

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.
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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.
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3. — The Superior General of the Salesian Congregation shall also be the Superior of the Association of Co-operators.
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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.
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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.
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6. — All Members may freely communicate with the Superior, and lay before him any matter whatever they may deem worthy of consideration.
*
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.— *Ev.*]

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 an all Feasts of Obligation exactly observed by those over whom their authority extends.
*
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.
*
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.
*
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.



THE SALESIAN BULLETIN

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

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

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

(St. FRANCIS de Sales.)

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

(LEO XIII.)

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CONTENTS.—

The Religious Congregations	page 257	Various Gleanings	272
SALESIAN NOTES AND NEWS	261	The Story of the Oratory: Chap. xxxix	276
News from the Missions	265	Obituary	278
Graces and Favours obtained	271	The Life of Mgr. Lasagna Chap. II	279

The Religious Congregations



At a time when the enemies of the Church are assailing her by a new persecution, foully calumniating the Religious Societies and misrepresenting their beneficial influence, it becomes more than ever expedient to recall to the minds of all, the eminent services these bodies have rendered both to society and religion. They have been recently summed up by the Sovereign Pontiff in his letter to the Cardinal Archbishop of Paris.

The religious orders, writes the Pope, derive their origin and the reason of their existence, as everybody knows, from those sublime evangelical counsels, which our

Blessed Lord has addressed to all those who wish to embrace a life of christian perfection. Brave and generous souls, in this state combine prayer and contemplation with holy austerity and the observance of a determined rule; they try in fact, to reach the highest grade of the spiritual life. The offspring of the Church, whose authority sanctions their rule and manner of life, the religious orders form a select portion of the flock of Jesus Christ. They are, as St. Cyprian observes, the honour and ornament of grace, and at the same time are a manifestation of the holy fruitfulness of the Catholic Church.

The promises made by them with

perfect free will, after having been thoroughly weighed and thought out during the novitiate, have always been regarded and revered as sacred things, as sources of the most rare virtue.

The end of this sacred engagement is twofold. First, it raises the person who wishes to make these vows to a higher grade of perfection; and secondly, by purifying and fortifying his mind, it prepares him for an external ministry, to be exercised for the eternal salvation of his neighbour, and for the solace and encouragement of those in misery.

In such a manner then, by labouring under the supreme direction of the Apostolic See, to realise the ideal of perfection traced out by our Divine Lord, and by living according to a rule which contains absolutely nothing opposed to any political regulation, these religious institutes co-operate efficaciously in the mission of the Church, which essentially consists in the sanctification of souls and in doing good to humanity.

Consequently, wheresoever the Church enjoys her liberty, there also are respected the natural rights of every citizen, to choose that kind of life which he considers most in harmony with his own inclination and moral perfection; there again, the religious orders arise as the spontaneous product of the catholic soil, and the bishops esteem them, with just reason, valuable helpers in the holy ministry of christian charity.

And not only to the Church are the religious orders of great service but also to civil society itself. It is they who have, in a particular manner, inculcated virtue to the multitude both by their example and their words; they form and refine the minds of the people by teaching sacred and profane science, and by their brilliant and lasting works they have fostered and developed the fine arts. Whilst their doctors adorned the Universities by the profundity and extent of

their learning, whilst their houses became the refuge of divine and human knowledge in the universal shipwreck of the middle ages, and saved from certain destruction the masterpieces of ancient wisdom, other members, betook themselves to inhospitable regions, to marshes, and impenetrable forests, where, undergoing fatigue and danger, cultivating the soil by the sweat of their brow and caring for the interests of souls formed, under the shade of the cross, they founded those centres of population which became in time large hamlets, flourishing cities, governed by mildness, and where agriculture and industry were first developed.

When the scarcity of priests or the needs of the time demanded their services, legions of apostles, eminent for their learning and sanctity, issued forth from the cloister and placed themselves at the command of the Bishops. In this way they conferred invaluable benefits on society, by reconciling those at discord and enmity, by bringing the people back to sentiments of duty, and restoring to honour and esteem the principles of religion and christian civilization.

Some devote themselves to education, inculcating to the youth, together with secular instruction, the principles of religion, of virtue, and of duty, which form the groundwork of public tranquillity and the prosperity of the State. Others undertake different works of charity, affording efficacious remedy to the physical and moral evils in the innumerable asylums where they care the sick, the aged, the orphans, the suffering, and the incurable, never allowing their ardor to be dampened or their courage diminished, by ingratitude ever so unkind, or duty ever so perilous.



The disappearance of the religious congregations would cause an irremediable loss to society. The drying up of such

a source of voluntary help would greatly increase the public misery; and, at the same time, the eloquent example of brotherhood and concord would cease all at once. In a society, in which are fermenting so many turbulent elements and so much animosity, there is indeed the greatest need of grand examples of self-abnegation, of love, and of disinterestedness. And, what can conduce more to elevate and calm the exasperated minds of the masses, than the spectacle of these men and women who, sacrificing a comfortable, a distinguished, or at times even an illustrious position, make themselves of their own accord, the brothers and the sisters of the children of the people thus showing forth true equality, by devoting themselves without reserve to the relief of the poor, of the outcast, and of the suffering.

The activity of these congregations is admirable and unbounded; their members go forth and bear the good tidings of the Gospel even to the ends of the earth, and by this fact they add glory to the name, the life, and the prestige of the nations which gave them birth. Voluntary exiles, these missionaries brave the tempests of the ocean and the sands of the desert, to seek conquest of souls in far-distant and often unexplored regions.

They establish themselves in the midst of savage tribes; they civilise them by teaching them the elements of christianity, the love of God and their neighbour, industry, the respect due to the weak and a proper manner of living. All this they accomplish without expecting an earthly reward, in fine, they give themselves over to a death, hastened at times by fatigues, by the climate, and even by the sword of the executioner. Respecting the laws, submitting to the existing

authorities, wherever they go they bring with them peace and civilisation. They have no other ambition than to enlighten those steeped in ignorance, to teach them and guide them to the practice of christian morality, and raise them to the consciousness of their dignity as men.

Moreover they often make important contributions to science by helping in the researches that are being made in its various departments, such as the study of the different races of the human species, language, history, the nature and products of the soil and other questions of this kind.



Such are, in brief, the merits of the religious orders in the past. Impartial history has already recorded them and it is unnecessary here to enter into details. Their activity, their zeal, and their love of the neighbour are not a whit diminished to-day. The good they have accomplished is manifest to everyone, and their virtue shines with a splendour which false accusers and calumniators have in vain tried to tarnish.

These truths, recounted by the Holy Father, deserve serious consideration, and from them a just estimate can be formed of the calumnies that are daily circulated regarding the religious congregations and their members. Their eminent services have had, more than once, to be acknowledged by men who were anything but favourably disposed towards them; more than once nations have made them public recompense. Their services are a brilliant refutation of the accusations made against them and render these congregations the glory of the Church and of all civilised nations.





View of the High Altar and Interior of the Church of the Sacred Heart, W. Battersea.

Salesian



THE following communication has been received from Battersea, London:—

“The feast of the Sacred Heart, the Patronal feast of this mission, was kept with unwonted splendour on Sunday June 16th. If an additional motive were needed to the many we already had of celebrating it solemnly in the first year of the new century, it was supplied by the fact that at the invitation of our revered Superior General, all of us, confrères and pupils, had been consecrated to the loving Heart of Jesus at its commencement. And this feast was also marked out by him to be kept henceforward as one of our greatest.

The Church graceful and pleasing, even when unadorned, was incomparably more so on this occasion, as its decorations were nearly completed. The beauty of the sanctuary—lovely at all times—was enhanced by the rich vestments of the ministers, and as the sacred ceremonies went on, could not fail to impress the worshippers with a sense of the respect due to the Majesty of God. The altar itself with its numerous lights, picturesquely arranged in the form of hearts, one on each side of the throne, tastefully intermingled with red roses, added considerably to the effect. Moorat's *Messe des Anges* was the music selected, and as the choir has already made a name for itself, I need only say that it performed with its customary excellence.

His Lordship Bishop Bourne, to the many tokens of benevolence already given, added another by attending, and assisting pontifically at the High Mass which was sung by the Rev. Fr. Whereat, D. D. from the East Battersea mission. After the Gospel His Lordship preached a sermon on the feast of the day.

When the service was over he was met at the house by Rev. Frs. Whereat, Warwick, Holland, and Füchter from the neighbouring missions.

At half-past three in the afternoon the Bishop administered Confirmation to 133 children and adults, to whom he gave a short instruction and afterwards imparted Benediction of the Most Holy Sacrament.

In the evening Solemn Vespers were sung and Benediction given by the Very Rev. C. B. Macey. The Rev. M. McCarthy preached on the manner in which we ought to regard, and the dispositions with which we ought to approach the Sacred Heart of Our Divine Lord.



I referred above to the decoration, and since the work is now nearing completion it may not be out of place here to give some details.

The Church, consecrated on Oct. 15th 1893, is designed in the romanesque style, and broadly follows the lines of that of St. John at Turin. It is also reminiscent of the many fine specimens which are to be found scattered throughout Germany and most built in the 11th century, for example the Abbey Church of Maria Laach and that also at Wissel. The severely beautiful form of romanesque selected for the Church at Battersea does not admit of elaborate mouldings and much sculptured work, but on account of fenestral arrangements, a large field of plain wall space remains which is well adapted to receive colour decoration. At the time of the opening of the Church, the only attempt in this direction was on the vaulting of the roof and the great Rood, which left the other portions almost painfully white by contrast.

This defect has since been gradually rectified by the labour of the community itself; and every important feast has seen the completion of some fresh part. At no distant date it is hoped that the work will be brought to a satisfactory conclusion.

The first efforts, which were somewhat of a tentative nature, were directed to the walls of the side aisles: and the result was sufficiently satisfactory to justify further progress. The Lady Chapel next received attention, and the work extended from January to the May of 1899, when the High Altar and Chancel were commenced. This part was finished in the following October, at which time the Chapel of St Joseph was taken in hand, and completed before the end of the year, thus terminating the decoration of the Sanctuary end of the Church. In all the portions so far described a bold scheme of unflinchingly bright colour has been employed, qualified by a liberal though judicious use of gilding, which brings all into satisfactory and harmonious unity. The nave arches, columns, and spaces between the clerestory windows were the next in order to receive attention, and here a more subdued key of colouring has been intentionally adopted, so as to lead up to and accentuate the Sanctuary end of the Church. The spaces between the windows have been covered by a diaper in quiet shades of green relieved by cream, and that around the arches filled by bold scroll work enclosing medallions filled with Angels, either playing on instruments of music or in attitudes of worship. These figures, bright with gold and colour, will find their complement in the Chancel arch, which is the next portion contemplated and which will represent the Adoration of the Lamb.

Don Bosco left it as a sacred legacy to his children, to promote the splendour of God's House and of His worship. Our beloved Superior Fr. Macey has inherited a good part of this spirit, and his efforts in rendering the Church of the Sacred Heart less unworthy of the Divine Majesty, have been unceasing and most successful.



The following is the report of the Religious examination held by the Diocesan Inspector at the Salesian School, Surrey House, Battersea, on June 5th last:—

"The first diocesan inspection shows what fine work is being done in this important school. All the boys are well and carefully taught, and the results are most encouraging."

"All the classes did well: the top class reached a high level of excellence, and Form III was a brilliant class."

"In paper work Form V gave short but accurate answers to the questions in the "Preliminary." Form VI did 16 very good papers in the "Junior" work."



The Triumph of Mary Help of Christians was the heading under which the *Italia Reale* of Turin chronicled the feast kept in May last at her Sanctuary and of which we spoke in our last number.

Truly no other word could fittingly sum up the manifestations of faith and devotion witnessed in those days. Not to speak of the concourse of people during the month, we learn from information received concerning the Feast that one hundred pilgrimages had been organised and came from various parts, and about 135,000 faithful visited the Sanctuary. On the 24th of May 150 Masses were celebrated and about 20,000 Holy Communion distributed. Excellent arrangements had been made by a Committee of Co-operators for a procession to be held in the afternoon for the first time. Besides numerous clergy and confraternities, some 55 catholic associations and clubs took official part in it, and the faithful that reverently lined the route amounted to 25,000.

These triumphs call to the lips the words of Dante, the great christian poet:—

So mighty art thou, Lady! and so great,
That he who grace desireth, and comes not
To thee for aidance, fain would have desire
Fly without wings. Nor only him who asks,
Thy bounty succours, but doth freely oft
Forerun the asking. Whatso'er may be
Of excellence in creature, pity mild,
Relenting mercy, large munificence,
Are all combin'd in thee.



In May last the Religious examination of the day-schools at Burwash took place and the following report has been since received:—
"There was a very marked improvement in the amount of knowledge shown by the children. The text and the explanation of the catechism were equally well known, and the children seemed to realise what they have learnt."



A new Church was consecrated and solemnly opened at Spezia on the 27th of

April last. This new edifice, besides replacing the temporary chapel which had become altogether insufficient for the needs of the House and of the faithful of that neighbourhood, was also destined to be a Sanctuary in honour of Our Lady of the Snow and there was to be transferred an ancient Picture held in great veneration in a church demolished years ago in order to make room for the new naval arsenal. This Sanctuary was to be in every sense worthy of its object and of the devotion of the people. It is built in basilican form after the design of Count D'Orsara.

The Bishop of Luni Sarzana Mgr. Carli, in whose diocese Spezia is situated, issued for the occasion a pastoral letter in which he manifested his tender devotion to Our Blessed Lady, the paternal benevolence he has for the sons of Don Bosco, and the great joy with which he hailed this event. The words of His Lordship found a ready response in the hearts of the faithful as the celebration held from the 27th of April to May 5th made evident.

Their Lordships Mgr. Reggio Archbishop of Genoa, Mgr. Carli diocesan Bishop, Mgr. Vinnelli of Chiavari, Mgr. Borracchia of Massa Marittima, Mgr. Omodei Zorini and the Successor of Don Bosco took part in the different functions.

Remarkable above all for unusual splendour and magnificence was the solemn procession held on the 28th of April. Numerous confraternities from neighbouring churches in their picturesque costumes, a good number of catholic Associations with their banners, and a crowd of people orderly and devout in behaviour made of that ceremony a most imposing and edifying manifestation of faith.



AMONG the proceedings of those days worthy of notice was a general meeting of the representatives of the workingmen's Associations and catholic Clubs which had come for the occasion. The Meeting was presided over by Don Bosco's Successor the Very Rev. Don Rua. Various matters of practical interest were discussed in the spirit and on the lines laid down by the Supreme Pontiff—on which alone can any good result be obtained for the individual welfare as well as for domestic and civil society. Don Rua, who has inherited the zeal of Don Bosco for the well-being of artizans, addressed them in his turn and his words were received with long and repeated applause. The meeting

closed by voting an address to Leo XIII—the true father of the working classes.



THE Salesian House at Spezia was opened in December 1877. The town had grown very rapidly owing chiefly to its having be-



Our Lady of the Snow

come the first naval Arsenal of Italy. The parish Church soon proved utterly insufficient for the needs of the population which, in the course of a few years, had risen from 4,000 to 27,000. To this sad state of destitution was added the danger accruing from the presence of non-catholic institutions. The Bishop of Sarzana in his distress applied for

help to Don Bosco who sent there some of his religious to open a church and schools. The beginnings were very modest indeed: some small premises were rented for the purpose. Pius IX, at whose suggestion and by whose encouragement the foundation had been made, became also its first benefactor and the same benevolence was shown by his Successor. Hardships and trials were not wanting but were soon rewarded by copious fruits. In June 1881 the Community was able to rent more suitable buildings and to open a more commodious place of worship. In the same year a generous benefactor of that town acquired for them a large plot of ground destined to be the site for the new Sanctuary.

At present the house at Spezia attached to the Sanctuary of our Lady of the Snow recently consecrated embraces schools for elementary and secondary education, well organized schools of arts and trades and a flourishing Festive Oratory.



Dios no muere, God dies not, were the last words of the great Garcia Moreno, the first President of the Republic of Ecuador, as he fell under the poniard of the conspirator and assassin. God dies not, and after the storm and devastation he may bring back calm and prosperity.

Although the clouds of persecution have not yet lifted from Ecuador, the land once consecrated to the Sacred Heart, yet we trust that Our Lord in His mercy will take pity on it and enable it to regain its place of honour. The Salesians who in Quito were in charge of the so called *Protectorado*, a most flourishing industrial School, had in 1896 to share the fate of other Religious Communities. Their very enemies had been compelled by the evidence of facts to admit the signal services that that Institution had rendered to the state chiefly in the education of artisans.

However neither those services nor the interposition of influential persons, among whom we may mention the German Consul, though himself non-catholic, could save them from the ill-concealed antichristian hatred of the revolutionists. Groundless and absurd pretences were adduced to colour the inhuman measures adopted, and on the night of 26th of August 1896 they were forced to leave the capital, and, escorted by soldiers, undertake a long and perilous journey through the impracticable and unhealthy forests of

the Pailon. The diary of that journey has many touching proofs of God's Providence in the hour of need and of the attachment shown them by their pupils and the people. The other Salesian foundations in Ecuador and the Missions among the Jivaros of Mendez and Gualaquiza suffered in different measures from this war of religious persecution and news of them is still very scanty. We commend them to the prayers of our dear Co-operators.

In this number we give a part of a long correspondence received from Quito, wherein Fr. Rocca, who had formerly belonged to the *Protectorado* of Quito, relates how he returned to that capital not without experiencing more than once the visible protection of Divine Providence.



His Eminence Cardinal Manara Bishop of Ancona, in a circular letter to the Clergy and people of his diocese, gives an account of the progress of the Salesian School of Arts and Trades in course of erection in that town. He expresses his satisfaction at the manner in which his appeal has been responded to and urges them to continue with renewed zeal so that the work may soon be completed.

"We see with great satisfaction beneficial institutions of this kind in the neighbouring towns of Faenza, Jesi, Macerata, Loreto: could Ancona go without one? We entreat you for your own good, for your honour and the honour of your city, but above all for the zeal you have for the glory of God our Creator and Father to rescue from the state of destitution and idleness so many poor children, unconscious perhaps of the evil they are doing and of the evil end they are preparing for themselves."



A Review of Religion, Literature, Art and Pedagogy called *Santa Cruz* edited at San Paulo, Brazil, in its May Number reports that Don Bosco's Schools in Cachoeira de Campo, Minas, Brazil, have been recognized and granted all the privileges of government Schools by a decree of the President of the Republic on the 20th of April last. Moreover in the same house a school of practical agriculture is carried on which seems destined to produce excellent results.





TIERRA DEL FUEGO

In search of the Indians in the Magellan Archipelago.

Puntarenas, Oct. 27th. 1900.

IHAVE been away from Puntarenas and from the missions for four months, in order to visit His Lordship Mgr. Sabatucci, the Internuncio at Buenos Aires, and also to transact business concerning the missions of Santa Cruz, Gallegos, Candelaria, and Ushuia in the territory belonging to the Argentine Republic. Hence until now I could not send you any detailed accounts.

As soon as I returned from Buenos Aires, I attended to the pile of letters gathered on my table, and having hired the *Ventura*, on the 4th of this month I set out for St. Raphael at ten o'clock at night. In the morning we anchored at the north east point of Dawson Island, where the House of the Good Shepherd is situated. We waited here two hours to allow me time to say Mass, to greet our confrères, and see if they stood in need of anything. At half-past seven we embarked again, and in two hours sailed the twelve miles which lie between the House of the Good Shepherd and that of St. Raphael.

Fr. Crema, Fr. Zenone, Bro. Reinand with all the boys, the Nuns with the Indians then at the House, were awaiting me on the pier. After all the greetings, I retired to attend to the confrères, and comfort them in their troubles. At midday I was delighted to see the Indians returning from work. They

passed in front of the house, received the food they had earned by their labour, and departed with it to their little dwellings, where their wives and children were waiting for them. I was grieved to hear of the death of some on account of lung disease, which is prevalent in the missions, both in the woods and on the shore. There is continual need of a physician well supplied with medicines, and with a good stock of cod liver oil the only support of their weak constitution.

I desired very earnestly to give a mission in the canals of the Archipelago, especially as in February last, the ship could not pass through all of them for want of coal, and so some parts had not been visited. I therefore made arrangements that this steamer should go back and return in eight day's time, well stocked with coal and provisions, while I procured clothes, food, and guides at St. Raphael. Meanwhile I gave the customary monthly retreat to the confrères, visited all the works, and went on horseback to the House of the Good Shepherd where I was consoled at the good news of the confrères, the nuns, and the children.

As soon as the boat arrived I embarked with Bro. Asvini and four Indians who knew the intricacies of the canals, and the Alacaluf language, and were also acquainted with the natives. We traversed the Strait of Magellan, passing the night in a little bay. We took care to avoid the rock on which the steamer *Canton* ran aground some years back, while *en route* to Valparaiso with a cargo of rails. Early in the morning we set sail, and passing by Port Gallant on the right, we steered towards the Barbara Canal, where I hoped to meet some Indians. Favoured by the current we arrived about ten o'clock at an island occupied by the family of Comm. Daniel Cruz Ramirez and seeing a little smoke arising from one part we cast anchor at Port Aurora. Divine Providence had directed us, for some Indians quickly came out from a *toldo* and our Indians by shouting made them understand that we had clothes

and food to give them. I sent the Indians with Bro. Asvini on shore. They met thirteen Indians, of whom only three or four were clothed, and on being invited to come to the Mission of St. Raphael they willingly agreed. Mr. Eillegas, the agent of Mr. Ramirez, not only made no objection but even urged them to go, telling them they would be much better off there, and in peace with their families. One of these Indians told me that he had lost his wife, and I could see that it really was so, for he had with him a child thirteen months old that cried continually. Brother Asvini had happened to put a bottle of milk among the provisions, and this proved quite a godsend for the baby. After thanking Mr. Villegas for his charity towards these poor Indians, and leaving him some provisions that he needed, we returned through the Barbara Canal and steered towards Port Tilly on the Isle of Charles III which is the property of another gentleman. It was already night when we arrived and cast anchor.

Bro. Asvini with two Indians, the pilot and a sailor went on shore and approached the three who lived in the house, told them why they had come, and asked if there were any Indians there. "No" replied the Agent in English, "we have no Indians here." They came on board to give me this information, at the very moment when I with my field glass was trying to discover something among the rising ground behind the port. We were all persuaded that there must be some Indians there. I went on shore in a deluge of rain, and presented myself to the agent. I told him that I desired to set off in the early morning as soon as the light allowed us to see the coast, and that if they had any letters

for Puntarenas I would take them with pleasure. At the same time I urged him to allow the Indians to come as I desired to speak to them. I happened to have taken with me the one who had lost his wife, and so I added:—"This Indian tells me that he has



Mgr. Carli, Bishop of Luni Sarzana.

lost his wife, she may perhaps be found here. If so, I beseech you to let her come back to her husband." The agent replied that there were no Indians there, and that I might inspect the whole house. I answered that I was not a policeman, but that the two garments hanging behind the door showed that there must be some Indians about, and that I departed with a heavy heart, knowing that the Indians received no good example from him.

While this was going on inside the house, I had arranged that two Indians Samuel, and Emmanuel should go through the surrounding woods in search of the natives, and that one should stay on the coast at a certain place where we were to meet, and where the boat would go to take them. If they met any Indians, they were to tell them that I was waiting to speak to them on board, and also to take them to the missions if they wished to come. The plan seemed to me to be a safe one as I had seen on the shore a canoe or pirogue rowed by an Indian, and so going on board again we waited for some sign. Samuel who had very sharp sight, and, acquainted as he was with the district, had met two men and two women, of whom one had already been at the Mission, and having joined Emmanuel they came down from the mountain to the spot where the third Indian waited. At a given signal the steamer's boat started off and quietly approached the shore. The men jumped on to it, and in doing so made enough noise to arouse the watch dogs, which immediately commenced to bark. The two women hearing the noise, and noticing also that the door of the house opened, for it was only about 100 metres off, jumped into the water in order to reach the boat, which could not be brought close alongshore. They were helped on board by our Indians who were quite pleased at the idea of having had the best of the *bad christian* as they called him. They arrived on board quite cheerful and contented, but they kept silent, for they feared some mishap might yet occur as they were still so near. Going down into the cabin the women dressed themselves. The men also changed their clothes which were all soaked from the rain and sea. They received some coffee and a little roast meat with bread, then wrapping themselves in our warm woollen blankets, which were woven at the mission, they went to sleep.

At half past four we again started off, and steering towards the north passed through the Gabriel Canal. At seven o'clock, the Indians, having now got up, pointed out to us a place where there was a *toldo* with a large group of Indians. There were fifteen altogether in men women and children mostly of the latter, all naked and almost starving, making a most pitiable sight. The steamer approached, and having weighed anchor, the boat was lowered. As it neared the shore some of the boys sought to hide themselves, but Samuel with an air of command cried out *lae!* stop! and speaking in

their language told them not to fear, for we were all good men and that we had meat and provisions for them. They stopped as if by magic, then entered the *toldo* and only the men waited outside to meet the new-comers. In a minute however they reappeared bringing their skins and dogs and came running down to the shore. I cannot say how pleased I was at seeing these poor savages run to our Missions, who had seemed destined to become the victims of the corruption and malice of some so-called civilized whites.

The unfortunate Indian mentioned before, found his wife among these. One of the women found her child and Samuel had the satisfaction of finding his mother whom he tenderly embraced.

After waiting two hours we set sail again and as the weather was favourable, we reached the Mission the next day at half past six. On hearing the whistle of the steamer, the whole population of St. Raphael gathered on the pier, and it was most delightful to see our Indians going among the families, each offering shelter to a friend or relative; and when the women presented themselves for the food for the next meal some said "*I have two more now*" and others "*I have three more.*" In this way all were soon settled. St. Raphael, to whom I had made a novena, had certainly accompanied us and had enabled us to find the souls that we went in search of.

It is true that the devil tried to hinder me, but he had to give in. During my visit to the various works of the island I was fording a small river, the stony bed of which had been made smooth by the continual washing of the water. On this my horse slipped. I hastily jumped off, and in doing so I also slipped and sprained my left foot. With some difficulty I arose and remounted the horse. I had to remain still for two days and when the steamer arrived the community entreated me to remain till I should be perfectly cured. But I did not yield, and limping along I went alone and was rewarded for it by Our Lord for whose glory we work.

And what shall I say now in conclusion? Our dear Prefect General, Father Belmonte whom I lately asked for greater aid than ordinary, has written and told me that he can do no more, and that he was ready to give me a million debts to pay. Hence I remain silent on the necessity of enlarging this Mission and that of Candelaria. Even now I seem to hear ringing in my ears the usual: "*You quite cripple me with your mis-*

sions." But I frankly own that I would not dare to beg for more help, if the necessity of saving souls, and that before it is too late, and the love of Our Divine Lord did not continually urge me on; and so I go on appealing, relying on Divine Providence and our Co-operators. Allow me to recommend once more this Mission to your prayers, to those of the confrères and the charity of the Co-operators.

I beg you, dear Father, to receive the expressions of filial affection of all the confrères and especially of

Your most affectionate son
(Mgr.) JOSEPH FAGNANO
Prefect Apostolic.

ECUADOR.

Return from Exile.

Quito, 24 May 1900.

VERY REV. DON RUA,

I take advantage of the few spare moments of which, from time to time, I am able to dispose, to send you some details about our House at Quito and about the many incidents during my journey to, and my stay in the Capital of Ecuador up to the present time. They may not be lacking in interest to the readers of the *Salesian Bulletin*, whilst at the same time they will show the goodness of Divine Providence which ever orders events to its own inscrutable designs.

Departure from Santiago (Chili)— At Iquique—A priest in disguise At Arequipa—Sanctuary of Mary Help of Christians.

On the 4th of October 1899, after many weeks of doubt and incertitude, Mgr. Costamagna informed me that by your orders I was to return to Quito to take over the direction of our new House which is being built at Tola. On receiving this news, although impressed by the grave difficulties likely to arise, I was filled with joy, for after my native land, I love no other nation more than Ecuador, on account of the immense field of labour which it offers and of its being consecrated in a special manner to the Sacred

Heart of Jesus. A companion was appointed me and our departure from Santiago arranged for the 16th October. I shall say nothing of the preparations made for the journey consisting principally in procuring suitable equipment for the disguise under which I had to travel, or of the testimonies of esteem and affection manifested towards me on the eve of my departure by the Salesians, their pupils and many kind Co-operators at Santiago. I will merely mention the function celebrated in the Church of Mary Help of Christians at the College of Our Lady of Carmel. Early in the morning I left the house of the Patronage of St. Joseph together with my companion; I celebrated the Community Mass and after listening to Mgr. Costamagna's last advice, we received his special blessing, the most precious gift which accompanied us on our journey. He had the goodness to accompany us to the carriage which was to convey us to the station and his was the last farewell, rendered all the more tender by the uncertain future which Providence had in store for us. Prayers for a safe journey were offered up for us by the Salesians and their pupils in all the houses of Chili to whom His Lordship had most earnestly recommended us.

We were in great need of the prayers of our confrères and boys, for our journey and return to Ecuador were fraught with serious difficulties, owing to the political condition of that country. The persecution of priests and the hatred of religion still held sway in that republic; the high offices of state were yet occupied by those who had expelled the sons of Don Bosco from Quito and forced them to make their journey into exile through the deadly forests of Pailon; the Salesian name still excited feelings of rage; and infamous laws had been recently promulgated against the liberties of the Church. From all this you can gather what a gloomy outlook was before us. The prospect of a new imprisonment and a second exile seemed not very far distant; without the special protection of Divine Providence, serious hostilities might have arisen, so as to render our entrance into the port of that Republic impossible, and thus our intention of reopening this College would have been frustrated. But God had spoken through the Superiors and we had to obey; nevertheless Superiors and Confrères did not conceal their serious well grounded fears.

During the 5 hour's journey from Santiago to Valparaiso my mind was carried away

by the sweet remembrances I was leaving behind me in Chili and the perils awaiting me. At Valparaiso we were most cordially received by the Superiors and Confrères; the two days we passed in their company whilst I made the final preparations for the journey, were most happy. I had at first intended to travel direct from Valparaiso to Guayaquil but reasons of prudence and the

comfort to me as I well knew how much I should stand in need of her intercession.

On the 25th of October, we left Iquique on board the *Serapis*, a German steamer. But here our difficulties began. It was impossible for me to enter Ecuador in clerical dress because I had been exiled from that country in company with the late lamented Father Calcagno, and also on account of



The Students and Superiors of the Salesian College—Valencia, Venezuela.

advice of prudent friends induced me to make the journey by stages, stopping at our Houses of Iquique, Arequipa, and Lima.

On the 17th we left Valparaiso on board the *Serena* and on the 22nd we reached Iquique unexpected by our Confrères who, nevertheless, gave us a hearty welcome and were unceasing in their attentions to us during the three days we had to wait for another steamer. This College has a fine Church which, thanks to the zeal of its Director produces abundant fruits of salvation through the devotion to Mary Help of Christians, who is greatly venerated by the inhabitants of Iquique. I was always able to say Mass at Our Lady's altar and this was a great

the political state of the Republic. To travel *incognito* was therefore necessary and to effect this, secular clothes were more to the purpose. This was a great sacrifice for me but I had to make it at Iquique, and I offered it to God. So now behold me transformed into a stylish young gentleman, into an engineer with a moustache and beard, a walking-stick and eye-glasses, very far from creating a suspicion that I was a priest and a religious. We thus arrived on the 27th at Mollendo, where we stayed for a day in a hotel, waiting the train that was to take us to Arequipa.

I must here relate an incident which goes to prove once more how delicate and diffi-

cult my situation was. When a steamer enters a port a number of hotel porters and guides surround the passengers as every one knows. This was the case with our steamer, the *Serapis*. In order to get away as quickly as possible, I bargained with the first one who presented himself, giving him my portmanteaus whilst I with my companion prepared to follow him. But imagine my surprise when I found that our porter had taken us to the same hotel at which 8 months before I had twice stayed during my journey to Chili *via* Arequipa. By one of those chance events so frequent in life we were given the same room as on the former occasion, and we met with the proprietor of the hotel, an Italian, who must naturally have recognised me, as I at once recognised him. I said, he must have recognised me for although in my presence he had only dared give a hint of his suspicions by captious questions, to which I naturally replied with great frankness and unreserve, I knew that he had told other persons openly that I must be a priest as he had seen me before in his hotel in clerical dress. For this reason I was anxious to get away as quickly as possible but I could not get a direct train for Arequipa till the following day.

We arrived at that city on the 28th towards evening without being expected by our Confrères. It was my desire to give them a great surprise and see at the same time whether they would recognise me. The Director and the Confrères were astonished and having made certain of my identity gave us a hearty welcome. The three days we remained with them soon passed away like all earthly joys. This house may be said to have been transplanted from the College of Quito, since Superiors and Confrères all belonged to it and to its auxiliary branch house at Sangolqui; hence we were for them an object of affection and gratitude as we were returning to the land so dear to them and to us. Wishing likewise to manifest in some way these sentiments, on the eve of our departure, they got up a small academy in which the heart alone spoke and evoked remembrances of Ecuador and of their first Superior Father Calcagno.

Another thing also took place which we must not pass over in silence. During our exile you will remember, Rev. Father, that Father Calcagno in the name of all had vowed to build a Sanctuary to Mary Help of Christians if they were preserved from all danger and in particular from the ship-

wreck which seemed inevitable in the waters of Esmeraldas. Happening to be at the house of Arequipa together with other exiled Superiors, we ratified the promise declaring that the Sanctuary of Mary Help of Christians about to be built at Arequipa would be the fulfilment of our vow. Accordingly in the apse of the church a stone will be placed bearing the names of the exiles. Each one promised to further this as far as in his power.

On the 31st we had to leave that house to continue our journey to Guayaquil. We embarked on board the *Aconcagua*, remaining a day and a half at Callao, where we were able to visit those of our Confrères stationed there, and say Mass in the Chapel belonging to our Sisters. On re-embarking with my companion another of those strange incidents occurred which proved a source of annoyance, and compelled me to be more than ever on my guard. I found that the steward on that steamer was the same who had been in attendance on the *Loa* when, a few months before I was travelling from Mollendo to Valparaiso, a journey of nine days. He at once recognised me and when I asked him for a cabin, more in the centre, to my great surprise he answered:—"Father there is no other to be disposed of." On hearing such a title (which under the circumstances was very irritating, as it was of great importance for me to remain unknown) I did my best to appear all the more secular. I therefore managed to remove from the steward the idea that I was a priest in disguise, so that he said nothing further about it, not even indirectly, during the day's journey. On the morning of the 8th of November we cast anchor in the River Guayas just in front of Guayaquil.

(To be continued.)

The Salesians at London most earnestly beg their kind Co-operators to help them to enlarge their present Institution. This enlargement is to accommodate over 100 boys and 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



RACES AND FAVOURS OBTAINED

through the intercession of

MARY HELP of CHRISTIANS

[Owing to the great number of communications we are continually receiving for insertion in this column, we are obliged to limit ourselves to the publication of a few extracts as the expression, more or less, of the others. All manuscripts, however, are carefully deposited in the archives of the Sanctuary; and, perhaps, we shall one day be able to publish them in a separate volume in honour of our Heavenly Queen.—ED.]

Puntarenas (PATAGONIA).—Our Salesian confrère, Antony Bergese, missionary in Patagonia, was attacked by a violent disease of the lungs which in a few days brought him to death's door. The doctors gave him but a few hours to live, and this was a cause of great grief to us. After a short time his right lung ceased to perform its functions, the pulse became alarmingly weak, and catarrh almost choked him. We prayed unceasingly in our sorrow to the Mother of God and she deigned to intercede for our poor missions. At a crisis in the disease, he got a change for the better and in a few days was able to leave his bed, completely cured.

28 Jan. 1901.

Rev. VICTOR DURANDO.

Jundialy (BRAZIL).—Our little Church at Jundialy, needed very badly a statue of Mary Help of Christians, and as we had not the means, a special grace was also needed to have it supplied. One day I met a friend who was in great trouble. On inquiring the cause he told me he just had received news, that he would be obliged to give up half his substance on account of a law-suit with his father-in-law. The matter was very grave. Misery both for himself and his seven children seemed inevitable. Just then a good thought struck me. "If your case succeeds," I said "will you promise to procure for our Church a statue of Mary Help of Christians?"

He promised, and feeling that his case would be successful, I left him. He had not gone three hundred yards when he met a friend who undertook to vindicate his just rights. In a few days he obtained indisputable possession of his goods, free of lawyer's costs. To-day the statue of Mary Help of Christians occupies its place in our little church and inspires everyone to love and trust our Heavenly Mot. er.

15. Febr. 1901.

CAJETAN POLO.

Montauban (FRANCE).—A person having obtained through the intercession of Our Lady a favour in the course of a very important law-suit charges me to send you the enclosed sum of 100 francs for your admirable work.

This person does not want her name published but wishes that the favour which she obtained may be made known.

15th. March, 1901.

P. D.

Pattern ny Mersch (province of the RHINE).—A thousand thanks to Mary Help of Christians through whose intercession my son a cleric in the Salesian College at Rome has recovered from a severe illness which lasted three months. Publication was promised and an alms sent to Turin in honour of Mary Help of Christians.

January, 1901.

(Mrs.) S. A. BREUER.

Fort Beaufort (S. AFRICA).—My sincere and grateful thanks to Our Lady Help of Christians for delivering my brother from a dangerous attack of fever. Pray for him and my family that they may be converted.

April, 21st 1901.

E. S.



Various Cleanings

VIEDMA (PATAGONIA).—*The typhoid fever at Conessa and the work of the medical doctor of the Mission.*—Father John Baccis sends the following interesting news:—"In the August of the year 1900 our flourishing Mission at Conessa on the right bank of Rio Negro was visited by typhoid fever. The nuns of Mary Help of Christians did wonders of charity and a priest of ours, Father Franchiui, strove to cheer the people who had fallen into a state of despondency akin to despair. He telegraphed for the Government doctor who resides *pro.tem.* at Choele-Choel, but the distance of 200 kilometres frightened the doctor who replied that he was unable to place himself at their service! No remedy now remained, so they telegraphed to the Salesian Doctor, Father E. Garrone, residing at Viedma, a distance also of 200 kilometres, describing their sad and desperate situation. Father Garrone at once set out from Viedma in our little mission brake accompanied by the writer who drove the horses.

During this journey of 200 kilometres and upwards we were visibly protected by heaven, for the cold and violent winds, the continuous rain, the small canals and lagoons seriously hampered our progress. The three days journey were days of great suffering, but Father Garrone rejoiced at the thought of being able to free this poor sorrow-stricken people from the impending catastrophe. At 12 leagues from Viedma at a village called Cubanea, several sick people were presented to our doctor many of whom were in a very serious condition: he had to stay up all night to attend to them. In the small colony of Frias, with great abnegation and making himself all to all, Father Garrone was able to assuage many sorrows and prevent several

mistortunes amongst the different families. His work finished, he took not a moment's repose but started again for Conessa.

Words fail to describe the enthusiasm that greeted the arrival of the Salesian doctor. No sooner did the little carriage appear in the distance than people flocked to meet it and he was received into the country with a great ovation. He was at once offered some slight refreshment which he could not refuse, having had no food of any kind for more than fourteen hours. Having finished in haste his scanty meal, he was besieged by an immense concourse of people; every one wished to have him in their house; everyone had sick persons to be attended to. Father Garrone set to work and although it was night and he was tired from the long journey, he was only able to get to rest at the latest hour and was up again and to work at break of day. The whole district seemed revived and his name passed from mouth to mouth, with feelings of veneration and expression of sincerest thankfulness. All thoughts of abandonment and despair were quickly dispelled and hope which becomes stronger when grounded on religion once more prevailed. Father Garrone was not satisfied with merely visiting the sick and dispensing medicine, but with the help of those who were more willing he also set about disinfecting every house and isolating those who were infected with the disease, a most arduous and fatiguing operation. After four days spent at Conessa, four days of ceaseless work, the doctor was able to say that he had arrested the evil, for soon the sick became convalescent and the mortality sensibly diminished. The people were filled with joy and rendered fervent thanks to heaven for their preservation. Before departing Fr. Garrone left medicine, advice and help. Deeply touched by the gratitude and goodness of the people he blessed God for the good accomplished.

On his way back he had to stop several times, for sick persons were brought to him that he might examine them and administer suitable medicine. In one very distant and solitary place an Indian barred the way, imploring him out of charity to visit a sick relative of his in grave danger. It was raining and the path which led to the poor hut was not wide enough to allow the conveyance to pass: he was therefore compelled to descend and walk more than two kilometres. He had the consolation of doing all the good he desired to the soul and body of the poor Indian.

Rain fell during the whole journey which was continually interrupted by frequent visits and demonstrations of the liveliest gratitude from the poor Indians, scattered over the immense Patagonian wilderness. The medicines charitably distributed came to more than 300 pesos. Well nigh exhausted from the fatigue sustained, Fr. Garrone arrived among his confreres at Viedma, blessing once more the infinite goodness of God, who had deigned to work so many marvels through his poor missionaries.

DAWSON ISLAND (TIERRA DEL FUEGO).—*Life of the purveyor of the Mission.*—From a letter of one of our confrères, Francis Bocco, we take the following naïve account of his occupation.—

“My workshop is fifteen miles in circumference, its only wall being the sea that surrounds it. My tools consist of a horse, a lasso, and a butcher’s knife. I am almost continually journeying either by land or by sea, but more often by land, on horse back. My office is that of purveyor, with the difference that the purveyors of the other houses make their purchases at the market, whilst I have to go in search of wild animals, look after the domestic ones, and provide meat for the whole Mission. The wild animals live in the woods and it is most difficult to catch them. I have to lie in wait for them, or follow them with good horses, and once they are lassoed, lead them to a suitable enclosure from which escape is impossible. This kind of chase is most dangerous and I, with my two assistants, have already many times run the risk of being crushed under the weight of our horses, when thrown on the ground, or unexpectedly into ponds of water. Up to the present however Our Lady has always protect ed us.”

BOGOTÁ (COLOMBIA).—*News of the revolution and of our lazarettos.*—The indefatigable Father Evasius Rabagliati, writes on January 25 th as follows:—“A month ago I sent some news with regard to the condition of our lazarettos, but how many new events have taken place during that short lapse of time. In spite of the state of war

in which we are at present, all our confrères of this province, with the exception of those at Contratacion in the province of Santander, were able to come to Bogotá to make the annual retreat. It was my intention to make them all come at the cost of any sacrifice; especially as, for the last two years they had been unable to attend, in spite of their great desire, to this religious duty. However having repeatedly consulted the Bishop of Socorro, he thought it better to give up the proposal; first, in order not to leave hundreds of lepers alone during several weeks in such critical circumstances; secondly, to avoid all possible meeting with soldiers, who might fall upon the confrères suddenly on the highway and take the little they possessed, including their horses, and oblige them to make a journey of eight or ten days on foot, through a country which was not very inviting, especially in the rainy season. At a time also of such great misery as at the present, one had to be somewhat careful in incurring expenses. Taking these things into consideration, we found ourselves obliged to put off the coming of those confrères of ours and of the Sisters of Mary Help of Christians. This is for them a new sacrifice in the sight of God, and a meritorious action for the day of the final reckoning.

“The alms on the 25 th December amounted, I believe, to 82 thousand escudos. During the last week of the nineteenth and the first of the twentieth century, I resolved to double the rations of the 1,100 lepers of Agua de Dios and the 800 inhabitants of Contratacion. A most simple work indeed, but it required not less than 15 thousand escudos. I laid this fact before the public of Bogotá who are most friendly towards me. I announced my proposal in a circular, making a general appeal; I wrote a few dozen private letters to some wealthy persons; and as if by magic bank-notes by the hundred, big and small seemed to rain down upon our house. In a fortnight I had in hand no less a sum than 16 thousand escudos. May Our Lord be praised for it. To day the total collected in favour of these poor lepers has reached in round figures 150,000 escudos, including 12,000 which were sent to Agua de Dios, partly during the year and partly as an offering to the Child Jesus. It is to be noted that during that time the works of construction which were being carried on at Agua de Dios, in order to complete a large building destined for orphan leper boys, were not suspended; this goes to show that several thousand more escudos were given for that purpose. And almost all this money, comes from the pockets of the Catholics of Bogotá, the revolution not allowing us to appeal to the rest of the Republic.

“At ordinary times, in time of abundance and peace, it would not be so very much; but in time of war, when everything is abnormal, and ruin, misery, hatred, and hunger prevail, the above fact is truly phenomenal. Here is made evident one of Don Bosco’s greatest miracles. This may be, but what is certain is that it is a

true miracle of Divine Providence which never abandons those who suffer and who trust in It; it is also due in great part to the great charity of this people, who are wholly devoted to the lepers. Thus within a year (it is precisely a year since I began to beg for alms) for a single work of charity more than half a million francs have been collected.

"It is needless for me to say that from that time not a single leper has died of hunger, on the contrary, they have never been better off as regards their rations, which are always brought to them at the right time with mathematical precision, by our own Fr. Garbari. Reasons of prudence demand this lest the large provisions intended for the lepers should find their way to others not lepers, and should be carried off in the end by greedy hands.

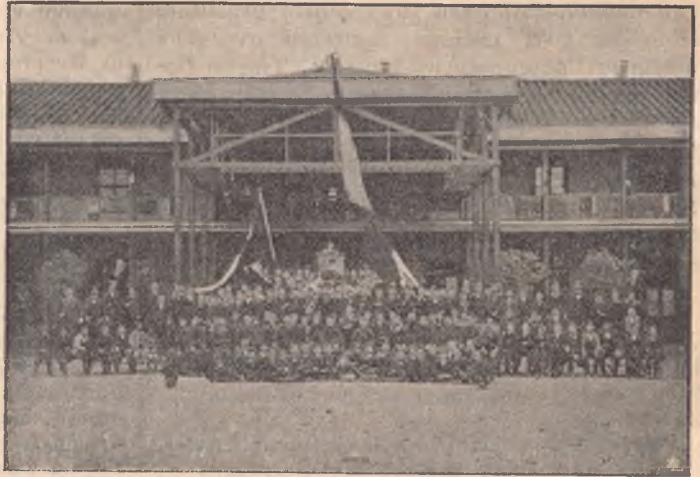
"As far as I know, politics do not enter the lazaretto of Contratacion and it is well these dear friends did not allow this ugly monster to enter; these lepers have not tried to aggravate their situation; they seem quite satisfied to know that there was some one in the world to think of them and not let them die of hunger. Things however did not pass off in the same manner at Agua de Dios where the inmates lost their heads over the war, thus rendering worse the situation already so precarious of these poor outcasts. What then was the result? Almost every house was pillaged by the guerrillas, who took away all the cattle belonging to the lazaretto and cut the telegraph wires; wrangling and small battles took place among the very lepers of the two parties, with killed and wounded. The lazaretto was transformed into a small hell.

"Things came to such a pitch that the Government had to interfere. It was decreed that the most unruly, some fifty in number, should be sent into exile, to serve as a warning to the others. When least expected a strong body of armed men entered Agua de Dios. The guilty were sought for, collected in the public square, and then, whether willing or not, they were led on foot to Gisardat to be embarked on improvised junks made of skins and rushes, to suffer exile in an islet near Carthagená. It is certain that not one of them would have arrived, for the crocodiles that swarm in the river Magdalena in its immense course of some hundreds of leagues, would have devoured them all. One of our priests, Fr. Crippa, suspecting how matters stood, followed them to the very port of embarkation, and with prayers, entreaties, and numberless promises to the authorities who were loathe to accede to his demands, the decree of exile was finally revoked, and he had the great pleasure of return-

ing to the lazaretto on the following day, amid the universal joy of these poor creatures, who thought themselves recalled from death to life, and of the fifty families that were mourning the loss of those dear to them.

"Amid so many hardships our people had nothing to suffer. On the arrival of the revolutionists, the authorities, to prevent our being surprised by people of evil intention predisposed against priests, stationed guards at all the doors of the Salesian House, with the strictest injunctions not to allow anyone to enter or even to go out, in order to avoid unpleasant meetings. Thus a whole year passed without our confrères having to suffer in any way. Thanks be to God for it.

"But the danger is by no means over yet;



The boys of St. Joseph's College—Santiago.

the revolution which was thought to have been brought to an end, time after time has turned up again, especially since the almost sudden death of the Government General Prospero Pinzon. He had been an object of the greatest terror to the revolutionists as he had always beaten them, whenever they dared to oppose him. He died on the first of January and had a veritable apotheosis on the day of his funeral. Since then the revolution has once more broken out and is now more threatening than ever. I recommend myself therefore to the prayers of all, that Our Lord may free us from all peril and put an end to all the ruin and misery which the civil war brings along with it."

MORELIA (MEXICO). — *Opening of the new house.* — Our confrère Antony Riccardi writing on the 28th January last sends us the following news: — "We are installed in our new house at Morelia. The Salesians had a triumphal reception at the station. Representatives from the Archbishop, from the Cathedral Chapter, from the Seminary, from the various religious Congregations

and the secular clergy were present, as also representatives from the Salesian Committee of Co-operators, from the principal families of the capital, and thousands of other, many of whom were children....

"The College as it now stands is not of very large dimensions, being only able to contain eighty boys who will have to be picked out from among the 4,000 at present inscribed at the Archbishop's House, and in the books of the Committee for admission. However there is a large plot of ground about 120,000 square metres in extent capable of being cultivated and fit for building on as it has a rocky subsoil. The Archbishop and the Committee are making plans for lengthening the building, which may be enlarged to the right and the left for upwards of a hundred metres on the public way. On the 20th January, His Grace solemnly blessed our House. At 9 a. m. he celebrated Mass under the portico, assisted by the Bishop of Coaquillo. There were present more than a 100 persons who had been invited, and upwards of 500 boys the first fruits of the Salesian labour in these parts, 130 of whom sang during the Mass. After Mass and an address from the Archbishop, several orators spoke of the Salesian work and of the need of supporting and encouraging it. Oh what a harvest present itself to the Salesians. A festive Oratory opened on the first Sunday received over 300 boys anxious for instruction within its walls. But soon the number will have to be curtailed for want of sufficient room and personnel. Day and evening schools are also badly needed for the numberless boys of this poor quarter. May God send workmen to do all the good necessary for the salvation of so many souls!"

VALENCIA (VENEZUELA). — *Disastrous earthquakes.* — The following is taken from a letter addressed to Don Rua by Fr. Bergeretti:—

"We have every reason here to say:—*Miseri-cordia Domini si non sumus consumpti*, for misfortunes succeed one another with rapidity in Venezuela. Hardly had the revolution ceased and peace been proclaimed, when a violent earthquake reduced several towns to ruins and threw the inhabitants into consternation. About half past four on the morning of the 29th Oct. there occurred a succession of shocks which lasted for more than a minute and caused us to jump from our beds and fly to the court-yards. Not very much damage was done to Valencia but elsewhere whole regions have been destroyed and many victims were buried in the ruins of their own houses.

The town of Caracas among others fared badly. A number of houses and almost all the churches were thrown to the ground. General Castro, President of the Republic, seized with fright, jumped from the second story of his house to the pavement and broke his leg. The terrified inhabitants quitted the town and betook themselves to the

to the fields expecting other earthquakes, which unhappily followed, causing fresh disasters. Today even while I write the shocks, though not so violent, continue. The people are in a very disturbed state and commerce for the present is paralysed. On Sunday, Mass was, of course, said out-of-doors on account of the great danger. I have received a telegram from our confrères at Caracas which says they are all in good health, but that the House has been somewhat damaged.

Though here at Valencia we have suffered little, yet every night we see processions of people with candles in their hands, carrying a statue of the Madonna, and praying that God may, through her intercession, preserve them from all calamities. At the port of La Guayra, where there were a number of victims, the earthquakes have caused a loss of more than two million dollars. Macuto is almost completely in ruins. The towns of Guarenas and Gautire have been destroyed and many people were buried in the debris. At Caracas 69 houses were thrown down, 428 were so much damaged that they are almost in ruins, and 274 though not damaged so much, have been rendered unsafe. Fifteen persons were killed and twenty-seven severely injured. The losses are incalculable.

Behold how our joy has been changed into sorrow. On Sept. 14th last we went with the President of the Republic, several ministers and other persons to chant the *Te Deum* solemnly at Jucuyto, where the decisive battle and the victory of General Castro had taken place. The first stone of a monument which was to be erected opposite the Church was then laid. On the following day the President himself, accompanied by his wife visited our Institute and left us two thousand francs, with a promise of giving us further help in the future.

Some days afterwards there was a violent storm in Valencia and the floods inundated a great part of the town. For a time we were almost completely surrounded with water, but happily the only damage done was to the wall of the playground, about twelve yards of which gave way before the flood.

I conclude by telling you that we continue to receive bad news from almost all the towns in the Republic; bridges broken down, railways destroyed, and openings in the ground from which issues forth muddy and bad-smelling water. Later on I shall send you more news but for the present I recommend this poor country to your prayers and to those of the Co-operators. So far Our Lady Help of Christians has protected us in an especial manner and we hope that she will continue to defend us from all peril."





THE STORY OF THE ORATORY

OR

DON BOSCO'S OPENING APOSTOLATE.

CHAPTER XXXIX.

(Continued.)

When the Parish priest had gone with the hope of seeing him again the boy fell asleep and took half an hour's repose. On awaking he turned towards his parents said:—"Father, it is time." "I am here, my son, what do you want?" "Dearest father the time has come; take my "*Giovane Provveduto*,"* and read to me the prayers for a happy death."

At these words his mother burst into tears and left the sick room. The heart of his father was filled with sorrow and tears drowned his voice. However he made a great effort and began to read the prayers. Dominic repeated each word attentively and distinctly; but at the end of each part he wished to say alone: *Merciful Jesus have mercy on me*. When he came to the words:—"When at length my soul admitted to thy presence shall first behold with terror thy awful Majesty, reject me not, but receive me into thy bosom, where I may for ever sing thy praises;"—"Oh yes" he added, "this is just what I desire. Yes, yes, dear Father, to sing for ever the praises of the Lord." He afterwards appeared to be taking again a little repose like one who is reflecting seriously on a matter of great importance. After a few moments he opened his eyes again, and with a smile he said in a clear voice:—"Good-bye dear father, good-bye. Ah what a beautiful sight...." So saying and with an amiable smile he expired with hands joined across his breast in form of a cross. In the evening of the 9th of March 1857 there

was an angel less on earth; an angel more in heaven.

That young Dominic Savio went to Heaven we may piously gather from the virtues practised by him during life in an uncommon degree, from the heavenly gifts with which he was adorned, from his enviable death and above all from the many graces and favours that have been obtained, even to the present day, through his intercession.

I have said that Savio's coming among us was for our Oratory an event and with reason, for if the beauty and fragrance of a flowers hows the fruitfulness of the soil which gives it life; if the flavour and sweetness of a fruit argues the goodness of the tree that bore it, may we not rightly conclude that the sanctity of D. Savio is an undoubted proof of the excellence of the institution of the Oratory, in which for three years he was a pupil and which to him was the stepping-stone to such exalted perfection. He shed a lustre on the Oratory by the great good he did there, and by the greater good that is still being done. Indeed in the way of virtue D. Savio was and always will be a model and for the boys of Oratory of St. Francis de Sales; and each one of them will ever be able to say to himself:—"Within these same walls, by the observance of the same rules, with the help of the same practices of piety, a boy of my age became a saint; in this same place he became most pleasing to God; here in fine, as in a well-cultivated garden, he was preserved, he grew as a chosen flower, and rendered himself worthy of being transplanted into Heaven. Now if such was the case with him why should I not be able to do the same? *Si ille, cur non ego?*" In this manner each one will derive strength to practise the same virtues, will feel impelled to labour for a noble end, will be inflamed with zeal to help others and all will cherish the hope of becoming equally dear to God. From his example boys were formed remarkable for their piety and application, and capable of becoming one day the consolation of the Church and the firm support of civil society.

* The Manual of devotion used in the Salesian Houses.



CHAPTER XL.

The First Prefect and Economer of the Oratory.—The Marquis Dominic Fassati.—A clever catechist.—A merry carnival.—Remarks on Festive Oratories.—In straightened circumstances.—Providential Help.—A lottery.—The Mayor and His Majesty's Minister.—Urban Rattazzi at the Oratory.—St. Clement and Mgr. Fransonì.—Rattazzi and D. Bosco.

THE favour of having for a time amongst us so holy a youth as Dominic Savio, was not the only one which Our Lord deigned to confer on our Oratory about this time. In the same year 1854, God sent a most exemplary and hard-working priest from the Archdiocese of Turin, the Rev. Victor Alasonatti of Avigliana, to aid Don Bosco. He was the first Prefect and Economer of the Oratory and rendered great assistance to Don Bosco; he was also a second father to us and a powerful and capable supporter of the Festive Oratories. In order to devote himself to our interests this holy priest, setting aside the more or less worldly considerations laid before him by certain relatives and even by some priests, to induce him not to leave them, generously abandoned the ease and comfort which his family circumstances afforded him, and gave up a considerable stipend which, as a clever and esteemed professor he used to draw in his own country. What moved him principally to join the Oratory was the reflection that Don Bosco badly needed a priest who would remain continually with him at Valdocco; another motive was the knowledge that a wider field was being opened to him for the exceptionally advantageous exercise of the sacred ministry among so many abandoned youths. He reflected also that though Don Bosco could offer no other salary than food and clothing, he had promised him in God's name a rich crown of glory in Heaven. Having therefore put everything in order, he abandoned his home, his native land, his friends and relations and came to us on the vigil of the Assumption. With us he remained till his death which took place at Lanzo on the 8th. of Oct. 1865. A most hard-working and holy priest he devoted the last years of his life to the task of obtaining from the Holy See the recognition and approval of the cult *ab immemorabili* of Blessed Cherubino Testa, of Avigliana, his native

land, and in this he was successful though his health suffered very much in consequence. For some months previously he had been afflicted with a serious ailment which was slowly bringing him to the grave. He daily awaited the decree of Beatification and when at last it came, read it with signs of deep emotion. Afterwards he got the Director of the College to read it him, and a few hours later, fortified by the rites of Holy Church, he breathed forth his soul in peace. We looked upon this happy death as a reward bestowed on him by the newly beatified.

Favours both from God and men to the Oratory did not end here. If up to that time, priests and laics without number had shown the greatest solicitude for it, now they went on increasing even more, both in number and in zeal. The works of charity, the assistance rendered by the boys to the victims of the cholera during the terrible epidemic, and the tribute of public praise from the Municipality of Turin, made Don Bosco's institute, its nature and beneficent object better and more widely known. On the other hand, the extraordinary, we might almost say miraculous, preservation of his boys from the contagion showed the special protection and sanction of Heaven towards the work of this holy man. Hence the generosity of former benefactors towards his poor boys, continued and even increased, and the example set by them was followed by many others.

I should here set down the names of those charitable persons, most of whom are still living, who for many years supported generously Don Bosco's work. Concerning these however I mean to speak in a more suitable place, and shall at present refer only to the Marquis Dominic Fassati, whom God has already called away to receive the reward of his great charity.

He was descended from one of the noblest families of Piedmont. Faithful to his king, he had served him both in peace and war, and had distinguished himself in the campaigns of Lombardy in 1848-9. For his bravery he had been honoured with the command of the King's Body-guard. He was married to Mary De-Maistre, daughter of the illustrious Rudolph and nephew of the well-known Joseph De-Maistre, that most prudent and able diplomatist, deep philosopher and clever writer, whose name is still famous throughout the world. This lady was gifted with such rare qualities of mind and heart, that Queen Mary Adelaide, wife of Victor

Emmanuel II, chose her as lady-in-waiting and made her a bosom friend.

This man, distinguished by his great merits and attainments, having heard of Don Bosco's work, became both an admirer and supporter of it. I remember, among other things, that he often used to come to the Oratory, as though it were his home, and instruct both the boys of the Festive Oratory and the boarders. For many years, on feast days and during Lent, he taught catechism to a large class of poor artisans, even putting off his meals to a less convenient time on this account. Once on arriving somewhat late and finding another catechist in his place, the noble but humble lord exclaimed:—"I am in fault and must do penance." So saying he sat down on a bench among the children and stayed till the end listening to the catechism, just as one of them.

Great was his zeal and wonderful his industry in endeavoring to make the boys attentive and persevering in their work and to advance them in the knowledge of their religion. Accustomed to order, he, like a good soldier, arranged his boys in such a manner as to have them all under his eye, questioning unexpectedly, now one now another, so that for fear of being asked all paid the greatest attention. He took down on a sheet of paper, notes of their absence and their conduct. From time to time he distributed pictures, medals, books and the like to the more diligent. Although he had a serious and soldier-like appearance yet so much was he liked by them, that they tried always to be present at his class and when they saw him coming they showed lively signs of joy. In a word the Marquis Fassati kept such perfect discipline among the boys and had such a complete mastery over them that he might be proposed as a model for teachers. Anxious to become ever more and more perfect in the art of teaching, he did not think it beneath him to assist at the conferences given by Don Bosco to his catechists from time to time. He used to say that no conversation, no assembly, no social entertainment however brilliant, gave him so much satisfaction as half an hour spent in giving catechism to the boys of the Oratory. A truly edifying example, well worthy of being copied by catholics, especially at the present time.

The Marquis did not only show his benevolence by words, but also by certain deeds not easily to be forgotten. One of these took place on the last day of the carnival in 1855.

Don Bosco, from the first years of the Oratory had introduced the practice of the exercises for a good death.

These exercises consist in going to Confession and Communion as though they were to be our last and in reciting certain prayers for a happy death etc. These exercises take place every month. They are also held on the last day of the carnival in suffrage of the holy souls in Purgatory. Knowing this the Marquis Fassati on one occasion said:—"The sons of Don Bosco help, on the last day of the carnival, the poor sufferers in Purgatory by offering up their Confessions, Communions and prayers, and it is my wish to make them happy in their turn. And he kept his word. It was the 20th of February. In the morning over a hundred boys from the Orphanage and many others from the Festive Oratory heard Mass, went to the Sacraments, responded to the prayers for a happy death recited by Don Alasonatti, and which were offered to God for the poor souls. For these also they offered in addition to the practices of piety, the inconvenience caused by the intense cold which went right through them. But on leaving the Church they found an unexpected reward in the shape of a very good breakfast. It seemed as though the souls in Purgatory were rewarding them by the hands of the Marquis, for the relief afforded them through their spiritual exercises.

(To be continued).



We recommend the following deceased to the charitable prayers of our Co-operators:—

- Mrs. E. Nolan, Chicago (America).
- The Rev. H. Cahill, P. P. Abbeyknockmoy, Galway (Ireland).
- The Rev. Fr. Bourke, P. P., Kilkeedy (Ireland).
- The Very Rev. M. Connolly, P. P., V. F., Beagh, Gort (Ireland).
- Mrs. E. Heeb, Connorsville, Indianapolis (America).
- Mrs. M. Kennedy, St. John's Home, Brooklyn, (America).
- The Very Rev. F. Canon Ryan, P.P. St. Joseph's Dublin (Ireland).



The Life of Monsignor Lasagna

CHAPTER II.

Growth in age and grace—Early education—A narrow escape—The country school—First Communion—Always first.

THE disease which threatened to nip this pretty flower in the bud, served to increase if possible, the great affection his kind parents already bore him. Although they had also to take care of a second child, born during those anxious days, yet so great was the solicitude with which they provided day and night for the welfare of Louis, that they seemed to foresee his glorious future.

When he went out accompanied by his mother, parents and friends noticed with joy that his illness had in no way obscured his more than ordinary intelligence, nor diminished his great liveliness. One would have even said that suffering had rendered more comely his features, to which his golden locks and sparkling eyes already lent such beauty. Some people compared him even to David of whom it is written that he had red hair and was comely to behold: "*Erat autem rufus et pulcher aspectu.*"

In the bosom of that fortunate family, in which God had caused him to be born, there reigned a wholly christian atmosphere. It was therefore easy for him to learn piety and the principles of catholic morals, as he often heard lessons and had under his eyes at every step the most beautiful examples of virtue. Never was there an unguarded act in that blessed house, never an unbecoming word that might disturb even in the least, the serenity of his mind or sully the innocence of his heart. And if ever his loving mother thought it fit not to comply with his childish desires, or had to give a direct refusal to his capricious requests, Louis did not complain nor did he show any bad temper. Thus, at his mother's knee and under the loving care of a truly christian father he received his first education of which he kept an indelible and cherished remembrance during his whole life.

To complete his elementary education he afterwards went to school. And here Providence lavished its graces and favours on him for it ordained that he should be entrusted to the intelligent and loving care of a most able master. The name of Charles Berra remained

deeply engraven in the heart of Mgr. Lasagna, for from his youth he had known with what love and with what a spirit of self-sacrifice his master had occupied himself in the training of his mind and the education of his heart. The school was composed of three sections, so that, to the great detriment of all, those who were unable to read and write, and those who were already more advanced in the study of grammar were entrusted to the same teacher. In spite of this young Lasagna made wonderful progress and soon reached the first place.

We must not, however, pass over in silence the fact that the patience of the master was more than once sorely tried by the rashness of Louis, who for this same cause found himself at different times exposed to imminent danger. Having climbed up a high tree one day to take a bird's nest, he stretched out his hand to reach another branch when suddenly the one he was resting on gave way. The boy had enough presence of mind to grasp the trunk of the tree, but he had not the strength to keep hold of it, so that he slid to the ground. Fortunately he was not much injured; and he thanked Our Lady for having been preserved from a severe accident.

Another time during the early summer, whilst coming from school with his companions he was invited by some of them to go to bathe in the river Grana, which flows by the hill of Montemagno on its southern side. Louis, without giving a thought to the nature and consequences of such a proposal accepted the invitation. When he arrived at the river, carried away by his fiery character, he jumped into the deep water, and, being unable to swim, would certainly have been drowned but that a peasant, who was at the time passing, perceived his danger and rescued him. He carried the boy senseless as he was to his parents, who seeing him thus unconscious were exceedingly afflicted. This experience however produced good effects, for he promised never to allow himself again to be led away by bad companions and to correct his thoughtless and somewhat rash nature.

The thought of his first Communion contributed still more efficaciously to render him more serious and it gave him strength to curb his ardent temperament. Father J. B. Beccaris, who felt a great affection for Louis, owing to the intimate relations he had with his father, took the greatest care to prepare him for that great act, whilst he was yet but eight years of age. The pious priest, with a deep insight into youthful character was not slow in discerning the remarkable qualities with which his friend's little son, was adorned, although outwardly so lively and restless. He was convinced that the fiery temperament of the boy would derive no benefit from coercive measures, so he directed gently this impetuous nature towards a noble end, towards piety, virtue, and study. He was not mistaken, for this exceptional liveliness became, under proper guidance, that ardent zeal from which in after years sprang all the high and noble aspirations of Mgr. Lasagna.

(To be continued).

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