



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,"—VALDOGGO, 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 VOICE OF THE DEPARTED

WHILST we joyfully welcome and enrol the names of those who come to increase the ranks of the Association of Co-operators we regret to see how the number of those who are called away from our midst is daily increasing; and the several editions of the *Salesian Bulletin* from time to time place a long list of names before their readers.

Charity is the bond that unites the Co-operators together during the few and evil days of their pilgrimage on earth. How desirable it would be that not even death itself should be powerful enough to sever them, so that an intimate union might still remain between those who

yet struggle in the combat of life, and those who have already reached the eternal shores.

This is the thought that rises to the mind when chronicling the names of those worthy Co-operators who have passed away. It is also for this purpose that from time to time some notices are given of the more illustrious benefactors, and we regret that through lack of space our columns do not oftener allow us to express more at length our affection and gratitude. Lastly it is to this end that, notwithstanding the special memento made in all our practices of piety, and following the example and recommendation of Don Bosco, we cordially invite the Co-operators to offer for the holy souls their prayers and suffrages.

In the course of this month which is set apart for devotion to the holy souls, it would not be out of place to interpret to you the sentiments of our dear departed ones, and in some manner to make their voice heard again amongst us. Although coming from beyond the tomb, there is nothing terrifying in this voice, on the contrary may it prove consoling and salutary for all.

There can be no doubt that for many of our beloved dead our prayers and good works have been the means of hastening their eternal reward. Look up and gaze on the splendours of heaven which is the reward of good works—the possession of eternal felicity. Having now obtained their crown of glory, they have become our powerful protectors, they ever intercede on our behalf.

Listen to their manner of expressing their gratitude.

“Deprived of the beatific vision, enveloped and penetrated by scorching flames, utterly incapable of ourselves of making any return to the Divine Justice for our negligence in His service, we were weeping in the abyss of Purgatory, when suddenly a cooling shower came to quench the flames and give us refreshment.

“They were the suffrages procured by your private prayers and those of the entire Salesian Association. An unknown hand then bore us away from that place of torments: it was that of Mary Help of Christians whom you had implored. What a blessing for us to have belonged to an Association which loves and is mindful of its departed ones.”



But for others the hour of their liberation is still deferred. The sound of their tears and lamentations would move the hardest heart to pity:—

“Devoured by these flames, the days and even the hours seem like eternity.

When will the gates of this dismal dungeon burst open and the angel of the Lord approach to give us the welcome news that Divine Justice is at last satisfied, that the stains of our souls are blotted out, and that we have been made worthy to see God? Have compassion then on our truly pitiable state. As members of an Association in which so many prayers and Holy Communions are made, in which so many and so various are the works of charity performed, what an immense treasure of spiritual wealth is at your disposal. Of your abundance, oh, hasten to relieve our want. You, the living members, have a care for those that suffer: *idipsum pro invicem sollicita sint membra: that the members might be mutually careful one for another.*” (1)

For those that have departed this life all time is past and gone. Now they realise to the full the price at which it should be valued and the use that ought to be made of it. Give ear again to their words.

“Do not forget that time is but a loan with which you have to trade for the eternal goods. Perhaps the day is close at hand, when the master will come to demand his account. Oh, if but one of those days were given to us which you occupy in frivolous or useless things! What a charity they do, who by word and writing urge you to do good works before the night comes when no man can work. *Venit nox, quando nemo potest operari.*” (2)

Separated from the body the dead are freed from all chance of deceit, and they have arrived at that point of vision where they can contemplate the things of earth and apprise them justly. What is it they say to us?

“We have passed through the pangs and anguish of the last agony which are

(1) I Cor. XII, 25.

(2) Joan. IX, 4.

still unknown to you. In that awful distress, it was not the joys, the pleasures, the pastimes, nor worldly honours that afforded us comfort and allayed our fears; no, nothing of all this; but the thought of having worked, of having made some sacrifice, of having suffered for the love of God, and worked for the salvation of our neighbour. How we regretted in that terrible moment not having done and suffered more.

"We are now fully awake to the advantages of being united by the bonds of charity, for mutual encouragement and aid in laying by a plentiful store of those treasures only, which we may be able to bear away with us when departing this life. Now while you still have the means, be zealous Co-operators, and gain for yourself, on the great day of reckoning, that reward which God has promised to those who serve Him faithfully:—*Praemium enim bonum tibi thesaurizas in die necessitatis. For thus thou storest up to thyself a good reward for the day of necessity.*" (1)



The last admonition of our departed Co-operators contains precious instruction, and regards the principal scope of the Association. Listen once more:

"Often in the Salesian Conferences, and in the columns of the *Salesian Bulletin* we were reminded of those words of the psalmist: *Tibi derelictus est pauper: orphano tu eris adiutor. To thee is the poor man left: thou wilt be a helper to the orphan.* After having depicted in bold colours the unhappy lot of a youth deprived of father and mother, left forlorn and destitute, who nowhere meets with anyone to take compassion on him, and who is on the verge of irreparable loss, we were encouraged to adopt him as a son, to be father and mother to him, to aid the Salesian Oratories which afforded him

shelter. We were told: "this poor orphan has been confided to thee by God, then be thou his support."

"In coming to the aid of this unfortunate child, we were very far from the thought that one day the scene would be changed, and that we, condemned to the flames of Purgatory, far more unhappy than the outcasts of fortune, and truly left orphans, would find generous benefactors in the very ones that had been succoured by us. Now, by their prayers and frequenting the sacraments, they lessen and shorten our present sufferings.

"We know that if they should forget, they will certainly be reminded, and that those words will be addressed to them: *Tibi derelictus est pauper; orphano tu eris adiutor.* You were poor and in need, the Co-operators provided for you; it is your duty now to come to their aid, to whom no one now gives a thought and are in such great need of help.

How abundantly is our charity rewarded."



Here, dear Co-operators, you have the sentiments of our departed Associates, of those to whom we are bound by the ties of relationship and charity, of those who cannot now be deceived, who cherish for us true affection, and who after these few days which we have still to live, await us in heaven. Treasure up their counsels.

We should be well persuaded that at the point of death we gather up the fruit of the good works performed during life. He who has done good works may look forward to a peaceful death which will be the beginning of an eternity of happiness: but woe to him who makes no preparation. *quae seminaverit homo haec et metet.*

DON BOSCO.

(1) Tob. IV, 10.



MATTO GROSSO (Brazil).

(Correspondence of Fr. A. Malan).

(Continued).

The *bota-fora*—Why the Indians anoint themselves — Live food — Formidable power of red ants— Fresh difficulties — At Barreira de Cima — Flying squadron — Prophetic signs.

On the estate of Doctor Dos Santos, as in all the principal villages of Brazil, the *bota-fora* flourishes; this is the custom which requires the family, giving hospitality to travellers, to accompany their guests, when they leave, for some distance. This was done for us by the family Santos, who, in addition, provided us with a choice and abundant *Matu-Lagem*, a veritable travelling *restaurant*, which supplied us with food until we reached Barreiro. Having recovered from our past fatigues during our two days' rest with this generous family, supplied with clean linen, nets for hammocks and abundant provisions, we went forward swiftly, making no account of the two hundred and fifty miles which separated us from civilization at Matto Grosso.

Our only trouble, inevitable and insupportable, were the gnats, the *carapatos* (a kind of bug, but much more venomous), the *polvoa borrachudos* and other insects which during our journey and at our halting places attacked us with that feverish activity which is characteristic of evil-doers. One may truly say we were devoured alive by these creatures. To free themselves from these terrible pests the Indians anoint their bodies with resin—the juice of certain trees and aromatic herbs. This remedy is the result of experience

and I also have proved its efficacy. These insects are a torment also when eating, as you cannot take a mouthful without swallowing three or four. What would happen if we were bound to abstinence in these journeys! We should never dare to open our mouths. At our halting places we usually made a great bonfire, preferring the discomforts of the additional heat and of the smoke to being devoured by these insects. An official in charge of the electric telegraph showed me his arm all swollen, purple and threatening gangrene from the venomous bite of a *borrachudo*.

On the Feast of the Most Holy Name of Mary we made ten leagues, though the previous night we had not obtained one moment's rest. An army of red ants had besieged our camp, attacking, with their terrible mandibles, boots, stockings, nets, in fact everything. Unhappy is the traveller who does not perceive them in time, for these ants gnaw quietly the cords by which the hammocks are fastened to the trees, and the sleeper falls to the ground in the very midst of the enemy's camp. To avoid such a disaster, without any feeling of shame we abandoned the field of battle to our insatiable conquerors. Palhare, our Indian, during the night exhausted his vocabulary in abusing our masters, the ants, but they paid not the slightest attention, being intent only on their work of destruction.

At half past two in the afternoon of the same day we reached *Paredão Grande* (great wall) consisting of a number of perpendicular rocks extending about six hundred yards. Beyond these there was a small plain covered with enormous trees, in the middle of which two springs of crystal water gushed forth. Unfortunately on our arrival we found a cloud of *lamba olhos*, mosquitoes which tormented both eyes and ears; their formidable mandibles pierce through the clothing to the skin beneath. We took some refreshment on the rocks called *Paredão Sunho* (little wall) just beyond the greater wall. The magnificent panorama made me feel more acutely the want of our photographic apparatus, lost

at the distant Pindahyal: what lovely views I could have taken for the *Bulletin!* About five o'clock we stopped at Coqueirao, a place frequented by jaguars, deer, tapirs (a quadruped with a short trunk), and by many other animals of all sizes who meet here, some in the day time, the others at night. We were reminded of Noah's Ark by the remains scattered amongst the rocks, all however in a state of putrefaction.

For two days the wind prevented us saying Mass, but even this privation enabled us to

After exploring a vast territory we found a place measuring about a square league, rich in pasturage with excellent and rare plants and fields from the cultivation of which the best results may be obtained, the whole watered by numerous streams. A few hundred yards from the telegraph lines we found a gently rising ground most suitable for the buildings of our future settlement. A rock of soft stone, forty yards in height would serve as a foundation for the future church, for large workshops, and for the



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travel more rapidly. At Mid-day exactly, according to our watches, we arrived happily at the *Barreiro de Cima*. Leaving our horses to a well-earned rest, we made up a flying squadron composed of the Inspector Peter Fernandes, of Mr. B. Magalhaes guardian of the electric telegraph (who was well acquainted with the country we wished to visit), of Fr. Balzola and of the writer, for the purpose of finding in this neighbourhood a suitable spot, healthy and pleasant in which to establish our central colony for the evangelization of these ferocious and hitherto untameable tribes of savages and thus realize our own desires and those of all our co-operators, whether in Matto Grosso or elsewhere.

houses for catechumens. From the sides and centre of this rock flow numerous rivulets which at first seem to lose themselves amongst the rocks and herbage, but after a course of two hundred and fifty yards they meet and form a stream of twenty feet in width which flows in the shape of a heart, of which the greatest extent measures about five or six hundred yards. This design seemed of happy augury for us, but it was not the only one. Along the sides of this immense wall of rock there are a number of niches formed by nature; one in the centre more than five feet in height seems to await the Statue of the Sacred Heart of Jesus to Whom our Holy Father Leo XIII, happily reigning, desires

to consecrate the whole universe including our poor Indians. These little incidents cheered us and filled us with new courage to prosecute our arduous enterprise.

(To be continued).



TIERRA DEL FUEGO

(Extracts from Fr. Beauvoir's notes).

(Continued).

The Ushwaia.—Arrived at last.— The Ona village.

Later on the Argentine Steamship *Ushwaia* entered the Riogrande with a smaller crew. It was under the command of Benito Baez who was not exactly a captain by profession, nor was the one who commanded the schooner *Maria Auxiliadora* for the first time. Mr. Baez was making for the shore slowly hoping to find some one acquainted with the places and who might act as his guide. But, as it happened to be high tide, he came in the harbour without knowing it, and was able to cast anchor without any difficulty. On seeing a vessel approaching, I thought at once that it was the *Torino* which we had been expecting for ten long months; besides I thought that no other vessel could enter so easily.

Thus the *Ushwaia* escaped the misfortune which had befallen the *Azopardo*, though this was a larger vessel. I went immediately on board to congratulate Mr. Baez on his good luck; that was also the first time that I met him. He had a cargo of timber, iron, furniture and tools and there were with him also six men whom L. Menendez had sent to start a new *estancia* in the property which he had acquired not far from us. He had also obtained from Mgr. Fagnano leave to use our boat and to keep in it his furniture till they had put up their house. They unloaded the ship which remained there for four days. The Captain returned the visit and then set sail again.

The arrival of this steamer however did not supply our wants. It was now nearly eleven months since our own had left, and we had now only a few sacks of flower, some rice, a small supply of coffee, and no sugar; meat also was scanty and we could not hunt guanacos because our dogs had been stolen.

One day I was at the house of the nuns, the Daughters of Mary Help of Christians, and one of them asked me:

"Father, is the steamer coming?"

"Yes," said I, "it has just turned round Sunday Cape."

"Is it so, really?"

"Yes", said I. I had seen nothing as yet, but I had hardly uttered that word when we heard shouting: "The Steamer! The Steamer!... there it is."

At that moment Bro. Bergese climbed the roof of the church, Bro. Ferrando went to hoist the flag; Bro. Ronchi looked for a gun to fire salutes; another went to fetch the horses in order to hasten to the shore, some of the children yelled, others began to sing with delight; the whole mission was astir.

In fact there was the steamboat; it arrived at eleven o'clock on the 13th of July. It was the sixth time that it cast anchor in Riogrande. I was soon at the shore to receive Mgr. Fagnano who was accompanied by Fr. Griffa and two nuns. They had brought a large supply of victuals, and of cloth, as well as timber and iron to continue the building and tools for different works. It was now three years since the Mission of Our Lady of Candelara had started, having been commenced in June 1893; its progress had been steady notwithstanding the many trials.

The works are not completed yet, and we go on adding whenever we can. The two play-grounds are now fenced in; escapades and surprise visits are thus prevented; there are spacious corridors for recreation in bad weather, dormitories, refectories, classrooms, workshops, etc.; there are two side chapels one for the boys the other for the girls whilst the nave, which can accommodate several hundreds is reserved for the new christians.

This village of the Ona tribe was now in its first stage; besides the principal buildings viz. the Church, the schools, workshops, etc.; there were twelve smaller houses inhabited by the Indians. Mgr. Fagnano showed himself well pleased at what he saw. True that instead of a dozen we should have needed fifty such cottages; but we had neither hands nor time nor material to make them.

The Indians had by this time come to understand and realize our interest for their welfare and were not insensible to it; so that when the first difficulties had been overcome, it became easier to manage them and to look after their spiritual interests also.

Almighty God has deigned to make us the instruments of His Divine Mercy in order to

bring these savage tribes to the knowledge and service of their Creator. This was the thought that urged us on to overcome difficulties, to face dangers and persevere in working for the benefit of these unhappy creatures. Labours and sufferings themselves become a source of unspeakable joy to one who has that end in view and is prompted by those considerations.

Those three years have passed like a dream, a charming vision which disappears but leaves behind sweet impressions that cannot be effaced. Such, anyhow, were for me the first three years of this Mission; they have passed and the hardships and trials are only remembered in order to rejoice in them. On leaving it my heart will remain with my dear Indians.

This Mission has been the means of effecting much good, and I would ask those who may read this, to join with me in blessing and thanking Almighty God from Whom all good proceeds. *Soli Deo honor et gloria.* On the other hand I say; *Sacramentum Regis revelare bonum est. Videant opera vestra bona et glorificent Patrem Vestrum qui in caelis est;* it is well to make known God's mercies as an encouragement and an excitement to all to praise Our Lord whose kingdom has been

extended in these remote parts, and, let us hope, ere long all the unfortunate Fuegians may be taught for what end they have been created.

I wish to thank in a special manner all those who by their alms and prayers have helped in establishing this important Mission. It must prove a consolation to our good Co-operators to know that through their alms hundreds of these poor forlorn creatures naked, starving and sick have been received and cared for. The Mission continues its good work: with the increase of number its necessities increase also. By succouring those poor Indians and enabling them to save their souls you will also make your own eternal salvation more secure.

(To be continued).

PARAGUAY

Through the District of Concepcion.

IN order to respond to the urgent entreaties of many families living in the country, and knowing that there were many children in their houses awaiting Baptism, we most willingly undertook this journey through the district of Concepcion.

District of Concepcion—Physical aspect. — Inhabitants. — Customs and agriculture. — Urgent needs.

The district of Concepcion, situated in the



Mission of Candelara (South America).

north of Paraguay under the tropical rays of the sun, extends to the confines of Brazil: it follows the banks of the river Paraguay which divides it from Chaco, and includes a territory of some thousand miles.

The capital is *Villa Real* called also *Concepcion*; with the exception of Assuncion, for commerce, riches and political importance it holds the first place in Paraguay.

The physical aspect of this district presents to the gaze of the spectator a smiling panorama of pleasant hills and valleys, rising and falling, until in the distance they are crowned by a range of mountains dividing Paraguay from Brazil as by a natural wall. Extensive forests are spread over the whole country intermingled with fertile plains covered with luxuriant vegetation and watered by numerous limpid streams and rivulets. The fauna and flora are most varied and vigorous.

The animals are numerous including forty

different species—of birds there are countless varieties, which charm you by their sweet notes and lovely colours. Amongst the reptiles there are serpents of a prodigious length. One commonly met with here, is a species of adder which rears itself on its tail, to pursue those who irritate it and seems to fly. But nature shows herself most prodigal in the dense forests, which, with their gigantic trees, seem to defy tempests and hurricanes. Here, amidst a thousand others possessing various properties, are found trees producing gum and incense, Peruvian bark, soap, vegetable silk, *the palo santo* exhaling a delicious perfume, many medicinal trees and fully thirty-seven wild fruit trees which refresh us with their produce. A distinguished naturalist says that the fauna and flora of Concepcion are the richest in Paraguay.

Civilization has made great progress in this district, more especially in the Capital. Here there are two Banks and many wholesale houses of business importing merchandise straight from Montevideo and Buenos Ayres. Here you find the telephone, tramways, ice-factories and very soon there will be electric light and aqueducts for the supply of drinking water to the whole population. The buildings are spacious and in the modern style, the streets wide and well laid out, but being somewhat neglected they strike a discordant note in the general harmony.

The chief sources of wealth and objects of commerce in this country are the exports of timber, the sale of cattle amounting sometimes to two hundred and fifty thousand head, the preparation of the plant *mate* reaching four million six hundred thousand kilogrammes in the year. As work is plentiful and well paid, one never sees here, what is common elsewhere, poor people begging in the streets: all have enough to eat, because all have some small trade by which they earn their daily bread.

All the native inhabitants of Concepcion speak *Guarani*, the ancient language of the Indians: it is rich in words, mostly nasal and the construction is complicated; it has many onomatopoeous words and in familiar conversations the figures of speech employed are graceful and uncommon. The greater number also speak Spanish. Their superstitions are indescribable; they believe firmly a thousand idle tales about apparitions of the dead and of the souls in Purgatory. They like to collect numbers of pious pictures and medals and believe that in wearing these no misfortune can happen to them. They have

much devotion to Crosses and to prayers for the dead; but it happens sometimes that through ignorance they are led into error. Thus on the occasion of an anniversary, or for the purpose of honouring some Cross, they make what they call *velorios*, when, after lighting a number of candles, they dance and drink beer to their heart's content. So also they do not trouble themselves to assist at the services prescribed by the Church, but if it is a question of keeping the feast



An Indian of Candelara (South America).

of one of their little Saints, the size of a finger-nail, they have processions to which the people flock in such crowds, that one wonders where they all come from. They show great reverence to God and His Saints and have a special devotion to Our Lady of Miracles and to St. Mark their chief Patron. They are very respectful to priests and frequently take them little presents.

Another practice which they never omit is that of asking a blessing. Even at the age of seventy they may be seen, like children, asking the blessing of their parents and aged relations, who are usually numerous. These customs are found only amongst the lower orders; the rich live according to

modern fashions, forgetful of ancient customs.

In general these people are generous and kindly, charitable to the poor, submissive to those in authority and capable of exercising the highest virtue. But they stand in urgent need of holy and well-educated priests, who, with one hand will show them the way to heaven and with the other teach them the arts and trades of civilized life. They should take the lead directing the people, teaching, elevating and showing them the prospect of a glorious and happy future.

To this end we direct all our labour and toil in the Institute of this town of Con-



An Indian of Candelara (South America).

cepcion, which has already produced excellent fruits. The Sacraments of Confession and Communion are frequented and the people come in crowds to Mass and to the other Church Services. The apostolic Missions are those which are to diffuse everywhere light and knowledge and demonstrate this principle, that Religion is the true source of civilization.

At Jhuguacuré.—At Paso Barreto.

Before eight o'clock in the morning of the 11th of January we set out, Fr. Queirolo, our Director, a boy, a guide and the writer, without any other baggage than a change of linen. The small portable altar had been sent on in advance as we could not take it on horseback. A clear sky seemed to smile upon us but on the horizon some dark clouds warned us to expect a storm.

After a good four hours' journey through the woods and across the plains, we reached

the house of a friend who invited us to stay with him. We had scarcely arrived when the storm, which had been following us, burst in torrents of rain and a gale almost sufficient to uproot the trees, but being under cover, it did not trouble us much. After taking some refreshment and rest we resumed our journey.

About sunset we reached the house of *Jhuguacuré*, where we had decided to make the first halt. *Jhuguacuré* belongs to Mr. Philip Ibuerta, President of the Municipality, and is situated at thirty miles from the town of Concepcion. Here nothing of importance occurred; we said Mass each day, administered one Baptism and gave Communion to several persons. On the fifteenth day we took leave of *Jhuguacuré*, our departure having been hindered by the bad weather. It was about five o'clock and we had still a long way to go. Towards dusk we halted to take some food and then resumed our march, reaching our desired haven *Paso Barreto*, on the banks of the *Aquisdaban* at ten o'clock. Every one was asleep with the exception of the dogs which barked fiercely as we passed by. We knocked at the door of a small house near the river; it was opened by a woman who seemed greatly astonished at our inopportune and unexpected arrival. Then, recognizing her guests, she seemed to have fallen from the skies. In great haste she went to call the rest of the household to pay there respects to the *Pai*; she offered us all she had, and could not get over her surprise and regret at having been taken unawares.

Then she took us to see another of her houses, dedicated to Our Lady of Miracles which was used as a Church. In the front there was a large and commodious covered courtyard. We were pleased to find such a convenient and cool place in which to spend the night, and wearied with one long ride we soon fell asleep.

Paso Barreto is a small village which is increasing daily, though slowly. It owes its existence to the river on which it is situated and to the number of travellers who wish to rest here before crossing the river. It is forty miles from Concepcion, and though the name is not found in geographical works, it has a population of several hundreds. And yet there is no priest to say Mass here even once a year! The Church as above described is truly a poor place. The other houses are of mud, thatched with straw.

At break of day, awakened by the brilliant

rays of the sun, we arose. A man then hastened to give notice of the arrival of a priest and in less than an hour the little Church was crammed with people, all anxious to hear Mass. A beautiful Altar was prepared and the Church was decorated as if for a feast.

After saying Mass and taking a little breakfast we began to baptize the children. Towards eleven o'clock under the burning rays of the sun, powerful enough to melt even the stones, the Director blessed a new cemetery, lately completed, about a mile from the village, and during the evening he went on baptizing and attending to the wants of the people. Next Morning we left *Paso Barreto* at an early hour, with the thought of the abundant fruits of holiness which might be looked for amongst these naturally good and simple people, if only they had a good priest living amongst them to teach them the truths of our holy religion and to lead them along the path of virtue.

**At Mancuello.—Arroyo Primero.—
Bella Vista.—Return journey.**

We took the road towards Mancuello, but we had scarcely gone half way when it began to rain, to our great discomfort, although we wrapped ourselves in our *ponchos*. We reached Mancuello before twelve o'clock, a distance of fifty miles from Concepcion. This place belongs to Mr. Basil Quevedo and Co. Here, rest and abundant food revived us, and when the sun declined and the heat of its rays was diminished, we resumed our journey.

At Mancuello there was a large area sown with *mandioca*, a necessary article of food, and indeed almost the only one obtainable at a distance from populous centres. A herd of wild boars (more than three hundred) which were roaming in the neighbouring woods made a descent on these fields and trampled down the hedge thus gaining an easy entrance. It is impossible to describe the scene of devastation; not a single plant of *mandioca* was left standing. But the inhabitants hearing of the inroads of the wild boars took up arms and went forth to meet them. There was a desperate fight, finally the wild boars retired leaving twenty-two dead on the field.

After two days, in which nothing worthy of notice happened, though we halted in various places, in the evening of the nineteenth we arrived at *Arroyo Primero*, also belonging to Quevedo and Co. Here we baptized two children and spent the night.

Before sunrise we were already on our way to *Bella Vista* the end of our journey.

Our hearts leaped with joy in finding ourselves so near the confines of Paraguay, as is the case with those who travel seldom and then only for a short distance. About nine o'clock we beheld on the distant horizon the houses of *Bella Vista* gleaming through the trees. An hour after we reached the place. Our arrival at *Bella Vista* was unexpected and women and children crowded to the doors looking at us with wondering eyes whilst we went up the street.

Bella Vista is a fair-sized town, situated on the river Apa which separates Brazil from Paraguay: hence its political and commercial importance. The population is scanty, but considering that four years have not yet elapsed since it was founded the increase is extraordinary. All merchandize is imported from Concepcion and when the distance is too great for transport, the local industry must supply what is wanting. *Bella Vista* is over one hundred and forty miles from Concepcion, the only means of transport being on horseback or by the *carretas* which are unreliable owing to the bad roads and the rivers bursting their banks. The inhabitants of *Bella Vista* are grouped round a small hill which rises from the river Apa: on the top is the building occupied by the Military Commandant.

The Commandant welcomed us gladly. We spoke of many things and he expressed his gratitude for the great benefit our visit would confer on *Bella Vista*, where there were more than two hundred unbaptized children. Having begged him to indicate a suitable lodging, he replied that owing to our unexpected arrival, to the lack of accommodation in the *Comandanzia* and the distance from the centre of the town, it would be unsuitable for our purpose, but he showed us another more convenient, giving us a soldier to conduct us there.

The master of the house was Roque Roias whose acquaintance we had already made, but he was absent: his wife, however, with that kindness which is always found here, received us gladly and gave us a clean room in which was erected a small altar adorned with all kinds of flowers and candles. But there was one thing wanting to crown our joy, the portable altar. At *Paso Barreto* we had entrusted it to a carrier who ought to have reached *Bella Vista* with us. But, owing to unfavourable circumstances, he was hindered and could not arrive until much later

Nevertheless the people hearing of our arrival came eagerly to have their children regenerated in the waters of Baptism. One hundred and five children were baptized, several adults, youths and some Indians.

Amongst these was one called Teofilo, seven years old, who in appearance was more civilized than the rest. It occurred to me that I might take him with us to be educated. And here I may remark that this tribe of Indians is without doubt the most intelligent and tractable in Paraguay. But the godfather of this boy would not accede to our request. Besides the child's grandfather was still living, and hearing of our wish, he came to beg



An Indian of Candelara (South America).

us to excuse his inability to do as we wished. The godfather had stated, falsely, that the father of the boy had gone to Brazil and refused to part with his son; nevertheless he assured us that when he found amongst his companions another boy he would at once send him to us.

A revolution, which had ruined so many Brazilian families, was just over, and at this time the leaders were occupied in drawing up the conditions of peace; for greater security *Bella Vista*, beyond the confines of Brazil,

was chosen as the place of assembly. Our Director, going to call upon a gentleman of his acquaintance for whom he had a letter, found these Brazilian chiefs in his house celebrating the happy termination of their business. A General, who had made our Superior's acquaintance in a previous journey, stood up and asked his companions to invite the priest to join them. All consented gladly, so the Director took a seat amongst them.

Although the population of *Bella Vista* is considerable, there is no church, or chapel in which Mission services can be held. Our Director, deploring this state of things, did all in his power to urge the people to unite in supplying this deficiency. They consented willingly, but they insisted that the Bishop should send them a priest at least twice a year: urged by the Director they decided to write to the Bishop and in the meantime to set to work. We were to leave *Bella Vista* in the evening of the 24th of January. Time pressed as we were expected back at the Institute on the 2nd February for the Feast of St. Francis, and we had still other places to visit. But when the hour of departure arrived, to our dismay a drenching rain, which lasted two hours, obliged us to put off our journey. The rain being over, on Friday we left *Bella Vista* accompanied by the master of the house (who had returned home) and by a friend of his, and towards eleven o'clock we reached *Arroyo Primero*. The night being already far advanced and all asleep, no one noticed our arrival. We made ourselves as comfortable as circumstances would allow for the remainder of the night, resuming our journey the next day.

Towards half-past ten we reached *Zapallo-cuè* the country seat of Mr. Ugarte Felice, a great benefactor of the Salesians. We stayed one night at *Zapallo* and baptized two little children.

The following morning in spite of the urgent request of this good family and of the pouring rain we set off for *Bedoya-cuè* where we arrived about mid-day. This place is nearly a hundred miles from Villa Concepcion. It belonged to the late Mr. Quevedo and is now in the hands of his widow, Mrs. Mendoza, an excellent Salesian Co-operatrix. We found here a Professor of the National College with whom we had some pleasant and useful conversations. In *Bedoya* we had four Baptisms.

From this place to Villa Concepcion we made no stay of any consequence except at *Paso Mhutù*, where we baptized several children.



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.]

Ivrea (ITALY).—One morning at the end of the month of February last, whilst I was quietly engaged in my course of studies at the Salesian School at Ivrea, a telegram called me away quite suddenly to the bed of my dying father. My first thought was that it would be of little use for me to hurry home, as my father would probably already have died. I might add here that the dying man was over seventy years of age and had been an invalid for seventeen months with heart disease. Early in February a turn for the worse had set in bringing with it a bronchial complication.

With the saddening thought then of not seeing him again on earth, I set off in all haste for home, where I found my father alive, but what a state he was in! The condition of his body was such as to revolt even those most dear to him; only filial love could bring us to the sick bed. At times he had attacks of the wildest frenzy; he tossed about in the bed, uttering strange cries. Such a painful existence made us almost wish for the end. The doctor who was called in to give a last book declared that a few hours would bring his release.

At this point my mind wandered back to the School at Ivrea, and the remembrance of the statue of Mary Help of Christians, who reigns as a queen in that house, opened my heart to the encouraging hope that the Madonna of Don Bosco would save my father.

I immediately wrote off to the Director for a Mass at the altar of Our Lady, recommending my intention at the same time to the

prayers of my confrères, promising also an offering to her Sanctuary in Turin, and publication of the favour. The Mother of God was most generous towards me. She saw the difficulties of my position if death should follow, and she came to my rescue. Only two days after the promise, the patient recovered in a remarkable manner his former clearness of mind, his fits ceased, his heart regained its regular action, and the lungs gave no more pain.

Such an extraordinary turn seemed quite impossible and we began to fear that it was but a forerunner of approaching death. The doctor was called in all haste, but he had nothing more to do than to assure us, although greatly surprised, that health had returned.

The favour was obtained and my father rapidly regained his former health and strength. Overflowing with gratitude for such a signal grace I now fulfil my promise confident that Our Lady's protection over me and my family is assured.

April, 1902.

P. CALLETTI.



Turin (ITALY).—For the last ten years a painful disease had been slowly growing upon me. The best doctors in Turin had been consulted but they could give no relief, nor prevent its gaining ground. It had reduced me to such a state that I could no longer leave the house without fainting from weakness. I could never be present at any assembly, and in order to assist at the functions of the church I was constrained to seek a chapel apart or to remain at the door in case assistance should be needed. Prayers had even died away on my lips, for, having so often recommended my needs to God, I saw my prayers unanswered; every hope had left me and I even desired death as a remedy and an end to such suffering.

One day however a little book fell in my way in which were related many prodigies worked by the power of the Madonna of Don Bosco. A ray of hope flashed on my heart, and as it was Easter time, I went to the Sacraments and afterwards betook myself to the Sanctuary of Mary Help of Christians at Valdocco. There I begged for some relief promising to make the favour public, without however thinking of obtaining my cure.

That same morning I returned to my home without being the least faint. I felt to be regaining new life little by little; no doctors or medicine were required. I no longer hesitated to associate with others, I could even take long walks in hilly country; my whole frame seemed to be reinvigorated.

When looking back on those days of sickness and anguish I seem now quite another person having entirely regained my former health, as all my acquaintances might testify.

To whom can this wonderful favour be attributed if not to the intercession of Mary Help of Christians? Would that these few words could bring some comfort to other poor sufferers and help to spread the knowledge of the power of the Madonna of Don Bosco.

May, 1902.

L. BERSEZIO CHIAPUSSI.



Chieri (ITALY).—I appealed confidently to the Help of Christians for four graces in favour of some of my relations, promising in return to have a Mass said in her Sanctuary. Having already obtained three of these favours which before seemed quite impossible, I now fulfil my promise with the certainty that in her own good time Our Lady will obtain the fourth. Thanks, then, to this most kind mother who can refuse nothing to those who turn to her with confidence.

August, 1902.

L. APRÀ.



Canada.—Last winter we had a very important affair to settle, and after reading the *Bulletin* the thought crossed my mind of having recourse to the intercession of Our Lady Help of Christians, and this good Mother has listened to our prayers.

I wish now to express my gratitude to her and fulfil the promise of publishing it in the *Salesian Bulletin*.

Please recommend to the prayers of your

children our family and an ecclesiastical vocation.

July, 1902.

C.



Belfast (IRELAND).—I wish to return thanks to Our Lady Help of Christians for the restoration to health of our little child, and for many other favours received through her intercession. I ask your prayers for a special favour.

September, 1902.

A.



Port of Spain (TRINIDAD).—I enclose a money order for £1 sterling as an offering promised in the event of obtaining a certain grace which I am glad to say has now been granted me. Please insert a notice to that effect in your *Bulletin*.

August 28th, 1902.

J. E. S.



Mangalore (INDIA).—One of my relatives was dangerously ill. The very day the state of the patient was most alarming a friend gave me a copy of your *Bulletin*. I gladly went through its pages on the last of which I found acknowledgments of favours received through the intercession of Mary Help of Christians. I immediately made a vow to acknowledge the case of the patient's cure in your *Bulletin*. I am now happy to inform you the favour was granted before the next morning had dawned.

September 19th, 1902.

M. T. P.



Princes Town (TRINIDAD).—You will find enclosed herein post office order for one dollar to have a Mass celebrated in honour of Mary Help of Christians and St. Joseph for a great favour received through their intercession.

September 26th, 1902.

J. C. B.



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 Glorius 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.



WHEREVER the number of Co-operators is such as to make it possible and expedient, an Ecclesiastic is chosen with the approval and sanction of the Diocesan Authorities to act as local Director. He thus becomes a centre of Salesian action and propaganda, a rallying point for the members of the Association. Through his instrumentality a concerted and organized direction is given to their individual efforts which thus gain force and efficacy. In most cases it is the Parish Priest himself who willingly accepts the office and discharges the role of local Director.

There is good reason to thank God for the increase of the Association thus attained and for the good results accruing from it. In Italy, as we gather from a recently revised list, the number of local Directors has now reached to one hundred and eighteen. This fact must prove a matter of satisfaction and an encouragement to all who take an interest in the furtherance of the object of the Association—which is the good of Religion and of Society.

No small part in this growth and activity is that of the good lady-co-operators who in many places act as Promoters and render most valuable services. Whilst making this public acknowledgment we wish at the same time to express to those zealous members the sentiments of deep gratitude on behalf of the whole Salesian family.

THREE times already in the course of past years a number of these diocesan or local Directors had met in conference. These meetings proved of great service in promoting the object of the Association, in exchanging views on several practical matters, in profiting of one another's experience and devising

the best means of carrying on and extending the various good works in conformity with the spirit of the Association.

The fourth of these assemblies was held in the beginning of September at Valsalice near the tomb of Don Bosco, and although of a somewhat private character it was largely attended. Among those present were Mgr. Morganti, Bishop of Bobbio, Mgr. Balestrino of Genova, Mgr. Mariani of Pavia, Mgr. Negrone of Acqui, Mgr. Alcese of Sampierdarena, other Ecclesiastics from Turin, Biella, Savona, Saluzzo, Arezzo, Ivrea, Casale, etc., Professor Bettazzi, Cavalier Navarotto, Editor of the Berico of Vicenza, etc., and some of the superiors of the Salesian houses in America.

Several important matters were discussed among which the means of extending healthy literature both periodical and scholastic. Professor Bettazzi, a prominent layman of Turin, forcibly pleaded the cause of the girls who quit their home on search of employment and are in certain centres the object of infamous speculations.

His Eminence Card. Richelmy, Archbishop of Turin, deigned to close the meetings by portraying in a felicitous address the spirit of Saint Francis of Sales, the spirit which should always inform Catholic action; for, he concluded: The Church does not need audacious members but humble and saintly ones—members who revive the spirit of Saint Francis of Sales.

ADJOINING the mother-house of the nuns, the Daughters of Mary Help of Christians in Nizza Monferrato, there has been for years a flourishing Festive Oratory which is attended by large numbers of the girls of that town.

It was a long felt need—that of a suitable chapel, and at last one was brought to com-

pletion. God alone knows the many difficulties that traversed this project from time to time and threatened its success, the sacrifices that an industrious zeal alone could accomplish in order to gather the funds needed to carry it out. But all this was forgotten on the happy day when the sacred edifice was seen open to public service and swarming with girls.

This took place in the month of June when His Lordship, Mgr. Marchese, Bishop of Acqui, blessed the new church and pontifically assisted at the first Mass. It is customary on such occasions to hold a literary and musical seance in honour of the benefactors, and one was given by the pupils of the boarding school who acquitted themselves in a most creditable manner. The very Rev. Professor Francesia, who was also present, in elegant and fluent verses illustrated the place of the temple in education—how the teaching and practice of religion is an element of paramount importance which alone can render education complete and efficacious.

A bazaar for the benefit of the new work had also been organized by a committee of Lady-Co-operators.



It is now a little over a year ago that we were giving our readers the gladsome tidings that the Salesian Institute of Quito, Ecuador, was rising again in the neighbourhood of that Capital and was gradually regaining its former position. In a recent correspondence we find other news no less welcome.

I have no hesitation in affirming, writes a confrère, that the month of May here in Quito has been an unbroken series of triumphs of our dear Patroness, Mary Help of Christians. On the day of her feast we have been able to open solemnly her Sanctuary, which might, on many grounds, be compared with the one in Turin; for this too is built with the alms sent as thank-offerings for favours received. In this case also it may be said that every stone represents a favour of Mary.

It would be too long to give a detailed account of the festivities occasioned by its solemn opening. The ceremony was performed by His Grace the Archbishop of Quito with all possible splendour. Several of the most

distinguished personages of the Capital were present among whom her Ladyship, Diana Plaza de Wither, sister of the President of the Republic.

The feast of Mary Help of Christians had been transferred to Sunday, June 8th. The Archbishop celebrated Pontifical Mass, and the church, though very spacious, proved insufficient for the concourse of people. A grand seance was held in the afternoon in honour of the Committee of Co-operators of the town. Over night the illumination of the Sanctuary, of the Institute and of the hill Ichimbra which overlooks the Capital, offered a sight particularly striking. What attracted and riveted the gaze even of the people in Quito was a transparency of huge proportions representing Our Lady Help of Christians with the words: *They have placed me guardian of their city.* That was a spectacle never to be forgotten and which sent a thrill of joy in many a Catholic of this Republic. The solemnities which lasted three days were closed by a solemn Te Deum of thanksgiving and the renewal of the consecration of Ecuador to the Sacred Heart of Jesus.

This new Sanctuary, these triumphs of Mary Help of Christians, raise in us the hope that the stormy days may pass away and better ones may dawn on this land of the great Garcia Moreno.



THE bill announcing the feast of the Dedication of the Church of the Sacred Heart, Battersea, London, has brought us another agreeable surprise in the words *Salesian Press, Battersea*; which we saw at the end of it. It was its first specimen. This fact means that another step has been taken there for the progress of the branch of school of Arts and Trades which has had, and still has, so many obstacles to battle against.

We feel confident that Our Lady Help of Christians and Don Bosco will do that which is beyond our power towards the person who has been the cause of such a valuable addition; and we would fain here express at least how much we feel indebted to him.



Various Gleanings

READING (JAMAICA).—*Through Jamaica—A visit to a model Farm. (Continued).*—On the following morning we left our good host and hostess, Mr. and Mrs. Toole, bound for Brown's Town. On the road we stopped at the Swanswick Estate, to rest our horses and call on Mr. Morhman, the Manager of the estate. He was good enough to show me the sugar and rum works. Rum is extracted from the fermentation of what remains after producing the sugar; and it was once the great spirituous drink of Jamaica, and the different estates vied with one another in producing the finest quality, and in keeping it for many years until it had attained the highest perfection. At present, though, it is difficult to buy really good rum in Jamaica: it has ceased to be the drink of the better class, whiskey seems to have taken its place.

The road from Swanswick passes first through the sugar fields of Trelawney, and then climbs up steep hills and descends others until it reaches Brown's Town. There we arrived at 2. p. m. Tuesday, July 15th, and received the most hospitable reception from the two Jesuit Fathers, Emerik and Rodock.

Brown's Town is a pretty village: it was once flourishing owing to the large production of excellent coffee which however has now fallen very much in price, especially on account of its extensive cultivation in Brazil and other parts of the world. This competition proved a heavy blow to the commerce of Brown's Town and its neighbourhood which was once a model of prosperous peasant proprietorship, whereas now it shows evident signs of decline.

Another reason for the falling off of the fortunes of Brown's Town is its having refused to allow a railway to pass through it lest Kingston might cause it to lose the monopoly of the trade of the district.

There is some hope of a partial recovery of its former prosperity by the work which is at present being initiated by the Local Government Instructor in order to increase the production of coffee and improve its quality by means of better

methods of cultivation, thus bringing about a rise in prices and larger sale.

Brown's Town is the centre of a wide circle of Catholic Missions, and, in order to adapt it to that purpose, ground has been purchased in favourable situations both picturesque and healthy.

The Churches of the different sects seemed to be managed here on principles eminently commercial, so much so that one reverend gentleman, who is most active in establishing a sect peculiarly his own, has dropped the title of Reverend; possibly from a sense of incongruity. Cash payments are strictly insisted on, and regarded as an indispensable condition of Church Membership, as also for the reception of communion or "ordinance," as they call it, for which an extra 3d. is exacted.



New Chapel of the Female Oratory
Nizza-Monferrato (Italy).

Early in the morning there drove up to the Presbytery a handsome turn-out with two sprankin' horses. It was that of Mr. Young of Tobolsky; he had kindly sent it to take the Bishop and the writer to his model farm. After a pleasant drive, we arrived there and received a warm welcome from Mr. Young himself. After some preliminary conversation we proceeded to carry out the object for which we had undertaken this journey. We were delighted with all we saw. The ground, which was laid out for citron fruits, coffee, bananas, and yam, was a perfect model of cultivation; no weed was allowed to

exist, so that the plants get the full benefit of all that is in the soil, and of the sun and air. All through the farm there were enclosures which were occupied by a pig: all weeds, smaller bunches of bananas, and everything, that was not of the very best that skilful labour could produce, were thrown in the sty and converted into manure, whilst the pigs and their progeny, at stated intervals, were converted into cash.

All through the grounds also there were tanks of water for irrigation purposes. This was distributed by the labour of people who came to fetch water

what intelligent care, hard work and perseverance can effect.

It shows also what properly directed cultivation of the soil can effect in vastly increasing its productiveness, and consequently the wealth of the Island and also shows forth the need of the Government teaching the people the methods so successfully employed by Mr. Young. These applied all over the island will soon change its financial state, make the present depression disappear and universal prosperity take its place.—*Faxit Deus.*

— *A rider to the correspondence.* We earnestly



Chapel of the Immaculate Conception, Salesian College, Peru.

for domestic purpose, since water is exceedingly scarce in the district.

All the trees were loaded with fruit of the very best quality and in many instances the branches had to be propped up. A considerable quantity of bananas was exported. Coffee berries crowded the branches and it was not wonderful therefore for two acres to produce £30 worth of bananas and £21.10s of coffee net profit: and the ground under citron fruits in the same proportion. The horses were perfect and the cows in good condition, as also pigs, poultry and bees.

I may mention that the soil of the model farm, before Mr. Young undertook operations upon it, was put down as absolutely worthless, not only by the neighbours, but by the Director of Public Parks and Gardens; thus is once more made evident

hope that the Agricultural Colony now in its infancy may successfully surmount the difficulties which surround it and soon realize the fond hopes of His Lordship Mgr. Gordon. There, as elsewhere, the need is greatly felt of some provision for boys on leaving elementary school, so that they may be set in good time on the path of industry and thrift and placed in surroundings which may strengthen them in their good habits and the practice of their religion.

This is fully borne out by a leading article of *The Daily Gleaner* of Kingston, July 17, where, under the heading *After School is over*, we find the following:

Pending the establishment of continuation classes by the Government, it is important that something should be done in the interests of the boys and

girls who leave the elementary schools of the island. These schools provide what is absolutely necessary; they lay the foundation upon which all subsequent attainment is built. Without a literary education very few men or women can now hope to make their way in the world. But such an education is not all that is required to make a good man and a good citizen, although it is practically all that the Government of Jamaica is able at present to provide. No one who watches closely the young people of the colony can fail to observe that the period after they leave school is a most critical one. They have obtained an education which does very well as a working basis for further progress, but in the great majority of cases the development stops there. The boy goes out to the field and the girl goes to service, and they seldom reach beyond the limits of the learning they have received in the school. In numerous instances, indeed, they lose much of what they have acquired; it gradually slips out of their mind and their mental faculties rust from want of use: nothing is substituted for it save what comes from experience. They have received little or no training in the simple arts that would make them efficient members of the community, and the result is often disaster. Most persons know of cases where misery has come about simply through ignorance and lack of training on the part of a young man or a young woman. Often a home has been set up under auspicious circumstances and then been wrecked on account of the inexperience of the young wife—her want of a little simple knowledge of the common duties appertaining to a home. It was not the province of the day school to teach her domestic economy, yet it was lack of this teaching that spoiled her life. The problem therefore is how to carry on the teaching of the day school into a higher region; how to give the boys and girls who leave school the opportunity of settling down as useful citizens of the State.

OJO DE AGUA (TERRITORY OF CHUBUT-PATAGONIA).—*On a Mission.*

The Missionary, Fr. P. Orsi, sends us the following account: "To comply with the wishes of many good persons I put aside for a while the pressing work, the completion of our Schools at General Acha, and undertook a missionary journey through the Territory entrusted to my care. Our good friend Mr. Frattini knowing the emptiness of my purse, sent me his little conveyance, placing it at my disposal for the whole time of my journey. Having made all my arrangements, I entered my chariot and on the 9th July set out for the valley Quine-Malai towards the Atlantic. This valley is the former bed of a torrent which flowed from West to East and which by its overflow fertilised 100 miles of the picturesque plain stretching from General Acha to the River Colorado. At present the sources of this river being dried up and its bed levelled by the quantity of sand carried thither by the winds of the pampas, it is being gradually

peopled by colonies of immigrants. The land is admirably adapted for agriculture and would be most productive if the rains were sufficiently abundant to counteract the effects of the terrible *pampero*, which resembles the blast of a furnace. In the tract of country which we traversed we saw miles and miles of cultivated land and other parts where it was being prepared for the spring crop.

These good colonists, from whatever country they come, salute respectfully with uncovered head God's Minister when from time to time he visits them to put them in mind of the eternal truths and to offer them the means of salvation.

At Chiloe we made the acquaintance of Mr. Vanoli, a kind and courteous Italian. He lived in a fine house built partly of brick and partly of galvanized iron and was engaged in a small business as grocer and draper. Mr. Vanoli placed all he had at my disposal, offered me refreshments which seemed like nectar in such a desert. He wished me to remain at least one night with him, but I was not able to satisfy him, having promised to arrive that day at Ojo de Agua to hear the Confessions of those who were awaiting me and to give them Holy Communion the next day. I was glad to have made the acquaintance of this friend of the Salesians; but very soon the scene changed and my happiness was turned into fear. Penetrating into the depths of the forest we were overtaken by the shades of night, and in addition one of the carriage-horses became unmanageable and had it not been for the aid of Our Lady Help of Christians we should have fallen over a precipice. Happily we were able to extricate the carriage from the branches of the trees in which it had got entangled and after an hour's drive in the darkness we reached Ojo de Agua. Those who were expecting us, having given up all hopes of our arrival, were taking their supper. Entering the court yard we saw two large rooms brilliantly lighted; in the first the women and little girls were at table, in the second the men and little boys, all seeming to be one great family, though they came from remote and divers places. The master of the house, Mr. Frattini, received me with the greatest kindness presenting to me by name first the women and afterwards the men. He then placed me at the head of the table and gave me an excellent supper. During this time the arrival of the Missionary was announced by letting off crackers, sending up balloons and lighting a bonfire so large that it lasted three days. Mr. Frattini's object was to give greater lustre and publicity to the Mission. He seemed to have become a missionary himself, advising all to profit by the coming of God's Minister to go to Confession and Communion, to have their children baptized. The results of the Mission were most satisfactory and the few who refused the grace offered to them not long after experienced the sad consequences of their neglect.

GENERAL ACHA (TERRITORY OF CHUBUT-PATAGONIA). *Progress of the Mission.*—In another

correspondence of the same Missionary to Don Rua we find the following about the progress of that Mission. The ceremonies of Holy Week and the Feast of Our Lady Help of Christians were celebrated with great solemnity and the Paschal Communion were very numerous. To give an idea of the progress of this Mission it is sufficient to remark that in 1895, before the Chapel of General Acha was handed over to our Fathers, there were only two Communion in the course of the year; in 1896 the first year of our Mission

CALLAO (PERU).—*At Iquique and at Callao.*
Fr. Tallacchini wrote to our Superior: "Last year I was sent from Chili to Callao in Peru. On the way I stopped about a month at the Salesian Institute of the Sacred Heart in Iquique. Every one says that Iquique has been undergoing a moral transformation during the last few years. Unfortunately non-catholic sects are very busy there. When I reached Callao I commenced giving Missions to the people. The inhabitants are well disposed, they have the faith and show



Pupils of the Salesian College of Callao and Lima (Peru).

there were 393, and last year 5976. There were 79 marriages celebrated, 635 Baptisms and 549 Confirmations. Many ranchos were visited also by the Missionaries. With the co-operation of the Governor of the prisons and his staff our Missionaries had the satisfaction of preaching to the prisoners, administering the Sacraments of the Holy Eucharist and Confirmation, celebrating Mass in the principal court yard, so as to enable all to be present.

A hospital under the protection of St. Thomas Aquinas has been blessed and with the approbation of the Bishop a new cemetery is being laid out. The Daughters of Our Lady Help of Christians are doing a great work in this country but the number of workers is always too small.

themselves generous and docile. But for a long time past, owing to adverse circumstances they have been much neglected. Here are gathered together people of all nations, white, black, natives and Asiatics: the Chinese especially with their pagodas are very numerous. As the resident clergy are insufficient for parochial work, two priests, with Missionary faculties, would be necessary to evangelize those still in the darkness of error or paganism. Last year we had the pleasure of paying many visits to the Hospitals, distributing good books and preparing many of the sick for the sacraments. We visited also the Chinese Hospice, where one sees the greatest misery and destitution, the factories which give employment to about two thousand, where the priest with a kind word and an instructive leaflet

invites them to the Church or to some recreative meeting. We were able to do some good also to the soldiers, visiting the barracks on Feast-days with some little presents, gathering them together when possible to listen to some instruction and recite a *Pater, Ave* and Act of Contrition, ending with songs and games—turning the barracks into a Festive Oratory, at least for an hour or two. Poor lads! they are simple, frank and mostly of good-will, but they have not the helps necessary to be good Christians. Their country, which feeds and clothes them, does not think of their souls, acting not as a real mother, but as a cruel step-mother.”

“We had arranged to give the spiritual exercises to two regiments, but a few days before the date fixed, an order was received from the Ministry to change barracks. We visited some of the war-ships, distributing scapulars, medals and suitable leaflets to the good sailors. Special attention was given to the French cruiser *Protet* where some were ill of typhus fever. What good boys! Not one refused to see the priest and many are model christians. Having translated the biography of our sailor and cleric, Joseph Bussetta, we gave it to them as a souvenir.”

“One of the places most destitute of spiritual succour was the Provincial prison at Callao. Here a hundred prisoners, deprived of all religious practices, were shut up together to curse their fate, to contaminate one another and to devise schemes of vengeance. They had not seen a priest for two years. Having obtained leave of entrance, we visited them once or twice a week to their great joy. Many good and generous christians helped us by their presents and co-operation. Twice we gave the spiritual exercises as well as we could; each time almost all went to Confession.”

“The Methodists have here two Chapels and four Colleges and we had many encounters with their Minister. After two or three Conferences they expressed their regret at not being sufficiently learned to defend their Gospel, but said they were certain to be saved because they believed in Him.

—“But you do not believe in *Him*, but in your private judgment, since you do not acknowledge a visible teaching Church.”

—“But cannot I then be saved?” asked one of them.

—“Perhaps hitherto you may have been in good faith. But when you recognize your error, you cannot be saved out of the bosom of the Church you have forsaken.”

This unfortunate man had become a Protestant to marry one of his relations, as the law here recognizes the civil marriage of non-catholics. A month after my last interview I called again. His wife met me at the half-opened door, saying her husband was ill and could not receive me, the doctors having forbidden him to speak.

—“Very well,” I said, “I will call another day.”

I returned four days later, on the 5th January and found all the doors open, but hung with black. The poor man had died almost suddenly on the same day.

To instruct the people controversial sermons were given in the parish church as well as our own, non-catholics also being invited. Processions were made for the Jubilee and for various Feasts. The devotion of the people and the frequentation of the Sacraments are ever on the increase in our Church. At the Institute there are 150 externs and day-boarders. This year we had the consolation of preparing three hundred for their First Communion, these included the boarders, the externs and the girls. Our Lord blessed our efforts, enabling us to receive in the church some Protestants, baptize five aged Chinese and twenty boys and girls between the ages of seven and twenty. We also received the abjuration of a schismatic Greek and regulated several marriages.”



THE STORY OF THE ORATORY

OR

DON BOSCO'S OPENING APOSTOLATE.

CHAPTER XLVI.

(Continued)

I must also single out another fact no less worthy of mention. About this time the illustrious Canon Mgr. Louis Anglesio, Superior of the Cottolengo Institution, thought it would turn to God's greater glory to follow the example of Don Bosco and to receive a greater number of boys that they might apply themselves to study and to the ecclesiastical career. Their scope was to concur in this manner in providing the Archdiocese of Turin with clerics and Priests of whom it stood in great need in those days, and also to provide reliable subjects for the exercise of the sacred ministry towards the boys rescued by them.

With this noble end in view Don Bosco, in agreement with Canon Anglesio, went every year through the country districts, especially in the neighbourhood of Saluzzo and Mondovì to inquire of the parish priests whether they knew any boys of good character and ability. When they found any such, Don

Bosco sent for them and arranged with their parents, then received them for little or nothing. These boys were afterwards distributed between the Cottolengo and the Oratory. By this industry the number of students increased in both Institutes, and in 1858 and 1859 they reached upwards of a hundred.

Meanwhile the first classes of the classical course for the boarders were organised in our Oratory and with our own masters. Canon Anglesio, on his part, as he had not sufficient staff yet for this purpose and was also unwilling to send his boys out to school in the town, asked Don Bosco to admit them in the schools at the Oratory, and Don Bosco willingly consented to the proposal. Hence from 1856 to 1859, on every school day both morning and evening, a good number of these boys came during class hours, assisted at the same lessons with us, creating thus quite an emulation in study and in conduct. At the end of the scholastic year the distribution of prizes for both parties was held. The feast was enlivened by singing and music; many distinguished personages used to assist as well as the Directors of the two Institutes and many of their benefactors. A number of our school fellows from the Cottolengo achieved later on a brilliant success; some became exemplary priests, whilst others chose different careers and attained important civil preferment or distinguished themselves in the ranks of the army.

It has afforded me great pleasure to relate these facts, because they are a proof of the excellent relations that have always existed between the Oratory of St. Francis of Sales and the Little House of Divine Providence. These two Institutes which sprung up close to each other and almost at the same time, have always been on the most friendly terms, and it is to be hoped that they will always assist one another in the service of God who has raised them up in these latter days for the relief of human misery, and for the advantage of Religion and of civil society.

Meanwhile the year 1859 had come, and in April of the same year war broke out between Austria and Piedmont, the latter in alliance with the French Emperor, Napoleon III. I shall not stop to speak of this event, but shall only note down here a fact which concerns us more closely. First of all, in the month of May, the Government Authorities sent two experts to make an inspection of our Oratory to know if the building was suitable for lodging soldiers or for a hospital for the wounded. Don Bosco received these

gentlemen with courtesy and showed them all over the house. At the end he said to them: "I wish now to ask of you to take back to these who sent you Don Bosco's sentiments and a request about this matter. In the perils and needs of one's native land every citizen must give what assistance he can afford, and Don Bosco is accordingly prepared to do everything in his power: he did so six years ago in the time of the cholera and he will know how to do so again now that war has broken out. But I must observe that this house affords shelter at the present time to some four hundred of the poorest and abandoned youths, and therefore I request the Government to spare me the pain of having to turn them once more into the street. In Turin there is no lack, I believe, of public buildings, which may serve as military quarters and as a hospital better than this building which you see would be inconvenient in many ways."

What report the two experts gave to the Government we do not know; but, as a matter of fact, our Oratory was not disturbed and we continued to live there unmolested.

After all, our home rendered at that time a far greater service than many other institutions. The sudden call to arms in the middle of Spring and of Summer took away many a strong arm from the midst of families, which depended on them for their support, and hence many a mother burdened with a numerous family found herself reduced to the greatest misery. That this was only too true may be gathered from the fact that in the principal cities it was found necessary to form committees in order to raise funds for providing for the most needy families. And what did Don Bosco do in these circumstances? Although on account of the war the prices had run high and he therefore found himself often in great straits, he nevertheless received several of the sons of the poorer soldiers, thus alleviating their families and increasing his own expenses and cares.

(To be continued.)





A Son of Don Bosco.

— 1850 — 1895 —

LIFE OF MONSIGNOR LASAGNA,

Salesian Missionary, Titular Bishop of Tripoli.

CHAPTER XIII (Continued).

It contributed not a little to his love of study that he found himself in a flourishing college in which there was a full course of classical education, and that God had placed him in the company of confrères distinguished for talent and for uncommon virtue who, after having discharged for some years the office of professor at Alassio, became the principal Superiors of the Salesian Society. Almighty God wished to have him prepared for the splendid future which He had reserved for him, by putting him under the direction of the Superior of that House, the Very Rev. Professor Francis Cerruti, a man deservedly held in high esteem for his piety and learning as well as for his wisdom and discernment in the most difficult contingencies of life. At this school Fr. Lasagna, besides developing more and more the good qualities which he already possessed, acquired that experience of life, that exquisite tact which he afterwards displayed in dealing with the world; qualities most useful and indispensable in the mission which God, by means of obedience, was about to confide to him.

CHAPTER XIV.

Beginning of the Salesian Missions in America.—Noble emulation.—First labours.—The origin of Villa Colon.—Transactions.—The making of a Missionary.—Destined for the Missions.—Severe struggle.—The Victory.

Don Bosco, urged on at all times by an unquenchable thirst for souls, spared no

privations, journeys, troubles and fatigues in order to save as many of them as he could. He had erected in Europe several institutions for the christian education of youth at the cost of untold sacrifices and labours; but all this did not satisfy the eagerness of his heart of an Apostle. He gazed with longing eyes across the ocean; and, like another St. Francis Xavier before the walls of the Celestial Empire, he yearned to bring the light of the Gospel and the benefits of civilization to so many unfortunate peoples who yet groaned in the darkness of idolatry and amidst the horrors of barbarism in the virgin forests of America. These aspirations, which to some have seemed temerity and folly, were realized on the 14th of November 1875, when Don Bosco himself handed to his sons the Missionary cross and sent them into the Argentine Republic to start the peaceful crusade of religion.

Indeed, he had scarcely made known his designs concerning the missions, when many among the Salesians generously came forward and offered themselves ready to carry them into effect. This offer meant to tear themselves from their families, their country, and all that was dear to them, to set out for inhospitable lands, to face privations, poverty, suffering, and perhaps death, and all in order to save some unknown being, to raise from his debased state and free from the slavery of the devil some poor savage lost in the obscurity of the forests. But what is he not capable of, whose soul is inflamed by charity? With Don Bosco, the difficulty lay not in finding whom to send, but in choosing among the many who had volunteered to go, and the ten chosen thought themselves very fortunate. They were under the wise leadership of the intrepid Missionary, Fr. John Cagliero, the same who was afterwards raised to the episcopate and still continues with untiring zeal

his beneficent mission as Vicar Apostolic of Patagonia.

The beginning of the new apostolate was very modest, for the zealous priests were not able to betake themselves at once into the midst of the savages; nevertheless they did not remain inactive. They founded the colleges of St. Nicolas de los Arroyos and of Almagro, and took charge of the immigrants at the Church of Our Lady of Mercy in Buenos Ayres.

Meanwhile the fame of Don Bosco had spread in the other Republics of South America, and his sons were soon sought for. The first to invite them to come was the Republic of Uruguay which offered to them a college at Villa Colon near Montevideo. This is how the project originated and was subsequently carried into effect.

His Lordship Mgr. Hyacinth Vera, most zealous bishop and Vicar Apostolic of Uruguay, and with him the most distinguished among the clergy and laity of that flourishing Republic, rightly lamented the lack of Catholic Colleges to which they might safely entrust their children. For in order to enable them to pursue higher studies, they were constrained to send them far away, either to Buenos Ayres, Santa Fè or Santiago, Chili, or even across the Ocean to some country in Europe. Just when they were thinking how to meet this want, and were looking both for a place suitable for the purpose and a religious body that might undertake to carry on the work, Divine Providence disposed that they should find both the one and the other.

Some speculators had formed a society and conceived the rather bold plan of founding at a short distance from the Capital, Montevideo, a new town which was to bear the name of *Villa Colon* or City of Columbus after the immortal discoverer of America. To this end they chose in a most delightful position a place of about four square miles; they traced out grand streets, magnificent avenues and spacious squares and commenced to build some elegant villas. There was also a large and beautiful Church which they dedicated to St. Rose, the first flower of sanctity which blossomed in America. At the side of the church a large building, capable of accommodating one hundred and twenty persons, had been erected to serve as a college. It was hoped that it would not take long to people the new city, especially after it had been put in communication with the Capital by a railway.

All these plans, however, to a great extent

proved a failure; for, after having built the church, the college and a few villas, a reverse of fortune compelled the society to dissolve and to sell what they had built. This was a propitious occasion for founding the college so much needed, and Mgr. Vera gladly seized the opportunity for acquiring the church and the adjoining building. Yet the other difficulty remained unsolved; that of finding a religious community which, besides accepting the direction of the institute, would also take charge, at least for a time, of the people of the neighbourhood. But a short time before, he had heard a very favourable account of the sons of Don Bosco recently established in Buenos Ayres; having pondered over the matter, the good prelate soon came to the conclusion that they would answer his purpose well, and therefore no pains should be spared in order to have that community established in Villa Colon. Without delay he corresponded with Fr. John Cagliero, and urged him to come from Buenos Ayres to Montevideo to treat with him of this most important foundation.

It was the twenty-fourth of May, the feast of Mary Help of Christians, when final agreement was arrived at between Fr. Cagliero and the Commission appointed by Mgr. Vera. This Commission with praiseworthy generosity offered to undertake the expenses to be incurred for the opening of the College, and promised its support to the Salesians until the institution was well established. It was indeed fortunate that a practical understanding had been arrived at without any loss of time; for the enemy of souls and his satellites, on getting wind of what was being projected for the good of religion and morality in that Republic, were soon astir. They strove to thwart the designs of the Bishop and of his loyal fellow-workers and to settle themselves in Villa Colon and in the College: but all too late: Don Bosco, by means of his representative, had already taken possession of it.

Nay more. Divine Providence, Which in a visible manner had always guided Don Bosco in choosing and destining each one to that work for which he was most suited, also made known to him who was the one that, for energy, scientific equipment and will trained and strenghtened by trials, would do an immense good in America—this one was Fr. Louis Lasagna.

Already in the year 1868, when Lasagna was but a young cleric, Don Bosco had foreseen that he would succeed as missionary

and become an able instrument in the hands of God to snatch souls from hell. The Rev. Professor John Garino relates that one day he with Don Bosco was crossing the playground whilst recreation was in full swing, and they chanced to pass near Lasagna who was then wholly taken up with his game. Don Bosco stayed a moment, and, pointing him out to Fr. Garino, said: "The cleric Lasagna has the making of a good missionary." This was said by Don Bosco seven years before he could fulfil his ardent desire of founding the missions.

And Don Bosco was not mistaken. In fact many a time Fr. Lasagna's soul, raised on the pinions of faith and of a zeal that knew no bounds, had soared so high as to encompass the whole earth at a glance. From thence he would contemplate how small is the number of God's servants and feel saddened at the sight of the countless multitude of souls still ignorant of the end for which they have been created and of how much Jesus Christ has done for their salvation. Often, on reading or hearing of the great sacrifices made by missionaries for the sake of souls, he seemed to hear a voice telling him: *You also will become a Missionary*. Later on, however, the conviction had grown upon him that God, through his Superiors, had disposed otherwise; and that his Mission was to train youth in virtue, knowledge and piety.

The thought of parting from Don Bosco to whom he was so much attached; to leave confrères to whom he was strongly bound by ties of love and friendship; to have to give up his literary and classical teaching and favourite studies; to have to familiarise himself with another language now that he had mastered and wrote his own so well; to find himself in a far away country, at the head of a community, without a friend with whom to share his own affliction and anxiety—all these and like considerations filled his mind with anguish and dismay. His health, moreover, not always the strongest, was at this time so shattered that he had to put himself under medical treatment. However much he seemed broken down physically, aided by God's grace he was not slow in showing his strength of character. Though suffering agony in the depth of his heart, he both by words and by writing assured Don Bosco that he might depend upon him and that he was ready to start at any time. Fierce indeed was the conflict, but to the end that the victory might be more brilliant. *Certamen forte dedit illi, ut vinceret*. Father

Francis Cerruti, who witnessed these hard contests between the voice of nature and that of obedience, admired so much virtue and presaged happy results for the valiant apostle and for the mission entrusted to him.

"I always remember," writes Fr. Cerruti, "the scene that took place before my eyes one evening in September 1876. I was walking in the playground of the old college of Lanzo, when Fr. Lasagna came up to me, looking much distressed.

"What is the matter?" I asked him.

"I have just come from Don Bosco," he replied, "who has proposed that I should go to America as Director of the new college of Villa Colon. As I raised difficulties and made observations, he added that he would never force me to go. He gave me twenty-four hours time to think over it, after which I am to go back to give him an answer. For heaven's sake," continued Fr. Lasagna, "do keep me still with you, dear father; nay, speak for me to Don Bosco; I feel too great repugnance to leave Alassio, my pupils, my country. I am ready to teach in the first standard, but at Alassio with you; besides I am far too young and inexperienced to be a Director."

(To be continued).



Our Co-operators are kindly requested to pray for the repose of the souls of the following lately deceased:—

The Very Rev. James O'Reilly, P.P., V. F., Knockniny, Derrylin, Belturbet (Ireland).
Mr. Patrick Cahir, Knockroe, Clare (Ireland).
Miss Sexton, Cork (Ireland).
Michael Rafferty, Sligo (Ireland).

PERMISSU SUPERIORUM
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