

THE CHARITABLE ASSOCIATION OF THE SACRED HEART OF JESUS.



ADVANTAGES OF MEMBERSHIP.

- 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;
 - (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, 42, Via Porta S. Lorenzo, Rome; or, The V. Rev. Michael Rua, Salesian Oratory, Turin, Italy.

Approbation.

We approve the "Charitable Association" and we wish it the greatest concourse of the faithful.
Given at Rome, etc., June 27, 1888.

✠ L. M. PARROCHI, Card. Vic

The Papal Blessing.

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

Given from the Vatican, June 30th, 1888.

ANGELO RINALDI, Chaplain, Sec.

N.B.—A chromo-lithographic reduction of the classic painting, placed above the High Altar in the Church of the Sacred Heart (Rome), will be sent as a "Certificate of Inscription" to the Pious Association for every offering received.

On application full particulars will be given at the Salesian Oratory, Turin, Italy.



THE
S ALESIAN
 BULLETIN

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

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

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

(St. FRANCIS de Sales.)

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

(LEO XIII.)

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CONTENTS.—

Ite ad Joseph	page 177	OUR MISSIONS: Patagonia—Neuquen—Brazil	18
Father Dominic Belmonte	181	The Story of the Oratory: Chap XXXVIII	192
Silver Jubilee of the Salesian Missions	184	To the Reader	193
SALESIAN NOTES AND NEWS	187	Life of Mgr. Lasagna, Chap. I	194

ITE AD JOSEPH

I chose the glorious St. Joseph for my advocate and protector, and I earnestly recommended myself to him. He was pleased to help me in a most visible manner. This tender father, this loving protector, hastened to rescue me from the state in which I was languishing just as on former occasions he had delivered me from even greater perils of another nature which endangered both my honour and my eternal salvation. To fill up the measure of my happiness his favours have always surpassed anything I hoped or prayed for. I do not remember having ever asked him anything that he has not granted me. What a picture I could lay before your eyes were I to recount to you the wonderful graces God has showered upon me, and the dangers both of soul and body from which the intercession of this great Saint has delivered me! Other saints have been empowered by the Most High to help us in some special

need, but the power of the glorious St. Joseph, I know by experience, extends to each and all. Our Lord wishes us to understand by this that just as He was subject to him in this land of exile, acknowledging in him the authority of a foster-father, so now he is pleased to accede to his wishes in heaven by granting all his demands. Experience has shown this to others whom I had advised to have recourse to this powerful protector; hence the number of his clients is greatly increasing, and the happy effects of his mediation day by day go to show the truth of my assertions.... Knowing as I do by experience, the wonderful power which St. Joseph has with God, I should like to persuade the whole world to honour him in a special manner. Up to the present time I have always seen those persons who cherish towards him a real devotion—a devotion manifested by deeds—make rapid strides in virtue, for

this heavenly protector furthers in a most striking manner, the spiritual advancement of souls who have recourse to him. For many years past, on his Feast-day, I have asked him for some special favour and my prayers have always been granted. If through any imperfection my request was in the least opposed to the glory of God, he arranged it in such an admirable manner, that I derived even greater fruit thereby."

"Were I allowed to write, I should take great pleasure in giving a long account of all the graces for which, together with so many persons, I am indebted to this great saint.... Let me then conjure, for the love of God, those who do not believe me, to try for themselves, and experience will show them how advantageous it is to recommend oneself to this glorious patriarch and to honour him in a particular manner. Persons given to prayer especially should always love him with filial tenderness. I do not understand how anyone can think of the Queen of Angels, of all the tribulations undergone by her during the early years of the Divine Child Jesus, without thanking St. Joseph for the perfect self-devotion with which he helped both the one and the other. If there be anyone who is unable to find a person to teach him how to pray, let him choose this admirable saint for his master, and he need have no fear of going astray under his guidance."

This magnificent eulogium, this encouraging invitation to have recourse to the powerful protection of St. Joseph is taken from St. Teresa, the illustrious reformer of the Carmelite order. We wish moreover to remind our readers that this loving guardian of the Holy Family is pleased to help all those who trust in him.

"St. Joseph is the Patron and Model of every state of life. The reasons for this are as follow:—

Joseph belonged to the royal race of David; but on the other hand he had to live by the work of his hands. Moreover he received from the Magi a rich treasure (for we may easily conjecture that their offerings were of no small value) but he was not long in distributing all this gold to the poor. Thus kings and subjects, rich and poor, nobles and artisans, find in him their model.

He was united to the Blessed Virgin by

the bonds of a true and lawful marriage; nevertheless he kept the most perfect chastity, and remained a virgin. He is therefore at one and the same time the Patron of those who live in a state of celibacy and of those who have embraced a married life.

Joseph, although a layman, was invested, so to speak, with a sublime priesthood. For the Infant-God, by humbling Himself and taking upon Himself our infirmities, had immolated Himself as a victim to His heavenly Father. Now Joseph whose spotless hands so often bore the Immaculate Lamb, united his devotion and his supplications to the offering and prayers of Jesus. Joseph, besides, exercised towards Jesus an office of authority, so that through him the submission of Jesus ascended to heaven as a cloud of agreeable incense, just as through the mediation of St. Joseph the will of His Father was manifested to Jesus. He may thus serve as a model to priests." (1).

In an important work edited by our House in Paris we find this threefold point of view beautifully developed. We will here reproduce some of the principal passages of that work.

"The Holy Ghost says that a virtuous woman will fall to the lot of the man who is full of the fear of God, and that the Lord will give her to him in reward of his good works—"*Mulier bona dabitur viro pro factis bonis.*" What then must have been the sanctity, the perfection of St. Joseph to merit that God should bestow on him the most virtuous, the most holy, the most perfect of all women! We read in Genesis that God made Adam a wife like unto himself: may we not likewise say that He gave to Mary a husband who by his virtue, his piety, his noble and holy qualities bore her a marked resemblance? Mary was the holiest of women, and Joseph the most perfect of men. If God the Father was pleased to entrust to the care of St. Joseph His well-beloved Son; His "alter ego," if He chose St. Joseph to represent Him as father to the Man-God, to provide for all His temporal needs, and to direct Him just as a father does his son, receiving from Him obedience, respect, and love just as from an ordinary child, then must not this great Saint have been in a

(1) *Saint Joseph* par l'abbé Jamar.

state of the highest perfection and invested by God with all possible greatness, honour, and power?

I no longer wonder after this at the devotion of Christians to St. Joseph, at the unlimited confidence they place in his power-



St. Joseph.

ful protection; it is, in fact, impossible that, after all he has done for Him on earth, God should refuse him anything in Heaven. He on his part never refused anything to Jesus whilst on earth, and will Jesus refuse to hear him in Heaven? Will He turn a deaf ear to his supplications? Will he refuse to grant what he demands in our behalf whether for soul or body? No, such a thing is not credible; I feel even tempted to add that

such a thing is impossible! Let us not then be afraid of having too much confidence in St. Joseph and of asking him for too much. The greater our confidence is in him, the more numerous and earnest will be our supplications; the more we importune him with our demands, the more we shall please God, the more we shall gladden the Heart of Jesus; the more we render glory and honour to the Three Divine Persons, the better will they be disposed in our favour.

Can it be otherwise, since Jesus made Himself the humble servant of Joseph? "*Et erat subditus illis.*" Can His feelings in heaven be in any way different to those He had on earth? Could the land of glory, the kingdom of truth have destroyed or modified the sentiments of Jesus towards his foster-father? In a word, would he be less the Son of Joseph in heaven than he was on earth, when Our Blessed Lady addressed these words to Him in the language of a mother:—"Your father and I have sought you?" "*Pater tuus et ego querebamus te.*" The Heart of Jesus has always been an infinitely perfect heart and cannot change. What it is today it has always been, and what it was before, it is now and always will be; and this means that Jesus is always obedient to St. Joseph, in Heaven as well as on earth. The principal thing for us to do is to ask St. Joseph to plead the cause of our salvation with his Divine Son. If he consents to do this, then our cause is won, for the grace of Jesus Christ is all-powerful. To be wanting in confidence towards St. Joseph is to offer a grievous outrage to the Heart of Jesus and to condemn His sentiments, since He has always confided in His foster-father. What serves to render the protection of St. Joseph all powerful over the Heart of Jesus is, that Mary never fails to unite her wishes to the prayer of her virtuous spouse. How can you expect that Jesus should not yield to the desires of Mary and Joseph, to whom he owes such a debt of gratitude for all he received from them during his life on earth? Hence the Church addresses to her children the words which Pharaoh spoke to his subjects who came to ask his help: "Go to Joseph,"—"Ite ad Joseph." Have you any graces to ask from God? Have recourse to St. Joseph, he will obtain them for you.

Do you desire to obtain any favour from Heaven, place your demand in the hands of Joseph and it is sure to be granted. Are you groaning under the slavery of sin, held down by habits of long standing which enchain you to wickedness and subject you to the power of the evil one? Then hasten to Joseph, implore his patronage, and he will break your fetters; he will withdraw you from your deplorable state: at his bidding peace and happiness will once more fill your soul; he will bring about your conversion and your return to the practice of virtue, and peace will once more reign in your conscience.

The priest, more than anyone else, needs this love; his functions furnish him with so many traits of resemblance to St. Joseph. Every day, like him, he lives with Jesus. His house is the house of Jesus, since he is a priest to offer up the Divine Victim at the altar; he is the mediator between the people and Jesus, and his place is at the foot of the altar to offer to Jesus the incense of his prayers for the salvation of the souls confided to him. The priest is the intimate friend of Jesus. He feeds on Him, distributes Him as food to the faithful: he carries Him to those who are unable to receive Him in the church. The heart of the priest should therefore be animated with great love for Jesus. Woe to the priest whose heart remains cold by the side of Jesus, the divine furnace of love! He should indeed tremble. But if he wish to dispel this fear, let him have recourse to Joseph, who will obtain for him the grace to love Jesus with his whole heart and his whole soul. His ministry will no longer be sterile; the fruits of salvation will everywhere appear under the rays of love which render souls fruitful. The great resources of the priest are Mary and Joseph. They are his principal models, for his life wholly resembles theirs, and he must cherish towards Jesus the same sentiments which they did, he must be inflamed with the self same love.

St. Joseph is not only a perfect model for all Christians, be their age and condition what it may; he is also the patron of a happy death. The most important moment of our existence is that which witnesses our passage from time to eternity and which consequently decides our eternal destiny. It is

for us the greatest, the most important affair and demands all our attention. To secure its happy issue, we have nothing better to do than to place ourselves under the patronage of St. Joseph. He will obtain for us from Jesus the inestimable favour of breathing forth our last sigh in a state of sanctifying grace, and of dying in the arms of Jesus and Mary, as he himself had the happiness of doing. How beautiful and happy was the death of St. Joseph! He had Jesus and Mary to assist him in his last moments and to prepare him to pass from this world to the next. What more could he desire! What holy words were addressed to him by the one and the other! How consoling it is to have Jesus and Mary at one's death bed! We all earnestly desire and fervently pray to God that our death may bear some resemblance to that of St. Joseph. Let us ask him, then, to render propitious in our behalf, on that important day, those who procured for him such a happy death. How many souls now in heaven, were rushing towards the eternal abyss a few hours before breathing their last and who owe their eternal salvation to the powerful protection of the foster-father of Jesus! When a sinner shows himself rebellious in his last moments, let us fly in all haste to St. Joseph; let us place this unhappy soul under his protection, and beg of him to snatch it from the clutches of Satan.

St. Joseph is ever disposed to come to the help of the dying and the Church recognises him as the patron of a happy death.



The Salesians at London most earnestly request their kind Co-operators to help them to enlarge their present Institution. This enlargement—which is to accommodate over 100 boys—has become an imperative necessity, as day after day numerous applications for admission have to be refused through want of room.

Prayers are said twice every day for the intentions of all benefactors, and Holy Mass is offered up for them every Friday throughout the year.

*Offerings may be sent to the Superior:—
Very Rev. C. B. MACEY, 64 Orbel St., BATTERSEA, LONDON S. W.*

Father Dominic Belmonte

Prefect General of the Salesian Society



THIS pious, humble, and untiring model of a priest and of a religious, a devout and loving son of Don Bosco, after a laborious and most exemplary life, passed out of this world on the morning of the 18th of February, assisted by Don Rua and amidst the tears and prayers of his confreres. His death is a most serious loss to our Society, in which for fifteen years he discharged by the side of Don Bosco, and later on by that of his successor the important duties of Prefect General.

It is no easy task—and we do not pretend to take it upon ourselves—to describe fully the life of this most esteemed superior and confrère of ours, who, though seeking to remain

hidden from all, shone forth in spite of himself as a model of every virtue. He was born at Genola on the 18th of September 1843, and on the 13th of April 1860 entered the Oratory of St. Francis of Sales. There, under the wise rule of Don Bosco, he soon became a most exemplary member of the Salesian Society. He had already received a musical education and was an accomplished organist. In this respect, while yet a boy engaged in his classical studies, he rendered great service to the Oratory and also to various religious institutes in Turin during novenas and on feast-days. As a cleric he immediately showed exceptional ability and activity. He was at this time appointed music master and surveillant at Mirabello, and, a short time after, prefect there and at Borgo S. Martino, where even then he was distinguished for his virtue and learning. On the 16th of April, 1870, he was raised to the priesthood. In the following year we find him at Alassio as Professor of Physical and Natural Sciences in the College of that town, and in the September of 1877 he occupied the post of Director of St. Charles College at Borgo S. Martino where he remained till 1881, and by his wise management left this college in a flourishing condition. Having been transferred in 1881 to San Pier-d'Arena he was able to give free scope to his great activity, both in the direction of that most important house and in the care of the parish of St. Gaetano. He remained there till 1886, when, on the election of Don Rua then Prefect General to be Don Bosco's Vicar, his confrères, assembled in Chapter at Valsalice, chose Father Belmonte as a worthy successor

to him who had been placed nearer our beloved Founder and Father. He therefore went to the Oratory of Valdocco and there in addition to his duties as Prefect General he discharged for two years the office of Director.

If the successor of Don Bosco was, and still continues to be the keen and watchful mind, Father Belmonte was the arm of our Society. His natural kindness, his piety, his wonderful activity, are known to all his confrères, who will deeply mourn the loss of so perfect a model of a good religious and excellent superior. Those who have had to deal with him will always remember the sweet smile with which he welcomed them, and his unalterable meekness which the most troublesome occupations could not affect. It would seem that, without saying it, he had chosen for himself the generous motto of St. Francis Xavier: "*Plus ultra Domine.*" He never said enough; he wished to work continually and never cease fulfilling his high office. He whose duty it will be to write about him at greater length will record how, after a serious illness, he tore himself away for a few months, not without great sacrifice from all that was so dear to him, but this sacrifice only served to purify that soul which knew so well how to win others and to immolate itself for God and its neighbour.

He was passionately fond of music and in this pursuit obtained great proficiency. In his capacity of preacher he was very efficacious, and those who heard him once, longed to hear him again. For many years he gave [the Sunday instructions to the great number of boys of the Festive Oratory of Saint Francis of Sales, and with such profit that after so many years these boys now grown up to manhood, remember with affection and practise with constancy his useful and sound teaching. We were able to ascertain this whilst sadly escorting his mortal remains to their last resting place, for many of us heard those men who had been his former pupils, recall his lively and penetrating discourses. The short exhortations which according to custom, he used to 'give every evening after the night prayers to the confrères of the Oratory of Valdocco, were so finished and so persuasive that they will remain long in the memory of those who heard them. Such was the unction of his words that he seemed born to become an apostle and he would certainly have exercised salutary influence over souls, even the most hardened, if obedience had called him to this mission. But his numerous occupations did not allow him to consecrate himself to this ministry which was so much to his taste. In this as in everything else, he abandoned all that might be more especially to his liking, to follow her whom he delighted to call his mother, namely the virtue of obedience. What a truly admirable example!

For some time he had been threatened with a grievous malady and only twenty days before his death, Doctor Lanza had saved him from a dangerous attack. On Sunday, the 17th of February, after a very busy day, he went down to the theatre to grace by his presence an entertainment, as a little act of courtesy to the author one of our oldest and most revered Fathers, when at about 9.30 p. m. he was surprised by an indisposition which at first sight appeared a mere trifle, but which was in reality a stroke of apoplexy. He was at once taken to his room where symptoms of a fatal character soon manifested themselves. A skilful doctor was soon in attendance, and every possible care was bestowed on the dying man but the

tatal progress of the disease could not be arrested. The last Sacraments were administered without delay, and fully conscious to the last, resigned and prepared, he passed peaceably to Eternity at 1 a. m.

His funeral, attended by so great a concourse of people of every age and condition, was a most striking proof of the deep hold he had on their affections. The bier was preceded by the Superiors and over a thousand boys from the Oratory of Valdocco; by the band of the Institute and that of the Festive Oratory, whose mournful symphonies echoed through the spacious grounds; by the representatives of the other Salesian Houses of Turin; by numerous ecclesiastics and by the Very Rev. Don Rua wearing a cope and assisted by a deacon and sub-deacon. It was borne by Salesian priests who vied with one another for the honour of rendering this last act of esteem and affection. After the bier came the relatives, the principal Superiors of the Society, and members of the clergy from the city, bearing lighted torches; the representatives of the Institute of La Consolata; those also of the Catholic Labour Union in considerable numbers; the St. Joachim branch of that Union, of which Father Belmonte was honorary member, the representatives of the Confraternities of St. Aloysius Gonzaga, of St. Joseph, of the most holy Rosary and of the Union of former pupils of the Festive Oratory; representatives of the Seminary for foreign missions of Valsalice; of the Sisters of Mary Help of Christians, from the Mother House of Nizza, Montferrato and from the Oratory of S. Angela Merici of Turin; of the Salesian Houses of S. Benigno, Mathi, Chieri, Milan etc. lastly representatives of the distinguished families of Turin.

The Sanctuary of Mary Help of Christians was crowded, and the absolution given over the bier, either sung or recited by the people, produced such a deeply impressive effect that one could hardly refrain from tears. When these sad and solemn rites were ended, the body of this well-beloved superior and friend was followed by many of the above-named representatives to the cemetery, where it was placed in the vault of the Salesian Congregation, over which towers the statue of Don Bosco's Madonna. There he was left to rest in peace with other Superiors and confrères who had gone before him to their reward.

Thus passed away that fervent priest and exemplary religious, Father Dominic Belmonte, beloved and blessed by all. For him now there is lasting peace, for him the joys of Heaven; for us the edifying example of his virtues and the sweet remembrance of his advice and kindly deeds. May this example, this remembrance ever alive in us, serve to sweeten the bitterness and toils of life and make us worthy of God's grace, so that we may see him again, and with him rejoice forever in that lasting peace, without anxieties without fears, in eternal felicity. R. I. P.



Silver Jubilee of the * * * * *

* * * * * Salesian Missions.

On Feb. 1st under the above heading the following appeared in "The Tablet"—the leading Catholic weekly in England. It is a brief resumé of the Salesian Missions of South America. Whilst thanking the writer for his sympathetic and encouraging remarks we take the liberty of inserting the article:—

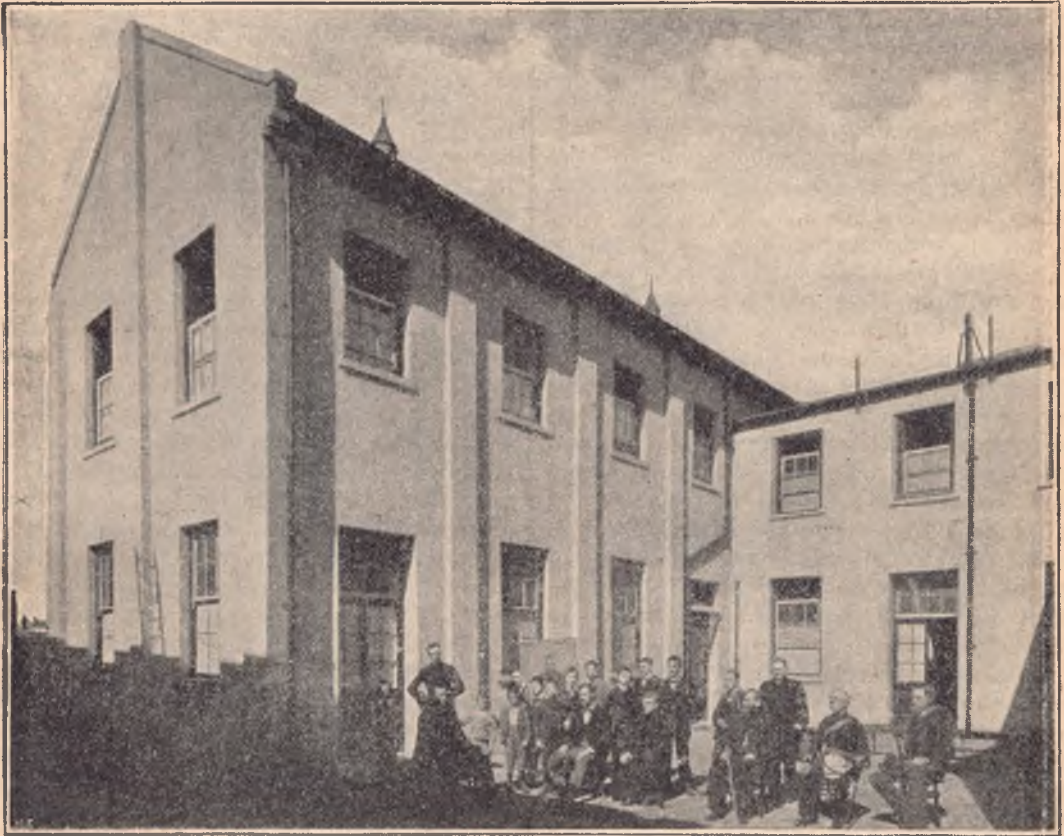
THE Twentieth Century, which has made its first entry on the page of history so heavily underscored with black, has already its joyful as well as its sorrowful associations. Among these is the opening of a fresh epoch of apostolic work for the missions of the Salesian Order, whose Silver Jubilee was celebrated with great rejoicings in Buenos Ayres before the close of last year. The Salesian Society, which developed gradually, as if in obedience to a natural law, out of Don Bosco's inspirations of charity, was approved by Pius IX. on April 3, 1874, and shortly afterwards entered upon its evangelical labours in the continent which it has made its special field of operations. Here, where the harvest is large, the labourers were, indeed, all too few, as the suppression of the Jesuits had left a blank in the religious organisation of the vast regions of South America which its own resources were incapable of filling. The results of civil war and revolution were, moreover, apparent in the decay of morals, while faith, though not extinguished, was undermined by secret societies and religious indifference. For its resuscitation the Salesian Society, by its Italian origin and domicile, was especially fitted, since a large proportion of the European emigration to the south-east of South America is sent out from the same country. In the Argentine Republic, in Uruguay and Paraguay, a third of the large annual influx from the West comes from the Peninsula. In Buenos Ayres, a great city on the scale of Marseilles or Lyons, as much Italian as Spanish is heard in the streets; the Genoese, locally called *bachichos*, monopolise the navigation of the river; Piedmontese and Lombard peasants

furnish the bulk of migratory agricultural labour; and in all smaller trades and industries Italians are pre-eminent. To Latin South America accordingly was dispatched the first Salesian missionary expedition, consisting of ten priests and coadjutor Salesian brothers, and fifteen nuns of the Congregation of Mary Help of Christians. Leaving Europe in November, 1875, after having received in special audience the Benediction of the Holy Father, they landed in Rio Janeiro in the following month. Such was the lack of priests in Brazil that the Archbishop declared to the newcomers that if the Institute could send out missionaries not in dozens but in hundreds, there would still be room and work for all. With a diocese of 200 parishes and nearly 2,000,000 souls, his seminary only sent out five or six priests annually, and he declared with tears in his eyes that if he had out one good priest in each parish even to hear death-bed confessions he should consider himself fortunate. The destination of the missionaries was, however Buenos Ayres, which they reached on December 14, to the great joy of their compatriots.

They were immediately assigned a parish and a church, Santa Maria de Misericordia, since known as the Italian church, and here Mgr. Cagliari remained while sending a portion of his priests to their further destination to found a college and other charitable institutions in San Nicolas de los Arroyos. From that time forward Don Bosco sent out annually additional priests and nuns. "Buenos Ayres [says the author of his life] became a second Turin, a centre from which they radiated on all sides. The civilised population of South America, all the Latin races (Spanish, Portuguese, Italians) have deep Catholic feeling, but incredible ignorance of the precepts of faith, and great natural impetuosity. Consequently there are few or no religious practices, and the few who observe them are ignorant of their precise object. Certainly good will is not wanting; they

imbibe the Word of God as parched ground absorbs rain on a hot day. Several young Italians of from sixteen to eighteen years of age, having come to see what Salesians were, in turn were asked simple questions from the catechism which they could not answer. The Salesians asked their visitors to make the sign of the cross; they stared, astonished, and did not understand. A Crucifix was

timely spiritually annexed by his sons should be shut out from the benefits conferred by their ministrations. He ardently shared their ambition to be the pioneers of the Gospel in Patagonia, and therefore acceded with enthusiasm to the request of the Archbishop of Buenos Ayres to cross the Rio Negro, and enter this vast heathen territory. The first expedition to the Pampa started in 1878, and



Salesian Institution—Cape Town.

given to one of the oldest, who asked what Saint it was. There were ten Salesians; had there been a hundred, nay a thousand, they would not have been sufficient." It seemed as though they did not need to go far afield to look for missions among the heathen, since their own compatriots were little better in their benighted ignorance of their religion. Yet so quickly did they respond to their teaching and influence, that vocations soon sprang up among them, and two novitiates, one for priests and one for nuns, were opened in Buenos Ayres. But Don Bosco did not intend that the heathen of the great con-

on January 1, 1880, Don Bosco, whose chief interest in his later years was the Patagonian mission, wrote that 500 natives had already received baptism. The dangers of the enterprise were illustrated by the tragic fate of two Sisters, who, having fallen into the hands of a tribe of hostile savages, experienced such terror and hardship, that though not otherwise maltreated, they died shortly after their release. The rest of the party, too, had their share of the sufferings by which the missionary has to ransom perishing souls. The attempt to make part of the journey by sea, ended only in the ship being driven back

almost a wreck to the port from which she had sailed a fortnight before, and when travelling by land was adopted as the alternative, it was only after several weeks in the saddle that the stronghold of barbarism was reached. The Rio Negro was then the last limit of civilisation. Beyond it were roving bands of savages, constantly crossing the border, driving off not only horses and herds, but carrying women and children into slavery. The Argentine Government, who had recently been obliged to despatch a military force against them, were only too glad to welcome the missionaries as auxiliaries, and see them established on their frontiers. In 1883, Patagonia was created a Vicariate Apostolic, and Mgr. Cagliari, one of the earliest disciples of Don Bosco, consecrated Bishop as its first Vicar.

There are now working in his vast province 70 Salesian priests, 50 lay-brothers, and 120 Sisters of Mary Help of Christians, and as the result of their labours 20,000 heathens have been instructed and baptised. So many oases in the desert of savagery are the 18 permanent missionary residences and 50 temporary stations, with 23 churches and chapels, 20 colleges and schools, 2 hospitals, and 5 infant schools. As far as the foot of the Andes, on the shores of the Atlantic, and on the banks of the rivers Negro, Colorado, and Chubut, missionary service has been established, while outlying tribes are visited in the course of arduous rides by the priests, of whom one is separated by close upon a thousand miles of desert from contact with civilisation in Buenos Ayres. But the ambition of the Salesian Fathers was not satisfied until they had planted the Cross on the most southern point of the American Continent, and accordingly they undertook the difficult task of evangelising the brutal and degraded savages of Tierra del Fuego, that Ultima Thule of the south. Not content with making their headquarters in the principal settlements, Punta Arenas and Gallegos, they went still further afield, and planted a mission in the solitude of Dawson Island, under the patronage of St. Raphael. Here they gathered about them between four and five hundred of the most abject specimens of humanity, who wandered among the forests and deserts more like animals than men, and yet with a human sense of privations and sufferings which animals would have been spared. They are now comfortably clad, and well housed in a pretty village of about sixty dwellings, with Schools, workshops, a hospital, a church, and

two artificial piers stretching out several hundred feet into the sea. Their piety and industry are the wonder of those who visit the settlement, furnishing disproof of the supposed irreclaimability of the Tierra del Fuegians. The little boys are trained to serve at Mass, the music is executed by a choir trained by the nuns, and not only is there a college band which plays in the public square on festivals, but the little savages are able to give dramatic representations on such great occasions as the visit of the Superior or feast of the Saint. In other parts of South America the Salesians are equally zealous in their efforts to evangelise the natives, and the fierce Jivaros of Ecuador and the still fiercer Coroados of Brazil have been visited by them, while they have established several residences on the Llanos of Columbia for the benefit of the Indians there. Among their heroic enterprises is the establishment of a leper hospital and village at Contratacion in Columbia for the unhappy sufferers from that terrible malady which seems unfortunately to be extending its ravages in South America. In Chili the Congregation possesses eleven houses with various beneficent institutions attached. How useful is their presence there may be gathered from the fact that while in Europe there is on an average one priest for every 350 souls, there is in the archdiocese of Santiago but one to every 2,000, and in that of Concepcion to every 5,000 individuals. In the southern provinces there are as many as 30,000 to 40,000 people to one priest, of whom only one in ten is able to receive the Sacraments at the hour of death. Amid this spiritual destitution the devoted sons of Don Bosco must indeed appear as ministering angels.

NOTICE

We desire to remind our generous Co-operators that it is ALWAYS NECESSARY when writing us to enclose the name and address IN FULL. They will thereby avoid disappointment and delay and save us a deal of trouble. We sincerely hope this important admonition will henceforth be carefully attended to.



Salesian Notes and News

THE SALESIAN INSTITUTION.

NEGLECTED YOUTH OF SOUTH AFRICA

Making Good Citizens of Them.

The following article appeared in "The South African News" of Jan. 9th. 1901.

THE Salesian Institution, 59, Buitenkant Street, Cape Town, though it has only been in existence about four years, has already established a strong claim upon the consideration of the charitable. At the end of 1896 five members of the Salesian Order landed here, from the head office of the Order in Turin, the capital of Piedmont, Italy. The Order has a pathetic and inspiring history. Its founder was an Italian priest of the Catholic Church, Don Bosco, who, like some other famous men, began life as a shepherd-boy. His abilities were so exceptional that at 26 he was ordained a priest. Almost immediately afterwards he began a work which had been in his mind from his ninth year—that of reclaiming poor lads who were already criminals or drifting into crime. He left his native village, sold his little property, and with his mother—a saintly woman, who was his chief stay upon earth—went to Turin, a town of 325,000 people. Don Bosco encountered almost insuperable difficulties in obtaining even the most beggarly room within which to begin his work, and the money to carry it on; but he never lost sight of his great plan, which was, not only to found an Order but to spread it all over the world. His first pupil was a boy working in the sacristy of the Church of St. Francis of Assisi, one Bartolomew Garelli. As Don Bosco entered the church this lad was being beaten by the sacristan, for, as the latter said, laziness and ignorance. The lad was 16 years old and did not know even his "A.B.C." Don Bosco took the boy to live with him, and taught him the elements of a useful education;

and from that time he went on caring for similar lads as they came his way—which they speedily did in numbers embarrassingly large. He sheltered them and gave them food and clothes, besides teaching them. Soon he had 40 lads—otherwise friendless—housed in an old hayloft.

The good priest soon found, however, that if he would be of real, lasting help to the lads he must keep them altogether. His moral work was neutralised by the boys' daily contact with older people, practically of the criminal class. Accordingly Don Bosco at once began the work of erecting a Home where the lads could be fed, lodged, clothed and taught both book-education and practical industry. On December 8, 1846, he bought a small shed for £12, and here he instructed 300 boys. Some time later they were confirmed in the rites of his Church, and when the Archbishop of Turin came to administer the rite he found the ceiling of the poor place so low that he had to take off his mitre—in which thing there may be an allegory. The same year he established at the other end of the same town a Sunday Oratory, where boys gathered together Sunday by Sunday from morning till evening. Food was provided for them and religion taught, and in that way they were kept from evil. In 1862 the father laid the foundation of a second school, in Lanzo, a town close to Turin; next year a third school was started, and so on, and in 1875 he sent his first batch of missionaries to South America. Within the short space of 25 years the Salesians were to be found in every Republic of South America, and they had established close on 100 of their Homes, all of them soon flourishing. In Columbia they established a lazaretto for the lepers, and ministered (together with the Salesian Sisters) to 30,000 of these poor sufferers. That mysterious land, Tierra del Fuego, is also under the "jurisdiction" of the Salesians. In South America alone they have two Vicariates and one Prefecture, and they carry on their work at a cost of millions, to which cost the people contribute liberally.

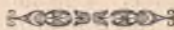
Don Bosco died on January 31, 1888, after having had the happiness of seeing 200 institutions spring from the one begun by him in Turin. His portrait hangs in the Repository of the Cape Town institution. He has a broad open, loveable and humorous face, with an expression which enables one to understand his life-motto: "Serve the Lord with gladness." How paralysing some of his difficulties must have appeared to him! Yet he seems to have no more lost his good-humour than his faith. On one occasion he discovered a plot hatched by two of his "friends," to take him to a lunatic asylum. The "friends" regarded his plan, and his perseverance in his plan in face of all the obstacles, as madness. They came for him at a certain hour, with a carriage, and pressed him to go for a ride. He smilingly consented, but would not get into the carriage first, but politely bowed the others in. Then he slammed the door and told the driver to whip his horses and drive fast to the asylum, which was done, and the two "friends" had the mortification of being treated as lunatics for some hours, till the joke was explained. What a sidelight on the social state of Europe 50 years ago, that a man was regarded as mad because he was the friend of outcast lads, and determined to raise them! To-day, after a stretch of 64 years, the Salesians can count 400 institutions in almost every part of the world. Half a million boys are under the care of 4,000 Salesians—lay brothers who teach the different trades, and ecclesiastical students and priests. About 2,500 Sisters are also engaged, whose work is to look after the cleanliness of the different institutions take charge of hospitals, teach domestic economy to the poor, cookery, dressmaking, look after the kitchens and dormitories of the Houses, washing, ironing, dyeing, etc.


The Cape Town institution consists of printing, bookbinding, carpentering, cabinet-making, bootmaking, and tailoring shops, together with a Catholic Repository. The number of boys is about 50, which is practically all that the present buildings will contain. The average cost of a lad is about £3 a month, including food, clothes, boots and industrial and "book" education. Towards this £3 the boy soon begins to earn something, but of course the Institute could not be carried on without the contributions of the charitable, and equally of course the boys would cost a great deal more were it not that the Salesians are content simply with the wherewithal to exist. The lads are taken

irrespective of creed, race, or caste; except that, for the present at any rate, the colour line has to be drawn. The Fathers like to have boys put into their hands about their 10th or 12th year; in such cases by the time they are 18 or 20 the pupil is sent into the world a skilled tradesman and a good citizen and he has a good "book" education up to Standard 7. It is the experience of the Salesians that if a boy lives the life of the streets till he is 16 his character is "set," and it is almost impossible to get him into the right path.

The lads have a healthy and happy look, and a visitor finds them carrying on their various trades with energy and cheerfulness. They have a capital band—which won the praises of a Good Hope Hall audience not long ago—of about 20 members, to which the boys think it an honour to belong, and to practice for which they give up part of their play-time. The band enlivened the lanes of Constantia the other day, when everybody connected with the House, a party about 60 strong, spent a delightful day at one of the largest and certainly one of the most hospitable farms in that beautiful and hospitable district.

The Institute turns out excellent work in all departments, but before it can be made self-supporting, or anything like it a place in the suburbs is required so that the best machinery can be installed in each department and the Institute enabled to grow its own vegetables, keep its own cows, etc., and enable the fathers to take in a much larger number of lads and give them all plenty of breathing-room. The boy of to-day is the man of to-morrow, and the class which the Institute was established to benefit is unfortunately increasing rapidly in South Africa. From that point of view it is well worth the while of any man or woman who wishes to advance South African interests and can afford to help the institution with a guinea, an acre of land or a parcel of clothing, to pay a visit to 59, Buitenkant Street, where he or she will be courteously received and will probably come away with a feeling of thoroughgoing admiration for the grand old Christian who established the Order, and for all who work in his loving and meek yet indomitable spirit.





OUR MISSIONS

PATAGONIA

Bahia Blanca.

VERY REV. DON RUA,

I am now fulfilling, although rather late, the duty of sending you a summary of all the good I have been able to accomplish by the grace of God in the central Pampas whilst residing in the parish of Santa-Rosa de Toay.

Six hundred Communions, twenty-three marriages, three hundred and seventy two baptisms, but only ten confirmations owing to the delay of faculties,—such are the first fruits I have gathered in this portion of the Lord's vineyard, till now almost entirely neglected. I may also add to these figures a popular subscription which I have left to my successor of more than fourteen hundred pesos, destined to pay for a beautiful altar of cedar wood with gold in relief which is to come from our workshops of Almagro. This altar will be dedicated to the Sacred Heart, to Our Lady of Carmel, and to St. Rose of Lima.

Early last year I undertook long and difficult journeys in the valleys of Chapalco, Malanhuasa, Chillan, Daza, Tigre, Tigrato, de Toay and Cerro-Azul. At the four last-mentioned places. I had the great honour of offering up for the first time, the Holy Sacrifice. Cerro-Azul or Blue Hill—so-cal-

led from its colour—is on the road which leads from General Acha to Chos-Malal, at a distance of about 500 kilometres. I remained there for some time and was able to meet the famous Louis Baygorrita, a cacique of a tribe of about 400 Indians, who at the time were wandering. During the first journey which I made on horse-back to Daza, my guide and I narrowly escaped falling victims to an immense prairie fire, which was spreading far and wide over a large area. We were thinking of dismounting and isolating ourselves by cutting away the grass all around us over a surface of several metres, when a violent wind carried the fire away



A missionary amongst the Indians.

in an opposite direction.

The greatest evil of these countries is their invasion by European merchants of corrupted morals and without faith. Thence arises a wide-spread ignorance of fundamental truths. In spite of this, I had the great consolation of meeting here and there families, especially

French and Swiss, who have succeeded in keeping their faith intact. In the Tigre, I found a family of nine children, the youngest of whom, barely five years old, could recite with piety the greater part of his prayers and read Sacred History fluently. Two other families, in spite of the raileries of their neighbours, go every year about 60 kilometres to allow their children to receive the Sacraments. Oh! how consoling it is to a poor Missionary when he arrives among these beautiful oases in the desert.

And now allow me to give you a bird's-eye view of the Central Pampas.

Over a large area, there is an uninterrupted succession of hills, some of which are nothing but enormous heaps of a thin, yellow sand called "*medanos*." On another side large and beautiful valleys with immense plains and in places one perceives white lagoons, which receive the floods. There are no rivers, no torrents; the earth being porous quickly absorbs all the water. Here and there at rare intervals, spreading far and wide like sombre mantles are seen forests of carob and other trees. Some extend over an area of several hundred kilometres, and in the midst of these valleys, on the hills and in the forests dwell the "*poesteros*" or shepherds with their flocks. The land is extremely fertile, and produces when well cultivated, all kinds of forage, vegetables and cereals. If until now the forage, has been hard and bitter, it is because the pastures have still retained at the surface, the salted elements formerly deposited by the sea.

Recommending myself to your prayers, dear Father, I remain,

Your humble and obedient Servant in J. C.

CÆSAR LARDI, Priest.

NEUQUEN

Junin de los Andes.

DEAR FATHER,

IF I am not mistaken I think I have already written to you since obedience placed me in this House of Junin. To-day I wish to give you some news of what I accomplished, especially during Easter-tide. I must first tell you I made several journeys, among which was one to San Martin de los Andes, a small garrison town. During the eight days of the Mission, with the help of my catechist, Joseph Suanz, I gave religious

instruction to some fifty children, boys and girls, the biggest of whom, about 15 in number, went to Confession and Communion. I administered 20 baptisms, but for want of an official registrar I was not able to arrange any marriages. This population is composed of Indians and soldiers: I hope soon to be able to return, for it was the first time a priest had been there. I must not forget to speak of the military Mass which I said for the 3rd regiment of Cavalry. An altar had been erected in the principal square. At the hour fixed, the regiment arrived with all its officers. A certain number of persons assisted at this Mass which I ended by making an address to the soldiers. God grant that these words may produce some effect!

A few days after my return from San Martin, I went up with Don Milaneseo to the poor hamlet of Hueche Lauvuen. The first day we arrived there, there were about 35 Indians including adults and children. We gave them the necessary instruction and made them promise to return on the following days for catechism, which they learned so well, that we were able to give all the Sacraments of Baptism and Confirmation. What a consoling spectacle to see two priests alone conferring these Sacraments, the pledge of celestial happiness, on those poor people, happy to become the children of God and of the Church! On our way after leaving that hamlet we baptised thirty-two native women and children. but were unable to meet with the men who had left for the Cordilleras to seek food for their families during the approaching Winter. Every day we were able to say Mass.

Whilst accompanying Fr. Milaneseo to Chili, I opened a new mission on the Rio Malleo. I did my best to instruct these poor people who understand very little Spanish, and I administered thirty baptisms.....

Your obedient servant in J. C.

ZACHARIAS GENGHINI, Priest.

BRAZIL

Pernambuco.

VERY REV. AND DEAR FATHER,

DEUS GRATIAS"! The House in the vicinity of Pernambuco, and that of Bahia have at last become realities. The words:—"Crescite et multiplicamini" are producing effect, even in the North of Brazil.

On the 20th of January last, the first day of the novena of St. Francis de Sales and Feast of St. Sebastian, we were able to acquire a large site, just near the town of Jaboatao, at about an hour's ride from the station of the capital. That very day we inaugurated the new house, under the name of "The Salesian Colony of St. Sebastian." St. Francis de Sales and St. Sebastian have been chosen as patrons, and we hope to obtain many graces through their intercession.

The agreeable hills, the beautiful panorama, the limpid streams, the pure and fresh air, embalmed by immense sugar-plantations, all make the Salesians who go there exclaim: "*Bonum est nos hic esse!*" On the vigil of the Feast of St. Francis de Sales, we began to hear confessions, preach, give catechism and to baptise in a little room serving as a chapel. How consoling it was to see all the neighbouring inhabitants flocking in with their families to hear the word of God!

Although the beginnings are very humble, from the want of resources and personnel, yet we hope that this Colony will be a great help for agriculture, which, to tell the truth, is very primitive in these countries. The sugar cane, coffee-plant, cocoa-tree and mandioca grow wonderfully well. We intend to plant the vine and cultivate a great number of vegetables. But there are other poor little plants we hope soon to shelter there against the tempests of this world.... May God bless this House so that it may soon become a nursery of generous and solid vocations.

On the 8th of March, I embarked for Bahia, where I arrived after a pleasant voyage of two days. I did not come there unknown as in 1896, or 1898, to treat about buying a house; this time I was in a Salesian House in the midst of confrères, to assist at the solemn inauguration of the Salesian Oratory of Our Saviour.

I do not think I am exaggerating when I say that the feast was unique of its kind. There was no great concourse of people with flags and music, but it was a consoling spectacle to see gathered together there, His Grace the Archbishop, the life and soul of all the good works of his vast diocese, His

Excellency the Governor, the Senators, Deputies, Magistrates, the Municipality, some officers, several religious, several Consuls and representatives of the town schools. In the midst of all these people Don Bosco was smiling in his frame and next to him the five orphans of Canudos. Two subjects were treated of by the Orators:—the needs of the Orphans and the eulogium of Don Bosco.

Here is the story of the five orphans and also of two noble actions which do credit to the Brazilians.



Missionary visiting the Indians.

Four years ago, an insurrection broke out among the inhabitants of Canudos and the neighbourhood in the centre of the state of Bahia. The Government at once sent five hundred soldiers who were put to flight. Twelve hundred men who followed soon after were either massacred or dispersed. At last a body of eight thousand men with great difficulty succeeded in quelling the revolution. On both sides there was a great number of killed and wounded: those who had revolted, shut up between two mountain passes, had fought desperately rather than surrender. It was amidst these scenes of slaughter that two beautiful examples of charity were set before our eyes.

The inhabitants of Bahia formed a committee to help the wounded, the widows and the orphans. Being then at Bahia to negotiate concerning the projected foundation, I had accepted the offer made to me, to take in the orphans who were old enough to enter our House and so these five children became the first inmates of our new Establishment.

On the very day when the army had taken from the rebels every means of flight, and that Canudos, their principal bulwark, had been closely blockaded, our great benefactor

Dr. Alizanda, the principal doctor of the army opened a subscription on behalf of our orphans of Pernambuco in thanksgiving for the benefits received from Our Lady Help of Christians during this war. The general-in-chief wished to be inscribed for a hundred francs and the list passed from hand to hand so that on the day the troops entered Pernambuco, the promoter of the subscription handed me a sum of more than three thousand francs, with the words:—"For the Sons of Don Bosco."

And now dear Father, I beseech you, bless in a most special manner Bahia, Pernambuco and Joboatao, our new works, our confrères, our benefactors, our children and above all

Your most affectionate son in J. C.

LAURENÇE GIORDANO, Priest.



THE STORY OF THE ORATORY

OR

DON BOSCO'S OPENING APOSTOLATE.

CHAPTER XXXIX.

**A saintly youth of the Oratory—
The little apostle—The heroic
peacemaker—The favourite of
Heaven—A prophecy—An angel
less on earth.**



As a reward of what the Oratory had done during the epidemic of the cholera, Our Lord in that very year sent there a boy who was destined to shed lustre on that institution. During the three years he spent at the Oratory he gave such good example that its effects can yet be perceived and will for a long time to come. I refer to young Dominic Savio, who was born at Riva di Chieri, on the 2nd of April, 1842, and died at Mondonio on the 9th of March, 1857.

His stay in our Oratory assumed such a singular and extraordinary character that it is quite an event, and one too worthy of special mention in this work.

Of this holy youth who was my fellow school-mate we have a beautiful life from the pen of Don Bosco himself. It forms a valuable addition to the "*Letture Cattolice*"

and the reading of it has already done, and continues to do great good among youth.

One of the virtues he caused to shine more brightly amongst us was a great zeal for the salvation of souls. He was indeed a little apostle. In order to become more inflamed in this holy exercise of helping his neighbour, and to learn how to succeed well, he willingly read the lives of such saints, as St. Philip Neri, St. Francis of Sales, St. Francis Xavier, etc., who have worked in an especial manner for this end. He often spoke of the missionaries who were labouring for the conversion of the heathens; he prayed for them and envied their lot. He was sometimes heard to exclaim:—"How many souls are forever lost because there is no one to preach the word of God to them! How many boys are there in great danger of perdition because there is no one to instruct them in the faith!"

He was not satisfied with mere desires but worked zealously as well. As far as his age and capability would allow, he devoted himself with the greatest pleasure to instructing in the Christian Doctrine the little boys in the church of the Oratory, and if anyone seemed to be in especial need he assumed with perfect good will the task of teaching him catechism on any day of the week or at any hour of the day. Everything became sweet and easy to him, when he thought of co-operating in the salvation of a soul.

Some of the more exemplary boys of the Oratory who had at heart the welfare of their companions had formed a sort of league in order to influence for the better the more unruly boys. Dominic Savio was enrolled and became so to speak the soul of it. The diligence he exercised during recreation-time to attain this good end was truly wonderful. If he had sweets, fruit, a crucifix, a medal, an image or such like, he would go among these boys saying: "Who will have it?" "I will" "I will" all of them would cry running up to him. He would then add quietly;—"I shall give it to the one who answers best a question of catechism." He however, questioned only the most unruly, and no sooner had a sufficiently satisfactory answer been given than he made the little present. Thus in a short time he won the hearts of all the little scapegraces and by these he was continually surrounded.

He not only sought the company of this class of boys but also of another who were not less in need of his loving solicitude.

THE LIFE
OF
MONSIGNOR LASAGNA





CHAPTER I.

The 6th of November 1895.—The family of Lasagna—
Birth of Louis—First signs of his excellent character
—Saved by a miracle.

IN the year 1895 the civilized world was shocked by a most sad catastrophe, the news of which was immediately flashed round the world and was in everyone's mouth. On the 6th of November of that year, in the state of Minas-Geraes in Brazil and between the stations of Juiz de Fora and Mariano Procopio, two trains rushing headlong towards each other on the same line, collided with tremendous force. A special 1st class carriage was telescoped; six travellers were horribly mangled, four others more or less seriously injured. The dead were;—Mgr. Lasagna Titular Bishop of Tripoli, and Inspector of the Salesian missions of Uruguay and Brazil; a young priest his secretary, and four nuns of Mary Help of Christians. They formed part of a courageous band of missionaries, who had gone to those far-distant regions, not lured by thirst for gold, but to found an agricultural school for boys and two boarding schools for girls.

The Bishop was their superior and was accompanying them to the proposed field of their labours. His whole life had been a sublime apostolate in the education of youth, and the civilisation of the poor savages, who are still roaming like wild beasts through the virgin forests of America. At the early age of 45, in the fulness of his strength and in the exercise of a prodigious amount of work, he died a martyr to religion and civilisation. His early and unexpected death cast a deep gloom over his numerous friends and admirers, and excited widespread and bitter grief, both in America and Europe. His funeral resembled the grand and solemn one given to our beloved founder Don Bosco. Such is the man whose life for the comfort of his brethren and the edification of all I am about to narrate.

Louis Lasagna was born on Sunday the 3rd of March in the year 1850 at Montemagno in the Province of Alessandria. As can be seen from this date he cannot claim the honour of belonging to that band of generous souls who had joined Don Bosco in his apostolate at the very beginning. When he saw the light of day our Founder

had already overcome many of the severe trials, to which Divine Providence had been pleased to submit him in the beginning of his bold undertakings, in order to try his virtue. When young Lasagna, obedient to the voice of God came to enrol himself under the gentle leadership of St. Francis of Sales, the name of Don Bosco had begun to be greatly honoured by many, if not throughout Italy, certainly in the whole of Piedmont and the Salesian Oratory of Valdocco had already assumed somewhat vast proportions.

However this boy on whom God had bestowed in great abundance so many precious gifts of nature and grace, (*condens in eo naturam et gratiam.*—ST. AUG.) soon became a giant in virtue, and a powerful worker in the Salesian field of action. He began quickly to rival in merit his elder brethren, and to prove himself one of the brightest and purest ornaments of the Society founded by the St. Vincent de Paul of the nineteenth century.

Montemagno his native place is a well-known market town in the diocese of Casale Monferrato, situated as its name indicates, on the summit of a lofty hill, and overlooked by the parish church and the majestic castle, the ancient fief of the Barons Cavalchini. Its population amounts to over 4,000, and it has a well-deserved reputation for its exquisite wines, which are sought for even abroad, but more especially because it is the birth-place of many remarkable personages, praised by history as elegant writers, learned lawyers and brave soldiers. Such were John Francis Apostolo and William Modizio authors of classical Latin works, Alphonse Modizio a famous lawyer, and General Chini, who distinguished himself in the resistance opposed by Piedmont to the French army, towards the end of the eighteenth century. The baby whose birth was registered on the 3rd of March 1850 was to honour his native land more than all others and make it famous in the far-distant country of America. In later days as Mgr. Lasagna he was to carry with him wherever the hand of Divine Providence guided him the fond remembrance of his countrymen and the clear skies of Monferrat. As physical surroundings have an effect on the moral character so the enchanting panorama of his native hills, deeply engraven on the youthful mind of the boy, contributed powerfully to render unlimited and brilliant so to speak the horizon of his sublime apostolate for the glory of God and the salvation of souls.

Sabastian Lasagna his father, by the cultivation of his lands and a wise administration, had placed his family in a state of comparative ease. A man of the old stamp and of irreproachable habits, a stranger to all worldly pleasure and a fervent christian, he had inherited an unsullied name and invaluable traditions of piety and virtue. The inhabitants of Montemagno still remember with admiration, how Sabastian Lasagna attained to the honour of belonging to the Arch-confraternity of St. Michael of which he was several times elected president, and how every Sunday after the services, he would sing the Divine Office so devoutly, that all the members were edified.

(To be continued.)

EXTRACTS FROM THE DIPLOMA OF THE ASSOCIATION OF SALESIAN CO-OPERATORS.

CONSTITUTION AND GOVERNMENT of the Association.

1. — All who have reached 16 years of age may become CO-OPERATORS if they so desire, and seriously intend to act according to the spirit of the Association.
- *
2. — The Association is humbly commended to the protection and benevolence of the Sovereign Pontiff, and of all Bishops and Priests in their respective dioceses and parishes, on whom it shall depend without reserve in everything relating to our holy religion.
- *
3. — The Superior General of the Salesian Congregation shall also be the Superior of the Association of Co-operators.
- *
4. — The Directors of the several Houses of the Salesian Congregation are authorized to enrol new Members, whose names and addresses they shall immediately forward to the Superior General, so that they may be regularly enrolled in the Register of the Association.
- *
5. — In districts wherein there is no Salesian House, when the number of the Co-operators amounts to at least ten, one of them should be selected as President—preferably an ecclesiastic—who will assume the title of Decurion, and take upon himself the correspondence with the Superior, or with the Director of any of the Salesian Houses.
- *
6. — All Members may freely communicate with the Superior, and lay before him any matter whatever they may deem worthy of consideration.
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7. — At least every three months, the Associate will receive a printed Report of the works that have been accomplished; the proposals that have come to hand, bearing on the purposes of the Association; and finally, the new enterprises to be undertaken for the glory of God and the good of our fellow-creatures. In the Annual Report this latter point will be treated more diffusely, so that Members may have a clear general idea of the Works to be accomplished in the ensuing year.
The names of the Associates who have passed to eternity during the year, shall also be forwarded to the Members of the Association, in order that they may be remembered in the prayers of all their brethren.

[The "Salesian Bulletin" has long since taken the place of the printed Report spoken of above.— ED.]

8. — Every year, on the Feasts of St. Francis of Sales and of Our Lady Help of Christians (January, 29, and May, 24) the Decurions should organize assemblies of all the members in their respective districts, so that the whole Association may unite in spirit and prayer with their brethren of the Salesian Congregation, invoking for one another the continued protection of these our Glorious Patrons, and the grace of perseverance and zeal in the arduous undertaking that our charity and the love of God have imposed upon us in conformity with the spirit of our Congregation.

RELIGIOUS PRACTICES.

1. — There is no exterior practice prescribed for the Salesian Co-operators. In order, however, that their life may in some points approach to the life of Professed Religious, we recommend to them the following; that is to say, modesty in their apparel; frugality in their meals; simplicity in their furniture; reserve in their speech; and exactness in the duties of their state: they should also be careful to have the repose and sanctification prescribed on all Feasts of Obligation exactly observed by those over whom their authority extends.
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2. — They are advised to make a Spiritual Retreat of some days in the course of every year; and, on the last day of every month, or on such other as may suit their convenience better, to make the exercise of a holy Death, going to Confession and Communion, as though it were really to be their last. For the annual Retreat, and also on the day upon which they make the Exercise for a Holy Death, they can gain a Plenary Indulgence.
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3. — All the Associates should say one "Pater," and one "Ave," daily, in honour of St. Francis of Sales for the intentions of the Sovereign Pontiff. Priests, and those who recite the Canonical Hours, are dispensed from this Prayer. For them, it will suffice to add their intention to the recitation of the Office.
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4. — They are recommended, furthermore, frequently to approach to the Sacraments of Penance and of the Holy Eucharist; the Associates being able, every time they do this, to gain a Plenary Indulgence.
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5. — All these Indulgences, both Plenary and Partial, can be applied, by way of Suffrage, to the souls in Purgatory, with the exception of that for the hour of death, which is exclusively personal, and can be gained only when the soul is about to enter into eternity.

WHAT IS THE SALESIAN SOCIETY?

The Salesian Society of Turin is a Congregation of Priests and Lay Brothers founded by Don Bosco for the care and education of destitute children in all parts of the world, and the propagation of the Gospel among heathen nations.

Its Colleges and Industrial Schools are established in almost every country of Europe, in Algeria, Palestine, Mexico, and all over the vast Continent of South America.

Its Missionary Priests are to be found preaching the Gospel in all those countries, especially in Patagonia, Tierra del Fuego, and the unreclaimed portions of the American Republics.

The whole Institution depends for its support upon the Alms of the Charitable.

In connection with the Salesian Congregation is the

ASSOCIATION OF SALESIAN CO-OPERATORS,

a canonically-erected Society, also founded by Don Bosco to help in maintaining and furthering the Salesian Institutes and Missions.

It is copiously enriched with spiritual favours and Indulgences, including all the graces and privileges granted by the Holy See to the Franciscan Tertiaries. Members, moreover, participate: (1) In the merits of the Missionaries in all their good works, labours, and sufferings; (2) In the fruits of the Masses offered for Co-operators; (3) In prayers for Benefactors—living and dead—which are daily recited by hundreds of thousands of children in all the Houses of the Salesian Congregation—for "The lips of many shall bless him that is liberal of his bread" (Eccl. xxxi, 28).

The conditions of Membership are very simple:

- (a) *To profess the Catholic Religion, and be, at least, 16 years of age.*
- (b) *Be inscribed on the Register of the Association, kept at the Salesian Oratory, Turin.*
- (c) *Recite daily a Patèr and Ave in honour of St. Francis of Sales, for the intention of the Sovereign Pontiff; and lead a practical Christian life.*

Persons desiring to become Members of our Association are respectfully solicited to send their name and address to the Very Rev. M. Rua, Salesian Oratory, Turin, Italy, who will attend to their request with great pleasure.

SALESIAN SCHOOL, SURREY HOUSE, SURREY LANE BATTERSEA, LONDON, S. W.

DIRECTED AND TAUGHT BY THE SALESIAN FATHERS.

The principal object of this School (which is distinct from the Orphanage) is to provide a classical education at a moderate charge for those boys who desire to study for the priesthood. The course is arranged to meet the requirements of the College of Preceptors and the London University Examinations. Special advantages are offered for the study of Modern Languages, which are taught by native Professors. Boys who have no vocation for the Ecclesiastical state are prepared for any other career that they may wish to follow. The House is surrounded by a large garden and playground, and is situated in a most healthy locality, a few minutes' walk from the Park.

For particulars apply to the Superior, the Very Rev. Father Macey, 64, Orbel Street, Battersea, London, S. W.