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1904



# THE SALESIAN BULLETIN



ANIMAS  
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# 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

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### ADVANTAGES.

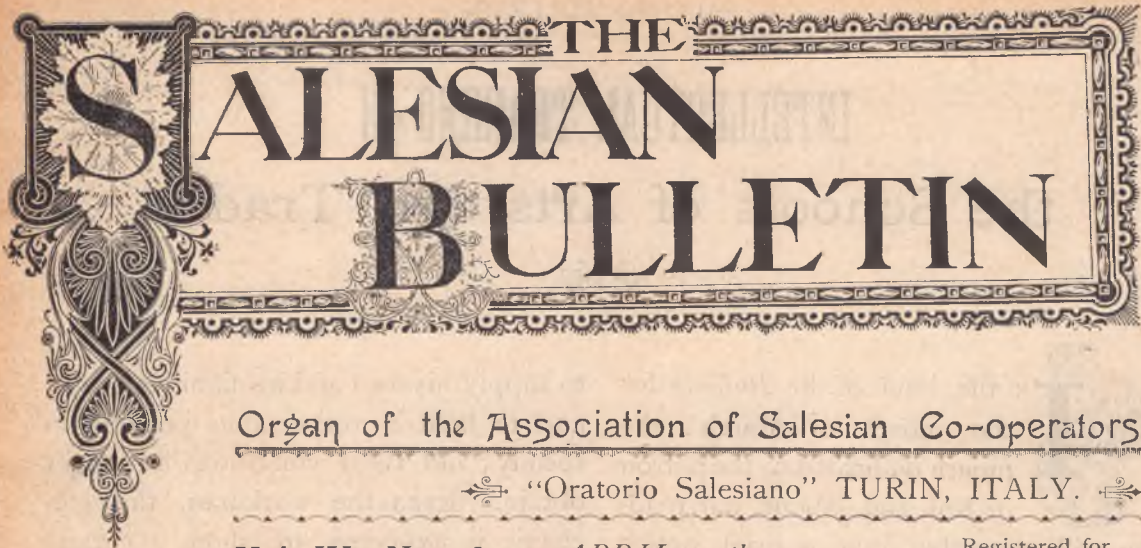
1. During the erection of the magnificent Temple, recently consecrated to the Sacred Heart of Jesus, at the Castro Pretorio in Rome, it was established that, as soon as the grand edifice were finished, the Rosary of the Blessed Virgin and other prayers should be daily recited therein, and Holy Mass offered 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

Organ of the Association of Salesian Co-operators.  
 "Oratorio Salesiano" TURIN, ITALY.

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## The Month of Mary.

**W**e wish to remind our good Co-operators that the Month of Mary commences in all our Salesian Houses on the 23rd of April to terminate on the Feast of Mary Help of Christians, namely on the 24th of May.

During these thirty-one days, special devotional exercises are held by the Salesians in all their churches and private Oratories, particularly at Turin in the Sanctuary of Our Lady Help of Christians, erected and dedicated by their saintly Father and Founder Don Bosco to the Queen of Heaven. Those who are unable to take part in these exercises of devotion are most earnestly invited to join the Sons of Don Bosco in spirit and perform some practice of piety in honour of our blessed Lady in any other church, or even at home in the bosom of their families.

It is well to remember that besides the indulgences applicable to the Co-operators, as mentioned in the Rule, we can also gain the following:

- I. Three hundred days every day that we perform some act of devotion, whether publicly or privately, in honour of the Blessed Virgin.
- II. A Plenary Indulgence on the day of the close, or any other day of the month, provided we approach the Sacraments of Penance and Holy Eucharist.

As our dear Co-operators and Readers are aware, this is the first anniversary of the solemn Coronation of the Miraculous Picture of Our Lady Help of Christians in her Sanctuary at Turin, and this should be for her devout clients an additional motive to redouble their efforts in celebrating the month consecrated to her honour.

## INTELLECTUAL TRAINING IN the Schools of Arts and Trades.



**I**N the issue of the *Bulletin* for the month of March, the month dedicated to the patron of toil and labour, our readers will remember that a brief notice was given, of the moral training of the youths who are engaged in the different departments of Don Bosco's *Schools of Arts and Trades*.

It was shown that the methods serve to bring the young artisans to regard their life of labour in its true character, to lighten their burden by the thought of fulfilling God's will and commands, and to make their toil meritorious by the practice of a good intention.

But while they gain this distinct advantage over the busy thousands of the world's workshops, they have yet another, equally important, in the intellectual training which they undergo in the stages of their apprenticeship.

Science was for long a monopoly of the learned few; but among the many efforts of the past century in the direction of the improvement of society, that which resulted in compulsory education, went far to overthrow the barriers, which prevented the majority of the different nations from making progress in learning, and intellectual culture.

Fifty years back, any honest man, skilled in the use of his tools was able

to supply his own and his family's needs, and to hold a respectable position in society; but these conditions no longer obtain. Even the workman, the mechanic is expected to show a certain intellectual training, which will enable him to keep pace with the rapid advance of the modern changes, and to hold his own in that level in which he has been placed by Providence. The workman of our day finds the need of accurate and suitable instruction. This need has called forth the people's university, the commercial school and evening classes. When Don Bosco commenced these classes in 1844, they formed quite a new phase in the instruction given in his own country or indeed in others.

Similar classes were soon opened in the neighbouring districts and have since spread to all parts of Italy, while recent years have also witnessed a wonderful development in them in other countries.

It is but one more proof of Don Bosco's prophetic power, which enabled him to foreknow the coming needs, and in his methods he coupled study with labour; for when by the aid of zealous Co-operators, the forerunners or the thousands who now belong to that association, he had placed his schools on a firm footing and was marking out

the five years course of technical training, he established also a five years course of study, so that the boys might gain at the same time a literary, artistic and scientific knowledge, which would soon be indispensable to success.

This course contains two periods, the first one having two years allotted

not less than an hour with some private study after it. Both sections have instruction in good manners and general demeanour. This course, slightly modified to meet existing conditions, is carried out as far as possible in all Don Bosco's Institutions both in Europe and America.



Compositors' Department in the School of the Sacred Heart, San Paulo (Brazil).

to it, the other three. In the first two years, the apprentices, who have of course gone through the elementary school, are taught *Religion, their native language, geography, arithmetic, drawing and the principles of hygiene*. In the more advanced course the subjects generally are: *Religion, design, natural history, physics, chemistry, history, an extra language and a course of political economy*. The daily class is

It would be well to consider some of the items of this syllabus. Religion, being of vital importance, is naturally placed first; but the instruction includes more than a knowledge of catechism. For the latter part of the course is prescribed a simple defence or apology for the catholic faith, so that, on mixing with the different characters they will meet with in the world, the young men may know how to defend them-

selves against the mockery and insults so often heard against the practices of our Holy Faith.

The teaching of design was mentioned. This includes the different branches, both freehand and with instrument; light and shade, sketching and the composition of designs required in their different trades. Original designing has its place as well.

History is not confined to the story of the nation. Civil and ecclesiastical history form part of the syllabus. The other subjects are also taken on a broad plan and are suited to the needs of the age and the learner.

The lessons on political economy, given only to the advanced classes, can at least claim suitability to the present period. They include the origin of society, the family, the state; Religion and the relations between Church and State; property and capital follow, and the different forms of socialism. The learners have thus brought before them the false ideas about nature and the destination of man, the denial of the existence of God and a Providence; errors concerning property and the deceitful promises of socialism. The prevalence of misleading notions on these points is only too well known, and brings out clearly not only the usefulness, but the need of teaching sound principles in these matters; Don Bosco's teaching comprised all this.

The object of the school is twofold: to instruct and to educate. The former it obtains by supplying the food of the mind, truth; the latter by forming the character and virtuous habits. Instruction is only a means, education is the end. The end must not be lost sight of in giving the means, for instruction without education is not the advantage

it should be, and may even become instrumental for evil.

A distinguished ecclesiastic has said that a man who knows not how to read or write, may know how to do evil; but his ignorance does not supply him with the means of doing great evil: a man of instruction however, not only knows how to do evil but has the means of doing immense harm. An inhabitant of the virgin forest, in the full use of all his native energy and vigour, armed with his spears and bow and arrows may be a dangerous enemy; but a man who has a rifle at his command need not fear a dozen such savages. Let it not be thought that we would encourage ignorance, that plague which we are continually striving to put down. Our Blessed Lord came to teach men, and left us His Church as the mistress to teach all nations; but an honest, upright countryman is preferable to a scholar, no matter how well instructed, if he is wicked and perverse at heart.

Some words of the late Holy Father are well brought home to us here. "Whoever, leaving virtue apart, seeks after instruction alone, and concentrates all his energy on the culture of the intelligence makes of instruction a dangerous weapon; for the arguments brought forward by the intelligence, which always accompany the evil tendencies of the will, give them almost an irresistible force."

The varied subjects and methods of Don Bosco's syllabus aim at counteracting this harmful tendency. They are calculated to lead the young artisan to that degree of knowledge, those habits of thought and dispositions, which will place him in a favourable position when he commences the battle of life.

# The Jubilee of the Proclamation of the

## IMMACULATE CONCEPTION

### Encyclical letter of Our Holy Father Pope Pius X.

**I**N the month of February the Supreme Pontiff Pius X. sent to the Patriarchs, Primates, Archbishops, Bishops and other Ordinaries in Peace and Communion with the Apostolic See, the Encyclical *Ad diem illum*, on the Jubilee of the dogmatic definition of the Immaculate Conception of Mary Most Holy. It is a document full of devotion and instruction, and, coming from such an authority, cannot fail to be of interest to all clients of Mary.

#### I.—The assistance afforded to the Church by Our Lady in the latter half of the nineteenth century.

The Holy Father first calls to mind "that most happy day on which, fifty years ago, Pius IX. Pontiff of holy memory, surrounded by a noble crown of Cardinals and Bishops, pronounced and promulgated with the authority of the infallible magisterium as a truth revealed by God, that the Most Blessed Virgin Mary, in the first instant of her conception, was free from all stain of original sin." He then speaks of the joy with which the faithful of all nations of the earth received this proclamation and the manifestations of public satisfaction which greeted it, "for truly there had not been in the memory of man, any more universal or more harmonious expression of sentiment shown towards the august Mother of God or the Vicar of Jesus Christ."

After referring to the "great hopes to which, certainly not rashly, the solemn promulgation of the dogma of the Immaculate Conception opened the minds of Pius, and of all the Bishops of the Universe" the reigning Pontiff enumerates the signal favours granted to the Church in the second half of the nineteenth century. In fact overlooking "the secret gifts of grace which God has bestowed upon His

Church, through the intercession of the Blessed Virgin throughout this period, what is to be said of the Vatican Council so opportunely convoked; or of the dogma of Papal Infallibility so suitably proclaimed to meet the errors that were about to rise; or finally, of that new and unprecedented fervour, with which the faithful of all classes and of every nation have long been flocking to venerate in person the Vicar of Jesus Christ? Surely the Providence of God has shown itself admirable in Our two predecessors, Pius and Leo, who ruled the Church in most turbulent times with such great holiness, through a length of Pontificate conceded to no other before them. Then, again, no sooner had Pius IX. proclaimed as a dogma of Catholic faith the exemption of Mary from the original stain, than the Virgin herself began in Lourdes those wonderful manifestations, followed by the vast and magnificent movements, which have produced those two temples dedicated to the Immaculate Mother, where the prodigies, which still continue to take place through her intercession, furnish splendid arguments against the incredulity of our days.

Witnesses, then, as we are, of all these great benefits which God has granted through the benign influence of the Virgin in those fifty years now about to be completed, why should we not believe that our salvation is nearer than we thought?"

#### II.—Motives for celebrating the Jubilee of Mary Immaculate.

"The first and chief reason why the fiftieth anniversary of the proclamation of the dogma of the Immaculate Conception should excite a singular fervour in the souls of Christians, lies for us in that restoration of all things in Christ

which we have already set forth in Our first Encyclical letter. For can anyone fail to see, that there is no surer or more direct road than by Mary, for uniting all mankind in Christ, and obtaining through Him the perfect adoption of sons, that we may be holy and immaculate in the sight of God?" And developing this thought the Holy Father says:

"How think otherwise? Could not God have given us, in another way than through the Virgin, the Redeemer of the human race and the Founder of the Faith? But since Divine Providence has been pleased that we should have the Man-God through Mary, who conceived Him by the Holy Ghost and bore Him in her breast, it only remains for us to receive Christ from the hands of Mary. Hence whenever the Scriptures speak prophetically of the grace, which was to appear amongst us, the Redeemer of mankind is almost invariably presented to us as united with His mother."

"Then it is through the Virgin, and through her more than through any other means, that we have offered us a way of reaching the knowledge of Jesus Christ, and this cannot be doubted, when it is remembered that with her alone of all others Jesus was for thirty years united, as a son is usually united with a mother, in the closest ties of intimacy and domestic life. Who could, better than His Mother, have an open knowledge of the admirable mysteries of the birth and childhood of Christ, and above all of the mystery of the Incarnation which is the beginning and the foundation of faith?..."

"Hence it follows, as We have already pointed out, that the Virgin is more powerful than all others as a means for uniting mankind with Christ. Hence too since, according to Christ Himself. *Now this is eternal life: That they may know The only true God, and Jesus Christ whom thou hast sent* (1), and since it is through Mary that we attain to the knowledge of Christ, through Mary also we most easily obtain that life, of which Christ is the source and origin."

"And if we set ourselves to consider how

many and powerful are the causes, by which this most holy Mother is filled with zeal to bestow on us these precious gifts, oh, how our hopes will be expanded. For is not Mary the Mother of Christ? Then she is our Mother also..."

"If then the most Blessed Virgin is the Mother at once of God and men, who can doubt that she will work with all diligence, to procure that Christ, *Head of the Body of the Church* (1), may transfuse His gifts into us, His members, and above all, that of knowing Him *and living through Him* (2)." And he adds: "Mary sitteth at the right hand of her son *a refuge so secure, and a help so trusty against all dangers, that we have nothing to fear or to despair of under her guidance, her patronage, her protection*" (3).

"These principles laid down who will not see that we have with good reason claimed for Mary, that as the constant companion of Jesus from the house at Nazareth to the height of Calvary, as beyond all others initiated to the secrets of His Heart, and as the distributor, by right of her Motherhood, of the treasures of His merits,—she is, for all three reasons a most sure and efficacious assistance to us for arriving at the knowledge and love of Jesus Christ. Those, alas! furnish us by their conduct with a peremptory proof of it, who seduced by the wiles of the demon or deceived by false doctrines think they can do without the help of the Virgin. Hapless are they, who neglect Mary under pretext of the honour to be paid to Jesus Christ! As if the Child could be found elsewhere than with the Mother."

### III.—The manner of celebrating the Jubilee.

"Under these circumstances, Venerable Brethren, it is this end, which all the solemnities, that are everywhere being prepared in honour of the holy and Immaculate Conception of Mary, should have in view. No homage is more agreeable to her, none is sweeter to her

(1) Coloss. I, 18.

(2) I. John IV, 9.

(3) Pius IX, in Bull *Ineffabilis*.

(1) John XVII, 11.



than that we should know and really love Jesus Christ. Let then crowds fill the churches—let solemn feasts be celebrated and public rejoicings be made: these are things eminently suited for enlivening our faith. But unless heart and will be added, they will all be empty forms, mere appearances of piety. At such a spectacle, the Virgin, borrowing the words of Jesus Christ, would address us with the just reproach: *This people honoureth me with their lips, but their heart is far from me* (1).

For to be right and good, worship of the Mother of God ought to spring from the heart; acts of the body have here neither utility nor value, if the acts of the soul have no part in them. Now these latter can only have one object, which is that we should fully carry out what the divine Son of Mary commands. For if true love alone has the power to unite the wills of men, it is of the first necessity that we should have one will with Mary to serve Jesus our Lord. What this most prudent Virgin said to the servants at the marriage feast of Cana she addresses also to us: *Whatever he shall say to you, do ye* (2). Now here is the word of Jesus Christ: *If you would enter into life, keep the commandments* (3). Let then each one fully convince himself of this, that if his piety towards the Blessed Virgin does not hinder him from sinning, or does not move his will to amend an evil life, it is a piety deceptive and lying, wanting as it is in proper effect and its natural fruit."

Besides if God has such a horror of sin as to have willed to keep free the future Mother of His Son, not only from the stains which are voluntarily contracted but, by a special favour and in prevision of the merits of Jesus Christ, from that other stain of which the sad sign is transmitted to all us sons of Adam, by a sort of hapless heritage: who can doubt that it is a duty for everyone, who seeks by his homage to gain the heart of Mary, to correct his vicious and depraved habits and to subdue the passions which incite him to evil?

"Whoever, moreover, wishes, and no one ought not so to wish, that his devotion should be worthy of her and perfect, should go further and strive might and main to imitate her example..."

"Now if it becomes children not to omit the imitation of any of the virtues of this most Blessed Mother, we yet wish that the faithful apply themselves by preference to the principal virtues which are, as it were, the nerves and joints of the Christian life—we mean faith, hope, and charity towards God and our neighbour." The Holy Father then passes on to show, what great and effectual succour will be found in the Immaculate Conception for the preservation and right development of these virtues, and desires that all should earnestly endeavour to attain them, taking special occasion from the extraordinary feasts in honour of this great privilege of the Blessed Virgin. He then continues: "Oh how bitterly and fiercely is Jesus Christ now being persecuted, and the most holy religion which he founded! And how grave is the peril that threatens many of being drawn away by the errors that are afoot on all sides, to the abandonment of the faith! Then let all with humble prayer and entreaty, implore of God, through the intercession of Mary, that those who have abandoned the truth may repent. We know, indeed, from experience, that such prayer, born of charity and relying on the Virgin, has never been vain. True, even in the future the strife against the Church will never cease, *for there must be also heresies, that they also who are reprov'd may be made manifest among you* (1). But neither will the Virgin ever cease to succour us in our trials, however grave they be... And that heavenly graces may help Us more abundantly than usual during this year, in which We pay her fuller honour, to attain the imitation of the Virgin, and that thus we may more easily secure Our object of restoring all things in Christ, We have determined, after the example of Our Predecessors at the beginning of their pontificates, to grant to the Catholic world an extraordinary indulgence in the form of a Jubilee.

#### IV.—Proclamation and conditions of this extraordinary jubilee Indulgence.

The Holy Father then proceeds: "Wherefore, confiding in the mercy of Almighty God, and in the authority of the Blessed Apostles Peter and Paul, by virtue of that power of binding and loosing which, unworthy though We are, the

(1) Matth. xv, 8.

(2) John II, 5.

(3) Matth. XIX, 17.

(1) I Cor. XI, 19.

Lord has given Us, We do concede and impart the most plenary indulgence of all their sins to the faithful, all and several of both sexes, dwelling in this Our beloved City, or coming into it, who from the first Sunday in Lent, that is from the 21st of February to the 2nd day of June, the solemnity of the Most Sacred Body of Christ, inclusively, shall three times visit one of the four Patriarchal basilicas, and there for some time pray to God for the liberty and exaltation of the Catholic Church and this Apostolic See, for the extirpation of heresies and the conversion of all who are in error, for the concord of Christian Princes and the peace and unity of all the faithful, and according to Our intention; and who, within the said period, shall fast once, using only meagre fare, excepting the days not included in the Lenten Indult; and, after confessing their sins, shall receive the most holy Sacrament of the Eucharist; and to all others, wherever they be, dwelling outside this city, who within the time above mentioned or during a space of three months, even not continuous, to be definitely appointed by the ordinaries according to the convenience of the faithful, but before the eighth day of December, shall three times visit the cathedral church, if there be one, or, if not, the parish church; or in the absence of this, the principal church; and shall devoutly fulfil the other works above-mentioned. And We do at the same time permit that this indulgence, which is to be gained only once, may be applied in suffrage for the souls which have passed away from this life united in charity with God.

We do, moreover, concede that travellers by land or sea may gain the same indulgence immediately they return to their homes, provided they perform the works already noted...

To all this we are pleased to add that We do concede and will that all retain during this time of Jubilee the privilege of gaining all other indulgences, not excepting plenary indulgences which have been granted by Our Predecessors or by Ourselves.

#### CONCLUSION.

We close these Letters, Venerable Brethren, by manifesting anew the great hope We earnestly cherish that, through this extraordinary gift of Jubilee granted by Us, under the auspices of the Immaculate Virgin, large numbers

of those who are unhappily separated from Jesus Christ may return to Him, and that love of virtue and fervour of devotion may flourish anew among the Christian people.

Fifty years ago, when Pius IX. proclaimed as an article of Faith the Immaculate Conception of the most Blessed Mother of Christ, it seemed, as we have already said, as if an incredible wealth of grace were poured out upon the earth; and with the increase of confidence in the Virgin Mother of God, the old religious spirit of the people was everywhere greatly augmented. Is it forbidden us to hope for still greater things for the future? True we are passing through disastrous times, when we may well make our own the lamentation of the prophet: *There is no truth and no mercy and no knowledge of God on the earth. Blasphemy and lying and homicide and theft and adultery have inundated it* (1).

Yet in the midst of this deluge of evil, the Virgin Most Clement rises before our eyes like a rainbow, as the arbiter of peace between God and man: *I will set my bow in the clouds and it shall be the sign of a covenant between me and between the earth* (2). Let the storm rage and sky darken—not for that shall we be dismayed. *And the bow shall be in the clouds, and I shall see it and shall remember the everlasting covenant* (3). *And there shall no more be waters of a flood to destroy all flesh* (4). Oh yes, if we trust as we should in Mary, now especially when we are about to celebrate, with more than usual fervour, her Immaculate Conception, we shall recognise in her that Virgin most powerful *who with virginal foot did crush the head of the serpent*.

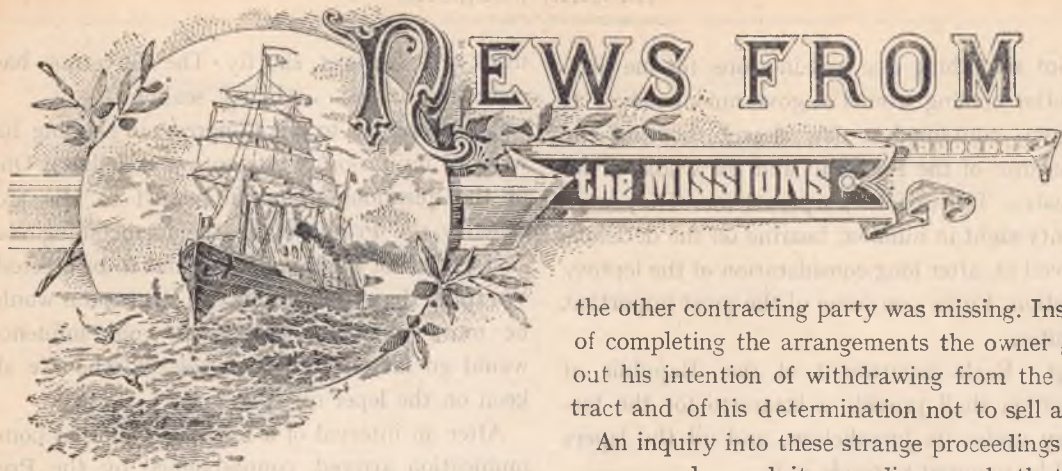
In the pledge of these graces, Venerable Brethren, We impart the Apostolic Benediction lovingly in the Lord to you and to your people.

Given at Rome at St. Peter's on the 2nd day of February, 1904, in the first year of Our Pontificate.

PIUS X., POPE.

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- (1) Os. IV., 1-2,
  - (2) Gen. IX., 13.
  - (3) Ibid. 16.
  - (4) Ibid. 15.
  - (5) Off. Immac. Conc.





## COLOMBIA



(Letter of Fr. E. Rabagliati.)



Very Rev. Don Rua,

I have already told you of the impressive ceremony that took place a little while ago in the cathedral of this city—the blessing of the foundation stone of the provincial lazaretto, which is now to be commenced. We all expected the work of construction to begin without delay, but a new difficulty was first to be overcome. The site of the building was found to be too small for the scale which had now been determined upon. Application was accordingly made to the owners of the adjoining land, by two members of the committee, for some extra square yards. It seemed but an ordinary business transaction, which would cause only a slight delay. What was our surprise, and indeed vexation, to find that the owners would not sell the land at any price, and had made an agreement among themselves that no more land should be given for the leper settlement. The government then declared that it would claim the ground for the public good. This measure had the desired effect. The owners offered to sell, but the prices were exorbitant. The authorities were on the point of sending down their own surveyors, when one proprietor gave way and the bargain was to be finally closed. A day was fixed for the signing of the deeds, but no representative of the sellers appeared. Another day was named, and even a third, but still

the other contracting party was missing. Instead of completing the arrangements the owner gave out his intention of withdrawing from the contract and of his determination not to sell at all.

An inquiry into these strange proceedings was commenced, and it was discovered, that the people of a village close by, had threatened the life of the proprietor if he sold the land for the lazaretto. The government authorities had to step in once more and the deeds were signed.

On the following day the outlines of the main building were traced out. This alone has an area of nearly four hundred and fifty square yards and the remaining positions will add another three hundred. Some days ago, I went with the Governor and Archbishop to see the works. Good progress had been made, but orders were given to increase the workmen even to a hundred if necessary.

As we journeyed back to the city, His Grace turned to me and said "You can continue your travels as soon as you like now; I am quite sure that the lazaretto movement will be successful." I had already told him that I desired to go into the neighbouring province, Cauca, to commence the same work there that Antioquia now seemed so enthusiastic about. It was of course a question of more money. You will wonder where the enormous sums, which are required, come from. Well, the different provinces have collected a large amount; to this must be added the supplies accruing from the law concerning legacies and donations, which have been applied by the Government to this purpose. The treasury also added liberal donations. The total amount would have been a handsome sum before the war, but now that the value of the coinage has so much depreciated, it will not be sufficient. I had accordingly determined to pay a visit to the neighbouring provinces, and try to raise the amounts to the builders' estimate.

But something else was in store for me first. A letter coming from the government offices at Bogota, contained a new decree, bearing the signatures of the President and the whole of the ministry. The articles surprised me. They were twenty eight in number, bearing on the decisions arrived at, after long consideration of the leprosy question. I give you some of the most important statutes.

1st. Each department of the Republic of Colombia shall provide a lazaretto for the territory under its jurisdiction, and all the lepers shall be required to reside in it.

2nd. The Governors of the respective provinces shall immediately arrange the preliminary steps. They are fully authorised to take convenient measures, when they have considered the nature of the requirements, so that within three years all the lazarettos should be opened. The Governors are to apply to their assemblies for the necessary funds.

3rd. While this work is in hand, let every precaution be taken to guard against infection.

4th. After the lapse of three years, the department which has failed to carry out these arrangements without grave reason, shall forfeit all right to a part of the product arising from the law concerning legacies, and its share shall be divided among the more needy provinces.

5th. The Governors shall freely dispose of the amounts arising from the above 113th law, and what is yet required shall come from the exchequer.

6th. The Governor of Bogotà shall have the general inspection of all the lazarettos, establishing uniformity of organisation and bringing in any reforms he may think fit.

The remaining articles are more or less explanatory of the above, and will ensure the proper administration of the money which has been destined for the lepers since 1890, but has not yet been expended on them. These statutes will place the leper question on a sound basis, and if carried into effect go far to save the situation.

But more letters and surprises were forthcoming. The Congress of the Colombian nation, composed of the Senate and Chamber of Dep-

uties, was to meet shortly. The Governor had convoked an extraordinary session.

The secretary to the Congress, in sending his writs of invitation, wrote to me as follows: One of the questions to be submitted to His Excellency the President, at the forthcoming session, is that of the lazarettos about to be erected. We think that your presence in the capital would be most opportune, and that your influence would go far with the congressists who are all keen on the leper question.

After an interval of a few days, another communication arrived, countersigned by the President himself. It was to the same effect as the former, urging me to set out as soon as I could. I am therefore about to start, ready to do anything, even to plead in Congress for the total rescue of the poor lepers, whose pitiable condition has been so long ignored. Get prayers for my success. The Holy Father has blessed our efforts, give us your blessing too. Remember especially in your prayers

Your devoted son

EVASIUS RABAGLIATI

(Salesian Priest and Miss.)

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## PATAGONIA

(TERRITORY OF NEUQUEN.)



### Pastoral Visit and Mission of His Lordship

Mgr. Cagliero

Vicar Apostolic of Patagonia.

(Continued)

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St. Martin of the Andes

March 1902.

**Amongst the Cordilleras.—Marriage and First Communion of the Cacique Curuhinca—New Mission of St. Martin of the Andes.**

As soon as we reached *Junin* His Lordship's first thought was for the Christian inhabitants and the military camp of *St. Martin*, only nine leagues from our residence. The better to carry out his purpose, he sent beforehand Fr. Milanese

and Fr. Genghini who, calling upon Colonel Celestino Perez, Commander of the 3rd regiment of cavalry, at once secured his help and protection. They were thus able to prepare the inhabitants, as well as many native families living in the neighbourhood, for the solemn reception of the Vicar Apostolic of Patagonia, who was visiting these distant regions for the first time.

The following day (13th March) the Bishop and his companions set out from Junin and by good roads penetrated into the Cordilleras. The journey could not have been more pleasant. At first our way lay through rich meadows, under the shade of groups of apple-trees and later, over low hills whose luxuriant vegetation perfumed the air with balmy odours. We enjoyed the sight of the fine trees, natural water-courses and verdant plantations which cover the hills and the banks of the *Chimehuin*. We saw the volcanic mountain of *Perro* (dog) so called from the boulders scattered here and there and which, seen from a distance resemble mastiffs endeavouring to reach the summit. At the North-East corner the *Quilquihue*, a river rising in the lake *Lolog*, joins the *Chimehuin*. Here begins the characteristic region of the Patagonian uplands, formed of alternate layers of sandy earth and volcanic debris of various colours pleasing to the eye.

Further on we traversed a belt of land called the apple-bearing zone, covered with tall grasses and shady trees, whose luxuriant foliage is the result of the rain which falls almost daily, in this land of marvellous fertility. In descending to the plain, we passed through leagues of pleasant meadows covered with plants of sweet and fragrant strawberries. From these fields we again descended by a narrow pass to a valley more beautiful, fertile and enchanting than the former; it contains the historic lake *Lacar*, whose crystalline waters picture the enchanting scenery of its banks.

This magnificent valley resembles a vast amphitheatre, surrounded by lofty mountains and verdant slopes, well-wooded with fine trees of oak, beech, and many native species of timber. In this splendid natural garden is situated the important military post and the pleasant village of *Saint Martin of the Andes*, surrounded by

beautiful gardens and orchards irrigated by numerous water-courses and by the stream *Picahullo*.

The new barracks, the military hospital, the head quarters of the staff, the hydraulic factory for wood-sawing, the cottages of the inhabitants and the lowly huts of the Indians, in this fertile valley covered with apple-trees, all heightened the splendour of this enchanting landscape.

Colonel Perez, accompanied by the military chaplain and an official, comes out to meet us.



A Forest in St. Martin of the Andes (Patagonia).

The little garrison in full dress uniform is drawn up in front of the barracks, with the Argentine flag waving above them. The regimental band welcomes us with stirring music and the squadrons present arms. Soon afterwards the Manzanero Indians come up led by Fr. Milanesio and by the son of the chief who had not only assembled them but caused them to march in order and line, like a new and powerful battalion from the Andes.

Then, filled with wonder and curiosity at this their first sight of a Bishop, they broke their ranks and approached. But the poor creatures

did not know how to behave in his presence, much less how to kiss the Bishop's ring. One bowed his head another bent low, others stood with their mouths wide open; no one knew what to do. At last, His Lordship, smiling, called the little ones to him laid his hands upon them and blessed them with fatherly affection. Those living near St. Martin and the boys and girls in the government schools attended the reception.

All assembled in the village chapel and the Bishop, after thanking them for their manifestations of respect and esteem, in a few brief and stirring words exhorted them to receive worthily the grace of God, which, like heavenly manna, would be poured out upon their souls. Finally, he gave them his pastoral blessing, announcing that the first mission and episcopal visitation of *St. Martin of the Andes* had now begun.

The townspeople and the whole of the large tribe under the chief above mentioned, with many native *Manzaneros*, who are scattered amongst the woods and valleys, assembled gladly and were most persevering in their attendance at the religious functions.

Fr. Milaneseo with inexhaustible patience and charity spent long hours with these poor children of the desert teaching them the truths of the Faith and preparing them to receive profitably the Holy Sacraments. He spoke their language with such ease that they listened to him with the greatest attention and pleasure.

The concourse was very great and continuous during the six days of the Mission. The boys and girls of the Government Schools as well as the children of the Indians were prepared for their First Communion which they received with exemplary devotion. During the last two days the adult Indians with some of their Chiefs were baptised and confirmed; the labour was increased by the great number of neophytes belonging to this locality and the neighbourhood. The four sons of a Captain received at the hands of His Lordship the saving waters of Baptism, and the Sacrament of Confirmation, the Colonel being god-father, and many officers present. The marriages of the Indians were arranged and blessed. The marriage and First Communion of one of the chiefs deserves a special mention.

With humility and good dispositions he came before the Bishop who persuaded him to give up polygamy and live like a good christian, since savage customs could no longer be tolerated in a christian land. He exhorted him to give thus a good example to the whole of his tribe if he wished to share in the blessings of religion and christian civilization.

Being intelligent enough he recognized the truth and kept his promise, receiving in one single day four Sacraments; Penance, the Holy Eucharist, Confirmation and Matrimony.

Thus was established at *St. Martin* a new and flourishing Christian community, growing up in virtuous habits, and giving the best hopes for the Church and for the Argentine Republic.

**Visit to the camp—A military Mass—  
Dinner given by the Officers—Military  
concert—The new Colony at Maipù.**

But if His Lordship and his missionary helpers laboured so hard in securing a Christian future for these people and the Indian tribes of this remote district of the Cordilleras, they did not take less pains for the young conscripts brought to the frontier to guard the interests of their country, whilst exposed to a thousand dangers and subject to rigorous military discipline. From the first day the Bishop accompanied by his Missionaries and the Colonel paid them a visit in their new and commodious quarters, which, at the cost of great labour, have been built in the centre of this district. In a large hall, decorated with flags, these young soldiers drawn up in military array with shining arms saluted again their venerated Bishop of Patagonia, whilst with an encouraging and fatherly smile he gave them his blessing. A musical entertainment, in which the band earned well merited applause, was given. His Lordship thanked them for this proof of sympathy, exhorting them to the practice of the virtues of the Christian Soldiers and the accomplishment of their religious duties. His words were effectual, and desiring to carry out his wishes they attended the catechetical instructions for three days in preparation for their Paschal duties.

The military Mass celebrated by His Lord-

ship in the presence of the officers, the garrison and the people was devotional and solemn. The Holy Sacrifice being ended, His Lordship spoke of the heroic faith and piety of those brave soldiers and illustrious captains who, in the early days of Christianity as well as in the Middle Ages had worthily professed their faith and upheld the true interests of their country.

At Midday the officers gave a dinner in honour of the Bishop, which was enlivened by the strains of the band. Towards the end, the Colonel rose and with great enthusiasm made the following speech:

“My Lord and Reverend Fathers,

In bidding your Lordship welcome in my own name and in that of my Chiefs and the Officers of the regiment, I offer you this simple country repast in order to have the pleasure of seeing you and your Missionaries in our midst.

The presence of a delegate of the Holy See in St. Martin of the Andes, making his pastoral visitation of the Southern Territories, is a subject of rejoicing from the benefits it brings to us. All who are interested in their country's welfare will estimate it at its true worth.

The episcopal blessing given to-day to this region confirms still further Argentine's indisputable right to its possession. It is Argentine territory and will ever remain so.

Arise, Gentlemen... This manifestation of affectionate respect is given to Mgr. Cagliari, the Apostle of Christian civilization. Let us drink his health, praying the Almighty to give him a long life for the benefit of humanity.”

His Lordship responded with expressions of gratitude, proposing the health of the Colonel with cordial good wishes for his staff, for the prosperity of the Argentine Republic and the fidelity of the troops.

Before leaving St. Martin, the Bishop returned once more to the barracks to say Mass in the humble chapel which the Soldiers had arranged. He gave confirmation and distributed the *Bread of the Strong* to a good number of those who, preparing to give their lives for their country, had recourse to the God of Armies begging strength and courage to promote the welfare of religion and of their native Argentine country.

The colonel showed the Bishop every mark of



Mgr. Cagliari the guest of Colonel Perez  
St. Martin of the Andes (Patagonia).

respect; not the least was his choice of Lieutenant Brunetta, our compatriot, as our escort, and lodging us in his own house, situated in the midst of an extensive and beautiful garden, covered with rich vegetation, and shaded by wide-branching native apple-trees.

On the last evening we spent at St. Martin the regiment gave His Lordship a fresh proof of affection by an entertainment including gun-practice, races, Bengal fires and a general illumination. The Bishop, the Colonel and the Argentine army were loudly cheered during a performance of choice music. The whole was

crowned by a musical concert, rendering a piece entitled "midnight" very effective with its three choirs, ringing of bells and discharge of cannon.

The following day, feast of the glorious Patriarch St. Joseph, His Lordship after saying Mass gave a cordial blessing to the whole population and mounting his faithful chestnut steed left St. Martin.

The Colonel, the Military Chaplain and the whole staff accompanied him on horseback as far as the district *Maipú*. Then bidding our dear friends farewell, we pursued our way to *Junín* in order to begin another important Mission to the Indians of the tribe *Namuncurá* of which I will speak another time. I will now conclude with a few words on the colony of *Maipú* which is 150 square miles in extent

Many, both natives and foreigners, who have no settled home in the Argentine Republic, could live in comfort in this colony, as the soil is suitable not only for grazing, but also for agriculture. Forests of oak, beech, cypress, and pine cover the numerous mountain ranges. In the valleys are also found well-grown orchards with apple-trees laden with delicious fruit. The export of timber and manufacture of cider would be two sources of wealth, without taking into account the mines of gold, silver, copper, iron, lead, coal, etc..... a rich store for future generations who may be so fortunate as to dwell on the virgin soil of Patagonia. In this important Territory of Neuquen are dispersed many Christian Indians, peaceable and hardworking, who with their families and their flocks wander from place to place, homeless, because everywhere they are mercilessly driven out. It is painful to see these poor people without even a miserable hut to shelter them in winter, and without an acre of land on which to feed their flocks. Many real or pretended owners trade upon their necessitous condition, demanding an exorbitant rent for pasture, exceeding the value of the flocks themselves.

For this reason a great number of these poor children of the plains find themselves reduced to the necessity of continually wandering without any hope of bettering their condition. From

their fathers they inherited by natural right the land where they were born; but the modern government, regardless of these rights, has reduced them to the greatest misery, from good Indians turning them into enemies of civilized man. If the Colony of *Maipú* were surveyed and divided it would provide homes for these poor families, leaving plenty of land for other colonists.

To further the permanent settlement of the native population by providing work and Christian education, founding chapels and schools under the care of the Missionaries, giving these the means of attending to the spiritual welfare of the new inhabitants and defending the rights of the Indians should indeed be a sacred duty for the Government and would be an act of justice and humanity to the native tribes.

(To be continued).

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#### TO THE READER

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

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

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

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

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## The Salesian Bulletin

Printed and Published at the  
Salesian Oratory, Turin, Italy.

This Magazine is sent to Catholics who manifest a desire to become Members of the Association of Salesian Co-operators, and concur in helping our Society in any way whatsoever.



# Salesian



## A word from our Superior General.

The Successor of Don Bosco, the Very Rev. Michael Rua, begs to offer his thanks to those generous Co-operators, who corresponded to his appeal contained in the *Salesian Bulletin* for January. While assuring them of his liveliest gratitude, and of the fervent prayers, which he will cause to be offered to the Sacred Heart and Our Lady Help of Christians for their intentions, he would recommend their example to others who favour Don Bosco's works, and in anticipation repeats his sincerest thanks for the aid they may be pleased to give.

## The latest missionary arrivals.

Many of the missionaries, who left Europe at the end of last year, for their various destinations in America and elsewhere, have already written to Don Rua. Through the prayers offered for them in all our Houses, the voyages seem to have been most pleasant and successful. They are, however, already deploring the fewness of their numbers, and begging for companions in their labour. But if the harvest be great and the field boundless, the hands to work it are wanting. We can but beg God to send labourers into His vineyard, and urge our Co-operators to further aid in the material needs of the missions. In their excursions and settlements the missionaries are often hampered by the scarcity of means, and incessant are the calls on our Superior General for help in the missionary work.

## A few thoughts from Don Bosco.

"In the course of a year many of our Co-oper-

rators are called away to eternity. I recommend them in a special manner to your charity, and remind you of the article in your rules which prescribes a remembrance in your prayers. The communities and pupils of all our Houses join in these suffrages, and these departed ones share in the merits of the Holy Sacrifice offered daily at the Altar of Mary Help of Christians. The prayers are offered for all the graces and temporal wants of the present Co-operators, and to obtain eternal peace and happiness for those who are gone.

May God bless you all my dear Co-operators and give you the grace to do many good works while there is yet time: *Dum tempus habemus operemur bonum.*

## The New House at Troy (New York).

Different American papers have lately contained important notices of the work our confrères have set on foot in the United States. It will be remembered that our Superior General, in his annual circular letter, expressed the hope of a wide extension of the work in the English-speaking countries. From appearances it seems that his hope will not wait long for its fulfilment.

The Rev. Ernest Coppo, who has for some years been the life and soul of the movement in the State of New York, established a society for mutual aid under the title and patronage of Don Bosco. The 10th of this month was fixed for a grand musical concert to be held in the *Madison Square Garden* theatre. The receipts are to be given for the work of the new Institute at Troy (New York). The influence of the director

and the zeal of his committee left nothing wanted to ensure success; while many took this opportunity of showing their appreciation of the untiring efforts of this Superior, in his work for the spiritual good of the district and especially of the younger portions of his flock.

Guernsey (Channel Islands).

The Channel Islands are fortunate in being able, by their proximity to France, to give hospitality to many of the religious who have had to leave their mother-country during the late movement of religious intolerance. The Salesians from Dinan established themselves in the Island of Guernsey. This island belongs to the diocese of Portsmouth, and His Lordship the Bishop has already paid a visit to the new House. There were two deacons ready for ordination and the bishop kindly consented to ordain them on the occasion of his visit.

The vicar of His Lordship, who has the spiritual care of both Jersey and Guernsey, is a hearty supporter of Don Bosco's works. The people of the island are of the best dispositions and the observance of the Sunday is quite exemplary. The chapel attached to our House is frequently filled to overflowing and many of these are non-catholics. Everything seems to show that the Sons of Don Bosco will be able, by their many works of charity towards both young and old, to reward the island folks for their open-handed welcome.

Bogotá receives the new Provincial.

Our readers will have already seen, that Fr. Evasius Rabagliati has for some years now, devoted both his time and energy to the amelioration of the pitiable condition of the lepers of Colombia in South America. The labours of his arduous apostolate, which will if God grant it success, confer a priceless blessing on the Colombian nation, prevent him from fulfilling his other duties as Provincial of the Salesian Houses in Colombia.

Our Superior General has accordingly appointed the Very Rev. Anthony Aime to relieve him of these duties, and after forty days journey the new Provincial arrived at Bogotá the ca-

pital. The Archbishop received this new helper in his diocese with his usual affectionate regard for Don Bosco's Sons. A solemn *Te Deum* was sung in the Salesian Church on the following day, and the new missionary gave to an immense audience the Apostolic blessing, which the Holy Father had especially bestowed on his Colombian children.

The celebrations for the feast of our patron Saint.

The feast of our patron, St. Francis of Sales, coming as it does in the opening of this year, is like the dawn of a bright and prosperous day for the Salesian undertakings. On the feast is held the chief of all the conferences of Co-operators that take place during the year. The importance of them may be realised to some extent by a few considerations. In all places where our third order, or association of Salesian Co-operators has received definite organisation, the conference is held in the principal church or in a spacious hall arranged for the meeting.

The Bishop is usually present, and some of the first orators address the large audiences on one or other or many of the branches of Don Bosco's work. Some are presided over by the princes of the Church, the cardinal-archbishops, such as those at Turin, Bologna and Milan, and these eminent prelates always address some final remarks, or pointed exhortations to their flock. These recommendations must necessarily have a marked effect on the Institutes in those towns.

One of these conferences, held at Saluzzo was made a greater event by the presence of that zealous Salesian missionary, whose name is familiar to our readers of the missionary news, Fr. Milanese. For over an hour the large audience hung upon the words of the missionary, whose twenty-five years' work among the Patagonians and Fuegians furnished him with an inexhaustible supply of deeply interesting matter. His hearers were filled with enthusiasm, and there arose a general desire to co-operate in the spreading of the faith and civilisation in the far regions of the extreme Cordilleras.

Congress of sacred music at Bernal (Argentine Republic.)

Every department of science and art seems

to find its place in the Salesian colleges of the large cities of South America. More than one of these Houses can boast of an astronomical observatory and some enjoy unique positions for these investigations. But no department is more widely developed than that of music. A congress of Salesians and their Co-operators is to take place shortly at Bernal near Buenos Ayres in the Argentine Republic, which will discuss the following topics:—

I—*Gregorian Chant*—The methods of teaching it, its influence on Church services.

II—*Liturgical Music*.—Distinction between this and religious music in general. Repertoire of liturgical music.

III—*Musical Instruments*—Their use in the Church. The organ and harmonium, the organ in connection with the different kinds of music.

IV.—*Congregational singing*.—Its use in church functions and in schools.

V.—*Choral societies*.—Voice training. St Gregory's choir; the qualities of a model *schola cantorum*.

This is in connection with the Holy Father's reforms in church music, and will form a sort of centre for the direction of such music in the Argentine, and in the other states of South America. The reports of this musical congress may appear in a future issue.

#### St. George's Annual Social Evening (London).

Our confrères at St. George's Home (Westminster Bridge Road, Southwark) had a busy night on the 15th of February last, and a perusal of the account of it in the *Shield* for the month of March reveals something of the far-reaching effects of the work they are carrying on with so much devotedness. From the above *monthly* we glean the following interesting details.

"The event was the seventh of its kind, and its organisers are to be congratulated on the result of their efforts. Some 250 guests assembled, many of them travelling considerable distances, while numbers sent in letters regretting inability to attend.

Soon after 8 o'clock supper was served, and for the next hour little was heard but the jingle

of glass and cutlery. The staff of waiters had no minutes to spare and deserve a word of praise for the capital catering. The Very Rev. Canon St. John then mounted the platform and proceeded with the next part of the programme, his "Annual Address". (The zealous Canon was the founder of these Homes and it must give him real pleasure to see every year that his labours are bearing such good fruit.)

He dwelt on the wide development of the work and congratulated the old boys on the comfortable positions they had now attained, and on their practice of the principles that had been taught them. He exhorted them to continue so, and those, who could not show such signs of advancement, to imitate the examples they saw around them.

The lads afterwards showed by their comments that their benefactor's remarks were much appreciated.

The meeting next resolved itself into an extemporaneous concert gathering, and for the following sixty or eighty minutes, harmony and hearty laughter contended stoutly for the mastery, but both dwindled away, when at the conclusion of the merry meeting the 250 throats gave vent to loud cheers for Canon St. John and the communities engaged in the work.

It must be a source of true gratification to those who witnessed the above proceedings, whether they be actually employed in this movement, or by their influence directly or indirectly are helpers in the noble cause, as it certainly affords strong evidence that their efforts are meeting with a large measure of success. For it is quite certain that, among those comprising the assembly, were many who, but for the timely and generous aid extended to them, would have lost the priceless treasure of the Faith and would not be what they now are, decent members of society. The lads themselves are conscious of this, and they are not backward when the opportunity offers to acknowledge their indebtedness.





# RACES AND FAVOURS OBTAINED through the intercession of MARY HELP of CHRISTIANS

Palazzo Canavese (ITALY).—A brother of mine was taken very ill with cancer and had to undergo two dangerous operations. At my suggestion and at the exhortation of his sister, a Daughter of Mary Help of Christians, he placed himself under the protection of Our Blessed Lady and on the day of the most dangerous operation, he was carried to the church and heard Holy Mass near the altar of the Blessed Virgin.

As he was about to undergo the operation, and all feeling was fading away under the action of the chloroform he said aloud: *Maria Auxilium Christianorum, ora pro nobis*; he then commenced the Hail Mary, and with these words consciousness died away.

The surgeons commenced their difficult task, but the complications of the case made them halt and look at each other almost afraid to proceed further. However it was for the benefit of the sick man and the operation was continued, lasting an hour and fifty minutes. All passed off peacefully. The sufferer, although weakened by the effects of the chloroform showed no signs of fever and the wound healed rapidly. Turning to the infirmarian, who was a religious, the invalid said: "Really, Father, this is a miracle of modern skill." "Yes indeed it is a miracle," he replied, "but to be ascribed rather to the protection of the Help of Christians than to the physicians."

I enclose an offering to the Sanctuary of Our Lady, and express our filial homage and thanks to our heavenly Queen.

FR. ERNEST SAVINO.

October, 1903.

Caresana (ITALY).—I have for some years been an estate agent and farm manager, and all my safety against storms, and hail-storms especially, has been placed in our heavenly Protectress, Mary Help of Christians. In a period of very calamitous storms this year I turned confidently to my constant guardian and promised publication in the *Salesian Bulletin*. The tempests passed, but seemed powerless to work their accustomed damage and left the crops intact. Truly in whatever need or distress Our Lady will always prove herself the Help of Christians.

G. C.

November, 1903.

Georgetown (WASHINGTON, NORTH AMERICA).—It is two years ago now that my husband was lying at death's door. A malignant poisoning in his right arm had inflamed his whole body and the case seemed utterly hopeless. His head was already seriously affected by it and a little more would prove fatal. Who could help us? Far from home and parents I could already picture their grief at the news. But thoughts of home led me to think of the Sanctuary of Mary Help of Christians. I telegraphed to my brother, a priest, begging him to have a novena commenced in the Sanctuary at once, for my husband's recovery.

On the 17th of December he was to undergo another operation. I watched by the bed, but my thoughts were far away across the ocean anxiously awaiting some consolation. That very morning a telegram told me that the novena was commenced, and that prayers were being

offered up in other Institutes as well. That same day there was a change and a rapid improvement ended in complete recovery.

But another trial followed close upon the former. Our young child who looked the picture of health and vivacity was attacked by a spinal complaint. For some months he had to wear special medical corsets and still the illness did not pass. Another promise of publication was made and Our Lady restored his former health and vigour. I now fulfil my promise of making the favour public and beg of Mary Help of Christians to continue her maternal protection.

I. L.

8th December, 1903,



**Oristano (SARDINIA).**—An icy wind arising suddenly in the spring of last year, when all the crops were sprouting out, was especially destructive to the vines of the whole island, and particularly of this district. All expectations of a vintage seemed hopeless. I was setting about the pruning of a plantation of young vines, and, placing them under the guardianship of Our Lady Help of Christians, I promised to send an offering for the works of Don Bosco if they were fruitful. When vintage time came, that very plantation in which I stood when the promise was made, bore a surprising quantity of splendid fruit, while the parts of the island which had suffered less gave scanty crops. I now fulfil the promise made before in the spring-time.

E. P. (Lawyer).

31st Dec. 1903.



**Penango (ITALY).**—In the beginning of last November several students of this college were taken ill with a dangerous fever and the infection was rapidly spreading. The doctors did all they could but things grew worse and the prospect was far from hopeful. At this point we began a solemn novena to Mary Help of Christians and obtained the earnestly desired cure. Not one died, many recovered in a remarkably short time, and no one has since been attacked by the disease.

We now beg you to publish the favour received according to our promise, and beseech the Mother of God to continue her protection.

Fr. A. G.

(Director of the German College).

Dec. 1903.



**Chieti (ITALY).**—We were placed in the most difficult circumstances by some arrangements which seemed about to inflict heavy losses upon us. There seemed no way whatever out of the maze of perplexities. The matter was placed under the direction of Our Lady Help of Christians, and just when our position seemed most precarious, a certain measure completely smoothed all difficulties away. A thank-offering is enclosed and prayers asked for further continuance of Our Lady's protection.

F. C.

*Salesian Co-operator.*

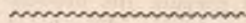
Nov. 1903.



**Hereford (ENGLAND).**—Last January I fell very ill and seemed to be in danger of death. On the Friday night I placed my case under the protection of Mary Help of Christians promising to have a Mass celebrated in her honour and publication in the *Bulletin*. By the following Sunday I was quite better and now fulfil my promise to Our Lady.

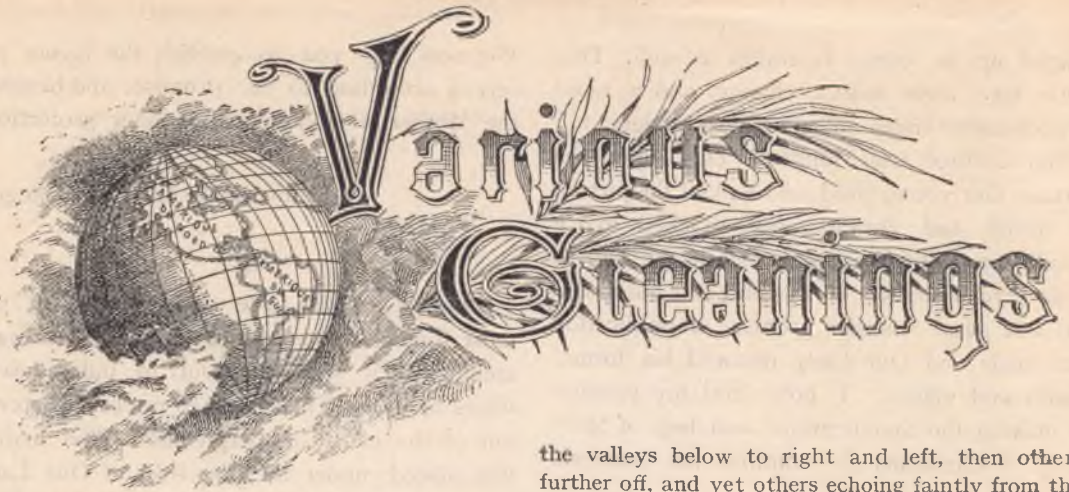
M. L.

March, 1904.



*To obtain favours needed, Don Bosco recommended the frequent use of the Sacraments and the practice of a Novena consisting of the Our Father, Hail Mary, and Glory be to the Father three times daily to Jesus in the Most Holy Sacrament, with the Hail Holy Queen, making at the same time a formal promise of sending an alms according to one's means to the Sanctuary of Mary Help of Christians.*





## ECUADOR

(By Fr. Tallacchini Salesian Missionary)

(Continued)

### The Trumpet-horn.

Before the Sun had time to warn the freezing night air, the Church was crammed with people, who notwithstanding the short notice had assembled to see the Bishop and obtain his blessing. He did not keep them waiting.

Having said Mass and confirmed those who were prepared, he spoke thus to the congregation: Other labours, other interests are now calling me far from here, but in heart I remain with you. Beyond the Eastern Andes my children of the forest are awaiting me. I must hasten thither. Do you ask of God that on my return I may be able to stay longer in your beautiful country."

In vain did the good Priest beg us to remain until he could prepare the necessary provisions, and not to interpret too literally those words of the Gospel, *neither purse nor script*. Accompanied by him and his assistant we climbed the hill.

Extending towards the east this elevated plateau divides into two smaller slopes, which again separate into numerous valleys covered with rich vegetation. The path, now dry and smooth leads across this hill and may be dignified with the name of a carriage road. But here and there it still rises in hillocks and descends into puddles. From time to time we come upon swamps and the carriage road is lost amongst the fields and divides into narrow paths which re-unite further on. From one of the first huts we saw several Indians come forth, one of whom had a long trumpet-horn, from which he drew deep and prolonged notes by way of signal. Immediately at the first sound others replied from

the valleys below to right and left, then others further off, and yet others echoing faintly from the distant gorges, like the waves when a stone is thrown into a pool which form a hundred widening circles until they break upon the shore.

At once the meadows below are enamelled, not with flowers, but with the long garments called *ponchos*, blue, red, green and yellow, and with the large white hats worn by the Indians who, issuing from their huts at the sound of the horn, as birds at the call-note, came towards us from all sides.

The boys came running on, and the women carrying one, two and even as many as three and four children in their arms, tied round their neck, or fastened on their shoulders. Behind all came the older inhabitants, bent and worn, leaning on sticks from which they seemed to derive some of their lost strength.

What did they want? To get a blessing for themselves and for their little ones. They wished to know where Confirmation would be given. Kneeling, with their arms extended in the form of a Cross, they gave thanks to God, to Our Lord Jesus Christ and to the Blessed Virgin who had granted them this favour. They spoke of their misery and of their hopes of a better life in Heaven.

No! you are not miserable, those are miserable who do not believe, who have no hope.

### The dew and the cloud.

What is that building which looks down from a lofty height, adorned with a double flight of steps and surmounted by an elegant little cupola? Built of the whitest stone, amid the surrounding hills it resembles a dove issuing from its nest.

It is truly the nest of a *dove*, placed in the hollow of the rock. It is a Sanctuary named *Our Lady of drought*. By the advice of the parish priest Rev. Daniel Muñoz the people made a vow to build a church to Our Blessed Lady. Since then the refreshing dews and fertilising rains have never failed. This was the origin of the Sanctuary. But who was the bold architect? Whose was the artistic mind

which left such a brilliant example in the midst of the generality of rude and decaying buildings?

We shall know when we have followed in the footsteps of this genius, whom the Author of all beauty directed towards these regions as a ray of light in the midst of darkness.

His Lordship visited the Sanctuary on the rock, where we sang and prayed for the conversion of the savage Jivaros. The people with the parish priest at their head wished to detain the Bishop, but it was necessary to continue our journey.

— "When he returns, the Bishop will make some stay here. For the present let us depart."

So we left Biblian at the foot of the Sanctuary; we forded the river of the same name and skirting a hill we lost sight of the charming Sanctuary of the dew.

Another pleasant valley lay before us and on one of the surrounding heights appeared two slender turrets, the Madonna of the *Clouds* watching over the city of Azógues lying at her feet.

Whilst we were admiring the beauty of the country and the piety of its inhabitants, we beheld not far off, a party of horsemen approaching us. They were the good Azoguese coming to meet us under the guidance of three Oblate Fathers who have charge of this parish. The bells gave notice of the Bishop's arrival. One would have thought it was a feast-day.

The next day, after admiring the zeal of the young Oblate Fathers, the Bishop turned his attention to the choicest portion of the flock and visited the Brothers' schools, exhorting the happy children to show themselves worthy of their teachers.

Then we turned our steps to the beautiful Sanctuary of the *Clouds* and afterwards, accompanied by the clergy, to Chuquipata. The parish priest of this place, fearing to miss the Bishop's visit, had arrived early in the morning to make sure of us. He spoke so well and with such enthusiasm of Don Bosco and of Our Lady Help of Christians that it was impossible to refuse. We were obliged to make a halt in his parish which extends round a lofty peak resembling a parrot's beak, really an extinct volcano. His Church is the centre of devotion to Our Lady Help of Christians, a result of the pious teaching of our Missionaries Fr. Spinelli and Fr. Mattana, who have frequently visited the neighbourhood.

### The first meeting.

The road which was sometimes broad, sometimes narrow, but always level, wound in and out between hedges of the fragrant broom or under the shade of the grey willows. Having crossed the river we forded the swollen valley of another river and followed its course. We had taken but a few steps along the lofty bank when, from behind one of the

rocks with which the path was strewn appeared a man on horseback. A simultaneous exclamation from both sides followed the apparition. It was one of our own confrères come on before to meet us.

Shortly after we saw riding towards us four priests. These were the Vicar-General with the Diocesan Secretary and two parish priests, one of whom had a message for the Bishop from the Redemptorist Fathers begging him to accept their hospitality, as there was no Salesian house to receive him.

The usual greetings were not ended when from the rock above appeared a man, breathless and crying out:

— "Father, hasten to my wife who is dying."

Having obtained the Vicar's leave, I made my mule understand that it must achieve wonders. It did not require to be told a second time, but at once began to scramble over the stones, leaping over precipices, hedges and rocks and in a few seconds deposited me at the door of a hut hidden amongst the bushes.

It was getting dusk when, having crossed the river Machángara and descended the gentle slope of the last hills, His Lordship gave his blessing to the religious and lay representatives of the noble and Catholic city of Cuenca. Then we cordially embraced the good Redemptorist Fathers who had so generously opened their doors to us.

### Ten days at Cuenca.

The Bishop remained here some time so as to return the innumerable visits received from the authorities and the chief inhabitants of Cuenca. The Administrator Apostolic, the Chapter, the Governor, the General of the garrison, the ex-President Cordero all, both the Religions and the laity, wished to see the Salesian Bishop. One might almost say that His Lordship visited all the citizens of Cuenca.

The streets have been turned into audience chambers. Scarcely has he set out when the word *Bishop* precedes him as if announced by the public crier. Young and old, masters and workmen, men and women hasten to see him pass, they kneel for his blessing and amidst the praises of God one hears no other cry and then "Blessed are the eyes that see thee." The children follow him in crowds, catching hold of his mantle, his stick, and his hands, with joyful cries.

One would think that Cuenca was Jerusalem, and our days, those of Our Lord's sojourn on earth. The Bishop however calls it *Rome*, on account of its faith, and the popular voice names it *Atheus*, from its University, the depth of its learning and the number of its men of letters. The College pupils had the greatest share in the Salesian Bishop's paternal solicitude. It was a pleasure to see the six hundred pupils of the *Brothers*, ranged in long lines, listen to the strenuous and encouraging words

of His Lordship, after entertaining him with Music and joyful hymns. No institution for boys or girls was left without some words of affectionate instruction, for His Lordship, with consummate tact, knows how to do much work in a short time.

The people who flocked to the Salesian Conference, and every day came from the surrounding country to receive Confirmation will not forget the solemn clothing of twenty young clerics and the ordination of many ministers of the Altar.

### Departure.

Early one morning after the Bishop's Mass and whilst he was still praying in the Sacristy, suddenly the door opened and over the Missionary's cross appeared a dark beard.

It was, indeed, the beard of a dweller in the forest, the intrepid Missionary Fr. Mattana, commonly called, Father Francis.

I say, commonly called, because for many miles around there is no man or woman, none, either aged or young, who does not know that beard and the holy zeal of its owner.

Since 1894 when this courageous apostle left the city of Quito, to which he had come from Italy in 1887, to devote himself to the souls of the savage Jivaros, this beard has always been the wonder of the neophytes, who under its fascination, traversed lofty mountains, forded dangerous rivers, and ventured to approach savage tribes in order to accompany the missionary. This beard has often cheered the civilized Indians when Fr. Mattana has visited their villages to hear confessions, give Confirmation and seek for help. It was to us the sign of good news, for the day after its appearance we were to proceed on our journey.

Our departure from Cuenca took place with more solemnity than our arrival. Early on the seventeenth day a party of nine soldiers with an officer were sent by the General as a token of respect, to accompany our Bishop as far as Gualaquiza.

"I accept this token of respect from the General," said His Lordship when he saw the martial band, "but I will not trouble so many good youths. Three will be sufficient to accompany me on this journey. Once at Gualaquiza, we wish to approach the savages alone, with the Crucifix and not with arms. Let three therefore follow me. And you, my children, remain here and tell the General I have relieved you of this duty." Many persons both of the laity and of the clergy escorted the Bishop even beyond the suburbs of the city. When we reached the country we found ourselves once more alone and we entrusted ourselves to the magic beard of Father Francis, to our brave soldiers and their officer, who would not leave us for a moment.

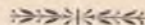
(To be continued).



## THE STORY OF THE ORATORY

OR

### DON BOSCO'S OPENING APOSTOLATE



#### CHAPTER L.

**Malicious insinuations.—Audience refused.—Don Bosco and the Secretary Silvio Spaventa.—Important Conference with the Ministers Farini and Cavour.—Promises and hopes of peace.**

Under ordinary circumstance some would have expected that Don Bosco's explanation, given above, would have re-assured the Government and thus have put an end to the persecution of our Oratory. But in those times such hopes were vain. A malevolent Press invented and spread abroad daily the most extravagant accusations, seeking to influence public opinion and to excite the civil authorities against us. The character of the men at the head of affairs made our cause less hopeful, for the doubtful issue of the Italian revolution rendered them dupes of their agents, seeing dangers and enemies where they did not exist, or full of fears, trying to intimidate those whom they suspected unfavourable to their designs.

Most violent were the attacks of a mischievous Press. "In the house of Don Bosco," said one newspaper, "compromising correspondence will be found if carefully searched for."—Another wrote: "Let the Government send unprejudiced and clever men, they will discover the thread of the conspiracy." The *Gazzetta del Popolo* was the most venomous.—"The Oratory of St. Francis of Sales," they wrote, "is the centre of reaction; the Ministry will never succeed in staving off the dangers which threaten us, so long as the den of Valdocco exists. Several other sectarian journals had notices to the same effect.

There was no lack of respectable journalists to point out the absurdity of such accusations, and the injustice and baseness of similar attacks, while several periodicals undertook a triumphant defence; but our enemies, as if in obedience to secret orders, ignored all explanations and repeated their calumnies inciting the Government to make an end



of us. Any day the authorities might resort to extremes and order the closing of our Institution and our own dispersion.

To dissipate the threatened storm Don Bosco decided to call upon the Minister Farini, feeling certain that he would have no difficulty in proving his innocence in a personal interview. To this end he demanded an audience. He expected that this would be speedily granted, but he was mistaken; he repeated his request several times, but in vain. It would seem that the judge feared the presence of the culprit, or rather it seemed that the higher powers had decreed the destruction of the Oratory. It was indeed well for us, that in those critical times God had given us as guardian, advocate and father a man who not only would have given his life, but would have turned heaven and earth upside down, rather than allow us to be torn from his side by violence. Humanly speaking, without him everything was lost.

As Don Bosco was unable to obtain an audience of Farini, he applied to Cavaliere Silvio Spaventa, Secretary General of the Ministry of the Interior; but even he refused to receive him; and in order to weary him out and avoid the meeting, it was put off by the ushers from one day to another, from morning till evening and again from evening till morning. At last he was received in the following manner.

It was the 14th of July, and the Secretary held out hopes of an audience at eleven o'clock. At the hour appointed, Don Bosco, accompanied by the cleric John Cagliero (now titular Bishop of Magida in Pamphilia and Vicar Apostolic of Patagonia), went to the chambers of the Ministry. On the way he said amongst other things to the cleric who accompanied him: "These gentlemen of the Ministry have a great desire to destroy the Oratory; but they will not succeed, because they have to deal with one who is more powerful, they have to deal with the Blessed Virgin, even with God Himself, Who will frustrate their designs."

Having reached the waiting-room, Don Bosco sent in his name; but Spaventa, either forgetting, or repenting his promise, sent word that it would be difficult to receive him, having so much important business on his hands. On receiving this message Don Bosco said: "I will wait until the Secretary is able to receive me;"—and with imperturbable calmness, in spite of the heat, of hunger and thirst he remained waiting until six o'clock in the evening!

During this interval of seven hours a great many persons of all sorts and conditions passed into the

audience chamber, even late arrivals, but Don Bosco's turn never came.

This conduct was so outrageous that even the ushers were moved with compassion for him.

Finally, Cavaliere Spaventa, ashamed perhaps at such treatment of a citizen, who, although a priest, was the equal of the rest before the law, decided to let himself be seen. Going therefore to the door of his room: "Don Bosco.... For what reason do you insist on seeing me?" he said with an angry voice and threatening aspect. At these words all the spectators, servants and ushers turned their eyes upon the poor priest, who answered thus:

"It is necessary that I should have a moment's conversation with you."

"What do you want?"

"I wish to speak to you in private."

"You can speak here: all those present are trustworthy."

Then Don Bosco, disregarding the Secretary's rudeness, said in a loud and clear voice:

"Signor Cavaliere, I have five hundred poor boys to maintain; from this moment I put them in your hands, and I beg that you will provide for their future."

"Who are these boys?"

"They are poor children, either orphans or in danger, whom the Government first sent to me, and now wishes to turn out into the street."

"Where are they now?"

"They are in my house."

"Who maintains them?"

"The charity of several benefactors."

"Does not the Government pay their pension?"

"Not one penny."

During this dialogue of questions and answers so short, lively and interesting, all the by-standers drew near to Don Bosco, astonished and anxious to see how the matter would end. Perceiving that he was not cutting a fine figure in treating thus a man who received gratuitously five hundred poor children in his house, Spaventa changed his mind and consented to a private audience. He invited Don Bosco to his room, made him sit down by his side and with a gracious voice he said:

"I know that you do much good; tell me in what I can serve you, for as far as it depends upon me, I will do so willingly."

"I beg respectfully," replied Don Bosco, "that you will explain the reasons of the inquisitorial visits and of the persecution I have suffered from the Government."

"Well, your political opinions.... your spirit....

But I am not in a position to tell you all. The Minister reserves many things to himself. It would be better to speak to him; I may, however, tell you that all annoyances would cease, if you would speak plainly and reveal your secrets."

"I do not understand what secrets you mean, Signor Cavaliere."

"The Jesuitical secrets, to discover which was the object of the search you complain of."

"I am absolutely ignorant of any such secrets, and am anxious to learn what they are, so as to be able to give any explanation in my power. If you will deal frankly with me I will answer with equal sincerity."

"I cannot meddle in this matter; question the Minister and he will tell you all."

"If you cannot tell me what I want, you can at least do me a signal act of kindness."

"In what way?"

"By procuring me an audience with the Minister."

"I will see about getting one; but at this hour it would be difficult. Nevertheless I will make enquiries. Remain here a moment, but do not speak to any one of this business, as it might be misunderstood and misinterpreted to your prejudice."

Saying this, Spaventa left the room and went to the minister Farini; returning in half an hour he said to Don Bosco:

"The Minister is engaged and cannot give you word at what time he can see you."

Don Bosco having expressed his thanks returned to the Oratory. It was eight a clock in the evening and he had not yet dined!

The next day Don Bosco received a letter from Count G. Borromeo, attached to the Ministry, saying that on the following day, about eleven o'clock, the Minister Farini would grant him an audience.

After the prayers and the usual short address, Don Bosco begged that all, on the following day, would pray for an affair of the greatest importance, would hear Mass and if possible go to Holy Communion for his intention; and his request was not made in vain.

The next day, the 16th July, was the Feast of Our Lady of Mount Carmel, and Don Bosco, full of confidence in the protection of the Blessed Virgin, went early to the Palace of the Ministry Signor Farini arriving also a little before the appointed time. We learnt from his companion the cleric J. B. Francesia, that as soon as the Minister perceived him, he greeted him courteously, shook hands and conducted him to the audience chamber where they had a conference of the greatest im-

portance, since it was a question of life or death for our Oratory.

"So you are the Abbé Bosco," Farini began." We have already met once before at Stresa in the house of Abbé Rosmini, and I am glad to renew our acquaintance. The good you are doing to our poor boys is well known to me, and the Government is much beholden to you for your services in this philanthropic and social work. Tell me now what I can do for you."

"I wish to know the reason of the numerous inquisitorial visits made during these last months."

"Very well. I will tell you plainly, wishing to hear your explanation. So long as Your Reverence confined yourself to the care of poor children, you were respected and honoured by the government; but since you abandoned the sphere of charity to enter the political arena, we are obliged to be upon our guard and watch your movements."

"This is exactly what I want to know," rejoined Don Bosco. "It has always been my great wish to keep free of politics, and therefore I am anxious to learn which of my acts are considered suspicious."

"The articles which you write in the journal *l'Armonia*, the reactionary assemblies held in your house, your correspondence with the enemies of the Nation, these are the acts which cause the Government to distrust you."

"If Your Excellency will allow me to make a few remarks on what you have been pleased to confide to me, I will speak with the candour you desire. Allow me first to observe that no law, as far as I know, forbids the writing of articles for the *Armonia* or for any other journal; nevertheless I can assure Your Excellency that I have not written for any journal, and have no connection with any."

"You may deny it as much as you please, but the fact remains that a large number of the Articles published in that journal are from the pen of D. Bosco. This is confirmed by so many proofs, that no doubt remains on this subject."

"These proofs I do not fear, and I declare boldly that they do not exist."

"Do you mean to say that I rely upon facts which have no existence, and that I am a liar and calumniator?"

(To be continued).

PERMISSU SUPERIORUM

Gerent, GIUSEPPE GAMBINO—Salesian Press, Turin, 1904

(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 oimnamur,  
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.

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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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