this station, and also to give our

animals a little rest, especially the pack-horses all of which were sore-footed or tired out, we determined to halt there for two days. Whilst visiting the inhabitants, we went into the house of Mr. Francis Ignatius, manager of the line. He had just had an unfortunate accident; on the day before our arrival, he was assisting at the clearing of a part of the forest, where the colonists intended to plant a field of corn and beans. He was using the hatchet chopping at a fine large tree, which was to serve for the customary bonfires in the month of October. As ill-luck would have it, the tree, creaking terribly broke before the time, and the manager, taken un-awares, was struck by one of the branches on the left leg. This blow threw him against the trunk of another tree, dislocating one of his knees; he was now lying in great pain and torture.

Motionless in his bed Mr. Ignatius invoked the aid of heaven repeating frequently. "Mary most holy, help me! assuage my pains!" We gave him every assistance that was in our power, and on the 8th, feast of the Nativity of Our Blessed Lady, I celebrated Mass publicly for the intention of the sick man and of the numerous assembly of people devoutly kneeling around me. I prayed that the divine Providence would not fail them, assuring them that devotion to Our Blessed Lady, whose feast we were celebrating so far away from the noise and bustle of the world, was a pledge and guarantee of it. The sick man felt somewhat relieved after the service and kissed devoutly the medal of the Blessed Virgin which fell to him in the distribution I made to those present; they were the first medals and rosaries these inhabitants had seen, and you may imagine, Rev. Father, with what respect and love they admired them and raised them to their lips. What an eloquent example for those who refuse to see in objects of external worship those ingenious means which our holy Mother the Church makes use of to recall to our memory those servants of God who have practised virtue in the most heroic degree compatible with human frailty.

But our stay at Capim-Branco was of service principally to Mr. Francis Ignatius, for, beginning from the night of the 7th of September which we passed at his bedside, and after having his knee bandaged by us with strips of linen cloth, there was a continued improvement, till at length a few hours later he was able to stretch out his leg.

The doctor at Cuyaba, who had been wired

for, could not arrive for three more days and as we had brought the patient such relief he was very unwilling to let us depart.

Still greater was our own regret, dear Don Rua: we were much grieved by the sight of a population so numerous, so much in need of religious instruction, and so well disposed, but, at the same time, forsaken! Their belief in Almighty God was already much stronger, and they look forward with firm hope of meeting one day in Paradise, but in the meantime there is no one to administer to them the Sacraments, to teach them the path of virtue, to explain to them the Gospel.....

But duty calls us ever onward, for the Bor-rōrs are awaiting us, and they are in a still sadder plight.

At Major Moreno's house—Vicing in generosity—A night in a shower—Those gnats!—The estate of Dr Dos Santos.

The neighing of the horses seemed to warn us that our stay had already been too long, and remind us that there was still a long journey to make. On taking leave of these good people we put on a cheerful countenance, but our hearts were sad; we were almost bewildered at the sight of the immense field of labour that is open here for the missionary.

Guided by Mr. Emmanuel de Campo, a person of great influence and who offered his services for the starting of the mission, we passed the place called *Roncador*, and on the 9th of September we put up at Major Moreno's house, who received us with great kindness. He soon had a plentiful meal prepared, consisting of fruits of various kinds, both wild and cultivated, and different kinds of meat of domestic animals and others killed in hunting—an abundant supply to restore us after the fatiguing march.

This friend of ours, E. Moreno, a distinguished officer in the army, growing tired of the world, bought a plot of ground and had a beautiful house constructed here. In this retired spot he spends his days in peace, devoting his time to the education of his children, to the cultivation of the land and to the rearing of improved breeds of cattle and horses.

Night wore away very rapidly as we were served with all that was best in his house; in the morning he with his own hands served us with excellent milk, and with a very pleasant dish prepared chiefly from rice and flour. In a word he showed us every regard

for which only Our Lady Help of Christians will be able to obtain for him an adequate reward. But Mr. Moreno's kindness did not stop here: he gave orders to his servants to provide us with an abundance of cheese and all provisions for ourselves and for our animals; he placed at my disposal a fine mule which was really providential for our needy caravan; he also offered us a *zebu* bull of great worth and of an excellent breed, and some cows in order not to have to start the colony, as he said, in utter destitution.

Here the same thing happened that we had noticed elsewhere: the inhabitants showed themselves at first shy and timid owing to the great respect they have for the priest, but on hearing that we were the sons of Don Bosco, they presently surrounded us with an agreeable familiarity; and it is precisely in this familiar conversation that the good heart of the Brazilian people is shown-forth. The news soon spread among the neighbouring inhabitants that the Major had offered us some animals, and there immediately arose among them a sort of emulation; one of the more influential persons started a subscription and in a short time we were the possessors of twenty or more oxen, cows, horses, etc. To what an extent christian charity is manifested in these good peasant people of the fields, far away from the busy world, where everything is tainted even the natural sentiments of charity and benevolence, which is least of all practised by those who proclaim it abroad under the pompous title of philanthropy.

We spent the following night in a hut made of wood and covered with large leaves of *burity*, a useful and abundant species of palm-tree. During the night there was a heavy shower preceded by a furious wind, vivid flashes of lightning and loud re-echoing peals of thunder.

We covered the poor beasts with ox-skins, and then tried, but in vain, to keep off first the damp and then the violent rain. We covered ourselves with anything that fell within our reach, but we could not get a moment's repose. When we wished to find a position less exposed to the water, the wind would suddenly change and we had to be on foot again to find in some other part of the hut a more sheltered spot. Indeed by far more lucky were, after all, those who tied their hammocks from tree to tree and lay in them letting it rain, as *Palhare* remarked, as much as it liked. The whole night through our negro kept talking in his

broken language while we had a good occasion for meditating on the pains of purgatory or even of hell.

We passed on to Mr. Borger's factory: then towards evening we arrived at Lagoa, when black and threatening clouds seem to wish to give us the same treat as on the preceding night. But we were soon surrounded by a cloud of gnats of all kinds, including the celebrated white *perpendiculares pernigonos* so called because in sucking the blood they become greatly swollen and cause great irritation and an inflammation of the skin sometimes even three inches in diameter. They flew round about us, creeping up the sleeves of our habit and down the collar. I should not hesitate for a moment to exchange their bites with the sharp discipline of the most austere orders. When evening came we were still without dinner and there was no means of lighting a fire and cooking a little rice; the storm destroyed everything, and night overtook us *à la Dieu merci*. Our Lord was touched by our prayers and by the needs of his children; about 9 o'clock the sky at length cleared up and later on it became of a beautiful deep blue bespangled with thousands of stars with all the enchantment of the Brazilian sky when contemplated amid these solitudes. We felt refreshed and were quite in good humour as we set about appeasing the appetite which might well be called hunger. The terrible *Corrachuco* and the still more formidable *Polvora* (a very small and almost invisible fly which stings with incredible pain), the importunate *Lambeolhos* (another small creature which swarms all day round the mouth of the non-smoking traveller) left us in peace for once; the wind had dispersed them. We devoutly recited our prayers before and after the meal to thank God for the food which He had sent us. Our African, as droll as ever, only kept silent during the repast, for he also had a good appetite: even this did not prevent us from having a laugh at his expense, as the duty devolved upon him of lighting the fire and preparing the dinner consisting of rice and water, beans without salt, and tea made with the leaves of the first tree which fell in his way. Whilst looking among the grass for wood to light the fire, he raised his nasal voice saying: "I am terribly afraid of serpents, those animals are treacherous: by the time they have given you a fright they have already bitten: beware of them..."

On the 12th of September we encamped on the banks of a delightful stream near a

vast and sombre virgin forest, one of the sublimest spectacles of creation, which, in the words of a famous writer, even surpasses the ocean in mystery, in the exuberance of life, and in magnificence so that the human mind in presence of so great a spectacle, is raised almost instinctively to the idea of the Divinity. From time to time we heard the echoes of loud, deep roars, which, Mr. Fernandez told us, was that of the spotted American tiger which abounds in these loca-

to his excellent wife Doña Leonora Dos Santos who came to meet us on the way, and treated us with all that attention and regard which spring from a refined education. Doctor Dos Santos is a clever physician in the Brazilian navy, with a large practice at Cuyaba where he is attached to the school of naval cadets: he is also a great benefactor of the Salesian work, having already for seven years given his services free at every request in our four institutes at Cuyaba.



First Communicants at Salamanca, Spain.

lities, and also of the *Tamandua* or *Anteater*, a pachyderm with a long hairy tail, large claws and prodigious strength in its paws with which it can kill a bull or even a tiger which happens to fall in its way: it feeds on ants which it catches by thrusting among them its long and viscid tongue and then quietly withdrawing it, utterly indifferent to all the attacks of the heroic victims.

From the telegraph station of Sangradouro I sent a telegram to our confrères at Cuyaba, and to Mr. Emmanuel Murтинho, after whose name is to be called the new centre about to be formed in this locality. Our halting place this time was the house of Dr. Emmanuel Dos Santos. He had been summoned to Cuyaba by the government, but hearing of our journey, he telegraphed from the Capital

He is the happy father of a highly intelligent son, a pupil of ours, and has lived in the best society in the world, from which he is thinking of retiring altogether on a pension which will soon be due to him. Dr. Dos Santos has therefore acquired a beautiful site some thirty or forty miles square, traversed by numerous rivers and streams which water beautiful fields, and consisting in parts of verdant and gently undulating hills, with copses of the most valuable wood, the *jacarandá*, the cedar, the *arneiro*, etc. All this in a delightful climate, on a table-land some 2,500 feet above the sea level commanding lovely views, will provide a beautiful home for Mr. Dos Santos who chose this spot to spend the remainder of his active and charitable life. We offered up Holy Mass at which

all the tenants of villa Santos assisted; I gave a few Communions, but reserved the baptisms, blessing of Marriages, and Confirmations for the return, when I, at least, shall make a more prolonged stay.

(To be continued.)

TIERRA DEL FUEGO

(Extracts from Fr. Beauvoir's notes).

(Continued.)

The *Azopardo* against a rock—Offer of hospitality—Such is the world.

When it became known that a steamer had successfully entered and sailed up the Rio-grande, the press of Buenos Ayres drew attention to the fact, with the result that the Argentine Government sent the Steamer *Azopardo* under the command of D. J. de Dios Martin, Chief of the Sub-commission of Limits between Chili and Argentina. He came to Puntarenas and asked me for explanations in order to enter it more easily; I willingly gave them and even offered my services as a pilot, if I happened to be in the Mission at the time. This was at the end of 1894.

A whole year and some months passed and no steamer appeared: I had even forgotten my promise.

One evening we descried a vessel looming in the distance and we thought it was the *Torino* which we were expecting hourly; but as it was late and rather dark we could not distinguish it well; we only noticed that it stopped at the entrance of the river and we surmised that it waited there for the tide. Accordingly we got everything ready in order to unload it early in the morning.

Whilst we were at supper, we heard loud noises and then knocks at the door; on opening it, to our surprise, we found three seamen who had arrived from the shore drenched through and shivering with cold. Whilst some food had been prepared, they told us that they had descried our house at two o'clock that day, but when they had come near the mouth of the river they did not dare to enter it, chiefly because of the low tide and their ignorance of the place. Several other attempts were made till a more favourable spot was found and then taking advantage of the rising tide, they made for the shore. However, just when they thought themselves out of

danger, the boat struck against a rock and soon began to fill with water through the leaks caused by the shock.

"Why did you venture to enter," said I "without knowing the river? You should have waited till to-morrow. Is there any loss of life?"

"No, sir, the vessel was not far from the shore, and we even succeeded in saving all the cargo. The other men are still there working, and they sent us here to see if you would be good enough to give us hospitality, for we are sick."

"Most willingly," said I "We should like to be able to make up for the loss you have sustained, were it not for our poverty."

After they had had some supper we got their beds ready and they had a good rest.

On the following morning, just as I was on the point of getting on my horse, Mr. D. J. Martin himself arrived. He looked very much upset, like one who has not yet recovered from a great fright.

"Father, I am ruined," said he. "I expect to be sent either to Santa Cruz or to Isla de los Estados. If I am sent to prison it is the least they will do to me."

"No, sir," I answered and led him to the refectory, "You need not to be so put out; what has happened?" Whilst he was sipping a cup of coffee he gave me the same account that I had heard from the three men the night before.

"It is precisely in emergencies fraught with difficulties that a man shows his good sense and valour: a sailor must indeed avoid dangers, but it is not always in his power to foresee them, hence shipwrecks in spite of every precaution. Moreover you were discharging your duty. Besides the damage sustained is, perhaps, after all not so great as you think, and with a good will it may be remedied to a great extent. You may count upon us, and all that is here is at your disposal."

"I am most thankful to you, Father" he replied, "but the crew cannot come here, we must draw the *Azopardo* ashore and see if it can be repaired: we must remain there to look after the work. With your permission we will use your boat that is there and live in it until our vessel is in order."

"Just as you like," said I, "but we would much prefer that at least you and the Captain would come to live in our house, which, although not very comfortable, is, at any rate, always better than the boat; your officers will look after the men and you with our

horses would be able to go and come every day quite easily, since after all it is not so very far. Have some breakfast with us and then we will go to the shore."

"Father" I am not at ease, I would ask you to start at once."

A quarter of an hour after we were already at the boat. I gave orders that it should be emptied, then handed to him the keys and allowed them to use a quantity of our fuel since their coal was too damp. There too I met the Captain of the *Azopardo*, D. J. Mazcarello, who also looked much depressed by the misfortune, and, like Martin, feared to be sent to Santa Cruz in consequence of the mishap.

"Not at all," said I, "the damage is not so great after all, and by mending and a general cleaning, the boat will be even better than before. I am sorry that the first visit you paid to us should be so unlucky; but with God's help everything can be put right. You may dispose of what there is in the Mission: true just now we are lacking many things, for it is some time since the steamer *Torino* has been here, however there you will find bread and meat, horses and carts, etc. It will be an honour to us to be able to render some assistance to the Argentine Commission and to the crew of the *Azopardo*."

Several members came to greet me, among whom two land Surveyors, an Assistant and the Commissary L. Dugrós; they had taken part in this expedition in order to go to measure a piece of land formerly belonging to a certain Poper, bought by Mr. Juan Fernandez.

On overhauling the ship more closely we found that it was not so difficult to repair it. It was unloaded, then the engine was taken to pieces and a general cleaning took place. The whole task was easily finished in the time which the land Surveyors took in measuring the property extending over thirty-two leagues.

At the beginning of June the *Azopardo* was again in a condition to be floated and it was launched on the 26th of June, 1896. As they had stayed there so long, viz. since the 30th of April, and we had supplied them with the principal things, they intended to make full compensation. At first I refused to accept anything, but they pressed me to accept at least a part. Some of the crew, however carried away five of our best dogs, which, as I heard afterwards, they sold for fifty *pesos* each.

The Chief of the Commission, Mr. Martin,

had stayed with us several days and parted on most friendly terms; so did the Captain Mazcarello and the officers. We thought they left well satisfied and that they would be grateful to the Mission but it was far otherwise.

On arriving at Buenos Ayres, two months afterwards, they attempted to prosecute us on the ground that we were responsible for the damage sustained by their steamer, because we had misplaced the signal at the entrance of the river—a signal, they said, that Captain Montes had placed on the other side of the river.

This was a base calumny, for the signal they alluded to was nothing else than a large cross which had always remained in that same place as the Captains of the *Torino*, *Ushwaia*, and *Amadeo* unanimously affirmed. To this they added another equally base calumny, viz. that we had taken advantage of their misfortune in order to sell to them victuals at a much dearer price, whereas we did not claim any compensation but only received what they themselves pressed us to accept, and everything had been arranged in a most friendly manner.

Some time afterwards a friend of ours in Puntarenas remonstrated with the Captain concerning the calumnies which he had circulated against us through the press. The Captain's answer was that he did it in order to clear himself otherwise he would have fared badly.

Such is the world! How many disappointments!

(To be continued)

To appease the offended majesty of God, and to supply a suitable remedy to the evils of which we complain, nothing is more effective than fervent and persevering prayer, provided it be accompanied by the spirit and practice of a Christian life. This two-fold object can, we consider, be most fully attained through the Rosary of Mary.

LEO XIII.

To the advantages to be derived from the prayers of which the Holy Rosary is composed, is added another of a very excellent nature—namely, that the Rosary affords an easy method of instruction in the principal truths of our holy faith.

LEO XIII.



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.]

Mogliano Veneto (ITALY). My brother had been staying with his regiment at Verona for more than a year when he fell ill. He was immediately removed to the military hospital in that town, and, although carefully attended by the doctors, his case was soon a desperate one; he had received the last comforts of our holy religion and had disposed himself for death.

After a slight change for the better, he was allowed to come home on sick leave for an indefinite period; this was in itself a bad sign as a considerable term of military service was yet to be done. But the opinion of the doctor at home was even more discouraging, for he declared that his restoration to health would be an extremely difficult matter.

In these trying circumstances my sorrowful mother, while bestowing every care upon the patient, turned with all her heart to the one who had the means to help her. She had prayers offered up to obtain the intercession of Mary Help of Christians, promising to have the grace published, and to have a Mass celebrated in thanksgiving at the Sanctuary of Our Lady in Turin. Our confidence was not misplaced.

When Francis was brought home he could not leave his bed, but a few weeks saw a notable improvement and his rapid recovery of health and strength was quite wonderful. He is now in the best of health and able to do his ordinary work—the comfort and sustaining hand of his mother and her children.

We gratefully hasten to fulfil our promise,

praying that she may one day call us all to heaven to thank her for this and other favours.

May, 1902.

P. TREVISAN.

Alfiano Natta (ITALY).—Some months ago I was suddenly attacked by a serious illness, which, notwithstanding kindly and constant medical aid, soon reduced me to the point of death. The anxiety and sorrow of my family was extreme, and in this tribulation I had recourse to Mary Help of Christians promising to make a novena of prayers with my family, and to go to Turin on one of the solemn feasts celebrated there during the year in order to thank her personally in her chosen temple at Valdoceo.

Before the close of the novena I was convalescent and soon completely recovered. I now rejoice to be able to fulfil my promise and lay my most lively tribute of gratitude at the foot of her altar.

May, 1902.

C. CAPRA.

Turin (ITALY).—In the early morning of the 28th of April our mother was suddenly attacked with paralysis throwing the whole family into consternation. All the skill of the medical art proved useless, and in fear and despair we besought Our Lady Help of Christians to preserve our mother to us.

The patient almost immediately recovered her speech, and grew better and better so that we have good reason to hope that she will be permanently free from the malady.

Full of gratitude we proclaim the goodness and power of Mary Help of Christians, hoping that she will never withdraw her maternal protection.

July, 1902.

F. RONCO.

Mangalore (INDIA).—Last month my young brother fell rather seriously ill, and I,

in my distress, had recourse to our dear Mother, Mary help of Christians. On the following day a favourable turn was noticed and not long after the boy was well again. I return my humblest thanks to Our Lady Help of Christians. As I promised to publish the favour please insert this in the next issue

our Lady Help of Christians for a favour received on promise of publication.

Please say mass for an intention.

Sept. 11th, 1902.

A.



The Redeemer.

Bas-relief of our Ceramic School, Milan, Italy.

of the *Bulletin*. I hope soon to fulfil also the promise of sending an offering to her Sanctuary.

July 1st, 1902.

G. U.

Belfast (IRELAND).—Enclosed you will find an offering of 10s. in thanksgiving to

Dublin (IRELAND).—I have asked Our Blessed Lady, as Mary Help of Christians, to intercede and, in conformity with the Divine Will, to obtain for my wife that she might be restored to health and spared to our young family, and also for the health of one of our Children, also for the cure of one of our children's eyes which, it was believed, would be completely lost. Thank God, and Our Blessed Lady, *all I asked has been granted*. I now fulfil my promise to have all published in *Bulletin*, and to make an offering, according to my means which, may God Who sees and understands accept.

O'NEILL.

Wimbledon (ENGLAND).—Many thanks to Our Lady Help of Christians for an unexpected favour, which enabled me to carry out, even fuller than I dared hope, an important Professional Study, and even to extend its sphere of usefulness and its scope. Part of it had been waiting for 19 years for its execution. I appeal confidently to her for a temporal favour,—the cure of an eye which has had its film accidentally scorched,—as also for a successful business transaction of importance.

J. R.

Belfast (IRELAND).—Enclosed find offering for a Mass in honour of Our Lady Help of Christians for self and family, in thanksgiving for many wonderful favours received through her intercession and promise of publication.

I would ask you for a novena to guard against a threatened grave illness to one dear to me and for recovery from illness of a sister.

M. J.

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



A Festive Oratory was opened some years ago at Biella in Piedmont, an industrial centre called the Manchester of Italy. After the struggles and trials, almost inseparable from the beginnings of every good work, that foundation also promises to enter on a new phase of life and bids fair to extend considerably its sphere of influence by the addition of an Institute of which the foundation stone was laid at the end of June. It is indeed an encouraging and a hopeful sign, wrote the *Biella Cattolica* in a report of the ceremony, to see the increasing appreciation and interest shown by the citizens of Biella in a work so beneficial to youth, chiefly of the lower classes.

The Successor of Don Bosco managed to be there for the occasion and in the morning officiated in the church of St. Cassian attached to the Festive Oratory. The blessing and laying of the foundation stone was performed in the afternoon by His Lordship Mgr. Gamba, Bishop of Biella, attended by distinguished ecclesiastics and in the presence of a crowd of people. After the ceremony a meeting was held in the grounds of the Festive Oratory fitted up for the occasion, at which His Lordship, the Representative of the Mayor and other distinguished personages attended. Among the speakers were the Very Rev. Professor Simonetti, Municipal Councillor, and the Very Rev. Dr. Cavalier Maja Provost of the Cathedral.

The Very Rev. Don Rua in his turn, gratefully acknowledged the enthusiasm and generosity displayed towards this work of Don Bosco and hoped they would continue; his religious on their part would be ready for any work for the advantage of youth. The working lads, that used to emigrate from Biella to Turin, were of the first who frequented Don Bosco's Oratory, and it was in deference to the memory of Don Bosco that he, his

Successor, contrary to his wont, had made it a point to be present on such an occasion.

His Lordship closed the meeting expressing in feeling terms his satisfaction for the progress of Don Bosco's work in his diocese and the hopes he entertains that they may prosper for the sake of youth so dear to the heart of a bishop.



ALREADY since 1886 a foundation had been made at La Plata, the Capital of the province of Buenos Ayres, and it has since developed into a flourishing Institute. An old wooden structure, which had been given by the Government, had for years done duty as a church. It had soon become an urgent necessity to provide a less unsuitable place of worship, a place which might also cope with the needs of the growing population.

The work was undertaken a few years ago and the persevering and strenuous efforts were at last rewarded with success. By means of a subsidy from the Government and chiefly by the co-operation of friends and benefactors the sacred edifice was brought to completion. Its solemn blessing took place on the occasion of the celebration of the Pontifical Jubilee of Leo XIII; His Lordship Mgr. Terrero, Bishop of La Plata officiated pontifically and Mgr. Alberti, Auxiliary Bishop, preached the sermon of the occasion. Among the distinguished personages who took part in the festivities was the Governor, Dr. Yrigoyen



AT Almagro, Buenos Ayres, the feast of Mary Help of Christians was this year kept with unprecedented splendour. For the first time there was a public procession which was most imposing owing to the numerous confraternities and representatives who took part in it. On the eve of the feast Mgr.

Cagliero, Vicar Apostolic of Patagonia, blessed the new statue of our Lady which was to be borne in the procession and then placed in the new Church erected in her honour. In his short address His Lordship expressed the hope that the new temple may soon rival the Sanctuary in Turin and become a centre from which the devotion in honour of Mary Help of Christians may spread far and wide in those regions.

The new statue is beautifully carved and stands under a canopy intricately pierced and crocketed. This rises from an irregular octagonal base from which spring eight delicate spiral columns supporting a dome. Both statue and canopy are enriched by burnished gold and harmonious colouring. The style chosen by the designer, Fr. Vespignani S. C., is late Italian gothic and the work was executed entirely in the studios of the Oratory. So excellent a specimen can but reflect the highest credit on all concerned in its production and shows what a state of artistic excellence has been attained.

A course of evening classes was arranged by the Very Rev. Fr. Tozzi, Superior of the Salesian Institute, Cape Town, at a moderate fee, and it consisted of lectures on applied Mathematics and Elementary Physics. This course afforded an excellent opportunity to young men employed in different trades or offices.

A pleasing duty of gratitude compels us to express public thanks to the lecturer, E. P. Reilly, Esq., C. E., Fellow Society of Arts, Member Inst. Gas Engineers, etc., for the disinterestedness with which he lent his valuable services so that the whole of the proceeds might be devoted to the funds of the Institute.

THIS Institute is now receiving a vigorous impulse and it promises to extend wider and wider its sphere of usefulness. The several workshops are in a thorough working order and there is besides a well stocked Catholic Repository.

Our friends and benefactors in Cape Colony can befriend this institution by procuring work for the several trades and thus enable it to give to a larger number of boys the benefit of a moral and technical education.

It is with feelings of joy and thankfulness, writes a Co-operator from Salamanca, that a christian witnesses the victories of good over evil, and the progress of good works, chiefly when these are destined to accomplish a moral regeneration and afford protection to youth most exposed to the influence of vice. The Festive Oratory opened there not many months ago with a few boys, is now crowded and its good effects are already in evidence. On the occasion of the feast of Mary Help of Christians, among other items, a Salesian Conference was given by the Very Rev. Daniel Cuadrad S. J. who explained the origin and advantages of that institution and forcibly pointed out the necessity of co-operating in making it more and more prosperous.

ON the 16th of June Fr. Saluzzo, Superior of the St. Ambrose Institute, Milan, had the happiness of accompanying Mgr. Morganti to an audience with the Sovereign Pontiff. After asking for a special blessing for our Superior General, Don Rua, and all the benefactors, Fr. Saluzzo presented to His Holiness a volume of the *Don Bosco*, a periodical edited at the St. Ambrose Institute. The Holy Father taking the volume in hand wished to be minutely informed as to its scope and spirit; then with a countenance beaming with joy and paternal benevolence said: "Yes, willingly and from my heart I bless Don Rua, you, your benefactors, your pupils, the periodical, its editors and readers."

The blessing of the Venerable Pontiff will prove a precious encouragement and a pledge of success.

THE *Don Bosco* alluded to above, is an unpretentious monthly publication of which Mgr. Morganti himself has been a prominent contributor. Whilst intended to be the organ of the Institute, it proposed as its object, not so much to instruct teachers and educators for which purpose there is no lack of periodicals, but rather to essay to sustain their will, to comfort and encourage them in their arduous task by recalling to their minds the principles of religious faith — to help them to realize how great, how important, how meritorious is their office before God, the Church and Society, drawing from the Scriptures, from the Doctors, from the

lives of the Saints instructions, exhortations, examples most suitable and efficacious—to dwell on what might be called the ascetics of Pedagogy.

It enters now on its sixth year of existence and it has met with an ever increasing favour.

The Editor of the *Don Bosco* has brought out recently a small volume with the title *Un aiuto all' Educatore*, containing sixty-three considerations on the Educator in general, his duties towards himself and his pupils. The well-known *Civiltà Cattolica* wrote of them: "These considerations are short, but just, pithy, practical and manifest a man skilled in the great art of education, a man who *cæpit facere et docere*."



YESTERDAY, says the *Osservatore Romano* of the 21st of June, a celebration was held in honour of the Holy Father Leo XIII, in the Salesian Institute at Castro Pretorio. A musical opera by a Salesian priest Fr. Antolisei was played. It was entitled *LEO* and illustrated an episode in the life of Pope Leo I. during the wars of the Huns in the fifth century. The representation and singing were entirely in the hands of the pupils of the Institute, while the author himself directed the orchestra.

None of those present would hesitate for a moment in pronouncing the music of the opera decidedly good, especially in the delicacy of the melody, the blending of the voices, aided by the precision of the attack. The choruses were exquisite, and rendered as they were by the pure young voices they gained a freshness and additional grace. Perhaps the most pleasing of all were the choruses of the closing scene of the first act and the finale. The execution throughout was accurate—a credit to the young actors and their skilful instructors. The accompanying orchestra was equally exact.

Many distinguished guests honoured the feast with their presence. Among them were Their Eminences Cardinals Satolli, Cassetta, Martinelli, Gennari, Tripepi, and Cagnanis, the Majordomo of His Holiness Mgr. Cagianio de Azevedo and other prelates. A select audience filled the theatre and their applause showed their hearty appreciation.

We should also offer our congratulations to the young priest, the composer, expressing the hopes that his new production may be repeated and appreciated, and that he may

continue his contributions to christian musical art.



IN the *Cristoforo Colombo* of Rosario, Argentine Rep., we find the welcome news that Mgr. Costamagna "has left Santiago, Chili, in order to betake himself to Ecuador, where lie the vast territories of Mendez and Gualaquiza, peopled by the Jivaros Indians whose conversion had been entrusted to him by the Holy See since 1895. The causes that prevented his taking possession of his Vicariate before now are well known. Mgr. Costamagna is anxiously expected by the missionaries who have laboured there so much for the conversion and the civilization of those ferocious Indians. They will find in His Lordship a true Father and Master, with a heart full of love and apostolic zeal and a mind well stored with experience and learning. The Salesian Institutes of Argentina and Chili owe him an immense debt of gratitude, chiefly the former which have been nearly all founded by him and for years were under his wise direction."



IN the course of the past few months numerous accounts have reached us from far and near of solemn festivities held in honour of Mary Help of Christians and of Conferences or meetings of the Salesian Co-operators. Many of those accounts have been inserted in the several issues of the *Salesian Bulletin* in other languages, according to the places to which they respectively belong.

We make mention of this fact as it points to an increasing spread of devotion to Our Blessed Lady and to a salutary revival of faith; moreover these conferences are an efficacious means for stimulating and organizing catholic activity in carrying out the Holy Father's exhortations chiefly in the education of youth. We wish to express our gratitude to those of our Co-operators, ecclesiastics and laymen, to whose efforts and labours this movement is in a large measure due, and whose generous benevolence is the main-stay of the Salesian Institutions and Missions.





Various Cleanings

READING (JAMAICA).—*Through Jamaica—A visit to a model Farm.*—We received the following from the Very Rev. Fr. Barni, who some time ago went over to Jamaica to take the direction of that incipient Agricultural Colony.

Our work here in Jamaica will be mainly devoted to agriculture; our scope to instruct boys, and later on to establish agricultural colonies; it was therefore highly important that we should ascertain, by visiting places where the best methods of cultivation are successfully carried on, the products which bring in the largest returns from the soil at the least expense i. e. banana, pimento, coffee, yam citron fruits (viz. limes, oranges, lemons), grape-fruits, noting at the same time the dairy-work, the breeding of cattle, horses, etc.

To this purpose His Lordship Mgr. Gordon offered to take me where all this could be seen at the best advantage—and that place was the model Farm of a local Government Instructor in agriculture, situated two days journey from Reading. It was important to start very early, but this was not so easy as His Lordship had to come from some distance. However we left Reading at 6.30 a. m. on Monday July 14th; our conveyance was a kind of a buggy drawn by two hardy Jamaica ponies; we were accompanied by a boy who rode a spare horse, in case of any mishap, and who was also to look after our ponies whenever we halted.

Our route lay along the seashore, passing through Montego Bay, from which a large quantity of fruit is exported to England and the United States.

This town has acquired some notoriety of late, on account of the riots which took place there during the middle of May last, and which were attributed to the aversion to the Police, and to the high taxation now levied. As we were passing through the town the trials of the rioters were then taking place and they had been going on for a considerable time. These riots were entirely local, and confined to the lower classes and had no political origin.

There is at Montego Bay a small Catholic Chapel, now served by the Salesians, and it is to be

hoped it may prove a centre from which much good may be accomplished.

Montego Bay is also the terminus for the railway from Kingston, the Capital, to the northern side of the island and it promises to increase in importance with the development of agriculture in this district. The country we entered after leaving Montego Bay looked very beautiful: we passed through extensive estates where the cultivation of sugar constitutes the principal industry of that part of the country. In this however we were not so much interested, as it is a product which requires a very large capital in order to carry it on successfully, and therefore it is not likely to come for many years under our operations.

About ten miles from Montego Bay we stopped to visit a large, abandoned mansion called Rosehall, partly to give rest to our horses and partly on account of the notoriety this place has acquired as having been the residence of a certain Mrs. Palmer. It is related that in the time of slavery she used to treat her negro-slaves with extreme cruelty to the extent of torturing them; hence they rose against her and murdered her in the night. But this report is not well founded, it seems, nor is the identity of this Mrs. Palmer quite certain; for about that time there, died at Rosehall another Mrs. Palmer who must have been of a quite different character, for in the principal Church of Montego Bay there still exists a beautiful statue set up to her memory, and the inscription reports her as a perfect model of kindness. Curiously enough around the neck the marble bears a coloured line. The mansion itself reminds one of some mediaeval edifice, with large and lofty rooms, although the whole is in an almost dilapidated state.

There is little else worthy of attention between Montego Bay and Rosehall except the scenery always beautiful and interesting stretching from the well wooded slopes to the sea. The road is kept in very good repair, as all the main roads in Jamaica are, and in this respect it compares very favourably with the best countries in Europe.

At length we reached Falmouth, the Capital of Trelawney; it is a decaying town showing signs of former magnificence. Its fortunes have, at present followed those of the sugar industries

once the great source of the wealth of Jamaica and of other West-Indian Islands. This prosperity seems to have passed away never to return, although sugar plantations still present a fair chance for investment of capital, but only by the employment of new and expensive machinery.

We reached our destination for that day, and this was the hospitable home of Inspector Toole of the Jamaica Constabulary who accorded us the hearty welcome of a true Irishman. The Inspector was only just recovering from a serious wound received at the Montego Bay riots. The barracks, which were once occupied by the Imperial troops, are beautifully situated close to the sea shore, so that they are at all times refreshed by the cool ocean breeze.

I had time to go and see the Chapel, which is well kept and well furnished; it was once the headquarters of the Freemasons of Falmouth.

(To be continued).

RAWSON (TERRITORY OF CHUBUT-PATAGONIA).

—On a mission towards the Cordilleras.—From an account of Fr. Rigazio to our Superior General we take the following extract.

I have seen and experienced what it is to go on a mission and I am once more persuaded that this part of Patagonia is still far from being a catholic country. Our excursion was a long one, the longest made up to the present in this territory of Chubut. We covered about eight hundred miles and in most of the places there had never been a priest before.

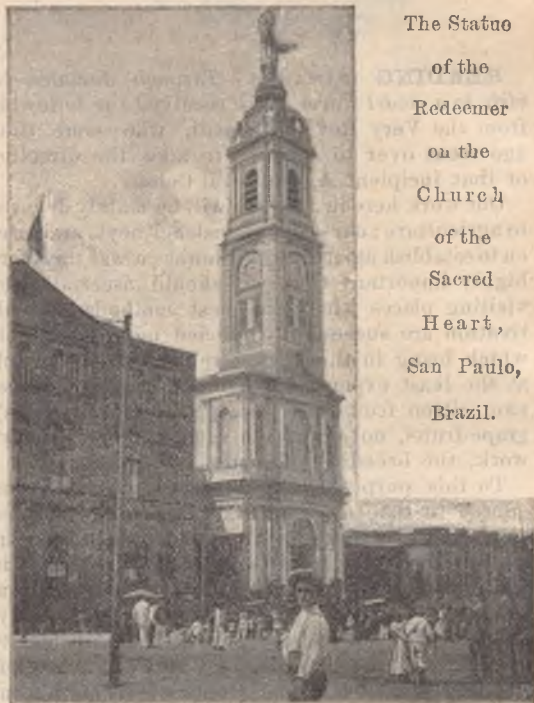
The journey abounded in the usual incidents and hardships, the more so as neither Fr. Carrena nor I had had much experience of riding; add to this that our six horses were hardly broken in, plankish, not inured yet to carry burdens and always ready to run away, the two mules, on the contrary, one of which was old and jaded, plodded along at their usual slow rate.

Nevertheless we experienced the truth of the saying so familiar to Don Bosco, and which Mgr. Cagliero also has frequently on his lips: *andand p̄r la str̄a, as rangia la sum̄a*, that is, that things will settle down as we go along; and indeed everything went off well. Thanks and glory be to God for all this and thanks also to Mary Help of Christians, for the greater were the dangers, the more evident also was the manner in which she came to our aid. Twice it happened that we had to journey three whole days without meeting a single soul, and we were moreover on roads entirely unknown to us; at the same time it was most important not to miss the house which had been indicated to us, for woe if we missed it! the habitations in these wildernesses besides being few are also so very far between.

Finally a friend of ours, with whom we had spent four days, procured us a guide. We had frequently to cross the Chubut and its affluents; but we always got safely across though we seldom had any knowledge of the fordable points. Fr. Carrera fell sick twice, but thanks to divine

Providence, it was when staying with acquaintances and friends who took every care of him. What should we have done if he had fallen ill far away in the uninhabited forest.

There were places, at Telsen for example, where, at the announcement of the missionary's arrival, and knowing that he had faculties to act as civil registrar, many people, especially Indians, assembled together in order to get their children baptised and their marriage set right according to the civil and ecclesiastical law. All this took place under our tent, which we set up immediately on arriving at our destination, and which was



The Statue
of the
Redeemer
on the
Church
of the
Sacred
Heart,
San Paulo,
Brazil.

to serve in turn as chapel, registrar's office, reception and sleeping room.

What took place at Telsen, was renewed with more or less profit at Sacarana, Blampingum and other places. As we were already in the month of March and Fr. Carrena was still in delicate health and being also desirous of reaching Rawson by holy week, we turned towards the capital. Fr. Carrena reached there before the end of March, through the kindly assistance of a friend who lent him a carriage, while I came in early in April.

During this excursion I several times came across Indian boys whom I had known as pupils at Rawson. How many pleasant recollections they had of their schooldays! With much interest they asked after Fr. Vacchina, Fr. Anselmo and Fr. McCabe. They were very sorry to hear that we had no more boarders and hardly a single house,

owing to the past inundation. Their parting words were nearly always these: "Such a fine school, so many boys, and now nothing remains!"

Many good christians and confrères, not only of Europe but also here in America, on hearing of the missions amongst the Indians, think that these latter no sooner perceive the missionary than they at once flock to hear him, eager for instruction; some think that the priest with a crucifix in hand, by signs more than by words induces them to embrace our holy religion. The reality is far different. I, for my part, am not surprised, for I have long been acquainted with the habitual indifference of the inhabitants of these lands. When the Missionary arrives at a *tolderia*, he may think himself fortunate if the Indian comes to stop the dogs from barking, and invite him to alight from horseback.

Besides, in their own opinion, they have no need of a priest; they all claim to be christians and catholics because they are able to say a few words of Spanish, or because they treat with christians (christians alas! only by name), and they think nothing more is needed. Ah! if you could only see, dear Father, the want of morality amongst Indians and non-Indians alike is quite revolting: the very name of decency is unknown to them. It must be said however that some are generous and hospitable and there are also well-to-do people among them.

We had one hundred and forty baptisms, twelve marriages, but no confessions or communions. You may gather from this fact the state of indifference on this side of the Cordilleras. Yet certain districts are fairly well populated, as for instance the valley of Teca; in many families we visited we realized the chilling effect of non-catholic influence.

In Rawson I was glad to find that the school of the Sisters was already again in working order and that they have already some boarders. The number of day-pupils is even greater than before, and the nuns are loved and esteemed by all. Unfortunately the Salesians, owing to adverse circumstances, have not yet been able to resume their former good work.

CHOS-MALAL (TERRITORY OF NEUQUEN-PATAGONIA).—*A Pastoral visit and a Mission.*—The indefatigable Apostle of Patagonia, Mgr. Cagliero, with the help of six Fathers gave an important mission in the picturesque Capital of Neuquen.

The seventeen days of the Mission were days of peace and blessing, the concourse of the people,

both at the morning and evening services, was so large that the Church, though crowded, could not contain them all. Fortunately the windows are low, and, by opening these and the large doors, those unable to enter could hear the preacher from the spacious courtyard. The parish Church resembled those renowned Sanctuaries to which on the great Feasts crowds of pilgrims flock and where the voice of prayer is heard both day and night. The order of the services was as follows: from daybreak until nine o'clock Masses were said. At the six o'clock Mass the Bishop preached and gave Communion. Afterwards he administered the Sacrament of Confirmation to the adults, many of whom were persons thirty, forty and even sixty years old. At nine o'clock in the morning and four in the afternoon catechetical instructions were given to the boys and girls of the parish to prepare them for the Sacraments. At five o'clock Confirmation was given to the boys and girls who had previously been instructed for this Sacrament. Towards night the Rosary was recited followed by a sermon and benediction. At this hour the Church was so crowded that it resembled a besieged fortress.

The Bishop preached two or three times every



Inauguration of a Monument to the Redeemer, San Paula, Brazil.

day with his well-known eloquence and apostolic zeal; the people hung enraptured on his lips whilst the word of God wrought wonderful conversions. Four confessors were at the disposal of the faithful from four o'clock in the morning until ten, and from five in the afternoon till ten or eleven o'clock at night. By the blessing of God about half the confessions heard were those of men. At three o'clock there was a procession of penance to gain the Indulgences of the Jubilee in which both the people of the town and those from the surrounding country took part. On the 14th of December the Bishop sent Fr. Milaneseo and Fr. M. Gavotto on missions to Malbarco, Matancilla, Pichi-Nires and Las Obejas for the satisfaction of the large number of families occupied there in tending their flock on the neighbouring mountains. Here the faith is flourishing and the reception of the Sacraments

is so general that you will scarcely find any who do not communicate twice or more during the year.

On the 15th December a large number made their First Communion, the parents of many accompanying their children to the Holy Table.

Mgr. Cagliari extended his apostolic zeal also to the poor prisoners. Accompanied by the civil and military authorities he visited them, offering to help them to the best of his power. The unfortunate men were amazed at the good Pastor's kindness and willingly promised to take part in the mission, assisting at the triduum of sermons given in the prison, and going to confession once or twice in preparation for Holy Communion. On the day appointed they prepared and decorated one of the large rooms where the Bishop solemnly baptized three Indians over forty years of age, celebrated Holy Mass and distributed the Bread of Angels to these poor creatures, many of whom received It for the first time; thirteen were also confirmed. Afterwards the Bishop conversed familiarly and took breakfast with them, giving to these poor prisoners salutary counsels for their future life.

Before the end of the Mission His Lordship held an interesting meeting for men in the parish Church for the purpose of establishing the Pious Association of the Sacred Heart. A deputation of ladies waited on him to beg for the foundation of a House of the Salesian Sisters to provide for the christian education of the girls. The Bishop gave his blessing to so praiseworthy an object, promised his help and encouraged these good ladies to work for the success of this undertaking by collecting the necessary funds.

The feast of Christmas was kept with unusual splendour this year at Chos-Malal. The Bishop sang Midnight Mass, giving Communion to a large congregation. After the first Mass the Papal Benediction was given to all present, followed by the two other Masses. The memory of these beautiful Feasts will never be effaced in the valley of Neuquen. The fruits of this Mission were 418 Communions, 572 Confessions, 518 Confirmations, 80 Baptisms and 5 marriages. *Soli Deo honor et gloria.*



THE STORY OF THE ORATORY

OR

DON BOSCO'S OPENING APOSTOLATE.

CHAPTER XLVI.

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

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

"Illustrious and Rev. Sir,

"It is an undeniable fact that wicked men are striving with all their might to demoralise the peoples of different nations, in order to use them in the furtherance of their designs, and thus accomplish whatever they may have decided upon. To bring this about, they make use of various means,

amongst which there is one that is of the greatest service to them viz. the diffusion of books and tracts that are corrupt, and often opposed to the dogmas of our Holy Religion. The evil principles are not evident, but they lie concealed under a subtle veil of hypocrisy embellished with an elegant and pleasing style; as these prints seem at first sight to treat of amusing, interesting subjects, they soon find their way amongst the unwary in every class of men, who thus drink, almost unknowingly, the poison which will perhaps prove fatal to them. And this takes place not only in populous cities, but also in the smallest and most obscure villages, where the old custom of spending some time, especially in winter, in reading some pages of Sacred History, or of some other good and religious book, is replaced by the reading of foul and immoral pamphlets.

“Good Catholics, however, are ever on the watch to resist the efforts of the wicked; hence, in order to combat such grave evils a Society has been formed of learned and pious ecclesiastics and laymen, who propose to meet the evils which we now have to deplore, by bringing out every month little books bearing the title of *Letture Cattolice*, which, by variety of matter and their easy style, are at once interesting and within the reach of all. The one scope of these *Letture* will be to preserve in Catholics the integrity of their faith and the soundness of their morals, thus increasing in them that respect and love, which they owe to the Supreme Pontiff, as the universal Father of all the faithful, and to unite them more and more with their Bishops.

“His Holiness, always anxious for the common welfare, and fully aware of the good achieved by these *Letture Cattolice* in the places where they are in circulation, has approved and commended the good plan of introducing them also into the Pontifical States, and for this end he has authorised me to invite the Archbishops and Bishops of the said States to aid and sustain so noble an enterprise, spreading it as much as possible throughout all the towns and villages within their spiritual jurisdiction.

“In furtherance therefore of the wishes of His Holiness, I am sending out this circular, and I beg you to accept with it the sen-

timents of profound esteem, with which I subscribe myself

Your humble servant

CONSTANTINE, Card. Vicar.

Rome 22d May, 1858.

This letter had the desired effect; from that day the *Letture Cattolice* began to circulate not only in the Pontifical States, but in almost all the dioceses of Italy, because, following the example of the Holy Father, many Bishops recommended it to their parish priests, and these, in their turn, spread them amongst the faithful entrusted to their care. A twofold advantage was thus gained: the spiritual good of a greater number of souls, who were thus better instructed and excited to a more virtuous life, and great benefit to the Oratory; for as the number of subscribers to the *Letture* kept increasing, work was thereby provided for a greater number of artisans, and any little gain accruing from them, furnished Don Bosco with the means of taking a greater number of poor boys into his institute and of providing them with food, clothing and a good education.

I need not mention here many facts similar to those which I have been hitherto relating, such as the various solemnities, the Lenten catechetical instructions, the Easter Communions in the Oratories, the visits of distinguished personages to the evening and Sunday schools, and the numerous recommendations of poor boys made, not only by private individuals, but also by the Municipal and Government Authorities.

I shall pass on instead to some other matters which seem to be somewhat new and to deserve special mention.

First and foremost comes the feast held on the 24th of June 1858 in honour of Pius IX, in the three Oratories of St. Francis of Sales, St. Aloysius and the Guardian Angel. On that day, which is also one of obligation in the Archdiocese of Turin, Don Bosco wished that his boys should enjoy the fruit of the kindness of the immortal Pontiff. The Vicar of Christ had granted two things in the visit of Don Bosco: a plenary Indulgence for the benefit of their souls; and a sum of money to procure for them a treat. The boys received due notice the Sunday before from their own Directors, and they flocked in

great numbers to the respective Oratories in order to approach the holy Sacraments and gain the Indulgence, and also to partake at the same time of the good things provided for them at the expense of Pius IX.

The feast could not have been more pleasing or more joyous. A correspondent of the paper *L'Armonia*, who was present, gave an interesting account of it in the issue of the 29th of June 1858, and I think it fit to reproduce it here. It runs as follows: "All that concerns the Supreme Head of the Church is a source of pleasure to good Catholics. They will therefore be interested in the feasts held in the Oratories of St. Francis de Sales, St. Aloysius and of the Guardian Angel in remembrance of a favour granted by the Holy Father to the boys attending those Oratories. A few months ago that distinguished Priest, Don Bosco, visited Rome and Pius IX spoke to him about his boys with a kindness worthy of so great a Pontiff. When bestowing on them his Apostolic blessing, he granted them also a plenary indulgence to be gained on the day in which they should go to confession and communion. To these spiritual favours he added a sum of money sufficient to provide a treat on that day, in order to encourage the boys to walk in the path of virtue.

"The day fixed upon for this function was the 24th of the present month; we chanced to be present in one of these Oratories and witnessed there a most touching spectacle. Having performed their religious duties, these boys, whose countenances reflected the joy and peace of a pure conscience, filed out of the church in order to partake of what the kindness of the Holy Father had provided for them. Having sung a few songs appropriate to the occasion expressing in many ways their gratitude to the Supreme Pontiff, they took their places for the meal. It is difficult to express in words the emotions one experiences at the sight of so many boys, who with vocal and instrumental music, in and out of church, in prose and poetry, showed that lively and tranquil joy which can only spring from the testimony of a guiltless conscience.

"On all sides cheers for the Holy Father were heard. But a surprise awaited us in the evening when the crowd was about to dis-

perse and each one was returning to his home. Guided as it were by a kind of enthusiasm, they rallied round their Director and exclaimed with one voice: Thank you, Holy Father, thank you; may God reward you. Who will ever be able to go and thank him for us in a becoming manner? Father Director, please let the Holy Father know that we are overflowing with gratitude towards him, that we love him heartily, that we revere in him the Vicar of Jesus Christ, and that we all desire and wish to live and die in that religion which has God for its invisible Head and which has such a tender and good Father, Pius IX, for His Vicar on earth.

"Thus was the day brought to a close—a day which will leave in the hearts of those an indelible remembrance of the paternal goodness of the Holy Father.

These boys who are little accustomed to receive caresses from men, living a life full of suffering and privations, feel the most lively gratitude towards the Head of the Church, who from his high station, far from forgetting the children of the people, as those who flatter the people are wont to do, shows himself a true father to them just as much as to the great ones and princes of the earth."

(To be continued.)

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