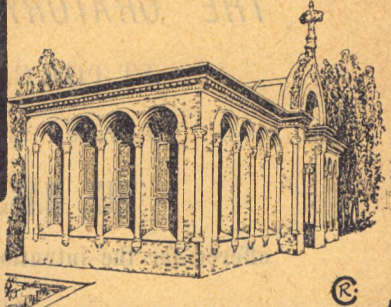


Vol. IV., No. 6.

June, 1903



SANCTUARY OF MARY HELP  
OF CRISTIANS



TOMB OF DON BOSCO

THE



SALESIAN,

BULLETIN



DON  
BOSCO.

SALESIAN PRESS

TURIN

# CHARITABLE ASSOCIATION OF THE SACRED HEART OF JESUS

FOUNDED IN FAVOUR OF

## THE ORATORY OF THE SACRED HEART

AT THE CASTRO PRETORIO IN ROME

TO WHICH IS ATTACHED THE CELEBRATION OF

## SIX MASSES DAILY IN PERPETUITY

offered for the intentions of those who make a single contribution

OF ONE SHILLING

### ADVANTAGES.

1. During the erection of the magnificent Temple, recently consecrated to the Sacred Heart of Jesus, at the Castro Pretorio in Rome, it was established that, as soon as the grand edifice were finished, the Rosary of the Blessed Virgin and other prayers should be daily recited therein, and Holy Mass offered on Fridays for all Contributors to the Building Fund of this International Monument of devotion to the Sacred Heart. In order to augment these spiritual advantages and admit to their enjoyment a greater number of the faithful, the Charitable Association of the Sacred Heart of Jesus has been established in the above-named church; whereby all the members participate in the fruit of six Masses daily, in perpetuity, offered for the intentions of those who are inscribed in the books of the Association and have given an alms of One Shilling once for ever towards the Oratory of the Sacred Heart of Jesus.



2. Two of these daily Masses will be celebrated at the Altar of the Sacred Heart of Jesus, two at that of Mary Help of Christians, and two at St. Joseph's. We may remark that Don Bosco's venerable name is associated with the two last-mentioned Altars, for on them he offered the Holy Sacrifice during his last stay in Rome.

3. Besides the six daily Masses all MEMBERS, both living and dead, participate in the fruits attached to:

(a) The recital of the Rosary and the imparting of Benediction of the Blessed Sacrament, which takes place every day in this church;



# THE SALESIAN BULLETIN

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

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

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

(St. FRANCIS de Sales.)

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

(LEO XIII.)

Vol. IV., No. 6.

June 15, 1903.

Registered for transmission abroad.

## CONTENTS.—

	page		page
The exhortations of the Holy Father and the Congress of the Salesian Cooperators . . . . .	121	SALESIAN NOTES AND NEWS . . . . .	136
DON RUA'S Representative in America . . . . .	126	Graces and Favours obtained . . . . .	141
News from the Missions . . . . .	128	The Story of the Oratory: Chap. XLVIII . . . . .	143

## THE EXHORTATIONS OF THE HOLY FATHER

### and the Congress of the Salesian Co-operators

**F**ROM the very outset of his Pontificate Leo XIII called the attention of all, to the sad sight which presented itself to him "of the evils by which the human race is oppressed on every side" (1) and to the dangers threatening the private and public good. How well founded were the apprehensions of the Supreme Pontiff, and how timely were his warnings has been but too often illustrated and brought into greater evidence by what has taken place

since. In the old as well as in the new world, in Europe and in America, thousands of people have been led into conflicts and into a continual strife and unrest, either by greed of employers or by unrestrained pretensions and seditious agitators. From this unsettled condition there naturally follows not only incalculable loss to industry and commerce, but misery and want to the individuals and to families, and at times, the malicious deeds of hatred and vengeance and the savageness of crime.

But to what causes are these lamentable consequences to be assigned? The

(1) Encyc. *Inscrutabili*, April 21, 1878.

Holy Father has pointed them out again and again. "Poisonous doctrines have corrupted both public and private life.... If the soul is by nature one with the body and if therefore no hope of a happy eternity remains when the body dies, what reason is there why many should endure toil and suffering here, in the endeavour to subject the appetite to right reason? The highest good of man will consist in enjoying the comforts and pleasures of life, and since there is absolutely no one who does not by an instinct and impulse of nature strive after happiness, every man will naturally lay hands on all he can in the hope of living happily on the spoils of others. Nor will there be any power mighty enough to bridle passions when fully set astir; for if the supreme and eternal law which commands what is right and forbids what is wrong, be rejected, it follows that the power of the law is thwarted and that authority is loosened. Hence the bonds of civil society will be utterly shattered when every man is driven by insatiable greed to a perpetual struggle, some striving to keep what they possess, others to obtain what they covet. Such is more or less the spirit and tone of our age (1)."

Moreover "agitators are aiming at making use of the labouring classes as instruments whereby to satisfy their own ambition. They delude them with empty promises, flatter them by proclaiming loudly their rights without referring ever to their duties; they enkindle in their minds a hatred of land-owners and of the wealthy classes; and at length, as soon as they deem the moment favourable to their harmful purposes, they launch them into perilous enterprises wherein none but the ringleaders reap advantage (2)."

These poisonous doctrines are at times

boldly proclaimed, oftener stealthily and slyly insinuated in many daily papers; they are advocated on the public platforms; and under pretention of ameliorating the poorer classes, they strive to eradicate the principles of the Gospel of Christ. They are instilled in the schools where "during the years when tender minds should be trained carefully and conscientiously in Christian virtue, the precepts of Religion are for the most part even left untaught. Youths somewhat advanced in age encounter a still graver peril from evil teaching which is of such a kind as to deceive them by misleading words, instead of filling them with a knowledge of what is true (1)."



The Supreme Pastor did not stay to point out the evils only, but he has also indicated the remedies and again and again called upon all men of good will to lend what assistance is in their power to stave them off.

"When an organic being dies or decays, it has ceased to be under the action of the causes which gave it its form and constitution. In order to build it up again in a healthy and flourishing state it should undoubtedly be subjected anew to the vivifying action of these same causes. Now actual society, in the foolish attempt that it has made to escape from God, has rejected the Supernatural order and divine revelation; it has thus withdrawn itself from the salutary influence of Christianity, which is manifestly the most stable guarantee of order, the strongest bond of brotherhood, and the inexhaustible source of private and public virtues. From this sacrilegious abandonment has sprung the trouble which harasses the world to-day (2)."

(1) Encyc. *Execunte jam anno*. 1888.

(2) Encyc. *Testament of the Pope*. March, 19th, 1902.

(1) Encyc. *Execunte jam anno*. 1888

(2) Address, February 1885.

"A power greater than human must be called in to teach men's hearts; awaken in them the sense of duty, and make them better. This is the power which once before saved the world from destruction, when groaning under much more terrible evils. Once remove all impediments and allow the Christian spirit to revive and grow strong in a nation, and that nation will be healed. The strife between the classes and the masses will die away, mutual rights will be respected. If Christ be listened to, both rich and poor will do their duty. The former will realize that they must observe justice and charity, the latter self-restraint and moderation if both are to be saved. Domestic life will be firmly established by the salutary fear of God as the Lawgiver.... We must restore Christ to His own rightful possession. All elements of the national life must be made to drink in the life which proceeds from Him—legislation, political institutions, education, marriage and family life, capital and labour (2)."

And in his very first Encyclical he already insisted, that "the more the enemies of Religion exert themselves to offer the uninformed especially the young, such instructions as darken the mind and corrupt morals, the more actively should we endeavour that, not only a suitable and solid method of education may flourish, but above all, that this education be wholly in harmony with the Catholic Faith (1)."



And the words of the Vicar of Christ have not fallen unheeded or fruitless. The aged Pontiff has had the consolation of seeing that "Catholics have derived abundant profit (2)" from them and that

they even elicited tribute from non-Catholics.

The Bishops, watchful sentinels of the Church, echoing the words of the Sovereign Pontiff, have frequently inculcated these admonitions and carried them into practice.

To the realization of this same cherished idea, and the attainment of this very end, Don Bosco, with the foresight given by grace, devoted his whole life and energy. Following in his footsteps his sons have striven and continue to strive to instil sound christian principles in the minds especially of the youth trained by them.

It is to further this end that earnest christians have become, from the very beginning, the supporters and fellow-workers of Don Bosco—the Salesian Co-operators, who strive with united efforts to bring about this regeneration—and with happy results.

These happy results, dear Co-operators, are brought about by the Festive Oratories, which through your aid and co-operation are now multiplied by hundreds; and hundreds of thousands are the boys and girls there surrounded by healthy influence, trained in the practice of their Religion, forearmed and strenghtened against the lurements of vice and of false maxims.

These happy results are likewise obtained by the many schools, and, above all, by the Schools of Arts and Trades and Agricultural Colonies, opened and assisted by you. There many a boy, who would otherwise have swollen the ranks of the enemies of order, learns instead how to earn a livelihood, is brought up a good Christian, thrifty artizan, upright citizen.

The Congress of Salesian Co-operators has assembled with this scope, to carry on, in accordance with the directions of the Holy Father, that which formed the object of Don Bosco's mission; to in-

(2) Encyc. *Tametsi futura prospicientibus*. 1900.

(1) Encyc. *Inscrutabili*. April. 21, 1878.

(2) Encyc. *Graves de communi*. 1901.

crease the power for good, to extend and multiply those good results, to devise means of surmounting rising difficulties. The Congress, which was assembled with the blessing of the Vicar of Christ and which worked under the protection of Mary Help of Christians, has brought its labours to a successful issue: it may be confidently hoped that it may, in time, be the means of effecting in many places a renewal of zeal, an increase of energy, a holy determination to contribute in the measure of one's own strength to a most necessary and meritorious form of Catholic action.

"This great event (of the Congress and the Coronation of Our Lady) fills our heart with joy" wrote the Pope on the 12th of May. "Our expectation is greatly increased by the patronage of the Virgin Help of Christians who, We know, looks down with favour on the Salesian Family: hence we have full confidence that everything will turn out of advantage to Religion and of the youth educated by you. Deign Mary Virgin and Mother to grant this and render it lasting."

SOME days before the meeting of the Congress the *Italia Reale* of Turin gave the following article which well deserves to appear in these columns:

I cannot now call to mind the title of the English book in which I found this thought expressed: when humanity, struggling under the weight of arduous toil begins almost to despair of itself, God chooses out a soul, adorns it with all the virtues, strengthens it for fearless action, though with wary caution and the highest prudence; then he sends it forth in the midst of men to give them the message of peace and hope. But it is hardly an uncommon thought. That man, before whom his fellow-men bow and to whom they give the name of genius, is always regarded in the light of a comforter and consoler: be he a philosopher in quest of the long-sought-for truth, be he a poet who embodies in his song the aspirations of humanity, be he

a scientist who leads up from the hidden depths of nature to the lofty heights of faith, be he an apostle who gives his life for his cause, or a mystic who preaches prayer, or a saint who utters the word which, like balm, heals and relieves—the echo of his inspiring voice always enlightens and expands the heart, and his work is one that remains for ever as an imperishable sign to the hours as they pass away. In the wake of the destroyer, the emissary of Satan, God sends a restorer and a creator.

Who was Don Bosco, and what the work he accomplished? I cannot dwell on the import of the development brought about by this modest priest, without passing in mind to that other movement set on foot almost at the same instant by Karl Marx. I think that one may consider these two, who differed so widely on many points, as being at one in their feeling of sorrow and compassion at the surrounding state of things.

Although very far from sympathising in any way with the tenets of Karl Marx, still we cannot help remarking the strong idealism which inspires the words of the author of "*Capital*," while on the other hand we see at once how equally strong, but so constant and calm, was the guiding spirit which inspired the young priest—not learned in political economy, nor deeply versed in social lore, nor an admiring disciple of Kant or Hegel, but full of generous charity for mankind rendered practical through the religion of Jesus Christ.

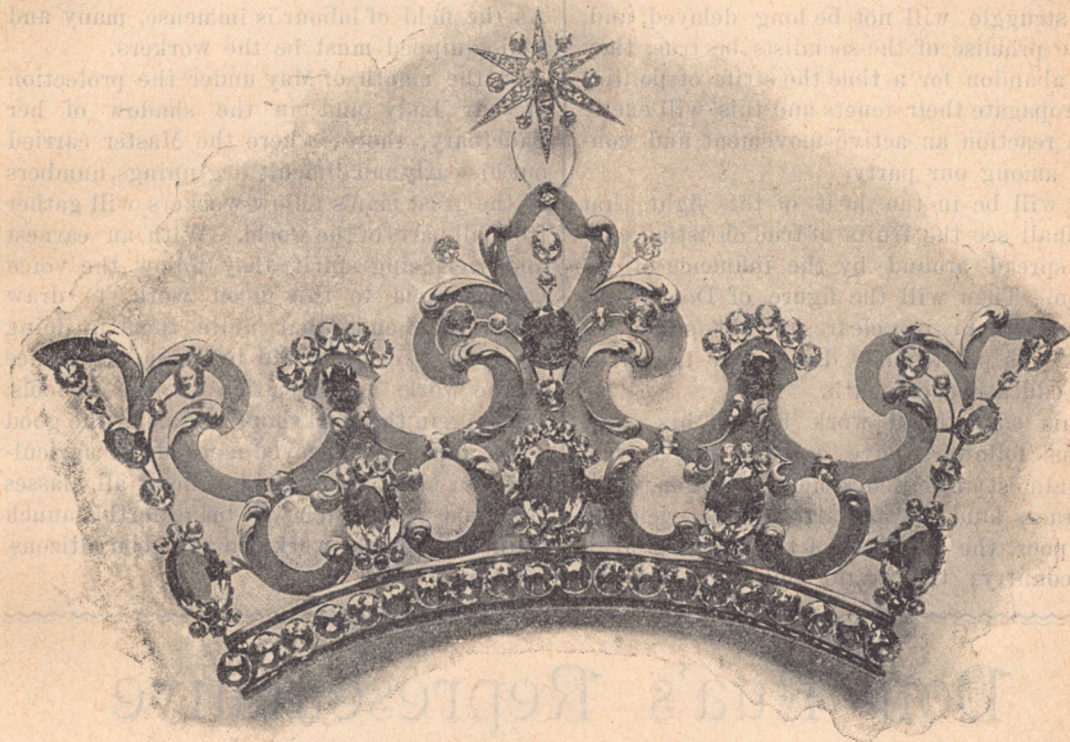
It is just this open ingenuousness, this singleness of heart, this calm religious spirit that gave such a superiority to his work over that of the other so much vaunted lover of humanity. Karl Marx was a scientist, and by scientific demonstration, and a solution sought only from the laws of economy, he thought he could suddenly set the balance between capital and labour, between wealth and misery, between the proud capitalist and the hard-worked mechanic: and instead in the moral order he aroused but a settled discontent, in the economic rebellion and in the political revolution. His theories were built upon the sand, for they lacked the one foundation—belief in a future life beyond the grave.

We cannot say that Don Bosco started

from a very different point; but his was the work of a true lover of his neighbour, fulfilling the great commandment of the divine law, and though of slight proportions at first, without much high sounding and brilliant promise, though free from codices and treatises, how plainly its superiority in point of usefulness stands forth, even if we consider it only within the sphere of practical life! The reason is that Don Bosco sought not

politician and happy organiser. He knew the times he lived in. The greatest leaders of men were brought to admire him. All who knew him could not but venerate him. The facts of his life show that he completely gained the end he had proposed. This speaks for itself.

But even granted, to those who may so wish, that he had not fully known the magnificent advantages derived from his apostolate



The golden crown, placed on the brow of Our Lady Help of Christians, May 17th 1903.

for the unknown quantity, human felicity, by developing only the material element, but harmonising the education of the soul with the training of the body, he holds out a secure and lasting refuge, as those who struggling in the waves after shipwreck turn eagerly towards the shore.

I do not mean to discuss here whether Don Bosco was fully alive to the immense advantages which would be derived from his work. That he may be truly called a great man is evident from the manifold production of his laborious life, his penetrating knowledge, and by the vigour he so confidently displayed along with the gifts of a skilful

among the people, the merit of his work will be his lasting glory. "It is God who has a care of us," he used to say in moments of extreme difficulty or direst need. And does this not offer us another reason why we should admire this religion which brings forth such heroes, which can boast of such glories, which builds on such strong foundations, which is so courageous before her enemies while preserving a peaceful calm in her own bosom, and which walks so steadfastly the paths of time strewing peace and consolation?

At no very distant time, when this period of exhaustion, which is only natural

in the lives of parties as well as of individuals, has passed away, we shall behold the two ages brought face to face; that of christian charity and the humanitarianism of Karl Marx. The future strife will be between catholicism and socialism. Liberalism has no longer any fighting ground; too many and too manifest have been the contradictions shown forth in its brief span of life. In the present active research therefore after the social good only these two theories can stand to grapple with the problem of human felicity. The struggle will not be long delayed, and, if the promise of the socialists be true, they will abandon for a time the strife of politics to propagate their tenets and this will excite by a reaction an active movement and concord among our party.

It will be in the heat of this fight that we shall see the fruits of true christian charity spread around by the influence of religion. Then will the figure of Don Bosco shine forth in its clearest light since his work was particularly directed to the christian education of youth.

This educational work he and his courageous followers have carried into a vast and almost unlimited sphere of action, as it embraces students and artisans, the rich and the poor, the children of the towns and of the country; the infant and the adult, the

church, the workshop and the school, in Europe and America, everywhere and always. And we especially ought to be grateful for his work, if to-day in the towns of Italy, and especially in our own, we behold an increase in the number of zealous catholics, richer in culture, without prejudice or fear, unfettered and free, with vigour and sound judgement.

The Congress of Salesian Co-operators has moreover a most important scope. As the work is so varied and vast, its organisation demands the highest wisdom and concord. As the field of labour is immense, many and well-equipped must be the workers.

In the month of May under the protection of Our Lady and in the shadow of her Sanctuary, there, where the Master carried out his early and difficult beginnings, numbers of the great man's fellow-workers will gather from all parts of the world. With an earnest and sacrificing spirit they follow the voice calling them to this good work, to draw closer the bonds that unite them in doing good, they come to aid by their experience in the works of education in the schools, training in the workshops, diffusing the good press, offering improved methods of agriculture—in short to spread among all classes the good seed which will bring forth staunch Catholics upright workmen and good citizens.

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## Don Rua's Representative IN AMERICA

*(Extracts from his Secretary's Correspondence.)*

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From Ouro Preto to Cachoeira do Campo the journey is nearly all made on horseback. The railway only reaches Henrique Hardgreaves, one hours distance from Ouro Preto, and was constructed when our Institute there was being built. There we found Fr. Minguzzi and a brother, with the horses necessary for the journey, there were moreover some forty benevolent friends who had also come to meet and escort Don Rua's Representative. As we were advancing on our journey their number kept increasing until we reached the House.

This is situated on a small hill, it is two storeys high. We got there at dusk.

The several gentlemen, friends and benefactors who had escorted us deigned to spend the evening there and showed how much they are attached to that institution.

On the following day we were able to visit at leisure and admire the House and fifty acres of land cultivated and kept so as to look a veritable garden. That is indeed an Agricultural School; there are vines, kitchen garden, orchard, corn fields, rearing of cattle, experiments of various manures carried on,



and all the requisite implements.... there is all that is needed, except hands which are scarce. There is no lack of land, for it covers some thousands of acres.

It was formerly an estate of the Emperor Don Pedro II, who when exiled, left it on condition that an educational institution should be established on it.

Fr. Albera warmly encouraged this school, for there the boys, besides being trained, learn how to appreciate agriculture which would be a source of wealth for Brazil where the soil is so rich but there is such a dearth of tillers. The Institute has recently obtained the privileges of a Government school, hence it will have more pupils than it can accommodate.

When we visited it, it was holiday time, and there were only some twenty or twenty five boys who, are belonging to the State of Minas, although their homes are at a distance of twenty or even thirty days journey on horseback. Truly, compared with these, we in Europe hardly know what sacrifice for the sake of instruction means.

In these past days I was reading what Mgr. Vígoso, Bishop of Marianna in the State of Minas Geraes, has written about these institutions in Brazil. After comparing Don Bosco to St. Vincent de Paul, he writes: "Among the institutions in Brazil two concern us more closely. That of Cachoeira do Campo and that of Pontenova, both of recent foundation and both thriving and prosperous. In the former the boys receive the preparatory schooling and are trained in arts and trades thus enabled to earn a livelihood and rescued from that idle life so injurious to society. In the latter the girls after receiving elementary instruction are trained in household work and also pursue higher courses and receive their certificates as teachers.

"At Cachoeira do Campo in the course of three years, thanks to the support of that patriotic Government, the heap of ruins of the ancient barracks has been transformed into an educational Institute of the first order. There is now a complete course of elementary and technical instruction. The grounds surrounding the house, till then believed unsuited for cultivation, are now covered with luxuriant growth and have become a true field of experiment, and a real school of practical agriculture, where are to be seen, a large vineyard, plantations of European fruit trees and a large nursery for the future cultivation of silkworms. With industry and diligence great results have been also achieved in the rearing of cattle."

\* \* \*

Notice had already been sent to Araras of our approaching arrival and we could not fail in the appointment. The Representative of Don Rua was accorded here a reception which may well be styled a triumph.

A large crowd was awaiting him at the station where he was welcomed by the Presiding magistrate of the place, Dr. H. Almeida and others. We had to walk all the way to the House, a good half hour, escorted by a throng of people and in a cloud of dust. It would have been difficult for carriages to move in the midst of so many people. About half way begun the decorations, and arches, made with green boughs and flowers, with inscriptions, flags and bunting in great profusion. The Municipal Authorities not only allowed, but encouraged it. At Araras there is a considerable number of colonists from the Province of Venice. Fr. Albera paid a visit to some of them exhorting them to keep the sound religious principles they had learnt in their youth.

The only priest here is Fr. Crippa who acts also as chaplain to the nuns. During the few months of his residence here he has done wonders. The day schools are frequented by seventy boys and two hundred attend the Festive Oratory. The Guard of Honour numbers nearly three hundred associates, and on the occasion of Fr. Albera's visit a Club for young men was started which is destined to do a great deal of good. It commenced with fifty members but their number is sure to grow soon and very considerably.

A literary and musical entertainment was held in the open air for lack of other suitable place; among the speakers were the Judge and lawyer Mario, both great admirers of Don Bosco. The Physician, Dr. Portugal said to Fr. Albera. "Not long ago one could hardly go about in the streets without witnessing disgusting scenes on the part of those youngsters, and even in his own house at times one was not left quiet.... but now it is quite a different thing. That Father knew how to win them over." It was a charming sight—the first communion of some fifty of them. The service was held under a portico as the room used as a chapel was insufficient. Fr. Crippa cherishes the hope of seeing the chapel which is now being built soon brought to completion.





## PATAGONIA (Territory of Neuquen)

### Pastoral Visit and Mission of Mgr. Cagliero Vicar Apostolic of Patagonia.

(Continued.)

At one p. m. we reached *Ojos de Agua*, where two soldiers of the garrison offered us a piece of roast meat and a little water drawn from a ditch in the shape of an eye and in the very midst of an extensive and verdant plain. Oh how great is Divine Providence! Without this small spring it would be simply impossible to cross this arid and wretched desert, wretched alike for man and beast.

Keeping along the track we arrived late at night at *Agua de Patos*; a small salt water lake where live some wild ducks. Of course we had to spend the night on the ground amidst clouds of sand raised by the wind and, worse still, without supper! As for the Bishop we managed to find a dry ditch, where, being covered with blankets and protected against the wind, he was able to take some rest. On the following morning, the vigil of the Immaculate Conception, we set out and in three hours reached *Fortin Caranza*. The sun was scorching hot, and so was the sand in this horrible wilderness. To oblige us, and as a signal favour, we obtained from the corporal of the outpost a soldier who, being an expert and a veteran, accompanied us all day and all night.

At *Aguada de Crespo* we rested for a while in a grotto and partook of some meat which, from having been exposed to the sun was rather high. At a distance of a few miles we found a spring—a godsend for us and for our horses. We changed our horses, then we set out again and kept going all night. At dawn on the 8th of December we reached *Cortaderas*, a place abounding in shrubs the long and hard leaves of which (*cortan*) cut the hands and face of those who touch them.

Here the indefatigable Fr. Mathew Gavotto was awaiting us, having come to meet us with a good number of fresh horses and accompanied by some friends of Chos-Malal. The night was dark and it would not have been possible for us to see one another if these good people had not lighted up the way by means of bonfires. In the midst of this interminable and arid desert, *Cortaderas* appears and stands forth as an oasis in the midst of the desert. Here our tired and jaded horses found an abundance of water and pasturage. Matters were very different with us. We were hoping to meet with something to appease, I will not say our appetite, but the cravings of hunger....? But imagine our disappointment!... A *zorrino* (a kind of fox) had come during the night and found the meat which Fr. Gavotto had prepared, to his liking, and left us without food. Under these circumstances we had to be satisfied with a little bread and some water from the stream, and on the soft grass we endeavoured to give our tired members a little rest.

Dawn with its golden splendour came all too soon to awaken us. The sun shining in all its magnificence lighting up the summits of the mountains; nature displaying all her loveliness, the harmonious warbling of the birds of every shade and colour and the purling brooks—all seemed to raise our minds to God and invite us to sing the praises of Mary Immaculate. We set to work mean-

while and transformed the van into a simple, but devotional chapel. Fr. Gavotto said Mass, whilst Mgr. Cagliero surrounded by the rest of the caravan, assisted at it kneeling and reciting out loud the Rosary. An hour later we were again on the road towards *Chos-Malal* leaving behind us the lofty *Ahuca-Mahuida* chain and having in front of us the superb volcano of *Thromen* (mountain cloud) covered with white snow.

From *Cortaderas* to *Chos-Malal* the roads are more practicable and in a better condition; this is due to the industry and activity of the Governors of the Territory. There are not wanting however dangers on account of the path rising and descending rather steeply, against which we took all those measures which prudence suggested. We travelled on the 8th of December without stopping a single moment, in hope of reaching *Chos-Malal* before sunset but we were disappointed; night overtook us at *Chacayc6*, near the *Vento Cordillera* and we had to take refuge in a gorge under some thick shrubs. The soldiers at once set to work to prepare a *pucherito* (broth and boiled meat), whilst we quenched our thirst in the rather muddy waters of a neighbouring rivulet. Our appetite made us find our frugal repast excellent, for during the whole day we had not tasted any food. The wind was blowing hard and each of us made a sort of tent as a protection against the inclemency of the weather. As for the Bishop we arranged a couch as well as we could and thus he was able to make up for the three sleepless nights he had had in crossing the vast and sandy desert.

On the following day, the 9th of December, we had only a short journey before us, and therefore we started off at our ease. Overlooking *Chos-Malal* stands a steep and lofty mountain with a descent of about two miles which is fraught with dangers. The road is a zig-zag cut out of the rock: so steep is the incline that the sight of it alone is enough to make one feel giddy.

As our vehicle had no proper brake, we had to manage as they do here, namely by tying the axis of the hind wheels with long strips of leather to the saddle of two horses, which escorted our van step by step till the bottom of the mountain was reached. His Lordship received a most splendid and cordial

welcome from the Governor, the Civil and Military Authorities and the people. The band of the 7th cavalry regiment was also there, filling the air with melodious strains, whilst Mgr. Cagliero was going to the Parish Church amidst a storm of flowers. There we were expected by Frs. V. Nallio, B. Panaro and M. Gavotto.

A solemn *Te deum* of thanksgiving was sung and Benediction of the Most Holy Sacrament given. Mgr. Cagliero addressed those present, praising and thanking the people and the Authorities for the marks of affection and veneration given to his person and concluded his extemporised and charming discourse by declaring the mission open.

(To be continued).

## COLOMBIA.

### Among the lepers of Contratacion and Agua de Dios. Visit and Missions.

Bogotá, October 27th-1902.

VERY REV. AND DEAR DON RUA,

WE have now at length returned from our visit to the Lazarettos of the lepers of Colombia. I use the plural number, because this time I did not visit them alone, as has been usually the case during these past years; on this occasion I did so in company with two most welcome guests, namely, our dear Fr. Albera, Don Rua's Representative, and his Secretary.

On the road to Contratacion—Visiting the lepers—The Mission and the Procession.

We left Bogotá on the 9th of September in the direction of the department of Santander where the Lazaretto of Contratacion is situated. As the war was still going on, some of the roads were not yet safe, and we had to travel in a roundabout way in order to get there. It took us fully eleven days, counting also a stay of forty eight hours which we made at Socorro, where the

Bishop of the diocese resides, in order to treat of affairs relating to the Lazaretto.

I shall not stay to speak of the vicissitudes of this long journey, mostly through high mountains and paths only practicable for goats, beset with difficulties and dangers, as I am anxious to entertain you, dear Father, with the large harvest of fruits, spiritual and temporal, produced in these Lazarettos by the visit of your Representative.

To begin from the temporal fruits, I must tell you that, on the first day, Fr. Albera, with the help of his Secretary and the writer of this letter, distributed to all the lepers a good sum of money which he had obtained for the purpose. Each one furthermore, received a pound of meat, a pound of rice and two measures of cane sugar which some friendly persons have presented to us. In this manner Fr. Albera was able to see and address a few words of encouragement to all these unfortunate people suffering from the worst of evils—leprosy. What his impressions have been in performing this act of charity, which lasted two days, I am unable to say; he himself, in due time, will certainly speak of them to you.

The wants of the body having been attended to, the next thing was to heal the miseries of the soul by an eight days' mission, in which all the sick who still had the use of their legs, took part heart and soul. Fr. Albera at the same time gave a retreat to the Daughters of Mary Help of Christians attached to this lazaretto, preaching to them three times a day. He spent his spare time in the confessional listening to these poor lepers who, drawn by his winning manners and charity, wished to pour into his heart their miseries and pains. His secretary also spent the eight days of the mission and a great part of the nights, hearing the confessions of these sick people, to the great relief of the preacher, and of our two priests attached to the Lazaretto. The fruits were consoling beyond measure; the holy communions reached the number of 1600. Fr. Albera also wished to say the Mass of the general Communion, which he distributed to all with a trembling hand and with a heart full of emotion. We could not fail on such an occasion to have a High Mass; the singing being rendered by the chil-

dren of the Lazaretto in presence of the Blessed Sacrament; Fr. Gusmano preached *infra Missam* with great unction and for more than an hour on that beautiful theme, the Holy Eucharist.

The solemn procession had been fixed for 2 p.m. and was most imposing. Amid the voices of over one hundred children of Mary under the direction of the Sisters, and the firing of salutes, whilst rockets went off from many parts, a crowd of sufferers, with great devotion and piety followed the sacred ministers. Fr. Albera wished to carry the Blessed Sacrament, and he afterwards affirmed, that he had never experienced before so many and various sentiments as during that procession; he proclaimed it publicly in his closing sermon, and added most beautiful and touching words to his dear lepers, encouraging them to keep steadfastly the resolutions they had made during the Mission.

I affirm without hesitation, that these eight days have been for Fr. Albera a revelation of the good which the Sons of Don Bosco have been doing in Contratacion, and of the love which these lepers cherish towards the Salesians who assist and direct them with so much self sacrifice.

With the lepers of Agua de Dios—Obstacles to the Mission—A miracle of grace.

The mission was no sooner over than we hastened to return to Bogotá, to set out again immediately for the Lazaretto of Agua de Dios.

What heaps of ruins have been caused by the revolution everywhere! A revolution which is not yet ended after thirty eight months' duration!

We reached Bogotá on the 28th of September and set out again on the 2nd of October for the Lazaretto of Cundinamarca or of Agua de Dios. We reached there safely on the 3rd towards evening, taking by surprise our confrères and our friends the lepers: they were busily engaged in preparing triumphal arches for the following day, which, according to their calculations, was to be that of our arrival. How sadly disappointed they were when they saw us coming before their preparations could be completed! Their work, however, was not useless; the arches served

very well to enhance the beautiful procession of which I shall speak presently.

We were anxious to know if the Mission had been announced in time, and if every thing was in readiness for it.

"Neither one nor the other" was the reply of the Fathers. "The Mission was not announced on account of the great and insurmountable difficulties which have cropped up. The twelve raids made by the guerilla bands from time to time on this Lazaretto in the course of these three years of civil war, and the wholesale plunder which on several occasions took place here, have exasperated to such an extent the minds of all these sick people and feelings of hatred and enmity are so rife and deeply rooted, that very few would be able to attend seriously to the mission. The present time does not appear to be favourable; certainly the fatigue of an eight or ten days mission would be wasted altogether. We should wait a few months; later on, perhaps, we shall succeed in doing some good; at present it would be like fishing in the air, a sheer waste of time."

The reasons were real and strong, but not convincing. In the evening of that same day, Fr. Albera—profiting of the favourable circumstance afforded him by the presence of a number of people in the church, assembled there partly to recite the Rosary and partly to see the Representative of Don Rua—formally announced in the Mission. He gave out that it would begin on the following day, and exhorted all with great kindness to draw profit from those days of benediction which Our Lord, in His great mercy, had provided for them. "You suffer already so much in the body," were his concluding words, "cease at least to suffer also in the soul; be reconciled therefore to Our Lord, for this depends on you. Since we are unable to cure you of the leprosy of the body, at least allow us to heal that of the soul."

His address was so touching that it went straight to the hearts of all present, who in their turn repeated it to those who were absent, and, on the following day, for the opening sermon the church was literally packed. Fr. Albera preached each day and chose the most inconvenient hour, viz. in the afternoon, with 95 to 98 degrees Fahr. of heat in the shade, and the church as hot as a furnace.

His arguments all appealed to the heart, viz. Grace, Our Lady, the Blessed Sacrament, the Love of God and others of a similar kind. Their fruits were soon in evidence; on the third day five priests were already engaged in good earnest in hearing confessions. I said in good earnest, for they were kept well busy till ten and even eleven o'clock at night.

The general Communion was something delightful to behold; it lasted from 5 o'clock to 7.30; reckoning up the Communions distributed during the days of the Mission they amounted in all, to 4000. Even the most unamenable and wayward yielded to the gentle calls of Our Blessed Saviour, and I believe that every one of these poor sick people, without a single exception, went to their duties. Some men, who, for having come to the Lazaretto but lately, had not been to Confession for thirty or forty years, received the Sacraments with great devotion. Others, who in the previous Missions had remained deaf to the divine calls, now yielded without difficulty.

In short, what took place during these eight days is nothing less than a miracle of grace. For all this may Our Lord, from Whom all good comes, be for ever praised.

A strange population—Mowed down by disease—The procession—Before the hospital.

At Agua de Dios also, Fr. Albera wished to distribute himself a special alms procured for all those who are sick; and he had the satisfaction of seeing all, except about sixty persons on whom the ravages of the disease were in a too far advanced stage to allow them to be present. The number of those attacked by leprosy was at that time 972, whereas those in health were some thousands.

"How is it," some one may ask, "that so many healthy persons live in the midst of nearly one thousand lepers?"

The reason is most simple and convincing. It is this. Every leper needs a healthy person to look after him or her. There are some, and not a few either, who need some one to dress and undress them, just as one does with children only a few years old; others having lost their hands or being unable to use them

have to be fed just like babies, others again are stone blind and need some one to guide them; and lastly many live there held by bonds of love. These are either children in good health who are unwilling to be parted from their father or their mother who have contracted the malady: or else are fathers or mothers who have not the heart to abandon their children. He who has no relatives must have recourse to a paid servant.

For all these and many other reasons, which I pass over for brevity's sake, the number of healthy persons certainly far exceeds that of the sick, thus making of Agua de Dios a population unique in its kind throughout the whole world. A few months ago the number of sick persons, reached 1150; but hunger, misery and sickness have mowed down these poor people reducing them as I have stated before, for the time of the Mission to 972.

It must not be imagined that this number is not greater because more are not to be found; the reason is that there is no suitable accommodation for more than 1000. Indeed there are enough lepers in Colombia to form at least thirty Lazarettos such as this one of Agua de Dios; for official statistics go to prove that the number of lepers in this poor Republic exceeds the enormous figure of 30,000. It would therefore be necessary to have at least thirty Lazarettos like the one at Agua de Dios to gather them all together and save this unhappy nation from the canker which is gnawing it away.

To return to the subject, I must tell you that, when the mission was closed, on Sunday, the 19th of October with a general Communion which lasted two hours and a half, it was a common wish that Our Lady Help of Christians should impart a blessing on the whole town and its inhabitants by passing in triumph along its streets. First came the cross carried by a youthful cleric from the Festive Oratory, followed by 100 and more of his companions, all members of the sodality of St. Aloysius. After these came the children of Mary, upwards of 100 in number, accompanied by the worthy Sisters of Charity, singing in chorus the Litany of Loretto; immediately after them came the band, formed almost exclusively of leper children, and it opened the

way for the beautiful statue of Our Lady Help of Christians borne aloft by six children of Mary. Fr. Albera followed surrounded by four other priests, after them marched 120 soldiers, the garrison of the town, and lastly the whole population in a crowd, forming, as it were, the frame of a stupendous picture.

The streets were decked out as on great feast days, and the houses prettily decorated, here and there graceful triumphal arches spanned the road, and these poor lepers would fain have made them even more beautiful if their hearty wishes could have been fulfilled. At every turning of the road the hymns ceased, the notes of the band were hushed and all saluted Our Blessed Lady. Fr. Albera would start the *Salve* and the children took it up and sung it with the accompaniment of the *harmonium*; then the priest feelingly sung the *Oremus* imploring Mary Help of Christians to bless with her maternal hand all those people prostrate at her feet; the procession then moved on.

A striking scene which impressed every body, is that which took place in front of the Hospital. The principal gate was wide open: from the walls hung draperies, festoons and garlands of flowers beautifully interwoven, and there in the lawn of the garden, some were lying down, others reclining on poor couches, others held on the arms of their attendants—all the lepers that were unable to take part in the procession were there grouped together. Just at this moment hundreds of voices were imploringly repeating: *Consolatrix afflictorum, Auxilium Christianorum! Ora pro nobis!*

The procession lasted two hours, two hours full of emotions—I might almost say, two hours of paradise for these poor people! When we returned to the church, the Rosary was recited, then the closing sermon was delivered followed by the Benediction of the Blessed Sacrament. Fr. Albera was so impressed by it that after putting off the sacred vestments, I heard him remark that he would never have believed it were possible to organize amongst this population a procession so solemn and so numerous. "I have already seen," he added, "many and beautiful religious processions in many towns and countries, but none ever moved me so deeply as this one in the midst of the lepers."

I, who have witnessed the same scene and felt the like impressions, thoroughly endorse all his words.

Decided to start but the mules are missing — An agreeable surprise — Pathetic description.

In the evening, immediately after supper Fr. Albera said to me: "To-morrow we shall set out very early, because we must arrive in Bogotá in two days. I have already been in Colombia two months, and I am in a great hurry to continue my mission." All preparations were accordingly made in order to leave at 5 o'clock on the following morning. At that hour the three travellers had already said Holy Mass, partaken of some breakfast, and were ready to start.

But they were reckoning without their host. At 6 o'clock the mules that were to convey us to Bogotá, had not yet arrived, nor at 7 o'clock—nay, we heard 8, 9, 10 o'clock striking, but no trace, no sign of any mule turning up. From time to time a messenger would come up to us and say: "Two mules are missing! We are short of two mules!" And later on he would say: "One only is now missing. Probably it has escaped from the *potrero* or meadow in which they were kept; hence we must have patience." There was not a word of truth in all they said, as we discovered afterwards.

At 12 o'clock the mules had not yet come, and were not to be found. At that hour a deputation, consisting of the principal inmates of the Lazaretto, came to ask Fr. Albera and his fellow-travellers, that, since they were unable to start, they would kindly accept the invitation they were presenting in the name of all, of paying a visit to a school which they had not visited through lack of time. Accordingly the travelling apparel was laid aside and there we went.

What a surprise there lay in store for us! The 120 soldiers with their officers in grand uniform guarded the entrance and presented arms when Don Rua's Representative passed. The front of the building was covered with flags of various colours and with garlands of flowers. The noise of a busy humming coming from inside told us of a large assembly. In fact in a large hall

there stood a crowd of people closely packed together.

Over one hundred girls, great and small, formed a long straight row on the right side, each one wearing a medal of Our Lady round her neck; these were the children of Mary of Agua de Dios. On the left there was another row of one hundred boys wearing the medal of Saint Aloysius; they were the members of the Oratory and of the confraternity of St. Aloysius. In front of them was their musical band and behind a crowd of people, as many as could enter; the remainder had to remain outside. In the centre of the room we saw two long rows of seats; on the right the principal ladies of the town had taken their places, on the left the men, all of them lepers; amongst their number were to be seen a Sister of Charity, a Tertiary of St. Dominic, a Salesian cleric now a priest, and a priest of the diocese, all of them likewise lepers.

All around were to be seen on the walls scrolls bearing the inscription: *Viva Don Bosco! Don Rua! Fr. Paul Albera, Representative of Don Rua and his Secretary Fr. Calogero Gusmano!* and then again *Viva Don Rua! Fr. E. Crippa! Fr. L. Variana! Long live the Salesians the friends of the poor lepers of Colombia.* At the bottom of the room a small throne had been erected with a seat reserved for Fr. Albera; on either side were other seats for the priests and the principal gentlemen and ladies of the colony.

As Fr. Albera entered, all rose to their feet and welcomed him in a strange voice (1) and with enthusiastic applause. When he had reached his place, the band suddenly struck up a hymn composed by Fr. Garlaschi and those 200 children joined their voices; it was most touching and many were visibly affected. Then came the speeches and such speeches too! I find myself unable to do them full justice as there were so many of them, and each one so beautiful! I believe they were almost all of them afterwards handed on to Fr. Albera at his own request, and will, in time, be published in booklet form; they really deserve it. But there were not merely

(1) Generally the voice of those affected with leprosy, becomes husky, hoarse and sometimes hardly audible.

serious addresses: at intervals there were nice little recitations given by children, as also dialogues, poetry, songs of children accompanied by the band, a fine solo piece sung by a girl and skilfully accompanied on the violin by a leper boy, it was in fact a most successful entertainment of two hours duration.

One item I cannot pass over in silence. A lady, still young, was speaking in the name of the christian mothers of the Lazaretto; in the course of her address, she portrayed the anguish of a mother who feels the first symptoms of the fearful disease. Days, weeks, months wear on; the disease makes steady advances; she feels it, and she feels at the same time a mortal anguish. She has still a husband and some children. One morning, after a night of almost superhuman struggle, she makes up her mind. She dresses as best she can, gathers together her few belongings, and then draws near the cot where her little children lie peacefully asleep. She looks round to see if any one has perceived her, and finding herself alone, she stealthily bestows one last kiss on her children, she embraces them all once, gently in order not to awaken them, then looks at them again, kisses them again, and flees in tears from her home leaving on her husband's desk these words written in a trembling hand:

"For some months past I have felt the symptoms of leprosy; I have no longer strength to struggle against and resist its progress, I am afraid of bringing misfortune on our children, lest from my breath, my caresses, my presence they should fall victims to the contagion. Farewell then, make my children good; at least save them from the leprosy of the soul, if you are unable to save them from that of the body. It may be that we shall never again see one another in this world; but God, I hope, will receive us all in Heaven. Good bye for the last time!"

This harrowing scene which, we may well believe, the lady had drawn from her own sad experiences, sent a thrill through my body, my blood by this time was fairly boiling in my veins, my face flushed while tears rose instinctively to my eyes.

I am sure that similar feelings filled the hearts of all present. At the end Fr. Albera rose to reply and to offer his thanks; he

spoke for some time with trembling lips, and evident emotion: suddenly he stopped and turning to me said "You go on." I declined as politely as I could; after hearing discourses, so pathetic, so heart-rending, I could have hardly succeeded in forming a few phrases or they would have been broken with sobs; I preferred silence.

On finishing his little speech, Fr. Albera was asked to bestow his blessing which he gave to the kneeling assembly. *Till we meet again in heaven with Don Bosco* he said as a parting word. We left pensive and silent, so great and overpowering was our emotion.

The mules found at last—A pardonable trick  
—Through the wards of the hospital—  
The festive Oratory—Father Unia's Orphanage—A disappointment.

On arriving at the House it was quite a surprise to find the mules already saddled. They had at last been found, or rather drawn from their hiding place. Behold what had taken place.

At about eight o'clock in the morning, they had really been on the way to the house; but a man in hiding, was lying in wait for them. When they came before his door he made them enter, and led them right through his house, concealing them in a small wood at the back. The driver was also constrained to hide himself and not to appear at our House until he received notice. The plan was well laid and skilfully carried out.

The poor lepers, dear Father, had a hundred things to say to your Representative; they wanted to unbosom their feelings, to express their gratitude for the benefits they had received from the mission of which they stood so much in need; for sending to them Fr. Unia, Fr. Crippa, Fr. Varriara, and the other Salesians who are at that Lazaretto. We would almost have been conscience-stricken had we not complied with their request. Hence the artful trick which Fr. Albera easily pardoned, now that everything was over. "I do not remember ever having assisted at a more successful entertainment," he said to me as we entered the House, "and I rather enjoyed the trick played by my new and dear friends. It would have been a



source of pain to me, had the joke been at their expense instead of mine, as they would have lost this opportunity of expressing the noble sentiments of their gratitude."

Before closing I must add one or two other brief notices. One was the pleasant surprise Fr. Albera had on visiting the Hospital built by our Fr. Unia to be ever dearly remembered. Once inside, everything spoke to us of his zeal and love for the poor lepers. Here are the beds and chairs of durable iron work brought over by him many years ago. There is the large kitchen-range also of iron; close by, the reservoirs of water brought from a distance of several miles in pipes at the cost of untold expense and sacrifice.

There are eighty lepers in the hospital and most of them almost consumed by the malady. They are there prepared for a good death. Fr. Albera wished to see them all and passing down the wards he placed in the hands of each (that is, of those who still had hands) or on the beds the five *pesos* destined for them, accompanying it with a word of consolation and comfort. *May God reward you, Father*, they answered with tearful eyes as they took the kindly offering of Don Rua's Representative.

We came out full of compassion at the sight of that heap of misery gathered within the hospital walls.

Even the little folks of the Festive Oratory had a special visit from Fr. Albera whom they received amidst the sounds of a triumphal march. They numbered over a hundred; and thirty two had made their first Communion that morning. Fr. Albera was very pleased with their little addresses, and he replied at some length urging them to persevere in good works and in attachment to their Oratory. On parting he gave to each a medal and picture of Our Lady Help of Christians.

After mentioning the Festive Oratory I may well add something concerning another larger building of two stories which is nearing completion. It was commenced some years back, but on account of the late war, we could not continue it at the pace we wished. It is dedicated to the memory of Fr. Unia and will be called *The Orphanage of Fr. Michael Unia*. It will accomodate about one hundred and twenty leper-orphans. In agreement with Fr. Albera it was decided to

hold the solemn inauguration on the feast of the Patronage of St. Joseph of next year so that they may finish the small cupola and the nave of the Church which Fr. Crippa has been building for some time, so that all the lepers of this Lazaretto and those who may yet come, may have a convenient place in the House of God. By Easter then the two buildings will be completed and the third Sunday after, the Feast of the Patronage of St. Joseph, will see the solemn opening. On that day Fr. Unia will certainly look down with pleasure on seeing this building completed which he so much longed to begin while he was yet on earth and which will be a home of regeneration, of preservation, and of salvation for many leper orphans. We feel certain that an incalculable good will be effected by the means of this Orphanage for the little ones in the sad lot this disease brings upon them, and may it inspire many generous benefactors to come to our aid.

The visit of Fr. Albera to the leper Colony of Colombia had but one drawback. And that was, that we could not arrange for him to bless the foundation stone of the new Lazaretto to be opened at Santander, as had been previously decided. On reaching Socorro we learnt that the proprietors of the ground destined for this work, notwithstanding the agreement of sale, would not now part with it at any cost, as they were frightened on hearing that a Lazaretto for the lepers was going to be built there. We had therefore to suspend the arrangements and wait for the civil Authorities to step in, and either appropriate the ground for the public good, or provide another suitable place. But all the same my earnest desire of seeing the Representative of Don Rua bless and place the first stone was doomed to disappointment.

I have no end of news concerning the lepers and the Lazarettos but I must reserve them for another time.

I beg your blessing, dear Father, for myself and all the poor sufferers out here in Colombia, and whose sad lot is rendered even worse on account of the war.

Your most obedient son *in Corde Jesu*

Fr. EVASIUS RABAGLIATI.



### The Salesian Festivities.

THE celebrations occasioned by the third International Congress of the Salesian Co-operators, the Coronation and Feast of Mary Help of Christians (14th—24th of May) are just drawing to their close. It is not easy at this moment even to chronicle the principal details of what has taken place during these days, and we are compelled to hold over to the next issue a fuller account of the proceedings.

The preparations had been extensive, and great also was the expectation roused. Still, it must be said that the manifestations of faith, of intense, active religious spirit witnessed in Valdocco have been surpassingly greater and impressive. Thanks to the foresight and untiring activity of the various Committees, provision had been made for all details, and everything was in readiness; and notwithstanding the vast proportions of the arrangements entailed and the enormous concourse of people, everything proceeded with satisfactory order and precision.

The various Sub-Committees, entrusted with the discussion of one or other of the points of the programme assigned to them, held their meetings before, so that the Congress opened on Thursday, 14th, its general assemblies which were continued for the three days with the utmost regularity.

On Saturday afternoon the Congress was concluded with a visit to the tomb of Don Bosco at Valsalice.

Then the day of the Coronation followed—truly a *dies felix memoranda fastis*—a day that will be consigned with letters of gold in the Annals of the devotion to Our Blessed Lady

and of the Salesian Family. The 24th of May, the Feast of Mary Help of Christians lent a worthy termination of that cycle or succession of days ever to be remembered.

We wish it were in our power to enter here the names of all those Co-operators who, from far and near, have shared in the labours, who have in any way, by their exertions or contributions, taken part in this world-wide homage to the great Mother of God and displayed so much interest for the furtherance of the works of Don Bosco—to record these names as of those who deserved well of Religion and of society.

First and foremost we should record the names of the illustrious Prelates who have given so great proofs of benevolence, the names of the Executive Committee, of the Committee of Lady Patronesses and then of all the Co-operators who in many cities applied themselves with so much zeal to promote and prepare solemn commemorations in their respective places (1).

Their names will live for ever in grateful remembrance in the minds of all devout clients of Mary and in the mind and heart of the members of the whole Salesian Family. Their names will undoubtedly be remembered

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(1) We should like to make here a grateful acknowledgement to all those Catholic newspapers and periodicals which have announced the Congress and the festivities or given reports of them.

We mention the *Illustrated Catholic Missions* St. Bede's College, Manchester; *Messenger of the Sacred Heart*, Wimbledon College, Wimbledon; *The Annals of Our Lady of the Sacred Heart*, Glastonbury, Somerset; *The Child of Mary*, Spetisbury Priory, Blandford, copies of which have reached the Editor of the *English Salesian Bulletin* at the Salesian Schools, Battersea. London S. W

by the powerful Help of Christians to whom the Church applies the words: *Qui elucidant me vitam aeternam habebunt.*



The Co-operators of Bologna and the Congress.

AMONG the meetings held in various parts of Europe and America in connection with the Salesian Festivities, we mention for the present only that of Bologna, the seat of the first Congress. Those good Co-operators have shown again that the benevolent interest they had for Don Bosco's work has in no way abated.

On Sunday, 19th of April, after the Benediction of the Blessed Sacrament, ladies and gentlemen assembled in large numbers in a hall of the Salesian Institute to attend a general meeting of the Co-operators at which the Archbishop Cardinal Svampa, the Very Rev. Don Rua with a goodly number of the principal Ecclesiastics of the town were also present. The meeting was addressed by the Superior of the Institute, Fr. Viglietti; the Right. Rev. Mgr. Carpanelli the diocesan Director of the Co-operators and by the Very Rev. Don Rua.

Lastly the Cardinal rose to speak. He said that he, as the father and Pastor, felt deeply grateful to God, to Don Rua, to the Salesians and to the Co-operators for the good achieved among his people. He dwelt on the forthcoming International Congress; it will give him great pleasure to take part in it as he still remembered the holy enthusiasm that the first Congress had roused in his dear Bologna. He expressed the hope that many would take part personally thus making manifest their admiration for and gratitude to Don Bosco.

Then Mgr. Carpanelli read the resolution which was carried amidst loud applause. It ran as follows:

"The Salesian Co-operators of Bologna, assembled in general meeting on the 19th of April in Don Bosco's Institute dedicated to Our Lady di San Luca, under the presidency of the Cardinal Archbishop, D. Svampa and of the Very Rev. Don Rua, send fraternal greetings to those Co-operators who will assemble in the coming month near the Sanctuary of Mary Help of Christians, and on the

day of her Coronation, forming by their very presence an even more beautiful and agreeable crown. They express the wish, and pray, that all the discussions on the various subjects may lead to practical, happy results, and resolve that their Representatives take to the Sanctuary of Mary Help of Christians a silver heart, as a symbol of their affection towards their common Mother and of solidarity with their brethren. In accordance with the invitation of the Executive Committee, they submit the following proposal to the study of the Commission: *In what manner the action of the Salesian Co-operators may be effectively exercised for the benefit of working lads and adults in order to withdraw them from associations which are either devoid of, or hostile to Christian spirit.*"



Cardinal Richelmy's pastoral letter.

ON the approaching of the Salesian Festivities, H. E. the Cardinal Archbishop of Turin issued a special pastoral letter dealing with the Congress, the Coronation of Our Lady, and the solemn Commemoration of the great miracle of the Blessed Sacrament which took place in Turin on the 6th of June 1453. It was an efficacious exhortation to all the faithful to keep them in a worthy manner.

It is worth while to quote at least some expressions from the first part.

"I speak to my brother-clergy and children, I speak to my fellow-citizens, and I need spend no words in explaining my proposition: our minds, and, even more, our hearts are at one.

First in order of time, come the Festivities of the most Holy Virgin, promoted by the Salesian Congregation. The Holy Father, Leo XIII, has deigned with a most precious Brief, to delegate the Archbishop of Turin to crown in his name the Image of the Virgin Help of Christians. The Sons of Don Bosco intend to surround this act with the greatest possible splendour, calling to their temple, along with illustrious Prelates, the élite of the Catholic body. But they wish to make such preparations, that, whilst they redound to the great glory of the Queen of Heaven, may also prove of great advantage to the

Catholic cause. It is a new Salesian Congress; and this time it will be held near the cradle of Don Bosco's works.

In it, together with the glories of Mary, all the works also which formed the most lofty ideals of that great Founder: especially to the Co-operators, whose number is now beyond computation, it will prove a great excitement to pursue that holy apostolate which is now so important for the welfare of society.....

I recommend to all, far and near, to give ear to the invitation and not to let the calculations of an over anxious prudence set inopportune limits to their generosity."



### Corona Aurea.

**U**NDER this title the Executive Committee has brought out a special number for the occasion.

It is most fittingly dedicated to H. E. Cardinal Richelmy who, as it is there remarked, cherished for Don Bosco the love of a son and to Don Bosco's children he bears the love of a father. "You," it continues, "when but yet a boy, used to take delight in going to Valdocco to lay in Don Bosco's hands frequent and generous offering..... When a cleric and a priest, you displayed admirable zeal in explaining the truths of our Faith to the poor boys of the Oratories..... Lastly, when raised to the Episcopacy and to the purple, you have multiplied the tokens of your cordial munificence.

"It seems as if Our Lord wished to reward you for your singular goodness, by reserving to your Eminence the sweet consolation of adorning with the golden crown the Madonna of Don Bosco."

From this same publication we gather the following details concerning the crowns used on this occasion. They are in classical renaissance style, in pure yellow-opaque gold. A skilful distribution of the gems adds much to their richness and splendour without lessening their graceful and severe beauty.

The gold was supplied in great part by articles of jewelry offered by several pious persons, among which is worthy of mention a piece of a ring of Pius IX of saintly me-

memory, a beautiful brilliant from a mitre of the lamented Archbishop Riccardi, and the gift from a benefactress of Bologna consisting of a golden brooch with twelve brilliants which now adorn the star on the crown of the Infant Saviour.

The most precious and elegant ornament is the star surmounting the larger crown, with its thirty nine brilliants. This, with some other gems, is the gift of a pious person of Genoa—it is a fitting symbol of the "Morning Star" *Stella Matutina* and strongly suggestive of the exhortation of Saint Bernard: *Respice Stellam, voca Mariam*. "When tossed about by the storms of temptations, or about to suffer wreck against the rocks of tribulations look up to the star, call on Mary."



### A new church at Florence.

**A** new church has been commenced at Florence attached to the Salesian Institute in Via Fra Angelico.

It is a work much needed and it has been the object of anxious, longing thoughts for years. That quarter was growing fast and no adequate provision could be made for the spiritual care of the population. This sad state of things was made even worse, by the fact that the agents of sects were taking advantage of it for disseminating their errors, and, above all for inveigling the young.

In February 1881, the Archbishop of Florence, Mgr. Ceconi, in writing to a lady, soliciting her assistance said: "It is a question of making provision for the youthful portion of the population continually exposed to the snares of the enemies of Religion and especially of the agents of protestant sects. The Salesians of Don Bosco are those who will devote themselves to this holy work; a work which is started now on a small scale but which will extend widely as the similar one in Lucca has done." And he commended it to her "as one of the most necessary works of charity so much inculcated by the reigning Pontiff." His grace welcomed a short time afterwards the first Salesians and he was, to the end of his life, their support and their father.

The work was soon commenced, and on a small scale indeed. A few rooms were rented and two shops, knocked into one, were fitted up as a chapel. In May, about two months after their arrival, the Festive Oratory was already frequented by 200 boys. More suitable and permanent accomodation however had to be found; the day schools and boarding schools along with schools of arts and trades were to be founded and developed; but many difficulties were in the way.

In May, 1887, Don Bosco visited Florence for the last time. In passing through Via Aretina, he met a noisy crowd of boys coming out from a non-Catholic school. He was touched by that sight, and, turning to the one that accompanied him, he said:

"But these boys, have they no home? Are they not children of Catholic parents? Why do they not go to Catholic Schools?"

"They go to those who, besides gratuitous instruction, give them also material assistance."

"But you, dont you also befriend these unfortunate boys? dont you help them also?"

"We are doing something that way; but it falls too short of the need. More should be done; much more... but the means are wanting."

"The means!" rejoined Don Bosco with great earnestness, "The means cannot fail—must not fail when the most important interests of our Holy Religion, and above all the salvation of the souls of children is at stake. Open here day schools and Festive Oratories; build here a suitable church for the benefit of this population: ask from all for the means, and Providence will send them."

During the years that have passed the former work was carried on and extended, day schools and a Festive Oratory were opened and they have been, and are still well attended; besides there is also an Institute with elementary and secondary schools; and schools for arts and trades, sheltering 250 pupils.

There still remained the erection of a suitable church—a work the need of which was sadly felt, and which so far had to be forcibly delayed on account of adverse circumstances.



### The laying of the foundation stone.

**I**n the *La Sacra Familia*—an elegant monthly edited at the Institute—we find an extensive account of the laying of the foundation stone of that church, which took place on the 21st of April.

The Archbishop of Bologna, H. E. Cardinal Svampa performed the ceremony in the place of His Grace the Archbishop of Florence, who was prevented by sickness. There were present also the Right. Rev. Mgr. Camilli, Bishop of Fiesole and our Superior General Don Rua. On a special platform were the ladies of the Committee and the Patrons of the feast, viz. the illustrious philosopher Professor A. Conti and the Countess Giuntini. The venerable Professor Conti, though weighed down by age and deprived of sight, willingly condescended to take part in the ceremony of the laying of the foundation stone of this church to be dedicated to the Holy Family—a subject on which he, but recently, dictated pages full of the vigour of youth and of the piety of a fervent christian.

A crowd of people filled all available space; many even occupied the roofs of the surrounding buildings.

Before the ceremony began, the Successor of Don Bosco, addressed those present expressing how glad he was to see at last the crowning of the wishes of the three Archbishops, Mgr. Ceconi, Cardinal Bausa and Mgr. Mistrangelo. He explained how various attempts to carry out the project had failed. He recalled anecdotes from Don Bosco's life, who, when Florence was the Capital of Italy, had come to treat with the Ministers Lanza, Vigliani and Ricasoli about affairs of great importance for the Church. He accepted the good wishes, expressed by some on that day, that the church may be open to public worship in less than two years, but it rested with them, in a great measure, to make it a fact. He felt confident that the people of Florence, whose religious and noble sentiments are evidenced by so many monuments of faith and art, will not fail in concurring to the erection of the Church of the Holy Family.

When the ceremony was over the Cardinal gave a beautiful discourse commenting on the rite he had just performed and with feeling expressions referred to the memory of Cardinal Bausa who had been a staunch promoter of that work.



*Chertsey: Opening of a new Church.*

THE *Tablet* of May 16th contained the following: The Catholics of Chertsey had the happiness of celebrating the solemn opening of their new church on Sunday last. For over four years the services have been held in one of the larger rooms of Eastworth House. The building is of simple design, and capable of accommodating about one hundred people, with a chapel for the Sisters, separated by a grill, in which there is room for sixty persons. The sanctuary has been most tastefully decorated, the scheme of design being carried out in red and gold, which produces a very rich effect.

The Very Rev. Father Macey, S. C. (Provincial), blessed the church, and said the first Mass at 8 o'clock. At 11 o'clock there was solemn High Mass sung by the Rev. Father Flower, S. C., assisted by the Very Rev. Father Macey, S. C., as deacon, the subdeacon being Brother Austin, S. C. After the first Gospel Father Macey preached the opening sermon, in which he discoursed upon the object of a church, exhorting all to show, in a practical manner, their gratitude to Almighty God by their constant attendance at all the services. The music was rendered by the local choir, assisted by some of the members of the Salesian choir from West Battersea, Mr. F. P. Coundley presiding at the organ. In the evening there were solemn Vespers, at which Father Macey, S. C., officiated, assisted by Father Flower and Brother Austin. The sermon was preached by the Rev. Father Kelly, S. C., who took for his subject "the Holy Mass." Solemn Benediction of the Blessed Sacrament followed, and brought the proceedings of this happy day to an end. The thanks of all are due to the many kind friends who helped materially to make everything a success, amongst whom were the Hon. Stephen Powis, Mrs. Crossman, Mrs. Harrowsmith, Mr. and Mrs. Rayson,

and Miss Rooney. The Salesian Sisters, commonly known as the Daughters of Our Lady Help of Christians, at the kind invitation of the Bishop of Southwark, have taken up their abode at Eastworth House.



*From Cape Town to Craigvar.*

GOOD traditions of the mother country are faithfully kept up here also, says a correspondent from Cape Town, and among these, there is that of having on Bank-holiday some honest relaxation and healthy sports. On Easter Monday, whilst the streets were yet almost solitary, the boys of the Salesian Institute were making for the tram station. Their merry chattering and the band soon attracted attention, and a number of people turned out to look at the party directed to Camp Bay. This however was not the goal of their outing. After having leisurely admired the scenery of that delightful place, as people began to stream in from town, they left; and, following the winding road along the sea-shore, they arrived, by 12 o'clock, at Craigvar, the beautiful residence of Mr. O. Nannucci.

At Craigvar the young party found that Mr. and Mrs. Nannucci had provided copiously wherewith to recruit their strength, and, besides, all that could be desired to spend a pleasant and enjoyable day. A good programme of sports was gone through and the band rendered fine selections. The Italian Consul, Cavaliere Bruno Grimaldi; Mr. E. Riley, General Manager of the Gas Works; Mr. and Mrs. Balestro etc., guests of Mr. Nannucci, deigned to add honour and encouragement by their presence and the kindly interest they showed. The winners received prizes from Mr. Nannucci himself. This was a day likely to live in the minds of us all as a paragon of a pleasant Bank-holiday.

I ventured to write this much to acquit ourselves, at least in a small part, of a duty, by making a grateful public acknowledgement. We owe to Mr. and Mrs. Nannucci a great debt of gratitude—a debt which is steadily increased by new deeds of kindness.





# RACES AND FAVOURS OBTAINED

through the intercession of

# MARY HELP of CHRISTIANS

**Chieri (ITALY).** No one will refuse to see in the following relation the wonderfully powerful intervention of Our Lady Help of Christians. Although the favour was obtained as far back as 1894 it made such an impression upon us, that I cannot allow myself to put off any longer the publication of so signal a grace. A brother of mine then only ten years old, accidentally received such a serious blow on his knee that he fell heavily to the ground. At the beginning, however, the injury seemed to be of little consequence, but afterwards the pain in the affected part, instead of diminishing, grew more acute and the inflammation caused the sufferer to keep to his bed continually.

The doctor was called in and he judged an operation necessary. This was accordingly performed, but the fact is—I don't know why—after some time the patient grew rapidly worse. The doctor then declared that his operation had been unsuccessful and advised a removal to the hospital at Turin if the lad's life was to be saved.

The mother had meanwhile had recourse to Our Lady Help of Christians, promising to go on pilgrimage to one of her Sanctuaries in this district if the favour was obtained. But the condition grew more and more alarming. She then took him to St. John's hospital at Turin, but on examination it was found that a most difficult operation was absolutely necessary, and she was told that the doctors who were to do it were away for some time. The only thing to do was to wait.

Those were anxious times for the grief-stricken parent and brother. Not knowing where to turn for aid the poor mother

suddenly conceived the idea of going to Valdocco, and she took her son John with her, though it cost the boy much pain, and he had already suffered a great deal during the journey to Turin.

But no sooner had they set foot in the Church of Mary Help of Christians than the pains ceased all of a sudden. They knelt and prayed with renewed hope and fervour, and from that very moment the boy began to get better. They left the church and returned home, and not only did the pains never again give him trouble, but without any operation by the mother's simple binding the leg, he was able to set aside the crutches, and was completely cured.

Thanks be rendered for ever to the Help of Christians and may this account increase the number of those who in affliction turn to her with confidence.

April 1903.

REV. J. R. (S. J.)

**Casalmonferrato (ITALY).** Towards the end of last year I was sent to another house of our order on account of the precarious state of my health. I had not been long here when by some unknown cause I grew rapidly worse which made me quite despondent and low-spirited. Severe pains in the head left me no peace either day or night. The doctors said that my respiratory organs were deranged, adding that the circulation of the blood was disturbed, and considering my constitution. these all threatened a serious illness. Another change of climate was tried but to no result. I then had recourse to the powerful intercession of Mary Help of Christians, having often before experienced her generous aid, and my prayers

were soon answered. The cure was perfect and lasting.

Fr. PLACID  
(Capuchin).

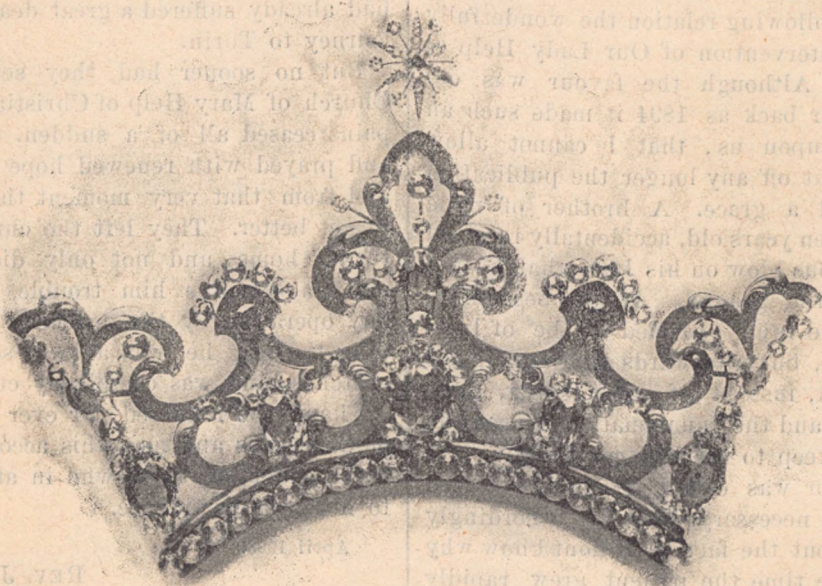


**Puntarenas** (PATAGONIA). I write these lines in fulfilment of a promise which I have made to Mary Help of Christians who has shown herself truly *salus infirmorum*—the health of the sick. We had received in this Mission a poor working man from Milan. He had been for a long time so sick that he could hardly move in his bed without acute pains; and it was a great grief to him to be unable to work.

by her medical adviser, she felt no better. She then decided to leave aside human remedies and to have recourse to the intercession of the Blessed Virgin and to ask her to obtain her cure, with a promise that, if she obtained this favour, she would give a monthly alms to our institute and become a Salesian Co-operator. Her confidence in Our Lady was not disappointed, for she recovered and it is now a year that she is in the enjoyment of good health. She has fulfilled her promise and would ask to have this favour published for the glory of Our Lady Help of Christians.

October 8th 1902.

Fr. G. R. (S. C.)



The golden crown, placed on the brow of the Divine Infant, May 17th 1903.

On seeing the pitiable state he was in, the thought flashed through my mind of making for him a novena to Mary Help of Christians and promised to have the grace published in the *Salesian Bulletin*. The sick man got better and he is now at work. Blessed be Mary Help of Christians.

November 25th 1902.

Fr. J. Z.  
(Salesian Missionary).

This is indeed a grace obtained through the intercession of Mary Help of Christians.

Mgr J. FAGNANO  
(Prefect Apostolic.)



**Quito** (ECUADOR). A lady of this city had been ill for some time, and although she had been taking all the medicines prescribed

by her medical adviser, she felt no better. She then decided to leave aside human remedies and to have recourse to the intercession of the Blessed Virgin and to ask her to obtain her cure, with a promise that, if she obtained this favour, she would give a monthly alms to our institute and become a Salesian Co-operator. Her confidence in Our Lady was not disappointed, for she recovered and it is now a year that she is in the enjoyment of good health. She has fulfilled her promise and would ask to have this favour published for the glory of Our Lady Help of Christians.

January 14th, 1903.

I. M.  
(Salesian Co-operator).





## THE STORY OF THE ORATORY

OR

### DON BOSCO'S OPENING APOSTOLATE.

#### CHAPTER XLVIII.

(Continued).

The persecuting triumvirate were somewhat disconcerted by this plain speaking, and soon showed that they had overstepped their authority, for after Don Bosco's observations the police retired one by one and posted themselves in the fields which at that time surrounded the Oratory.

This conversation with Don Bosco lasted about half an hour and the inquisitors received from him all the particulars which should have convinced them that the Government had nothing to fear from our Institute; but still they were not satisfied. Flattering themselves that they should at least find some trifle of which to boast to their Superiors, they asked to see the Schools and Don Bosco complied. Fr. Alasonatti, revived and refreshed, would also himself accompany them.

Here it should be noted that Cavaliere Gatti, who declared that he was specially charged to visit the Schools, knew but little of Latin and Greek, as he had been merely a teacher of History and Geography in the National College, and at this time was made Inspector of Elementary Schools by the Minister of Public Instruction.

So he confined his questions to the subject of History and Geography, trying also to entangle them with cunning questions. Mr. Masnardi seated at the top of the bench made confidential enquiries of the boys near him, and Professor Petitti took notes and examined the copy-books.

Their purpose was to draw from the lips of the scholars, or to find written some words which might be interpreted as hostile to the King or to liberal institutions, so as to accuse Don Bosco of giving an education harmful and dangerous to the State. I will now give a sample of these questions.

In the 1st Class of the secondary course or *Ginnasio* taught by the Cleric Celestino

Durando, Cavaliere Gatt whilst putting, questions in geography about the frontiers of Italy enquired of a pupil:

"How many forms of monarchical government are there?"

"Two: absolute and constitutional monarchy."

"Which is the better of these two forms of Government?"

At a question so much beyond his capacity, the poor child did not know what to answer. Gatti perceived this and as if he wished to extract a disapproval of the constitutional Government established in our country, he made this insinuation:

"Do you not think that an absolute Monarchy, in which the King decides everything and does what he pleases, is the best?"

At this suggestion Professor Durando felt himself obliged to tell Gatti that these were not questions suitable for boys of the first class."

"How can you expect from a child," he asked, "an adequate reply to such a question which would require the serious consideration of an older person well-versed in politics?"

But the scholar, as if an angel had whispered in his ear, replied:

"It seems to me that any form of Government may be good if those in authority are honest men."

Such an appropriate answer confounded Gatti and his colleagues and for many days was the subject of our conversations.

The most puzzling questions were those put to the 4th and 5th Classes, taught by the Cleric John Baptist Francesia. Here a pupil of the 5th Class was questioned, and answered as follows:

"Have you studied Roman History?"

"Yes, Sir; I have studied that part, which, according to the scholastic syllabus, will form the subject of the final examination."

"Can you tell me who killed Julius Caesar?"

"Julius Caesar was killed by Junius Brutus and the other conspirators."

"Brutus certainly did well to kill that oppressor of liberty, that tyrant of the people do you not think so?"

"On the contrary I say Brutus did wrong because a subject should never rebel against his Sovereign, much less take his life."

"And when the Sovereign does wrong?"

"If he does wrong he will be judged and punished by Almighty God, but his subjects must not fail in respect."

"But tell me; would it not be lawful to

strike a blow at Victor Emmanuel, so that he might leave in peace the friars, nuns, priests, Bishops and the Pope?"

"Cavaliere Gatti," said Fr. Alasonatti; these are not questions to be asked of boys, this is not an examination, but a snare to entrap them."

Quite unmoved, the inquisitor insisted and the boy replied:

"No, Sir, it would not be lawful: if a king does wrong he will have to give an account to God at the appointed time, but his subjects cannot in conscience do him any harm. Rather they should pray that God may have mercy on him, touch his heart and convert him, and in the meantime have patience."

"If we should pray that God may touch his heart and convert him, it is a sign that he is wicked; do you not think so?"

"But I did not say that our king was wicked; I spoke in general and nothing more." Having said this the pupil, quite upset, burst into tears and Cavaliere Gatti enquired:

"Why do you cry?"

And the pupil, between his sobs, replied:

"Because you ask me things which have nothing to do with history and I fear to answer badly."

"Do not be troubled," said Gatti, "you have answered well."

Probably against his will, as we may believe, he could not answer otherwise.

In the same school, the Cavaliere enquired of a pupil of the 4th class:

"Do you know the king?"

"I have never seen him, but I know he is our Sovereign."

"A wicked king, who persecutes priests, religious and the Church, is it not so?"

"These things do not belong to the history we have to learn, so that I cannot answer you."

"If you have not learnt them in your history lesson, you have heard them spoken of."

"No, I have heard nothing of the kind; in the History of Italy written by Don Bosco, from which our lessons are taken honourable mention is made of Victor Emmanuel and his ancestors."

"But, after all, the persecutors of the Church are scoundrels; now Victor Emmanuel persecutes the Church, therefore he is a scoundrel."

"You, sir, know the facts better than I do and you may draw this conclusion: but I have never said, nor have I heard from Don

Bosco, or from my professor, that the king is a scoundrel. But I remember that some time ago, when the king was ill, Don Bosco ordered prayers for his recovery and for the good of his soul, and I took part in these prayers."

"But you give these answers, because some one has suggested them to you."

"No, sir, I answer what is in my heart and in accordance with the truth. No one has made any suggestions, because certainly no one could have guessed that you would ask such questions."

In the 3rd class, taught by the Cleric John Turchi, the Geography of Italy was the subject of examination, and the questioner appeared satisfied with the ready and satisfactory answers given by a boy named Louis Jarak, the son of a learned rabbi of Ivrea, who had been instructed and baptised with his father some time before.

But the pupils, subjected to real torture, were those of the 2nd Class, whose Master was the Cleric Secondo Pettiva, since called to eternal rest. In this class the inquisitors succeeded in finding something to boast of. Examining the exercise books of the pupils, they found that the Professor had dictated an extract from a Latin letter of Pope Pius IX, which had already appeared in the public newspapers.

"How is this?" asked Gatti, "do you give your scholars dictation from the Pope's letters?"

"Pray observe, Cavaliere, that this is not a letter" said the Master, "but only an extract from a letter, and a specimen of the purest Latin, which reads like an extract from one of Cicero's works."

The Cavaliere, who knew scarcely any Latin, paid no attention to this remark and replied:

"Any how, these are not the authors from whom the school lessons should be given."

"I have not given the Pope's writings to my scholars; I have only dictated a few lines as an exercise for translation to determine their places. For these, which are given once a week, I choose generally a separate exercise: this extract came into my hands, and seeing it was adapted to the capacity of my scholars, I dictated it to them."

These explanations had no effect; the three inquisitors, being convinced that they had at last discovered the thread of the conspiracy, determined to question each pupil of this class from the first to the last; but as these boys had to go to dinner, they decided that the examination should take place in the afternoon.

*(To be continued).*

PERMISSU SUPERIORUM

Gerent, GIUSEPPE GAMBINO.—Salesian Press.—Turin, 1903

(b) The devotions performed by the little boys of the Oratory in their own private Chapel, including also the Mass at which they daily assist;

(c) All the Services, Novenas, Feasts and Solemnities whatsoever, that are celebrated in the aforesaid church;

(d) The prayers and good works performed by the Salesians themselves and by their protégés in their Homes, Colleges, Hospices, Oratories, Missions, etc., in Italy, in France, in Spain, in England, in Austria, in Switzerland, in America, in Asia, in Africa,—in a word, wherever they are established or may be called by Divine Providence.

4. Participation in the holy Masses will commence on the day after the alms have come to hand; all the other spiritual advantages are enjoyed from the moment of inscription.

5. The contributor, we repeat, of one shilling given once for all, is entitled to put his intentions in all the six Masses and all the other pious works, for his own advantage or for that of his friends, living or dead, and to change the intention *in every circumstance* according to his particular wants or desires.

6. Inscriptions may also be made in favour of departed friends, of children, and of any class whatsoever of persons, even without their knowledge or consent.

7. Persons desiring to participate more abundantly in these spiritual advantages may do so by repeating the alms of one shilling, thereby multiplying the inscriptions as often as they please.

8. The offerings thus collected are destined for the maintenance of the boys of the Hospice or Oratory founded by Don Bosco on the grounds annexed to the Church of the Sacred Heart of Jesus. The Salesians are in duty bound to fulfil all the obligations of the Charitable Association as above described.

9. The names of subscribers will be entered on the Registers of the Association and preserved in the Temple of the Sacred Heart, in Rome, for perpetual remembrance.

10. There are two centres for enrolment, one in Rome the other in Turin. Address: The Rev. Rector, Ospizio del Sacro Cuore di Gesù, Via Porta S. Lorenzo, 42, Rome; or, The V. Rev. Michael Rua, Salesian Oratory, Turin, Italy.

#### APPROBATION.

Pium Opus adprobamus, eidemque largissimam fidelium opem ominamur,  
Ex Aed. Vic., die 27 Junii 1888.

L. M. PAROCCHI, Card. Vic.

*We approve the "Charitable Association" and we wish it the greatest concourse of the faithful.*

Given at Rome, etc.

#### THE PAPAL BLESSING.

The Holy Father has deigned to accord the blessing asked for the Charitable Association of the Sacred Heart.

1. Given from the Vatican, June 30th, 1888.

ANGELO RINALDI, Chaplain, Sec.

# THE "SALESIAN BULLETIN"

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

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

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

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

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

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

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

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

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